

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (for your faith) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JAMES 1—V. V. BAYNE.

3rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 18, 1908.

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THE GENERAL ASSOCIATION.

MINISTERS' MEETING.

The Ministers' Meeting of Kentucky Baptists met in the Twenty-second and Walnut Street church, Monday evening, June 8th, at 8 o'clock. The body was called to order by Bro. J. M. Weaver, president of last year. Several familiar hymns were sung with spirit and power. Bro. J. W. Waldrop led in prayer.

Bro. J. M. Weaver was re-elected president, and Bro. Wm. M. Stallings was re-elected secretary.

Annual Sermon.

The annual sermon was preached by Rev. J. M. Roddy. Text, "For the Son of Man is to come to seek and to save that which was lost."—Luke 19:10. The preacher made some pointed and pertinent comments upon Christ's passage through Jericho, and his coming into contact with Zaccheus.

The text was presented as a definition of Christ's mission into the world. It was to save the lost. He had a full realization of man's lost condition, and the value of the soul. Christ came to this great work of his life with compassion, with infinite love, and a holy hatred of sin.

The preacher then remarked that in Christ's mission into the world we have a pattern of our mission as his servants. We have a mission and it is one to which we are called by the Son of God. In our mission we are to realize the elements of responsibility, seeking, saving and the giving of ourselves, soul, mind and body to the work.

The sermon was illuminated with illustrations, was delivered with earnestness and unction, and was heard with close interest by the ministers and large congregation present.

The President announced the Committee on Enrollment: J. G. Bow, L. T. Wilson and J. M. Roddy.

Committee on Programme: L. W. Doo-

lan, C. M. Thompson, C. H. Althoff, H. E. Galby and A. C. Graves.

Pastor M. P. Hunt announced that there were present about 500 messengers, and that more were expected. Prayer by Bro. A. F. Baker.

The Education Society.

The Education Society was called to order by the President, Bro. E. Y. Mullins, Tuesday morning, at 8:45 o'clock. Devotional exercises were conducted by Bro. J. A. Burns.

The President spoke words of welcome, saying that the educational campaign in which we are now engaged means new interest in carrying forward all our missionary interests, Home, State and Foreign.

Bro. E. Y. Mullins was re-elected President. The following brethren were re-elected to office: A. Yager, First Vice President, G. W. Norton, Second Vice President, and A. Galiff, Third Vice President; W. E. Mitchell, Recording Secretary and A. Y. Ford, Treasurer. Bro. J. W. Porter was elected as a director to fill the place made vacant by the removal of Bro. Preston Blake from the State.

Bro. J. M. Weaver delivered an address upon "Our Fallen Leader," Bro. Thomas T. Eaton. In his remarks the speaker pointed the strong and prominent features of Bro. Eaton's character, and he spoke with emotion of his personal relations to him as pastor in this city for twenty-six years. The address will be given in full in the columns of the Western Recorder, and it is commended to the attention of our readers.

Brethren P. T. Hale and Edmund Harrison also spoke tenderly and lovingly concerning "Our Fallen Leader."

The President announced the Committee on Nominations as follows: B. F. Swindler, W. E. Hunter, E. S. Alderman, T. B. Hill, L. T. Wilson, T. H. Plemmons, Amos Stout and W. H. Williams.

President Arthur Yager, of Georgetown College, read a very able paper on "The Baptist Opportunity." He said that we have come educationally to a crisis, which means peril on the one hand, but the brightest prospects on the other hand. There is new interest in the subject of education. Our recent Legislature did more for the cause of education than was ever before done by the General Assembly of Kentucky. More thought and discussion are being given to this matter among the people generally, than ever before. A new movement in this direction is manifestly setting in. What shall be our part as a denomination in this important movement? Ten per cent. of the entire population of our State is in the membership of Baptist churches, and fully ten per cent. more is under Baptist influence. The organization of our Education Society we may regard as fortunate and providential at this time. The college is going to be more in demand in the future than it is at present. To have a true college there must be some Christian denomination back of it. Let us concentrate our efforts to improve not only our academies, but our colleges as well.

Report of Corresponding Secretary.

Bro. P. T. Hale Corresponding Secretary of the Baptist Education Society, presented his annual report. "Financially," the report began, "our work has gone far beyond our expectations. Notwithstanding the financial troubles and the disturbed conditions of sections of our State, we have gone right ahead with our work and God

has prospered our efforts. The pastors have aided nobly in self-sacrificing leading, and the brethren in our churches have caught their spirit." The report recited what had been done for the Williamsburg Institute in the matter of increasing its endowment, and a general review was given of the condition of our various schools in the State, and showing that material help had in some instances been given by the Society. Dr. Galiff's splendid gift of valuable mineral lands was to be devoted to the Society when \$400,000 had been secured for educational purposes. We are to raise this year the remaining \$65,000 in order to have the required \$465,000. Our various denominational schools were reported to be on good financial basis, and generally in a prosperous condition.

Bro. J. W. Porter of Lexington delivered a strong and stirring address upon the question, "Why Every Kentucky Baptist Should be a Member of the Kentucky Baptist Education Society." In treating his subject the speaker gave three reasons why this should be done. 1. Because the Society stands for education. 2. Because the Society stands for Christian education. 3. Because it stands for Baptist education. The address was heard with marked interest, and made a lasting impression on the large audience that heard it.

Dr. R. J. Willingham led in prayer.

Tuesday-Afternoon.

The Ministers' Meeting was called to order at 2 o'clock. Singing followed by prayer, led by W. P. Hines.

Bro. A. C. Graves read the report on Obituaries. The reading was followed by remarks from Brethren J. B. Tharp, W. E. Powers and M. P. Hunt, concerning some of the ministers who had died during the year.

Bro. M. P. Hunt read a paper on the "Minister's Relation to Civic Righteousness." When the millenium comes, he said, it will come by the way of the churches and ministers. The pastor is vitally related to civic righteousness in his community. If he is indifferent and silent concerning great moral issues, his people will take but little interest in such questions. It is surely the duty of preachers to condemn evil and press home upon the consciences of the people the necessity of righteous living. They may call us "political preachers," but it is something to see civil conditions among us improved. We ministers in Louisville have made a fight on the open Sunday saloon, and we expect to do more of such preaching in the time to come.

Remarks were made on the paper by Brethren E. B. Farrar, J. W. Waldrop, L. B. Arvin, J. B. Ferrill, W. E. Powers, J. M. Weaver, B. F. Jenkins, S. J. Cannon and J. S. Dill.

Bro. W. P. Hines presented a paper on "The Layman as the Pastor Would Have Him." The greatest compliment a preacher can receive from his people is to see them carrying out in their lives what he preaches. There is as much responsibility resting upon the hearer as the preacher. The preacher is under no more obligation to attend the services than are the laymen. The world as well as our pastors want to see the laymen loyal to Jesus Christ, even when they must make a sacrifice in order to carry out their convictions.

Bro. W. D. Powell addressed the meeting upon "Evangelism in This State." There are times when a pastor can better do his own evangelistic work. But evangelists are necessary. There are advan-

tages in having State evangelists, for, among other things, they can remain in a meeting so long as it seems necessary. I think we need today more than anything else a revival spirit. The subject was further discussed by Brethren B. F. Jenkins, J. B. Ferrill, J. M. Weaver, Student Session, B. T. Hunter, E. Y. Mullins and J. S. Dill.

"Pastoral Visiting in the Country," was the topic of a paper read by Bro. W. J. Puckett. The paper insisted that visiting on the part of country pastors is very necessary, but times, circumstances and conditions must be considered. It is the duty of the pastor to carry truth and sunshine into the homes of his people by his presence and conversation, as much as it is to deliver his message from the pulpit.

Bro. W. J. Levi read a paper also on pastoral visiting in the country. These papers brought out the great possibilities of pastoral visiting even on the part of our country pastors.

Prayer by Bro. J. S. Dill.

THE GENERAL ASSOCIATION.

The General Association of Baptists in Kentucky met in its seventy-first anniversary in the Twenty-second and Walnut Street church, Louisville, Wednesday morning, June 10, 1908. Besides many visitors there were about 500 messengers present, which makes this one of the most largely attended meetings of this body in its history. Moderator W. D. Nowlin called the body to order promptly at 10 o'clock.

He called upon Bro. W. E. Powers, as perhaps the oldest minister present, to conduct devotional exercises. He read the twenty-second Psalm, accompanying the reading with apt comments, and then led in prayer. All present, everybody as it seemed, joined in singing "Jesus Lover of My Soul."

The election of officers was in order, and Bro. W. D. Nowlin was unanimously re-elected Moderator. Brethren J. W. Hedden and J. A. Booth were elected Vice Presidents. Bro. J. K. Nunnellely was unanimously re-elected Secretary, and Bro. J. L. Hill Assistant Secretary.

Visiting brethren were recognized. Dr. R. J. Willingham, of the Foreign Mission Board, was recognized. He said he had already got a blessing from this meeting, and addressed some very acceptable words to the brethren. He gave several touching incidents connected with his recent tour in the Orient. Corresponding Secretary J. M. Frost, of the Sunday School Board, Nashville, was introduced, who said, among other good things, that when he came to Kentucky he was only coming home. Bro. J. B. Moody, of Tennessee, whom everybody knows, was also recognized as a "visitor."

Pastor M. P. Hunt welcomed the General Association in the name of all the pastors and churches of Louisville. He said Dr. T. T. Eaton once sprang to his feet in a Missouri Association and remarked, "If it is a sin to be proud of the Baptists, I expect to die a sinner." The speaker said he was reared a Presbyterian, and tried to live a Presbyterian, but God led him into the Baptist fold. Bro. Hunt told about his conversion and call to the ministry, and gave some of his struggles and experiences as a minister which, called forth responses both of laughter and tears.

The Moderator remarked, "The Lord got

(Continued on fifth page.)

QUESTIONS ANSWERED.

BY BENEX.

"Please give an explanation of Matt. 5:23-25." The Lord has just been speaking of the sin of anger; he now turns to the duty of reconciliation. The point which he is making in these verses is the duty of prompt reconciliation. We must allow nothing, no matter how solemn and how great a duty, to cause us to delay seeking forgiveness when we have done wrong. That is the point in both illustrations. Seek forgiveness immediately.

It is evident in both examples that the one to whom he is speaking is the one in the wrong. "If thy brother hath aught against thee" not if thou hast aught against him. The one who was wronged could, according to Roman law, carry the one who had done the wrong to the judge with him. And the fact that the one whom the Lord is addressing was the one who was in danger of being sent to prison shows that he was the offender.

We must not let the sun go down upon our wrath, nor must we let it go down upon our brother's wrath or grief when we have wronged him in any way. We must not allow anything to cause us to delay. Even if the offender had gone to the temple with his offering, he must not delay. Let him be in such a hurry that he will leave his sacrifice—for that is what a gift means here, there with the priest and go and ask his brother's forgiveness, making all the reparation in his power. If there was any circumstance which would excuse delay it was having taken the sacrifice to the altar. And it would be such a short delay; it took comparatively little time to offer a sacrifice. There must be no delay, not even to perform so sacred a duty. I fear too many Christians do not realize this duty, but delay seeking forgiveness of their brethren. The first illustration in regard to the gift and the altar teaches there must be no delay in seeking reconciliation. The second in regard to the adversary teaches the offender must strive to the last to secure forgiveness. He must never think it is too late. Even on his way to the judge he must still try. And he must do this, even though he has made repeated efforts before. If you have wronged any one, seek his forgiveness and make reparation without delay. And keep on in your efforts to the last.

Our Lord is not using these instances as parables to indicate the duty of a guilty sinner to God. But there could be no finer illustrations of our duty. God has very much against the sinner. It is his duty to seek the pardon of his sins immediately, allowing nothing to delay him. And to continue seeking that pardon. For he is on his way to the Judge. Life is uncertain. Today, tomorrow, next week, death may take him to that Judge, and it be forever too late to be reconciled to God.

But while these cases are fine illustrations of the sinner's position and duty our Lord is talking to Christians and telling them their duty in their every day life. Every one who puts off seeking reconciliation either with a brother, or with any one whom he has made an adversary by wronging is violating this plain and urgent command of the Lord. Elsewhere the Lord talks to his saints of their duty of forgiving those who have wronged them. These words are to those who have done wrong.

"What do you think of a church which has a deacon, who, after losing his first wife married a woman who has two living husbands, her present husband making three. The causes of her separation from the first two are unknown to the church." The church ought to make it a point to find out as speedily as possible what were the causes. Let a committee of the most energetic brethren who will attend to things be appointed to find out if in both divorces the woman herself was an innocent part and in both instances she had Scriptural grounds for divorce. If they learn she did not have in

both cases, then the church should exclude him from her fellowship.

If the deacons are elected annually, I would be very glad to vote when the election came round for a man who was willing to have a wife who had two living husbands. Laugh! Had she had Scriptural grounds against both, and they had none against her, whatever private disgust the brethren and sisters may feel, the church can do nothing.

The brother asks if a man or woman has a right to marry again even with Scriptural grounds for divorce. Personally I do not approve of it. I agree with the grand little State of South Carolina, which allows of separation, but not of remarriage. But Baptists generally have never taken that position. And I cannot insist that the Scriptures do not allow the innocent party in a divorce for the Scriptural reason to marry again. One saying of the Lord favors that view, and, as I said, it is general among Baptists. But no church that honors its Lord can keep in its membership man or woman who remarries without having that one cause for divorce.

"What does I. John 3:9 mean?" It does not mean commits one act of sin but habitually lives in the commission of a sin. There is continuance in it. Peter denied his Lord once and wept bitter tears of repentance. Peter did not continue day after day and year after year denying his Lord. That would have proved that he had never been a child of God. For a child of God cannot thus continue in sin, for his seed abideth in him. John in the third chapter was not contradicting what he said in the first, "If we say that we have no sin we deceive ourselves and the truth is not in us."

"What does Romans 8:9 mean? The verse reads: "But ye are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." There are two classes in the world and only two—saints and sinners, regenerate and unregenerate. Those who have not been regenerated by the Spirit are said to be in the flesh, those who have been, to be in the Spirit. The Spirit dwells with all true Christians. But if those who profess to be Christians have really been regenerated they will show it in their lives. Walking in the Spirit, as He directs is the only test.

In the latter clause Spirit of Christ does not mean the disposition of Christ. It means just as the Spirit of God in the first clause does, the Holy Spirit, the Third Person in the Trinity. Any one who has not the Holy Spirit is not Christ's. This verse by the use of the two terms Spirit of God and Spirit of Christ strongly asserts that Christ is God.

DO YOUR BEST.

BY REV. S. E. WISHARD, D.D.

John stood at the front door, hat in hand his heart thumping under his jacket, and tears in his voice. He was trying to say good-bye to home, and turn his steps to the unknown future. There was a tumult of emotions struggling in his soul. "How can I, and for what?" But it had been settled. He had reached the hour long waited for, when he must stop out, must go, must attempt the thing for which his life stood. He cannot halt now. The years had been shoving him up to this exciting moment. Mother was beyond speaking—only tears and loving anguish. Father had not lost his voice, and as he gave the last handgrasp, he said, "Do your best, John!"

The reader has perhaps been there, and knows all about it—knows with what perturbed and doubtful enthusiasm John said in his heart, "I'll do it, you may be sure!" and as the young man walked away to take the next train he began to ruminate. "Do your best—what is it? Can I; will I?"

That was a very large task that John's father laid on him. Do your best in educational work, for there is no other way to achieve. Educational toil is becoming

so broad and deep, and high, that it is very difficult to take it in. And we are a superficial folk at best, and life is short, and one is bound to make the most of his life, and, well—the young man is not quite certain, is almost in trepidation. Of course, if that is the road one must take, the standard must not be lowered. One cannot afford to do less than his best, if— Had the first question—what?

Standing on the veranda of a Scotchman's home, two evenings ago because he did not invite me into the house, there was a wee bit of talk 'twixt us. He lives three rods from the door to our regular service every Sabbath morning and Thursday evening, and has been there ever since our worship began, but does not enter. He took his pipe out of his mouth long enough to say that he believed in the golden rule. He was all right, doing the best he could. He had been brought up a Presbyterian in Auld Scotia, but—nevertheless—homos- ever, etc., etc. The reader can complete the remainder of our friend's attempted explanation of himself. One thing was settled in his mind, but not in the mind of God, that he was doing his best.

Now we come to the bottom of the foregoing fallacies. No soul ever did its best until it was laid at the feet of Jesus, with all its failures and sins brought to him. There is no best for any man out of Christ; nothing but the word. A blind man's idea of colors is absolutely worthless. The unregenerate man's conception of the best is utterly false and deceptive. Millions of poor, deluded souls are walking in the rags of their own morality, comforting themselves with the false assumption that they are doing their best, and all that God is asking of them, all that their own spiritual nature demands. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see."

It is well for John to do his best by casting himself on him who has done it all. The natural man says, "do:" the believing soul says, "It is done," and because he has done it, I can now begin to do in his strength and for his glory. When he cried, "It is finished," the door of mercy and spiritual power was opened wide to every soul that will trust him. "He hath done all things well; he maketh both the deaf to hear and the dumb to speak."—*Herald and Presbyterian*.

MEMORIZING SCRIPTURE.

He has a rich treasure whose memory is well stored with words from the Holy Scripture. Such treasure is more to be desired than gold, yea, than much fine gold. And it may be had for the taking and keeping. There is nothing to prevent any one from accumulating great riches of this best sort, and, when once in one's possession, it is his to keep for all his life. No one may dispossess him of it. He may impart it to others and keep it himself all the more securely. Dividing his store with others takes from him no whit of all he had, but makes him all the more sure of his own possession.

When the Psalmist said: "Thy word have I hid in my heart," he no doubt had in mind this delightful privilege of committing God's truth to memory, or, as we sometimes say, "getting it by heart." It is a wise and excellent plan to hide God's own words away in the memory. That part, at least, of the divine truth is our own to keep forever. It is ours for the hours and the days when we are not privileged to read from the sacred volume. It is our own with a grasp that locks it up in the most sacred apartments of our being. It is ours to dwell upon in times of physical sickness and to meditate upon in times of isolation and sleeplessness.

It is a great thing to have a good copy of the Bible, and be privileged to read it over and over. Many a one, like the patriarch, thus finds God's Word, and eats it

and consumes it more than his necessary food. So conventionally is it prepared today that one may even carry it, a compact volume, in his pocket, and read it at many opportunities. Had it been well to have it in more intimate possession than this. The Word of God is called the "sword of the Spirit," and a sword is a weapon to draw at any moment and in any emergency, hanging at one's side in grasp of his hand. No, in conversation, as well as in teaching and preaching, we need to have important passages of God's truth right within our very reach, and unless they are in our memory they are not where we need them most. No let us, for use in critical and important times, have God's Word, so far as is possible, stored away in our minds.

That teacher is the best, incomparably best, who succeeds in winning the pupils to the habit of committing to memory the very words of Holy Scripture. Speeches may be forgotten, exhortations may pass from the mind, but "the form of sound words" committed to the memory of the group of the memory at the time when it is "like wax to receive and marble to retain," becomes a possession to enrich the being when the teacher has passed entirely out of the life and thought of the child. And to enrich and bless the child is the desire of every true teacher.

Some persons have very foolishly said that it is not in line with the best pedagogical theories to emphasize the memory and the committing of forms of words to its keeping. This is arrant nonsense, and should be stamped as such, and set aside. The child will learn to think more surely and wisely by having its mind stored with wise words than by listening to the words of a teacher so far from wisdom as the one who would speak such folly. Let the child learn God's Word, and it may learn other wise and good forms of language, and its thoughts and life will be fashioned upon what is thus stored away in the secret treasure-house of its soul.

The way to commit to memory is to commit to memory. There is no short, easy or effectual way aside from that of giving attention and storing away what is to be learned.—*Exchange*.

I am convinced that with happy exceptions there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate or mere exhortations that are often a waste of breath. I mean that the preacher should hold up the ugliness and the doom of sin before the sinner's eyes so that he should feel his own guiltiness, and to present Jesus Christ that that sinner should flee to Him as his only Saviour. The preacher has no more right to cap Sinai or conceal hell than he has to hide the sin-atonement cross of Calvary. In short, I mean logic set on fire by love of the heart. Ministers ought oft to go back to the fountainhead and remember that Jesus Christ "began to preach, and to say, Repent, for the kingdom of heaven is at hand." They ought to remember that Peter began the great apostolic campaign by preaching repentance to the unconverted, and Paul ceased not to warn Christians and non-Christians night and day with tears.—*Theodore L. Cuyler*.

That foundation on which the Christian architect builds is Jesus Christ—that is, his experience of Christ as his Saviour. There may be moral men, amiable men, benevolent and charitable men, who do not have this; but you cannot call them Christian men. Their life, admirable in some respects, is not a Christian life. The structure they build may be a splendid pantheon or museum, but it is not a Christian temple. They may use labor and diligence, but the Christian corner-stone is wanting.—*Goulburn*.

He who would be a great soul in the future, must be a great soul now.—*R. W. Emerson*.

WE ARE THE LIGHT OF THE WORLD

There is a light that shines in the world, and we are commanded to let our light shine. Why do we not let our light shine? ...

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It is essential for Christians to be bright and of ring lights, for the reason that those who are not ...

It is possible for a Christian's light to be so dim that instead of being a help to the cause of Christ, they will be a stumbling-block. Think of it, dear friends, for a Christian to retard the progress of Christianity! ...

If we fail to shine, we are not fulfilling the purpose which God designed for those He saves. It is hard to conceive of a Christian, one who has been regenerated by the power of God, who does not shine, or who does not want to shine. ...

There is a light that shines in the world, and we are commanded to let our light shine. Why do we not let our light shine? ...

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FAITH DESPITE IMPROBABILITY

BY THE REV. K. K. RICHARDSON.

One branch of the so-called exact science of mathematics deals with the theory of probabilities. Allied to this is the law of permutations. As an illustration of this law, suppose three letters of the alphabet be thrown haphazardly, what chance is there that they will appear on the floor in their right order? ...

A proper understanding of the law of the theory of probabilities is a great help in living. If the gambler could know the chances against him there would probably be much less gambling. For instance, while in throwing three letters there is one chance in six of their coming down in the proper order, if we threw ten letters there would be only one chance in 3,628,800 of the letters so appearing. ...

Life insurance today is based, as is well known, on a table of mortality. This is simply the theory of probability scientifically elaborated. On this basis life insurance is conducted so that loss to the company is practically an impossibility, although they deal with that most uncertain of all things human life.

But the theory of probabilities cannot guarantee the non-occurrence of the event that has many chances against it. Many strange things happen. The chances that coincidents will not occur would seem to be infinite. Yet coincidents of a striking nature are not uncommon. Every one of the following incidents is literally true.

A few months ago one of the teachers in our Sunday school asked me to procure for her a Bible that she wished to present to one of her scholars. A friend of mine had recently begun the study of French. I decided to make her a present of the New Testament in French. To secure these two books, the Bible for the scholar in our Sunday school and a French New Testament, I went to the store of the American Bible Society in the Bible House. I met there a friend of mine, the pastor of another Methodist church

in the city. "What are you after?" I asked him. "I come this morning," he replied, "to get a Bible for one of the scholars in my Sunday school and a French New Testament for a young lady I know who has recently commenced to study French." ...

That of the official number of my church would be a shame on a Sunday morning, and I determined to make a point of attending. After taking a walk to the store and then returning to the church with the girl who was studying French, I immediately returned to the store to get the Bible and French New Testament. ...

A number of my church, whose records are in my possession, had this experience. One morning in December he called to the treasurer, the record book in December that he purchased had contained two hundred and thirty-two names. The treasurer had a list of names and had a number made by a book page that my friend had purchased for him. ...

A gentleman well known as a prominent lawyer and Methodist of high standing in the city of Houston and the following experience. Having purchased an old homestead on Long Island, he found that many years ago an Irish agitator had lived in the house while temporarily in exile for political reasons. ...

One morning not long after, when my friend came down to breakfast, beside his plate lay the book for which he had been searching. The members of the family and the maid knew nothing about it. The only person left in the house was the cook. ...

But there are some who find it hard to believe because of the improbability of the supernatural. They say that many of the events in Bible history are so inherently improbable as to be beyond belief. The history of Israel's successes, for example, is contradicted, they affirm, by the law of probabilities. ...

The folly of doubt because of improbability, and the shallowness of much Biblical criticism, was fully shown in Archbishop Whately's Historic Doubts Concerning Napoleon. One may admit perplexities arising from the record and yet continue to believe without revealing either ignorance or gullibility. ...

IT IS INCREDIBLE.

We are not able to believe that Christianity has grown to its vast influence and power in the world from the person and teaching of a mere man, an humble carpenter of an obscure village in Syria. We cannot give mental credit to the statement that any man of whom so little is known as history tells us of Jesus, could gain such enormous power over the larger part of the human race, as to cause all the greatest nations of the world to be eager to be called by his name.

We are wholly unable to believe that one who was simply the son of a carpenter and his wife,

could in those years' accomplish such a feat and a few months, as before and perhaps those who are diligent teachers that they would become the teachers and leaders of a religious movement which has since the world with its power and influence the most standard of the highest part of mankind.

It is to us entirely incredible that a few men and women of Syria could have done the work that that teacher who had been put to death as a criminal had done from the grave, and appeared to us many as the hundred persons, and that they would have been able to bring millions of people in many nations to believe such a message of life, which originated from a divine to human as from the children of man.

It is entirely to our knowledge of humanity to believe that from the meagre teachings of Jesus of Nazareth, the author of the gospel called by the name of John, developed the remarkable logic of certain systems which is not found in that book, and originated himself in order to give the entire world for ideas which utterly that most wonderful evidence existing the world over known, to a humble teacher who was crucified by the Romans as a criminal seventy years before he was born.

The sacred Scriptures that are given and inspired and performed a record of that of Paul could be led by any sort of instruction of deduction into something the teachings which he able and brilliant and some of the logical writings on directly and truth to a wandering teacher, ignorant in letters as compared with himself, and therefore despised by the educated classes among the Jews, and more over one whom he had never seen before he died on the cross, if those ideas were really the product of Paul's own thinking.

It is entirely contrary to reasonable suggestion to suggest that the books of the New Testament, written by so many different persons, and so evidently without influence, could present so coherent, so complete, so spiritually exalted a religion, and one so adapted to comfort and strengthen and elevate the souls of men of all races of mankind, if there had been no one original source, from which all received their knowledge and inspiration.

It is incredible that sixty or more different writings, composed by forty or more different persons, at various times extending over a period of about two thousand years, and in four or five different countries, could present so connected and inter-related and balanced a religion at that set forth in the Old and New Testament unless there had been some supernatural agency teaching, inspiring, directing and controlling all these writers.

Since, therefore, we find it simply impossible to believe these and other propositions which have been put forward to explain the unquestioned facts of Christianity and the Bible, and their influence and power over mankind, we are compelled to believe that Jesus, the founder of Christianity, was more than man, that He is God, and that the Bible was composed and collected under the supervision of a single agency who, in the nature of the case can be none other than God Himself.—The Watchman.

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.

This month we omit the stories and articles which fill the first half of The Circle, and give the "Circle" in this June Number that our readers may see what a wide field is covered by this magazine. And it is well covered, too.

Departments--Around the Circle of the World's Events (Conducted by W. F. Johnson); Lend-a-Hand Circle (edited by E. E. Hale); The Church Circle (The Qualities that Count in a Sunday School Teacher), by J. Mervin Hull; The Collector's Circle (The Alluring and Elusive Lowestoft), by Mary H. Northend; The Music Circle (Practical Points for Violin Students), by Richard Arnold; The Home Circle (A House of Booms and Plaster), by Homer Kiesling; (How One Couple Solved the "Allowance" Problem), by Jessie A. McGriff; The Business Circle (The First Hour of the Day), by H. L. Hillferrin; The Outdoors Circle (How to Make a Canvas Houseboat), by Geo. E. Walsh; The Photographer's Circle (Studying Great Paintings with the Camera), by Lewis W. Hine; The Country Home Circle (How to Make the Country Home Pay), conducted by F. H. Valentine; The Cooking Circle (When Strawberries Are Ripe), by Caroline F. Benton; The Sewing Circle (Lessons in Home Dressmaking), by Margaret Leighton; The Mother's Circle (Our Own and Other People's Children), conducted by Virginia T. Van de Water; Girls' Own Circle (A Commencement Luncheon), by Katharine Eggleston; Boys' Own Circle (Some New Kites for the Circle Boys), by Dan Beard; The Children's Circle (The Journey of the Raindrops), by Addie S. Winnek; Our Chess Circle (The Most Brilliant Game of Chess on Record); Our Puzzle Circle (The Betsy Ross House), The Fun Lovers' Circle, Edited by Marshall P. Wilder.

Sunday-School Lessons

SUNDAY, JUNE 22ND

Text: Leviticus 19: 28-37

Motto Text: "Be not drunk with wine wherein is excess, but be filled with the Spirit..." Eph 5: 18

"Let no man deceive you with vain words..." Empty words which have no truth in them...

"Be ye not therefore partakers with them..." Do not share with them in their sins...

"For ye were sometime darkness..." A much stronger expression than if he had said, "Ye were in darkness..."

"For the fruit of the Spirit is in all goodness and righteousness and truth..." Good is usually employed in contrast with evil...

"Proving what is acceptable unto the Lord..." Proving means testing, examining carefully...

In all our walk—for this clause is connected with verse 8, verse ninth being a parenthesis...

"And have no fellowship with the unfruitful works of darkness, but rather reprove them..."

The word translated reprove has a wider meaning. It is not only to rebuke, but to convince by evidence...

"For all things that are re-proved are made manifest by the light..." The secrecy is a shield for these deeds...

"Wherefore he saith, Awake thou that sleepest, and rise from the dead, and Christ shall give thee light..."

"See then that ye walk circumspectly, not as fools but as wise..." God having brought them from the darkness of death into the light of life...

"Redeeming the time because the days are evil..." Time here means opportunity. Christians must watch for every opportunity to turn men from their sins...

"Wherefore be ye not unwise but understanding what the will of the Lord is..." The Greek word translated wise is different from the one used previously...

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search the Scriptures daily with prayer for ability to understand. "And be not drunk with wine wherein is excess..."

"Speaking to yourselves in psalms and hymns and spiritual songs..." Hymns were the psalms of the Old Testament which were chanted in worship...

"Giving thanks always for all things to God the Father..." No matter if the things were afflictions. For all things work together for good to His children...

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THE GENERAL ASSOCIATION.

hold of about the best thing the Presbyterians had when He got Hunt, and He gave him to us."

Mrs. W. E. Mitchell, of Fremont, was called upon to respond to the address of welcome. His remarks were factious, well-timed and made a happy impression.

State Missions.

Corresponding Secretary W. D. Powell, presented the annual report of the State Board of Missions, an abstract of which is here given:

Annual Report of the State Board of Missions.

As we present the seventy-first report of the State Mission Board we have to record abundant reasons for devout and hearty gratitude to God for His preserving mercies and kind providence. Then, too, we are greatly pleased with the faithfulness and efficiency of our missionary force.

The Renovation of Dr. J. O. Row.

On November 1, 1907, Rev. J. O. Row, D.D., after seven and a half years of most efficient and faithful service resigned. During his administration there was a marvelous increase in our contributions to State, Home and Foreign Missions, and much of the destitution has been occupied and many church houses built at strategic points.

The times have been strenuous and yet my labors have been sweetened by the willingness of my predecessor, at all times, to aid me and endeavor to induct me into the intricacies and difficulties of the Corresponding Secretaryship. The contributing churches have faithfully stood by me, and the Evangelists, Missionaries and Colporters have heartily co-operated with me.

Kentucky has 216,217 Baptists, who report 11,123 baptisms and 5,477 additions by letter. These have given \$85,745.88 to all missions, an increase of \$5,129 over last year.

The wealth of the State is largely in the hands of the Baptists. Their increase in wealth is at the rate of a million dollars every five days. With increase of wealth evils and temptations will crowd in upon the churches.

Realizing the importance of promoting the Sunday School work, Rev. W. J. Mahoney was appointed Sunday School Secretary, and has proven his efficiency and has met considerable success.

to promote the interests of the Sunday School work.

We have had in our employ ten evangelists for all or part of the year. These have wrought wisely as soul-winners. Some of them have resigned to take other work.

State Missions.

It is impossible to tabulate all the work done by our corps of faithful Colporters, Missionaries and Evangelists. They report 2,103 conversions, 1,600 baptisms, 798 additions by letter. They collected \$9,624.12 for missions and church building.

We received for State Missions, \$23,471.88; we received for Sunday School Colportage, \$2,359.79; we received for church building, \$2,715.30; total for our State work, \$28,546.97.

We lacked less than \$1,500 raising the \$30,000 we planned for at the last General Association when times were prosperous.

We cannot place too high an estimate on State Mission work since it is basal and the sure way to the world's conquest for Christ. Pastors must preach much on systematic and proportionate giving and stand by State, Home and Foreign Missions.

We have built and dedicated houses of worship at Mt. Olivet, Paintsville, Inez, Marion, Bellevue, Dawson, Broadhead, Rineyville, Oakland, Onton, Bandana, Kevil Olive, Panhandle, and have aided Calvary, Immanuel, Rochester, and Grace churches.

We have built and dedicated houses of worship at Mt. Olivet, Paintsville, Inez, Marion, Bellevue, Dawson, Broadhead, Rineyville, Oakland, Onton, Bandana, Kevil Olive, Panhandle, and have aided Calvary, Immanuel, Rochester, and Grace churches.

Some of our mission churches have become self-supporting, others should do so in the near future. Some few churches seem prone to receive aid as long as it is extended, whether they need it or not.

We have employed this year: Missionaries, 77; Evangelists, 10; Colporters, 12; days of labor, 14,480; miles traveled, 95,140; sermons preached, 8,691; religious visits, 28,727; conversions, 2,103; baptisms, 1,600; letter and restoration, 578; total additions, 2,578; churches and Sunday Schools organized, 99; received for missions, \$9,624.12; received for church building, lots, improvement, etc., \$11,838.71; received in the field, \$12,133.66; number of Sunday Schools in Kentucky, 1,048; number of pupils in the same, 80,431.

Sunday School and Colportage Work.

Rev. W. J. Mahoney, our Sunday School Secretary, has only been at work six months. He is prosecuting the work industriously and intelligently. We are en-

Wanted Salesmen

lative. Write us to-day if you mean business and send us three good references. PENTECOSTAL PUBLISHING COMPANY, Incorporated.

larging our force of workers and hope to see this work in better condition in the near future.

Foreign Missions.

The Foreign Mission Board made the best report in its history the present year. There are 229 churches and 467 out stations with a membership of 14,179. There are 222 missionaries and 234 native helpers. These report 2,174 baptisms and \$34,825.13 raised on the field.

Kentucky Baptists are loyal to Foreign Missions and will largely increase gifts to this great and growing work among earth's famishing millions. We reported \$34,089.02 for this work. This is less than last year but we would have reported an increase had it not been for circumstances already described. We must give \$40,000 the next year.

Home Missions.

We gave the Home Board \$21,928.48, an increase of more than \$2,500 over last year. The Home Board reports a year of glorious achievements:

Number of workers, 961; Number of baptisms, 22,402; Total additions to the churches, 40,417.

We receive valuable and needed aid from this Board and we urge our people to enlarge their giving. We must not give a cent less than \$25,000 this year for Home Missions. I wish that we could make it \$30,000.

Church Building.

The State Board can do no better work than help weak churches to provide themselves with needed houses of worship. We are hindered in our work for the want of funds. We need \$10,000 for church building.

Evangelism.

The blessings of our God have been upon our Evangelists through another year and we should be truly grateful for the results shown. They report 942 conversions and 674 baptisms and 375 added by letter.

Recommendations.

We recommend that prayers be made in all the churches for our work and our workers. We labor in vain unless the great Head of the Church bless our efforts.

We urge weekly, monthly and quarterly contributions to sustain us promptly, without borrowing. We have so managed our State finances that we have paid no interest, but, on the contrary, have received \$90 on deposits.

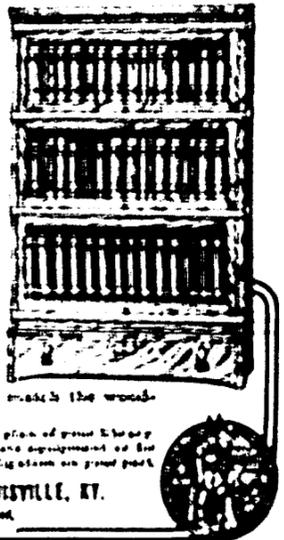
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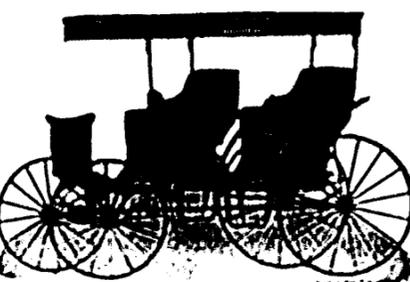
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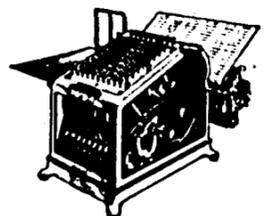
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Your hearts a better trust.
Ah, bend about the lance's point,
And break the helmet bar;
A noise is in the morning wind
And not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How
fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies' and ours!
For all the clouds are clasped in
light,

And all the earth with flowers

Aye, still depressed and dim with
dew;

But wait a little while,
And with the radiant deathless sun
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest,
Nor lamb shall from the flock be
lost,

Nor nursing from the nest.
John Ruskin.

Our Pulpit

Sermon preached to the General
Association:

DOING GREATER WORKS
THAN JESUS DID."

REV. M. R. ADAMS, D.D.

John 14:12-13: "Verily, verily,
I say unto you, he that believeth
on me, the works that I do shall he
do also; and greater works than
these shall he do; because I go unto
the Father."

On a plain some distance outside
the city of Yokohama, Japan, where
in season the laborers can be seen
harvesting their crops, once stood
the city of Kamakura, the ancient
capital of the Empire. It was the
seat of a million souls and the
scene of splendor, war and intrigue.
Upon this plain beneath which
sleeps a vanished world, stands the
renowned bronze statue of Buddha
of immense proportions. It is fifty
feet high and contains within it a
chapel capable of holding one hun-
dred persons. The distinguishing
feature about this statue is its em-
bodiment of the oriental idea of
God. The calm, passionless expres-
sion of the face grows upon the be-
holder and haunts his memory. For
eight centuries it has stood there
in apparent dreamful contempla-
tion of the infinite. Passive and
unprogressive races have written
into this work of art their concep-
tion of Deity.

Contrast with this thought of
God, thus embodied in bronze, Je-
sus' revelation of the Father. The
Jews objected because Jesus healed
the lame man at the pool of Bethes-
da on the Sabbath day. Jesus de-
fended his act by saying, "My Fa-
ther worketh even until now and I
work." God is eternally unresting
in his activity for the world's sal-
vation and knows no Sabbath in-
terruptions of his ceaseless saving
activity. The Sabbath day even
could not arrest Jesus in his minis-
try of helpfulness. The restless
lapping of the waves on the sea-
shore may suggest to us the tireless

energy of the infinite God as he
loves and works for the world's re-
demption. How different is the
conception of Jesus from that in
the bronze Buddha of Japan.

Jesus was a tireless worker. He
was more than a teacher, teaching
by deeds as well as by words. He
was more than an oral interpreter
of God and life and man. He was
skilled in affairs, a man of action.
He had much to say about his
works. No empire builder can
compare with him in practical
achievements. John closes his gos-
pel by saying: "And there were
also many other things which Je-
sus did, the which if they should
be written every one, I suppose
even the world itself would not
contain the books that should be
written."

The men of this age ought to be
in love with Jesus Christ. We ad-
mire the man who can produce re-
sults. An irreverent reporter says
the creed of one of our United
States Senators is (1) "if you
want anything go out and get it;
(2) bring it back with you." This
expresses the spirit of these times.
Extract the selfish and bombastic
human element out of this creed
and place behind it the motive of
service to Jesus Christ and you
have the disposition which ought to
mark modern Christianity in its op-
eration of great enterprises and up-
building of great institutions. Je-
sus is the world's greatest captain
of industry. If we honor the lead-
ers of the world's work who oper-
ate in perishable commodities, how
much more should we honor the
greatest practical worker of all time
who works in the things that shall
abide through time and eternity.

Once the energies of Christians
were mainly given over to doc-
trinal controversy and theological
construction. This was a necessary
stage in religious progress. That
day has happily passed. We never
needed sound doctrine more than
now, but equipped with that, we are
to go on to higher things. "Where-
fore leaving the doctrine of the first
principles of Christ, let us press
on unto perfection; not laying
again a foundation of repentance
from dead works, and of faith to-
wards God." It must be living
works now. Our ambition must
ever be greater works than Jesus
did. Contending for the faith is
contending for deeds as well as doc-
trines. We must contend for
greater works.

At the time recorded in the four-
teenth chapter of John the disci-
ples were in sore trouble. The Mas-
ter was going away and, the horror
of it, he was going into his grave.
They could not see how he could
accomplish anything by way of the
tomb. The enterprise he had be-
gun, that of building the kingdom
of God, the burden of Israel's pray-
ers and the travail of her history,
would fail. The works he had
done would cease. But Jesus said,
"Let not your heart be troubled.
Ye believe in God, believe also in
me. The works that I do shall ye do
also. And greater works than these
shall ye do, because I go to the
Father." Christ's going to the
Father by the way of the Cross
would save the day for the king-
dom and become the very power by
which all the hopes and aspirations
of Israel would be achieved.

I. Jesus promises us a ministry
just like his own.

"The works that I do shall ye do
also." How came he to make that
promise? He had been struggling
with Thomas and Philip. They
were slow of heart to believe.
Thomas wanted to know where he
was going, as Peter had recently

inquired. This curiosity Jesus
would not satisfy more than to say
that he was going to the Father.

Thomas needed not to know the lo-
cation, but only the way to it. If
he got on the right road he would
surely reach the Father's house.
Jesus said, "I am the way, the
truth and the life." More than
that he declined to reveal. Thom-
as' attention was directed to the
Master as the all sufficient object of
his study. "If ye had known me,
ye would have known my Father
also." Philip interjected, "How
can the Father and we will be satis-
fied." Jesus answered, "He that
hath seen me hath seen the Fa-
ther." He was striving to make
them see that in his own personal-
ity he was bringing to them all of
God. He reasoned with the dull
minded Philip, "Believe me that I
am in the Father and the Father in
me." But Philip could not per-
ceive the whole truth. Then Jesus
came down to Philip's level and
said, "Believe me then on account
of the works you have seen. If you
cannot accept me on the highest
grounds then rest your faith on the
lower. If what you see I am does
not convince, if the rich contents
and quality of my divine-human
personality cannot persuade, then
accept the irresistible evidence of
my unity with the Father present-
ed in the signs and wonders I have
given you. Take the lower evi-
dence if you cannot appreciate the
higher." Jesus then urged Phil-
ip to believe him for the very
works sake. He would find it true
in his own experience that by faith
these very same works would be
done himself. Then he would be con-
vinced. When he found himself
doing the things Jesus did he
would feel all the more forcibly
the power of God in Christ and
through Christ in himself. This
personal experience of divine
power would convince him of the
truth of the claims of Jesus.

Conviction of truth comes not so
much by intellectual perception as
by the evidence that arises out
of experience gained in the Lord's
service. Conviction registered in
the spiritual nerve centers by ac-
tual work done is the strongest.

What did the Master mean by
the promise of a ministry similar
to his own? It means that we do
exactly the same quality and kind
of work that he did. He revealed
God, so do we. He brought men
to God, so do we. We have the
keys of the kingdom from his own
hand. He opened and we open.
He was the agent of redeeming
grace, so are we. The Spirit
wrought through him and so he
does through us. He worked in
the realm of spiritual character as
we also do. "And he gave some
to be apostles; and some, proph-
ets; and some, evangelists; and
some, pastors and teachers; for
the perfecting of the saints . . .
till we all attain . . . unto a full
grown man, unto the measure of
the stature of the fullness of
Christ." This is what Jesus did.

We work by the same authority
he worked. The same commission
which issued upon him issues upon
us. "Even as the Father sent me,
so send I you." "Ye did not
choose me but I chose you and ap-
pointed you." The seal upon our
commission is the seal which rests
upon his.

We do it by the same power.
He wrought by the Spirit of God
and we can only work as the Spirit
works through us.

We labor in the same holy fel-
lowship. What glorious company.
"In that day ye shall know that I
am in my Father, and ye in me,

and I in you." God the Father,
Jesus the Son and the disciple. No
heart ought to ever be troubled
when he realizes the fellowship in
which he toils.

But is this literally true? Jesus
raised the dead, we do not nor can
we do many of the splendid won-
ders which he did. How then can
we do the same works?

We do as far as all the perma-
nent and essential features of his
ministry are concerned. Just how
far the works of healing and other
such have been continued since the
days of the apostles is difficult to
determine. Certainly the prayer
of faith has healed the sick and
there have been many manifesta-
tions of divine power since apos-
tolic times. But the signs and
wonders of Christ's day have not
played a similar part in religious
work since then. Do we fail to do
the works of Jesus because we do
not exercise the same miraculous
power? Christ's exhibitions of
power over disease and over na-
ture were only temporary works.
They were called forth by the de-
mands of the times and are not re-
quired now. They were in no sense
essential to his mission while vital-
ly connected with it. He could
have wrought without them. Sub-
tract the physical wonders from
Christ's work and you have the
whole of it left as far as its neces-
sary essence and vitality are con-
cerned. The stilling of the temp-
est and the finding of a coin in the
mouth of a fish with which to pay
taxes would be superfluous now
and would really clog the greater
work we are doing. It is more re-
ligious to work and so pay taxes.
Feeding the multitudes would
draw after us millions whose sole
aim would be the loaves and fishes.
It is better to teach a man to work
for a living than to offer him many
free lunches. He is doing a great-
er work for God and humanity
who masters medicine and surgery
than if he should become a Chris-
tian Science healer. It is better for
the world to have good physicians
and surgeons than to have mirac-
ulous healing, even if it were possi-
ble. There is a legend that Laza-
rus never smiled after his resur-
rection. He had to go through
the whole harrowing experience of
death again. The only justifica-
tion of his resurrection was the
glory of Christ in it. Many things
that Jesus did then ought not to
be done now, but we do his works
in all their necessary and essential
features.

II. Jesus promises a greater
ministry than his own.
A study of his ministry shows
that it was more limited in scope
than ours. Geographically this is
true. Jesus said, "I am not sent
but unto the lost sheep of the
house of Israel." Did he say this
with a pang of repressed ambition
as he thought of the fields white
unto the harvest stretching far
away throughout the world? He
was confined to his own country
with the exception of a few visits
to contiguous provinces. Palestine
is but a small spot on the map of
the world. The entire world was
known to the Old Testament is
only about one-third of the area of
the United States, including Alas-
ka. The land of Jesus' ministry
is about the size of Massachusetts
and Connecticut combined. How
Christ would have rejoiced in an
empire like Texas in which to work
and over which to extend his influ-
ence, or even Kentucky, more than
three times the area of his own
home land. No opportunity was
afforded him for world-wide mis-
sionary statesmanship like Paul's

ministry than his own.

He was the agent of redeeming
grace, so are we. The Spirit
wrought through him and so he
does through us. He worked in
the realm of spiritual character as
we also do. "And he gave some
to be apostles; and some, proph-
ets; and some, evangelists; and
some, pastors and teachers; for
the perfecting of the saints . . .
till we all attain . . . unto a full
grown man, unto the measure of
the stature of the fullness of
Christ." This is what Jesus did.

We work by the same authority
he worked. The same commission
which issued upon him issues upon
us. "Even as the Father sent me,
so send I you." "Ye did not
choose me but I chose you and ap-
pointed you." The seal upon our
commission is the seal which rests
upon his.

We do it by the same power.
He wrought by the Spirit of God
and we can only work as the Spirit
works through us.

We labor in the same holy fel-
lowship. What glorious company.
"In that day ye shall know that I
am in my Father, and ye in me,

or like ours.

We range through the whole
earth. No geographical limits are
set to our activities. Christ was
recommissioned to a province no lar-
ger than a small American coun-
try and we to all the world.
Christ dealt only with one people
while we are now constructing un-
der God new types of Christian-
ity in the mould of the world's
great races. Not many years hence
the energetic Japanese, the prac-
tical Chinese, and the contempla-
tive Indian will enrich the world
with Christian ideals and thought
never known before. We are en-
gaged in doing greater works than
he did.

He was limited in the truth he
could teach. With aching heart
he said, "I have many things to
say to you but ye cannot bear them
now." How he longed to tell it
all, but he must leave it to the
Spirit to guide into all the truth.
We go to our greater works with
a completed Bible and ordinances
to illustrate a full gospel. His
message was a limited one and we
cannot determine the bounds of
ours.

Our advantages for work were
greater than were his. His was
the seed sowing and ours is the
harvest time. Jesus never enjoyed
a great revival such as often makes
us happy. The river near its
mouth is greater than at its source.
Christianity has cumulative power
through the ages. The wonders
now being accomplished are due to
the power and skill acquired and
stored and the velocity gained
through all the past.

The whole world is now open to
our message. We have no closed
doors to batter down, we have only
to enter those swinging wide open.
Commerce, science and invention
are the wings of the gospel. The
angel with the everlasting gospel is
now flying in the midst of the heav-
ens. Already the Scripture proph-
ecy that in the coming age there
will be no more sea is approaching
fulfillment. The oceans are not
now barriers to intercourse with
other peoples, they are mediums.
The seas have been conquered.
True they sometimes rebel and
bury men and ships in their aby-
mal depths but it is only a tem-
porary victory.

Jesus draws a contrast between
his physical signs and wonders and
the more exclusively spiritual
achievements of his disciples.

"Greater works than these shall
ye do." Interpreters of this pas-
sage admit that there is here an
implied contrast between the phys-
ical miracles of Christ and the
more spiritual work of taking the
gospel to the world and building
up disciples in the divine life. In
a sense the Saviour discredits his
own miracles. The purpose for
which he performed them was a
spiritual purpose. He was not a
mere healer of the sick.

Behind every miracle was a re-
demptive aim. God was working
in the realm of the disturbed phys-
ical order restoring it to the nor-
mal, but his purpose was spiritual
and saving. His ultimate end was
beyond the healing of the body or
the mind. He healed disease in or-
der to incite that attitude of the
soul which would make possible the
forgiveness of sins. With Jesus it
was go and sin no more rather
than go and suffer no more. By
the miracle he brought his saving
power and grace to the attention
of man that they might believe and
be saved. But he preferred an
appeal addressed to that part of
man's nature higher than that to
which miracles appealed. He wan-

ted his disciples to do greater works than these.

To the rich man in Hades there was a refusal to send one from the dead to awaken his brethren to their peril. They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets neither will they believe though one rise from the dead. Jesus insisted all along on the superior claims of the appeal to the spiritual and moral over the appeal made by signs and wonders. To the nobleman who came to have the Saviour heal his son, Jesus said, "except ye see signs and wonders ye will not believe." A gentle but firm rebuke to a faith resting on too low a basis. The Jews persecuted Jesus for healing the lame man at the pool of Bethesda on the Sabbath day. They were blind to the miracle but alive to the apparent breach of their Sabbath law. Jesus told them of the greater works which he would show them at which they would certainly marvel. These works he mentioned were the gift of eternal life to those who would believe, the resurrection of the dead and the last judgment. After the resurrection of Christ, Thomas would not believe except on physical evidence. Jesus told him, "because thou hast seen thou hast believed: blessed are they that have not seen and yet have believed." Jesus had to do this physical work because at that time it was needed. Dr. John A. Broadus expended much precious energy correcting the manuscripts of poorly prepared students. How he would have revelled in the greater glory of preaching. But at that stage of the development of the Southern Baptist ministry he had to perform these arduous and lower tasks. Jesus spent power in physical wonders which he doubtless would have preferred to spend in the greater work of declaring the Gospel to a dying world.

Our greater work is to go into all the world and preach, baptize and teach. There is no need to send the Saviour to the graveyard to demonstrate God's power over death. We have the resurrection of Jesus and his resurrection of others already accomplished. Why needlessly repeat them? Baptism tells the story of the empty tomb of Joseph over and over again. Jesus need not be presented as the Bread of life by feeding again five thousand as long as we have the Lord's Supper to deliver the truth. The divine record of Christ's miracles is just as valid evidence as if they were repeated before our eyes. To lower the mission of the church to bodily healing is to lose sight of the greater work. "Let the dead bury their dead, but go thou and preach the Kingdom of God." The preacher is not a medicine man nor the church a hospital.

Just the work we are doing in our local churches, the district and general associations is that referred to in the text. No better statement can be found of the greater works than in the great commission. The work of evangelism, the work of the missionary, the work of education and the movements for social betterment are greater works than those of Jesus.

III. Jesus states how these greater works are possible: "Because I go to the Father." He speaks of this going as having large meaning. It is really one of the "cosmic processes" by which we mean activities of universal significance. Christ's work on

earth was attended by disturbances in the physical world. One of the planets overshaking his birth place. At his crucifixion the land for hours was in darkness and the earth rocked on its foundations, opening the tombs for the release of many dead saints. An earthquake accompanied his escape from death. In some mysterious way the physical world is bound up with the redeeming acts of God. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Christ's return to the Father let loose the heavenly powers to energize and equip believers for the greater works.

Going home to the Father he left behind him a propitiatory death and a prophetic resurrection. His stoning death proclaimed to men is the irresistible magnet which draws all men to him. Jesus could tell his immediate disciples only of his death and could not explain that fully. Now we have the full truth to proclaim to the race. We can do greater works because we can tell all men that their sins are answered for in the death of Christ. This is the story that wins men to God. Jesus was deprived of the full meaning of his death whereas we are not. In the waters of every earthly stream we can open those momentary graves that tell the story of the sin bearing cross.

His resurrection carries the message of hope to men who all their lifetime through fear of death were subject to bondage. Every dripping believer raised from his water grave tells the good tidings of Christ's victory over death.

As the universal and omnipotent Statesman, from the right hand of the Father, he personally supervises the work of extending his imperial reign over all the domain of darkness. "All power is given unto me." The Commander must be at the seat of power to properly direct his campaign of conquest. He can not be in the immediate command of the forces on the field of battle. From this point of vantage he enables his followers to do greater works than ever he could do in his lifetime.

"It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." Christ's departure made possible the outpouring of the Spirit on the day of Pentecost as had been prophesied of old.

The Spirit came and devoted himself to the development in human hearts of the meaning for them and for all men of the saving work of Jesus. "He shall take of the things of mine and shall show them unto you." The Spirit explains the finished and the current ministry of Jesus and enforces their truths upon the human soul. He does not speak of himself, he speaks of the Saviour. He is like the sun in its mission on the earth. The sun does not speak of himself, he speaks of the world. If we look into his face with its radiance which no eye can endure, the rebuke is at once prompt and intolerable. By his morning light he uncovers the massive and rugged mountain, the placid lake and the gleaming river. He paints glory colors on the face of the flower and flushes the trembling dew into jewels sparkling like brilliant gems.

He tells the meaning of the world. So with the Spirit. He ever shines upon the cross, the empty tomb of Joseph of Arimathea and the ascension from Olivet. In the illumination of the Spirit upon the

redeeming Saviour we can do greater works than he did.

But we can do the greater works because of a further ministry of the Spirit. We are immersed into his life and power. The Christian world is now mystified over the doctrine of the Holy Spirit. They are told of baptisms of power and acts of faith different from that by which they received the Saviour. They despair of the Spirit's work in them. They are confused by descriptions of alleged upper room experiences. Baptists can explain it to them if they understand it themselves and they ought to. John the Baptist gave the explanation which all Baptists ought to know. He said, "I indeed immerse you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall immerse you in the Holy Spirit and in fire." We are immersed in the Spirit and that immersion is the common heritage of all believers. We do not have to look for a baptism, we already have it if we believe in Christ. If we do not have normal spiritual power and occupying it is because we do not breathe in the Holy Atmosphere by which we are surrounded and in which we are immersed as our bodies are immersed in the physical air. Men have tuberculosis because they live in unsanitary surroundings and because they do not inhale the air in which God has immersed them. Men need only to breathe that in which they live and move and have their being. We need a fresh air crusade among Christians and let it start among Baptists. They understand the teaching of their immersion. They know that it tells them that they are immersed in the Spirit and their duty is simply to breathe. We have spiritual tuberculosis and are not doing the greater works as we should. We dwell too much amid the unsanitary surroundings of unbrotherliness and strife. Move away from this and breathe in the Spirit in whom Christ has immersed us. We live surrounded by his life and energy. Use it. Go to the hill tops of prayer and breathe the pure air of God's Spirit in whose Pentecostal life and energy we live. Paul rebaptized some disciples at Ephesus because, though they had received John's baptism, they knew nothing about the Holy Spirit. John explained that teaching of baptism long before Paul wrote the sixth of Romans telling of its symbolism of the death and resurrection of Jesus. Jesus went to the Father and immersed us in the life and energy of the Spirit that we may do greater works than he did.

On a green hill outside the capitol city of Kentucky stands an imposing and stately temple of stone and marble and granite. It is a suitable expression of the life and intelligence and substance of the citizens of this Commonwealth. It is nearing completion. Soon it will house the administration which will direct the public affairs of the people. It is a beautiful building. The State may never need another one. May it mark the dawn of a new Kentucky and may the ceremonies of its consecration to its purpose begin a history beside which all the past will suffer in comparison. We who work for the Kingdom through the General Association of the Baptists of Kentucky are building a spiritual temple not made with hands by our constructive progress from year to year.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Olla, "had been troubled with cramps, every month from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and that, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

fully filled and covered, and upon opening it he should find it filled with thoughts, and he told that all these were the thoughts of one person during one year. What a medley mess he would find! Vain thoughts, vile thoughts, wild and foolish thoughts, mean and contradictory and crooked thoughts, some of them so restless and volatile that they could scarcely lie still in the basket. And suppose he should be told that these were all his own thoughts, the children of his own brain, how amazed he would be! How little prepared to see such an exhibition of himself! He would feel like running away and hiding if these thoughts were to be forever uncovered to the world."

Out of such a mass of thoughts men and women are weaving their destiny. "As he thinketh in his heart so is he." Try as we may we can never make ourselves any better than our thoughts. They may not be uttered in words or wrought out in deeds, but they leave their stamp on the soul in which they have been harbored.

One who persists in thinking cruel thoughts will soon be a cruel man. One who thinks covetous thoughts will become a covetous man. One who thinks vain thoughts will be a vain man. Volatile, empty, silly thoughts will determine the character of many a man. Every thought should leave some good deposit in the mind as the river which sweeps through a bed of gold deposit will leave some grains of gold all along the shore; but our thoughts must be pure gold, or such results cannot be expected.

Wicked thoughts, uncharitable thoughts, mean thoughts come trooping into the mind, are entertained, cherished, and invited to come again. Does anyone imagine that they have done no harm? "As he thinketh in his heart so is he." One may speak and act as though he were your friend, but if he has enmity in his heart he is an enemy. One may speak and act as though he were a godly man, but if his thoughts are ungodly he is far from God.

Many biographies have been written, biographies of great soldiers and poets and statesmen, but they are all superficial books. They touch only the surface of the life they pretend to tell. When one dies someone writes a memoir. He tells when and where he was born, where he was educated, when and to whom he was married, what was his profession or calling. He may add a few incidents of interest which distinguish the career of the subject from other people. But it is a superficial story. The man's real life can never be written, for it is known only to God who searcheth the heart and knoweth the thoughts. Nay, each one is writing his own biography while he lives. He writes it on the tablets of the soul in characters which can never be obliterated nor obscured. Some day he will read it. May God help us to write a story which we shall not be ashamed to read when the books shall be opened.—N. Y. Christian Advocate.

The only name that you or I can ever carry in through the gate of Heaven will be the name of Christian. If we are not willing to bear it as a cross, we never can wear it as a crown.—Theodore L. Cuyler.

NOTICE.

Will our readers kindly mention the RECORDER when calling on or writing to any of our advertisers.

Shall it be imposing, splendid and beautiful? Or shall it be marred by any lack of supreme devotion to the interests of the Master? Let it be the structure from which shall proceed those administrative energies of the Kingdom which more and more will increase the output and the quality of the greater works we are doing for Jesus Christ. We can do it if we will.

THOUGHT AND CHARACTER.

That is a fine saying of the wise man: "As he thinketh in his heart so is he." (Prov. 23:7.) Thought is the index of character, and thought is a positive force which helps to make character. We hear a great deal about character-building. Let us remember that our thoughts are the materials out of which our characters are made, and we are building for good or evil every day. We all know something of the agency of thought in the production of material structures. The great cathedral is a thought expressed in marble. The battle ship is a thought materialized in steel. A thought in the mind of Jesus of Nazareth produced the Christian church in the world. The modern Sunday School is a thought of Robert Raikes wrought out into an organized institution. A thought sent Morrison to China. It was a thought of freedom that overthrew slavery. But have we considered that the inner structure which we call character is built up of the thoughts we think?

Most men consider their thoughts very innocent and impotent things. They appear for a moment in the inner temple of the mind, then vanish and are no more. Few persons recognize any moral quality in their thoughts. They are willing to allow that their words and deeds may be wicked, but are slow to admit that they can contract any guilt by mere thinking. They are never ashamed of their thoughts as they are of their words and deeds. Can anyone wrong his neighbor by an unuttered thought? Can God be wronged or offended by a silent motion of the mind? Can anyone harm his own soul by indulging a thought which he keeps to himself?

Dr. John Todd says, "Suppose someone should find a large basket by the wayside, neatly and care-

Editorial

The Seventy first Session of the General Association of Kentucky Baptists was, in many respects, the most enthusiastic and harmonious meeting in the history of the denomination in this State.

Dr. M. P. Hunt and his people abounded in hospitality and, assisted by the other churches of the city looked after the temporal necessities of the saints.

Dr. W. D. Nowlin as unanimously re-elected Moderator, and it is needless to add that the position was filled with ability and becoming dignity.

We were fortunate in securing Dr. A. C. Graves to report the proceedings of the meetings, and hope that no reader will fail to read the whole report, and also the sermon of Dr. M. B. Adams.

Dr. Powell made a gratifying report concerning our mission work, showing an advance in the contributions for State and Home Missions, but a slight falling off in Foreign Missions.

Secretary Hale's report on the condition of the Kentucky Baptist Education Society was full of "good cheer." Only \$65,000 remain to be raised to secure Dr. Gatliff's princely gift and success seems assured.

A special committee, consisting of Moderator Nowlin, Dr. J. D. Maddox and the editor of the Recorder, was appointed to request the General Association of Tennessee to join in considering the propriety of establishing a Kentucky, Tennessee Home for Aged Ministers.

Dr. DeMent presented the claims of the Seminary and secured a good collection for the Students' Fund of that worthy Institution.

Interesting sessions were also held by the Historical Society and the State Ministers' Meeting. From Monday night, when Bro. J. M. Roddy preached the annual sermon of the Ministers' Meeting, and an able sermon it was, until Friday noon, the brethren were kept busy with the affairs of the Kingdom.

The Women's Work also received due consideration by the sisters who came for that purpose. The young women of the State will support a missionary and there will be a general advance along all lines of women's work.

The editor of the RECORDER feels deeply grateful for courtesies shown him by the body.

THE GENERAL ASSOCIATION.

Church Building Fund We recommend that Kentucky Baptists give \$100,000 to missions the coming year.

We urge the District Associations to adopt the apportionment, which is simply an amount suggested for each to undertake to raise.

Encouraged by the success of the work during the past year let us be optimistic as to what shall be accomplished during the incoming year. Enlightenment, enlistment and enlargement are what we crave.

Bro. Powell made a stirring address. He said that now was the favored time for our people to arise and take Kentucky for Christ. God has put before us an opportunity which no other denomination ever had, and which the Kentucky Baptists never knew before.

The Education Society.

The Education Society was given the first hour of Wednesday afternoon. Bro. J. M. Walker led in prayer. Bro. E. Y. Mullins presided.

Bro. E. S. Alderman was the first speaker. He said that when he left Kentucky some six years ago our educational prospects were dark indeed. But things are better now, and it seems that the education society is going to accomplish better things than we had hoped.

Bro. L. W. Doolan spoke of our relationship to our schools. These schools have given us much more than we have given them. The growth of the Baptists of the State is more due to the influence of our schools than to any other one thing.

Bro. E. Y. Mullins spoke on "Urgent Reasons for Re-enforcing our Baptist Schools." We must depend upon our own schools for the teaching of those truths which are vital to our denomination.

Bro. J. A. Bennett read the report on the Church Building Fund. The report gave surprising facts as to how much good small loans or gifts had proved to struggling churches.

Corresponding Secretary P. T. Hale closed the discussion. One reason for pushing on Baptist schools is that we may have leaders. It is hard to be a Baptist; and there is no way to have Baptist leaders without intelligent faith and conviction.

and girls to other schools is a good way to leave them to the Baptist denomination. If our schools go down, what is to become of us as a denomination? What are we going to do? What do you think you can do?

At this point Bro. Hale was interrupted by various brethren rising in all parts of the house pledging help to this work some in large and definite amounts. A resolution was adopted enthusiastically, urging that this work of endowing our schools be pushed forward to completion this year.

State Missions

Bro. H. A. Dawes read the report on State Missions. The report, by giving facts and situations, showed the hopeful signs before us and the need of immediate effort.

Bro. Geo. H. Yager read the report on Sunday School and Colportage work. The report recognized the valuable work done the past year by our State Sunday School Secretary, W. J. Mahoney.

Bro. C. M. Thompson offered a resolution commending the work being done by Bro. W. J. Mahoney as State Sunday School Secretary.

Bro. M. A. Jenkins read the report on Evangelism. The report pointed out the belief that the denomination that leads in evangelism will lead in other things.

These various reports were taken up for consideration. Corresponding Secretary J. M. Frost, of the Sunday School Board, addressed the association. The Sunday School Board made the past year the largest gifts within its history.

Bro. J. M. Weaver wanted to say something to the pastors. There are two or three things I would impress upon you, that you may carry them home.

Bro. J. A. Bennett read the report on the Church Building Fund. The report gave surprising facts as to how much good small loans or gifts had proved to struggling churches.

Bro. J. N. Prestridge called attention to the advanced ground we are taking in Sunday school work. He referred to the fact that some of our literary schools are giving diplomas for proficiency in courses of normal Sunday school study.

trying to organize the Sunday schools for better work.

Bro. H. H. DeMent said we are living in a day of great things. The Sunday school is no longer regarded as a distinctively children's school. There is no time to graduate from the Sunday school.

Bro. L. H. Arvin thought more ought to be said about our State Mission work. We have in Knox county alone forty Baptist churches, with a total membership of 8,000, and with thousands of children belonging to Baptist families.

Bro. Charles Martin spoke of the necessity of church building, based upon his experience at Paintsville.

Corresponding Secretary B. D. Gray of the Home Missions Board, Atlanta was recognized as a visitor.

Benediction by Bro. J. R. Sampey

Wednesday Night.

The General Association was called to order by Moderator Nowlin at 8 o'clock. After singing, Bro. J. H. Butler led in prayer.

Home Missions.

Bro. T. B. Hill read the report on Home Missions which recounted the achievements of the Home Board during the last year.

Corresponding Secretary B. D. Gray was called to the platform. He began by saying that the Home Board had on hand some valuable tracts of last year, and this year they expected to issue other tracts and booklets of exceptional value.

Bro. J. A. Bennett read the report on the Church Building Fund. The report gave surprising facts as to how much good small loans or gifts had proved to struggling churches.

Bro. J. N. Prestridge called attention to the advanced ground we are taking in Sunday school work. He referred to the fact that some of our literary schools are giving diplomas for proficiency in courses of normal Sunday school study.

Bro. W. J. Mahoney said he was (Continued on page twelve.)

EDITORIAL VARIETIES

In Copenhagen during the years 1800-1805, of the male suicides between twenty five and sixty five years of age, every second was a drunkard.

A habit that should be life-long is that of committing the scriptures to memory. This is a very desirable habit and would lead to usefulness in many ways.

Frederick A. N. Fetter describes the difference between a Missionary and a United Baptist as follows: "A Missionary preaches in a United Baptist church."

This is not mere ignorance on sanitary matters, or a general disregard of the laws of health, it is a terrible condition of spirit whose influence is epidemic to the human race.

The Saturday Evening Post pays a well deserved compliment to the country preacher when it says they are chiefly responsible for the general occupying temperature sentiment in the United States.

It requires a degree of education to escape the lack of education by one pretending to have education. The said President Madison in a speech before the General Association last week, and the utterance is wise and timely.

An Episcopal pastor, in England, concluded his ministry with the following words: "I don't suppose most of us will ever meet again. I will never again enter this church, even if I come to. I go away tonight unrepentant. I have never had a word of thank, and I leave you to God and the future."

See in our columns the new advertisement of Georgetown College. Dr. Arthur Yager, who has served so long and acceptably as chairman of the faculty, has been elected President of the college. The outlook is hopeful.

By referring to our advertising columns it will be seen that Bethel Female College offers unusual advantages as a school for girls. The high standing of this splendid school will be maintained, as heretofore, by President Edmund Harrison and an able faculty.

This week we were shown a receipt for one year's subscription to the Recorder bearing the date of March 1, 1890. It was given to Mary E. Lindsay, of Stamping Ground, and was for two dollars. Even in those days the price of the paper was the same to all subscribers.

New Jersey has an organization known as the Optimistic Club. It has more than a thousand members, many clergymen being among this number. All the members are pledged "to smile and to try and make others smile."

"On June 3rd, at a large and enthusiastic meeting of the church, a unanimous call was extended to Rev. H. Alford Porter, of Louisville, Ky., to become pastor of the church once more. It will be remembered that Mr. Porter was pastor during a most important period of history, when the church built the present 'White Temple,' and its membership was increasing by leaps and bounds.

The above is from The Standard and it fairly takes our breath.

AMONG THE Churches.

Methodist (Third and 10th Collection) - Pastor Henry A. Foster: Life's Boatsman, John 1:1-4. The End of the Road, John 1:1-4. R. R. attend, 100. By letter, 5. Church a successful one...

Methodist - Rev. C. R. Gardner: pastor of both churches. (Mission - Pastor J. T. Fells: The end of the Road, John 1:1-4. R. R. attend, 100. By letter, 5. Church a successful one...

Methodist - Pastor J. R. DeWitt: Mother's Evening, June 11. Rev. W. T. Underwood, Spiritually Awake, Room 12. R. R. attend, 219.

Methodist - Pastor J. M. Weaver: The Facts of the Gospel, I. Tim. 3:16. Lydia's Conversion, Acts 16:13-14. R. R. attend, 165. For baptisms, 1.

Methodist - Pastor F. R. Harris: The Eternal God in The Refuge, Deut. 33:27. Jesus our Advocate, I. John 2:1. R. R. attend, 45.

Methodist - Pastor L. T. Wilson: The Principles of Prophecy, Matt. 23:23. Noah and the Ark, Gen. 7:1 and 16. R. R. attend, 200.

Methodist - Pastor H. V. Nelson: Harden Not Your Hearts, Heb. 3:12. R. R. attend, 47.

Methodist - Pastor E. R. Alderman: Christ in All, Gal. 3:11. Temptation, Jan. 1:12-15. R. R. attend, 154.

Methodist - Pastor T. J. Devall: Evidence of Eternal Life, I. John 5:12. Conversion of Zacharias, Luke 19:1-10. R. R. attend, 254. By letter, 2. By relation, 1.

Methodist - Pastor A. Jansen: The Kingdom of God, Rom. 14:17. Obeyance of Children's Day, R. R. attend, 52.

Methodist - Pastor W. M. Brown: Mail, 17th and 18th chapters. Bible Class attend, 24. Fine work at Mission; good service at workhouse, at tentacle 119; splendid service at jail.

Methodist - Pastor G. F. Davison: What is there About Heaven that Appeals to you? John 14:2. Joy because of the Wanderer's Return, Luke 15:32. R. R. attend, 82. One for prayer.

Methodist - Rev. R. D. Cross: Gentleness of Jesus, Matt. 12:20. God Appointed Means of Salvation, Luke 16:29-31. R. R. attend, 117.

Methodist - Pastor R. N. Mohler: Rewards for Service. God's Inspection of Men, Ps. 53:2. R. R. attend, 170.

Methodist - E. G. Vick: Measure of Reward, Rom. 2:6. Unheeded Appeal, Matt. 11:16ff. R. R. attend, 167.

Methodist - Pastor L. W. Smith: How to Study the Bible. Robbing God, Mal. 3:18. R. R. attend, 119. Baptized one.

Methodist - Pastor R. J. Cannon: Remember, Eph. 2:11. Christ's Death, Matt. 27:50. S. S. attend, 158. For baptism, 1; baptized, 1.

Methodist - Bro. W. D. Powell: Personal Experiences in Mexico. Every Man to His Work. S. S. attend, 243.

Methodist - Bro. C. N. James: A Five-fold Exhortation, I. Cor. 16:13. Progress and Outlook of the Temperance Cause, Heb. 2:15. S. S. attend, 710. By letter, 1.

Methodist - Pastor C. V. Brooks: Christ's Idea of Righteousness, Matt. 5:8, 20. Peter's Denial, John 18:25. By letter, 3. Reorganized W. M. Society and Sunbeams; distributed thirty copies of "The Baptism of Jesus" by Dr. Frost.

Methodist - Pastor J. F. Wagner: Sovereignty of Character, Jas. 1:27. Faith, Eph. 2:8. S. S. attend, 60. By letter, 1. Planning to build a Sunday School room.

Methodist - Pastor C. K. Hoagland: How to Observe the Sabbath, Isa. 58:13-14. Examples of God's Punishment of Sin, II. Peter 2:4-6. S. S. attend, 25.

Methodist - Pastor H. W. Stinson: With my Service, II. Thim. 3:10. Collected Unsuccessful.

Methodist - Rev. J. H. McKinnon: The Lord God is a God, Ps. 84:11. Building the Exalted Church, II. Cor. 3:18. R. R. attend, 134.

Methodist - Pastor J. Y. Fells: In praise of the Holy Spirit, and how to use it. Rev. J. Y. Fells was appointed to write a paper on the Holy Spirit for the conference.

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THE CONVENTION'S PERIODICALS

Table with 2 columns: PRICE LIST PER QUARTER and B. Y. P. U. SUPPLIES. Lists various publications and their prices.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary. NASHVILLE, TENN.

THE STATE

Pastor W. M. Kyland writes: My church at Mt. Zion near Trenton, Tenn. paid me way to the General Association. They are interested in the great work the General Association is doing in the State and all over the world to save lost souls.

Rev. W. E. Healey writes from Princeton: "Rev. E. H. Garrett, of Murray, has been elected Missionary Colporteur of Little River Association. He began work June 8th. We welcome Rev. Garrett to our Association and believe he will do a great work. Let the churches of Little River Association join in prayer and labor for our Colporteur."

It is with sincere regret we chronicle the death of J. E. Snyder, the son-in-law of Dr. J. T. Christian. He was drowned June 5th, at Foreman Ford, Salt River, about five miles below Taylorville. The body was recovered on the morning of June 7th, and buried that afternoon. Rev. Snyder was a noble Christian layman and we tender our condolences to the bereaved family.

HALL-MOODY INSTITUTE NOTES

On the evening of June 3rd Hall-Moody Institute closed the most successful year in its history. The net enrollment for the year was 483, being a substantial increase over the enrollment of last year notwithstanding the effect of the panic. The following states were represented in our student body: Illinois, Kentucky, Tennessee, Texas, Alabama, Mississippi, Missouri and Arkansas. About one hundred were from other states than Tennessee. Three hundred and fifty boarding students were enrolled. The average age of these students is twenty-one years. We enrolled thirty-two married students and forty above thirty years of age. Our roll by departments is as follows: Literary 310, Primary 47, Theological 35, Musical 108, Commercial 116, Teachers 179, Expressional 32. The following degrees were conferred: Four received the A. B. degree, six the B. S., three the B. L., five graduates in music, three graduates in expression, honorary degrees conferred D. D. upon Elder J. H. Wright of Nashville, and the President of the school.

The commencement exercises were unusually interesting. Dr. J. B. Moody preached the commencement sermon; Elder J. E. Skinner, of Trezevant preached the sermon before the J. N. Hall Society. Dr. W. D. Nowlin, of Owensboro, delivered the literary address. Just before the graduating exercises Wednesday evening two teachers: Professor James T. Warren and D. Edgar Allen were united in marriage to Misses Elizabeth Brightwell, of Martin, and Oakley Mae Brown, of Alexandria, Tenn., two brilliant and highly esteemed young ladies. The rite was solemnized by the President of the school before a vast audience in the Baptist church. Immediately following the wedding ceremony Rev. John T. Pegg, Valedictorian of the Class, delivered a masterful address, after which Dr. Nowlin delivered one of the greatest literary addresses to which we ever listened. The climax of the year came after conferring degrees and the President announced the needs of the school and called for contributions, which call was answered by subscriptions to the amount of \$27,000. This, together with \$8,000 or \$10,000 previously subscribed, so that we lack only a few thousand of the \$40,000 desired. This \$40,000 becomes available as soon as a few more thousand have been subscribed. Will not

The Education Committee of the B. Y. P. U. of the South held a meeting in Louisville, Tennessee, of the week of June 15th-17th. The Education Committee recently appointed to get instructions of the Holy Synod Convention is constituted as follows: H. A. Seven, John H. Sawyer, Thos. J. Wills. This committee was also in session the week of June 18th-20th.

The report on Young People's Work to the Kentucky Baptist General Association was read by Rev. W. E. Mitchell, D.D., of Louisville, Ky. The report was comprehensive and strong and received the hearty endorsement of the Association. The proposed B. Y. P. U. Assembly at Georgetown, June 27th-July 2nd, was encouraged. Many pastors pledged themselves to attend and to bring good moral delegations.

The Georgia B. Y. P. U. Convention will be in session for several days following June 27th. Rev. L. W. Doolan, D.D., of Louisville, a member of the Executive Committee of the B. Y. P. U. of the South, will speak on the "Christian Character Course."

Rev. J. M. Frost, D.D., an enthusiastic supporter of the B. Y. P. U., hopes to be present at the Georgetown Assembly. Many pastors report no B. Y. P. U. organization in their churches, because they have no leaders. But the way to have leaders is to have a B. Y. P. U. The B. Y. P. U. not only trains for service but also trains through service. Leaders for the future must be trained in the present. Other pastors say they cannot have a B. Y. P. U. because they have so few young people—young men and women. Yet they report large Sunday Schools, with plenty of boys and girls. They begin the work of training these for service by means of a Junior Union. They will either make possible an effective Senior Union by and by, or these will become effective workers in some church and B. Y. P. U. elsewhere. It behooves the country and small town pastor to see to it that his young people do not move to other fields ill-prepared for Christian service.

A unique feature of the Georgetown Assembly will be the singing of the Highland Male Quartet, of Highland Baptist church, Louisville.

A B. Y. P. U. Rally will be held at Somerset soon. The Corresponding Secretary will be there.

Every Baptist church in Kentucky should be represented at the Assembly whether they have a union or not. But why not go into the business of specifically training the young people for efficiency in the work of the church? Organize a B. Y. P. U. and make it go. The Sunday School for teaching; the B. Y. P. U. for training.

Rev. C. E. Maddy, of Greensboro, is State Vice President of the B. Y. P. U. of the South, and together with the Vice President, will push B. Y. P. U. work in North Carolina, where it has been allowed to lag for some years past.

Never fear to bring the greatest comfort to the least trouble and the largest inspiration to the smallest duty.—Phillips Brooks.

Some Unions suffer for an encouraging word from the pastor. Others are suffering the experience of arrested development because the pastor just won't "hands off" enough. Getting others to do things is the thing for the pastor to do in the B. Y. P. U.

Your Union just died, say you, pastor! But it got sick first, did it not? Did you seek and apply the remedy? Perhaps you just let it die.

The speakers at Georgetown Assembly are an array of eloquence, scholarship, piety and common sense. Here they are: Rev. Henry Alford Porter, D.D.; Rev. L. B. Warren; Rev. Cecil V. Cook, Th. D.; Rev. L. W. Doolan, Th. D.; Rev. I. J. VanNess, D.D.; Rev. Millard A. Jenkins; Rev. T. B. Ray; Rev. P. T. Hale, D.D.; Rev. George Green; Rev. Wm. D. Nowlin, D.D.; Rev. Calvin M. Thompson, D.D.; Rev. W. D. Powell, D.D.; Rev. Geo. T. Webb; Rev. M. B. Adams, D.D.; Rev. W. J. Mahoney.

Every Union in the State which has not already done so, should send the Corresponding Secretary a contribution to the State work. Funds are sorely needed now for the prosecution of this

important work. One fact, you want to see, from all parts in Kentucky to Georgetown June 27th-July 2nd. Tickets on sale June 27th and 28th.

A coming feature in our B. Y. P. U. work is the country Union, and the Junior Union.

Articles on B. Y. P. U. Assembly work have been prepared from the pen of Dr. John H. Sawyer, Dr. George H. Vager, Dr. W. J. Mitchell and Dr. R. H. DeWitt. Look for these soon. Write for information relative to the Assembly if you need more.

New Liberty, Ky.

W. M. U. NOTES

Woman's Missionary Association.

While the Brethren of the General Association were meeting in the Auditorium, the Woman's Missionary Association were holding their annual meeting in the Sunday school room of the Tenth and Walnut street church, this city. The room was filled with bright, earnest faced women when the President, Mrs. H. F. Proctor, of Bowling Green, tapped for order. Mrs. R. R. VanDyke, Twenty second and Walnut cordially and gracefully welcomed the ladies and Mrs. Proctor in like gracious manner responded.

The President's address, through which like a scarlet thread, ran the refrain, "There Came a Woman," was thoughtful, beautiful, instructive and tender, and was given undivided attention. Echoes from the Southern Baptist Convention brought therefrom by Mrs. J. N. Prestridge were much enjoyed.

Mrs. G. R. Eager told much concerning the W. M. U. Training School: \$3,000 is required per year for current expenses. Kentucky women are asked for \$450.00 of this amount. This will be about \$2 or \$3 from each society. Then as much as possible from each society until the permanent endowment fund of \$60,000 is raised. The ladies of the association will not soon forget the reception, most enjoyable, given them at the Training School. This school, beautifully situated on lovely Broadway threw wide open its hospitable doors from 4 to 6 o'clock Thursday afternoon and streams of interested ladies passed in and out and up and down from garret to cellar during those hours.

Mountain schools were brought nearer to us, in a paper by Mrs. J. S. Dill, Bowling Green, and we predict more and better work for them in the future. Miss Edna Wilson, Kentucky Sunbeam Leader, in telling Sunbeam "Plans for the Year," announced that Kentucky Sunbeams are asked for five hundred dollars, respectively for chapels at Canton, China and Cadens, Cuba. Mesdames Bennett, Newport; Wilson, Fordville; Butler, Jellico; Bond, Elizabethtown gave many helpful suggestions in regard to work among, not only Sunbeams, but children of larger growth.

The Y. W. A. work was most instructive and enthusiastically presented by Mrs. J. P. Creal, efficient leader of Kentucky Y. W. A's. After which she presented Miss Bessie Hensley who is to be Kentucky Y. W. A. representative in China. Mrs. I. A. Hailey, now of Mississippi, whose husband is a Kentucky preacher son-in-law, was introduced. How glad we were to see her, and how happy she was to be with us and while she spoke warmly of Mississippi and the work there, there was still room in her heart for Kentucky affairs.

Bro. W. W. Horner, of New Orleans,

told of the great needs of the great city and as included our especially that practical results will follow.

Many Vice-Presidents of associations were present than at any meeting in the history of the W. M. U. The following were verbal reports, all encouraging: Miss Elizabeth Garrett, Bethel Association, Mrs. G. W. Argalite, Elders, Mrs. Danna Brown, Franklin, Miss Fannie Mearns, Little River, Miss Emma Bailey, Long Run, Miss Lucy Mays, Mt. Zion, Mrs. W. T. Underwood, Rev. Will Cook, Mrs. A. C. Bond, Berea's Valley, Miss Anna Willis, Shelby Co., Mrs. J. A. Lee, Ten Mile, Mrs. Lorraine Hensley, Union and Mrs. G. H. Weaver, Warren.

October 1st, "Enlightenment Day" was emphasized by Miss Hensley. This is to be a vigorous campaign of enlightenment and enlargement along the following lines: A doubling of the membership of societies already organized. The organization of new societies. Also introduce the full graded system of missionary organization, viz.: A W. M. U., a Y. W. A. and a Sunbeam Band in each church.

We feel sure the ladies carried home with them Mrs. R. G. Ross' "Points to Remember" and will in the future report both cheerily and promptly.

State Secretary of Missions, Dr. W. D. Powell, in a talk pointed the ladies of his hearty co-operation in every department of their work and whenever he could be of any assistance did not want them to hesitate to call on him. His speech will bear fruit inasmuch as Kentucky W. M. U.'s will take up the work of church building, as he suggested, with much more interest than heretofore. Kentucky women gave last year to Foreign Missions \$7,478.66, to Home Missions \$3,371.56, Sunday school Board \$100.07, State—Preaching, \$1,117.61, Mountain Schools, \$1,120.31; Training School—Endowment \$2,927.85; Support, \$600; Margaret Home \$143.25; Boxes, \$4,114.52; Grand Total \$21,093.63. The mark set before us this year is \$9,177.00 for Foreign Missions; \$6,000.00 for Home; \$100 for Margaret Home; \$150 for current expenses training school and \$1,000 for the Endowment Fund.

The committee on Resolutions presented the following:

We as a committee present the following resolutions in behalf of the visitors and delegates to The Woman's Missionary Association, we desire to extend thanks:

First. To the Twenty-Second and Walnut street church and all friends who have so graciously contributed to our comfort and pleasure.

Second. To our beloved President, Mrs. B. F. Proctor for the efficient leadership throughout the year and for the helpful, inspiring program so delightfully rendered.

Third. To our Central Committee who have labored so zealously untiringly and successfully for our great work.

Margaret J. LeCompte, Mrs. R. B. Bailey, Mrs. O. B. Gayle, Mrs. G. C. Garman.

"Blest Be the Tie" was sung and an old-fashioned handshaking indulged in. Mrs. Arnschrote dismissed, with prayer this meeting which will ever remain a bright mile stone in our lives.

The only thing that marred the pleasure of the meeting was an accident to Miss Martha Weller of Pewee Valley, daughter of Jno. L. Waller, of blessed memory. Miss Martha who is seventy years of age slipped and sprained her wrist. It was attended to at once and Miss Martha is now getting along all right.



HOW LITTLE SISTER GRAMPED HER CHANCE

BY FRANCES MARGARET FULL

They thought Little Sister was asleep. Perhaps she was at first, but gradually mother's low tones and Big Sister's voice unblended themselves from Little Sister's dreams.

It was comfortable in the sitting room. The fire snapped and crackled, the clock ticked slowly, as if there could be no need for haste, while the baby talked to himself about his beautiful fists and toes outside the wind howled and snow swept around the house. Little Sister, lying upon the couch, heard mother say:

"Grandma wasn't lonely, was she?"

"Oh, no," answered Big Sister. "She is almost as happy as if it were summer."

"What was she doing?" asked mother.

"Looking over seed catalogues and making garden plans. Grandpa was reading."

There was silence for a moment and Little Sister, with her eyes closed, could see the cottage next door surrounded by the flowers that grandma loved. Big Sister changed the subject.

"Well," said she, "Little Sister shall go to college."

The child on the couch was too sleepy to speak. Why must she ever go to college? Hadn't she been ill all winter and hadn't the doctor said that she mustn't be allowed to go to school for many months? Instead of opening her eyes, Little Sister merely tried to keep from slipping back into the land of dreams. She wished to hear more.

"There, sister, dear, don't give up," said mother. "Another year everything may be changed and we may be able to manage so you can go to college."

"No, Mother," was the reply, "how can it be? We thought the same thing last year. I am glad grandma doesn't realize that the money I earned teaching school paid for their coat, and, in fact, that it was every cent gone before the middle of winter. No, mother, we can't do it. I'll just have to keep right on teaching country schools, and we'll hope the boys will grow up and be a credit to the family. Maybe baby will be the President of the United States. And little Sister shall go to college."

"You see," interrupted mother, "we had unusual expenses this winter. Grandpa and grandma both ill for six weeks, wasn't it? Then Jimmy had the whooping cough, and as for Little Sister, poor child, why she hasn't cost so much in all her life together as she did this particular winter when father had put every cent he could spare in a new business."

"It does seem," remarked Big Sister, "as if sometimes everything happens in a bunch. We are fortunate to be all alive and happy. All I say is, Little Sister shall have her chance."

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INCORPORATED.

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A few months later grandma's garden began to think of summer. The sweet old lady and Little Sister were together from morning until night after the snow melted and the first robin came.

"Why, grandma," called Little Sister one day, "our garden is running away! It's trying to get to the woods, sure as anything. I met a tiny pansy straight on the path. It was yellow and it wouldn't even stop to bow! Just said: 'Don't step on me!'"

"Do you know what I would do if I were younger?" asked grandma when the two stopped laughing.

"No; what would you do?"

"Sit here on the steps beside me and I will tell you. To go through our wood-lot is a short cut to the village."

"Yes I know that."

"Well, working people are the ones who usually take the short cuts. Every morning little Miss Brown, the dressmaker, goes that way and comes home at night. Then there's Mrs. O'Toole, who goes out to wash and scrub. She walks through the woods, and the little lame girl who works at the canning factory, and Jessie Carson, that delicate looking book-keeper, and oh, ever so many others, and workmen with dinner pails."

Little Sister nodded her curls almost into a tangle.

"Well," grandma continued, "it is a straight road from here to the bit of road, but in the woods the road twists and turns, in and out around the trees, and across the brook, and there I would plant flowers—violets and pansies

in the shady places, scarlet geraniums and poppies in the sunshiny patches. Then the walk would be a lovely one and would make every one happier who passes through the woods."

"Oh," exclaimed Little Sister, "let's do it! I'm younger, don't you see, and I can't go to school this summer so if you'll tell me where to plant things, I'll do it. We'll help your garden run away, grandma. Big Sister says she guesses we're doing good in the world when we make it pleasanter for other folks."

As the weeks and months went by Little Sister's labors were rewarded. Flowers bloomed in the woods as if by magic; here a clump of daisies, there a bed of petunias. At every turn of the road old friends from grandma's garden greeted the passer-by.

One thing disappointed Little Sister. If the dressmaker or the bookkeeper appreciated the new beauty of the woods, they said nothing. Mrs. O'Toole's remarks were discouraging.

"Folks ain't got much to do that plant flowers in a place like this," she sniffed. "At our house the young ones raise vegetables!"

Vegetables, to be sure. Little Sister sat by the brook one afternoon and wondered why she and grandma didn't think to plant vegetables.

"After I went and made myself so expensive last winter that Big Sister couldn't go to college, I wonder why I didn't think of vegetables! I ought to be tending a potato patch and picking off potato bugs 'stead of watering honey-suckles out of a brook."

At that moment Little Sister remembered that grandpa had planned a big vegetable garden.

"So, there, Mrs. O'Toole!" she said aloud.

"But my name isn't Mrs. O'Toole," a voice replied. Across the brook Little Sister saw a beautiful woman and a boy.

The child stared. She didn't know what to say.

"Were you ever here before, little girl?" asked the woman.

"Yes'm," answered the child.

"Richard and I have been here every day for the last week. We think it is such a lovely place. We were attracted by the flowers. Do you know who owns the woods?"

"Yes'm."

"Do you suppose the place is for sale?"

"Yes'm, I know it is."

Little Sister's tones waxed eager. Hadn't father been trying to sell that piece of woods ever since she could remember?

"Will you tell me where to find the owner?" asked the stranger.

"Yes'm, I'll show you exactly where he is if you'll follow me."

"Won't we follow, though!" echoed the boy.

After leading mother and child through the village Little Sister pointed toward her father's place of business.

"You go in there to the office," said she, "and ask for my—ask for Mr. Edson and—he's the man that owns the woods."

Back home flew Little Sister with the news. When father came at night his face was one broad smile. The stranger had offered him a price for that wood-lot that

astonished the village.

"She intends to build a summer home on that high ground by the brook," said father. "Who would have thought," he continued, "that grandma and Little Sister would become such good real estate agents! The woman says she wouldn't have dreamed of the possibilities of that old road but for the flowers. That was landscape gardening that paid!"

"And—and now may Big Sister go to college?" demanded Little Sister.

"O, indeed she may, this very autumn, and stay four years! Oh, yes," father added in answer to a look of dismay on the child's face, "she'll be with us vacations!"

"And when you are a young lady," Big Sister declared, "you shall surely have your chance!"

"But can't you see," laughed Little Sister, "I've had mine!"

—Interior.

HE KNEW HOW TO GET 'EM.

The boy of the family had been to a birthday party, and was gleefully relating some of the joys of the occasion to his sister.

"Oh, yes—capital supper!" he said. "But I wasn't very hungry, so I just told the waiter to bring me oranges, you know."

"Oh, Tom!" said his sister. "That's not the way to pronounce m-e-r-i-n-g-u-e-s!"

"No; but it's the way to get 'em all right!" replied the incorrigible.—Ladies' Home Journal.

Subscribe for WESTERN RECORDER.

THE GENERAL ASSOCIATION.

to our shores are like lost children, to whom we must extend the hand of sympathy and help. Dr. Gray made a great address, which held the church attention from first to last.

Foreign Missions

The report of Foreign Missions was read by Bro. J. W. Porter. The blessing of God has brought great prosperity to our Foreign Mission work the past year. We must advance, or suffer great loss in this great work.

Two missionaries present were invited to the platform. Bro. W. H. Canada of Brazil, spoke of the work in his field. He said we missionaries were times suffer, but God is with us. Once when we were suffering persecution, a man walked twenty miles to see what the trouble was all about. While there he heard the Gospel. He bought a New Testament, read it, was converted, and then won some of his neighbors to Christ. In a little time we went out there and organized a church of twenty-three members. God overruled our persecution for good. Brazil is the key to South America.

Bro. J. P. Stewart, appointed to the Italian mission addressed the association. He said he was going to leave home and kindred for the foreign field, because he believed God had laid this work upon him. Pray for me, he said.

Corresponding Secretary R. J. Willingham took the platform. He said our greatest need at this time is men and women to go to the foreign field. We are to pray the Lord of the harvest for more laborers. At this point, by request of Dr. Willingham, Bro. H. B. Taylor led in a splendid prayer for more missionaries. Continuing his remarks, the Corresponding Secretary said, one great thought that induced him to visit our missions in foreign lands was that he might see conditions as they are, and lay them on the hearts of our people at home. On his tour he saw and realized as never before the degraded and lost condition of the heathen world. The light of consecrated giving is breaking on the hearts of our people. I came back home from the foreign fields, sorely burdened in heart. A voice has seemed to come to me saying, "Look here, man, you are standing for God, and what are you doing for the perishing millions?" There are some beautiful examples of Christian character among the natives, but until Japan learns to respect and lift up her women, she can never take her place among the most favored nations. No power on earth can ever lift up the heathen nations, but the power of the risen and glorified Son of God.

It was near 10.30 o'clock when Dr. Willingham closed his remarks but to the last word the faces of the great congregation were beaming with interest.

Thursday Morning.

The General Association was called to order at 8:30 o'clock. Bro. E. H. Maddox conducted devotional exercises. Bro. W. C. Taylor led in prayer.

State Missions.

State Missions and Evangelism was the order of the hour, and Bro. W. D. Powell was in charge of the meeting. He called for brief remarks by missionaries, evangelists and pastors.

Evangelist G. W. Argabrite said

we believe in ease, and not occasional evangelism. There is a growing demand for scriptural evangelism in cities as well as in rural churches. Your State Evangelists have more calls for service than they can respond to.

Evangelist W. H. Smith said that in our preaching we must have a proper blending of the intellectual and emotional. We must address the judgment as well as the heart.

Bro. R. H. Tabb, one of the past year's missionaries, gave an encouraging account of his work at Pineville.

Bro. J. K. Nunnally told of a two weeks' sojourn in Pineville last summer, when the church had no pastor. Bro. Tabb has since that time been called, and the people are delighted with him as pastor.

Bro. J. W. Mahan said that in Harlan county there are fourteen church organizations, but only two houses of worship. My work has been to strengthen existing churches, to build church houses, and the organization of new churches.

Bro. H. B. Taylor spoke of needy mission fields in Western Kentucky. Paducah and Mayfield are rapidly growing cities, and at these points urgent mission work is needed.

Bro. T. F. Grider referred to his work in Metcalf and adjoining counties, and said that with his own hands he had helped to build three Baptist churches the past year.

Bro. Charles Martin, of Paintsville, gave an account of Baptist conditions in Floyd, Magoffin, Pike and Martin counties, saying they had had much opposition, but at the same time there had been much to encourage them.

Bro. A. Preston, of Graves' Shoals, spoke of the open doors in Martin county. There is in that county one Baptist church, but with prompt effort the whole county may be won to Christ and the Baptist faith.

Bro. J. M. Osborn, a mountain boy, converted under the preaching of Bro. A. S. Petry, spoke of the conditions and needs of Leslie county.

Bro. A. S. Petry, of the Hazard church and school, said that of late he had been giving special attention to the young people of Eastern Kentucky; we seek to make Christians of the boys and girls, and then give them the best educational advantages we can.

Bro. J. A. Booth for the Committee on Nominations, made a partial report. To preach the annual sermon next year, Bro. C. M. Thompson; alternate, Bro. J. E. Martin.

Pastor M. P. Hunt read a letter from Bro. A. S. Worrall to the General Association. This interesting letter will likely appear in the columns of the WESTERN RECORDER.

The Eaton Memorial.

The hour from ten to eleven, Thursday morning, had been set apart for a memorial service, commemorative of the late Dr. Thomas T. Eaton, who had done much for the prosperity of this body.

Bro. W. E. Powers, who had been intimately associated with Dr. Eaton for more than twenty-five years, gave some interesting incidents illustrating his sincerity, promptness and courage.

Bro. H. B. Taylor said that in Murray he heard Dr. Eaton refer to Malachi 2:6 as a splendid text for a funeral sermon. It reads: "The law of truth was in his mouth and iniquity was not found in his

lips; he walked with me in peace and equity, and did turn many away from iniquity."

Bro. I. W. Bruner spoke of his great admiration for Dr. Eaton. He adhered to his opinions, but differences of opinion with him were never made personal differences.

Bro. J. M. Weaver spoke discriminatingly and tenderly concerning his beloved friend. He said Dr. Eaton was a great reader and he remembered what he read. He was a born leader of men. I never heard him speak evil of any one. More than any one knew he felt the censure of others, and it was care, worry and work that broke him down.

Bro. C. M. Thompson spoke with deep feeling concerning Dr. Eaton whose successor he has become as editor of the Western Recorder. As a boy Dr. Eaton had taken him by the hand and welcomed him into the church of which he was pastor. From that he was my friend and counsellor, and all through the years he took a fatherly interest in my welfare. To be associated with him as pastor was an inspiration. Shall we not contend for the truth that was dearer than life to him?

Bro. L. L. Parks said he had been an officer in his church, was in close touch with him, and he was the wisest man in dealing with young men I ever knew.

Moderator Nowlin said he admired Dr. Eaton because of his positive conviction, because of his great intellect, his pure heart, and his controlling earnestness. When he passed away we lost our greatest leader.

Bro. R. W. Taylor said he was associated with Dr. Eaton as one of his deacons for eighteen years. He was the most misunderstood man I ever knew, and at the same time his self-control was the most perfect I ever saw in any one.

The memorial service taken as a whole was one of the most impressive scenes ever witnessed in the General Association. Many were in tears, and sobs were heard all over the house. Dr. Eaton was one of the best-loved men who ever lived in Kentucky.

Bro. Henry Alford Porter, after some beautiful and touching remarks, proceeded to take additional pledges to the Eaton monument fund. There was a liberal response to the appeal.

The Southern Baptist Theological Seminary.

Prof. B. H. DeMent addressed the Association upon the Southern Baptist Theological Seminary. He said he believed in the Seminary because of its loyalty to the cherished doctrines of the Baptist denomination. He spoke of its adaptable courses of instruction, giving the best help to the varying needs of the men who come to us. We stand for mental vitality and spiritual fervor. We do as Baptists believe in education, and have more money invested in educational institutions than any other denomination. We believe in thorough scholarship and practical efficiency. Some seminaries give attention only to scholarship. The faculty of our seminary would be the last men to say that a preacher who has not had theological training cannot be one of practical efficiency. The examples about us are against such an idea. Still we believe that seminary training will add vastly to a preacher's practical efficiency. We need your sympathy and co-operation. Pledges were made to the Stu-

dents' Fund to the amount of \$970, which will be increased.

Thursday Afternoon.

The first hour of the afternoon session was given to the consideration of the Baptist Orphans' Home. By previous arrangement about eighty-five boys and girls, little and larger, from the Home, were in the front seats, and a touching sight it was. The children sang several songs.

Bro. L. T. Wilson, read the report on the Orphans' Home. The report commended the management under Miss Abercrombie, and asked of the friends a more liberal support. Your committee, said Bro. Wilson, spent the whole morning at the home asking many questions, and finding out facts in different directions, and we can unreservedly commend this institution to your confidence and support.

Bro. J. M. Weaver said he was present at the organization of the Orphans' Home over forty years ago. The old friends are about all gone, and new friends must come to its support. An offering for the home was taken, amounting to \$33.51.

Ashland was decided as the place of meeting for next year.

The Ministers' Aid Society.

The report on the Ministers' Aid Society was read by Bro. C. M. Thompson. The report commended the work of the Corresponding Secretary, Dr. J. D. Maddox, in strong terms. It is now feared that the Society will sustain serious loss in the failure of one of the Owensboro banks. Nobody connected with the management of the Society is at fault in this matter, because some of the trustees had their own individual funds deposited in this same bank.

Bro. Thompson said that there was no earthly calling equal to that of a preacher of the Gospel. Such a man goes as God's messenger to a race in the bondage of sin and death, with the offer of life and peace. This mission faithfully carried out has the assurance of an exceedingly great reward in Heaven. When any of these servants are laid aside by age or disease, it is surely our duty to throw around them the arm of comfort and support.

Bro. Nowlin explained that almost every member of the Board had lost in the failure of the Owensboro Savings Bank and Trust Company. The loss of the Society will be about \$4,000. Bro. Nowlin said that personally he had lost in the same bank failure about \$5,000.

Bro. J. D. Maddox, Corresponding Secretary, said that the Ministers' Aid Society needs to take on new life. We have never taken hold of this work as its importance demands. He said he had never seen worse examples of poverty than he had seen in the homes of some who had been known as Kentucky Baptist preachers. The daughters of the late John L. Waller are beneficiaries of this society. Dr. Maddox gave some pathetic examples of suffering among the old preachers and their wives, whom we are now aiding.

Bro. E. M. Coleman said that no man who depends upon clarity to set him up in the world, will ever amount to anything. But when it comes to helping the aged and infirm, that is another proposition.

Upon motion of Bro. C. M. Thompson, it was ordered that a committee be appointed to confer with the Tennessee Baptist Con-

vention with reference to having a Kentucky Tennessee home for aged ministers. The committee appointed: C. M. Thompson, J. D. Maddox and W. D. Nowlin.

Baptist Sanitarium.

The report on the Baptist Sanitarium was read by Bro. M. P. Hunt, which pointed out some of the hindrances in the way of the enterprise up to the present time. Bro. Hunt said some changes in our plans would have to be made; but the proposed sanitarium is a denominational necessity, and it will come sooner or later. The speaker urged that the brethren take hold of this matter, and put it through.

Bro. I. W. Bruner pointed out some of the advantages of having a Baptist sanitarium.

Temperance.

Bro. J. N. Dill read the report on temperance. The report recounted the splendid victories scored during the past year by the prohibition movement. The temperance and prohibition sentiment of our people has made rapid progress. We have been disappointed in our legislative expectations on account of political trading; but the Anti-Saloon League, with which we cooperate, is not discouraged, but is girding its loins for fresh endeavors.

Bro. J. W. West superintendent of the Anti-Saloon League of Kentucky, was invited to speak to the body. In the few minutes given to him, Bro. West impressed the brethren that his selection as superintendent was not a mistake. He is a veteran anti-saloon leader, and those who heard him on this occasion feel assured that he is the man to bring things to pass. Keep your eye on West.

Thursday Night.

Bro. C. M. Thompson conducted devotional exercises, reading from the eighth chapter of Romans, and leading in prayer. The congregational singing, led by Bro. Hunt's organ and choir, was truly uplifting. There was a great congregation present to hear the annual sermon.

Bro. M. B. Adams announced as his text, John 14:12: "And greater works than these shall ye do, because I go unto the Father." It was a grand sermon, and was heard with delighted interest. It appears in this issue of the WESTERN RECORDER, and we bespeak for it a careful reading.

The Hope Rescue Mission.

Bro. W. M. Bruce, the superintendent of this work, addressed the body with fervor and power. He told of men who had been drunkards, taken up and brought to Christ, who are leading upright and useful lives, and of some who have gone home to glory.

Two days seldom go by without some soul being led to Christ. In the past eight years 3,529 besotted, wicked men have been converted and saved. Hope Rescue Mission receives and lifts up fallen men from all parts of Kentucky, and from all over the world. Not more than 15 per cent. of those we have reached and helped were from Louisville. This work needs and deserves your sympathy and support. Prayer by Bro. George B. Eager.

The Last Day

Of the General Association was introduced by singing and prayer. The body was called to order by Moderator Nowlin at 8:30, Friday morning. Bro. J. N. Prestridge read the

THE GENERAL ASSOCIATION.

report on the Woman's Missionary Society. Last year the Kentucky societies gave in cash to missions \$16,679.11. In cash and boxes \$21,082.61. There were sixty-seven new societies formed during the year. In all the South the Woman's Missionary Union gave last year in cash \$196,198.54. This is more than all our churches in the South gave to missions only a few years ago. In cash and boxes they gave \$210,742.04. The report was discussed by Brethren Prestridge, J. A. Burns and H. P. Swindler.

H. Y. P. U.

Mrs. W. E. Mitchell read the report on the Young People's Work. The report stated that Young People's Societies are growing in numbers and efficiency.

The report was discussed by Brethren Mitchell, J. K. Nunnally, H. A. Davis and Thomas J. Walla. Special emphasis was put upon the Kentucky H. Y. P. U. Assembly to be held in Georgetown, June 29-July 3, 1908.

Laymen's Movement.

Bro. R. W. Taylor read the report on the Laymen's Movement. An executive committee for the State had been organized. During the past year the work of the committee has been largely preparatory. Bro. E. M. Coleman, one of the vice presidents, was in doubt as to some of the purposes of the laymen's movement. Bro. J. P. Jenkins said that in another State he had attended some meetings of the laymen in their local organizations, and they were about the liveliest meetings he was ever in. The laymen in their own organization feel a personal responsibility, and they take hold of the work with new interest, spirit and consecration. It was brought out by several speakers that when the laymen get enlisted in the work the interest is extended to the membership in general. The sentiment of all the speakers was in favor of organizing the laymen in all our churches. For information, write to Thomas D. Osborne, Weissinger-Gaultbert, Louisville.

The General Association was finally adjourned with the singing of "Blest Be the Tie that Binds," the giving of the parting hand and prayer by Rev. B. F. Hungerford.

This is conceded to have been one of the most largely attended and enthusiastic meetings of the General Association ever held in all its history.

HISTORICAL SOCIETY.

The Kentucky Baptist Historical Society met in the audience room of the Twenty-second and Walnut Street church, Tuesday evening, June 9th, and was called to order by President W. J. McGlothlin, at 8 o'clock. After singing, Bro. J. M. Weaver led in prayer.

Bro. W. J. McGlothlin was re-elected president, and Bro. B. F. Proctor, vice president. Bro. Thomas A. Johnson was elected secretary and treasurer. Brethren W. D. Nowlin, J. S. Dill and P. T. Hale were elected as members of the executive committee.

Education in the Mountains.

President E. E. Wood, of the Williamsburg Institute, presented a paper on "The History and Results of Baptist Education in the Mountains of Kentucky." He sketched the progress that has been made in our educational work in Eastern Kentucky during the past twenty years. This work began

with the Williamsburg Institute under most discouraging circumstances. President Wood sketched the dreams and struggles of its early friends and mentioned the interest and efforts of the late Green Clay Smith. He referred to some of the noble Baptist men of Williamsburg, who devoted their hearts and means to the building up of this school such as Dr. A. Glatfiff and others, who have first and last given large sums to our institute. These men have themselves been developed by their interest and efforts in behalf of this school, and some of them have become examples of large giving to the whole State of Kentucky. Williamsburg Institute has become a power in Eastern Kentucky. It had last year an enrollment of nearly 1,000 pupils, with a constantly growing endowment and equipment. The speaker sketched the growth of other mountain Baptist schools. Twenty years ago we had practically no school assets in that region. Now we have five schools, with an enrollment of 1,600 pupils, and a property and money value of \$235,000. These schools are slowly and surely elevating the mountain people from darkness to a brighter and more intelligent life. This paper was heard with profound interest.

Bro. J. N. Prestridge read a paper on the famous Craig family. The Craigs came from Virginia to Kentucky about 170 years ago, and were noted among the Baptist pioneers. They were descended from Toliver Craig, who had a large family of seven sons and five daughters. Three of the sons, Lewis, Elijah and Joseph, were preachers. They were persecuted for preaching the Gospel, and preached through prison gates to the people standing on the outside in Virginia. In Kentucky they founded various churches and associations and the fruits of their labors are still manifest. The prominence and influence of the Baptists in the Bluegrass region of Kentucky, is largely due to the labors of the Craig family. Joseph was a man of affairs also, and laid out the city of Georgetown. The blood and principles of the Craigs still flows in the veins and hearts of thousands of our people in this Commonwealth.

DEAR RECORDER.

The Ministers' and Members' Meeting of Logan County Association, which was held with the White Oak Grove church, May 29th to 31st, was indeed an interesting and, we think, a very profitable meeting. The programme in the main was carried through, but two persons, we believe, on it failed to be present, the pastor and Bro. J. R. Kennerly. Bro. Kennerly had just buried his mother, and, of course, while he was greatly missed all felt that he was entirely excusable. We had some good papers and some good talks.

Bro.-D. P. Browning gave us a good paper on "The Mission Spirit the Spirit of Christ." It was a thought-inspiring paper.

Bro. E. W. Moss gave us a good paper on "The Design of baptism." His paper, was a proof of the advantages to the man in the study of a subject to write down his thoughts—a hard lesson for some to learn.

Bro. F. M. Welburn gave us a fine paper on "The Advantages to the Preacher from Attending Associational Meetings."

He showed clearly that he knew how to use and appreciate his brethren—another lesson not

always learned. Several of our laymen gave us good papers and talks, among them was Brethren G. R. Browning, J. W. Hodine, J. D. Sharp and others. We certainly appreciate the presence and help, would that more of our laymen would take part in these meetings. Come, brethren, and help us.

We were glad to note Bro. Henzly, from Tennessee, as an addition to our ministerial force; and we think the general opinion was that he was a valuable addition.

Bro. M. M. Hall, our colporteur, was present with smiles, counsel and lauda. He is doing a good work, showing himself, we think, the man for the place. Bro. Arthur Holland, a Sociate, was present with a paper showing his readiness to enter the work with us. We appreciate him.

We think the opinion of all present was, that this was one of our very best meetings. We meet next with Bellefontaine church, Allegree, Ky., Friday before the fifth Sunday in August. Come to see us.

A. C. DOMEST.

Louisburg, Ky.

DEAR RECORDER.

The South Kentucky Association held its last Fifth Sunday meeting for the Associational year with the Olive church, Lincoln county, May 30th and 31st. Pastor Noel delivered the introductory sermon on the evening of the 29th. Saturday was Decoration Day, and we shaped our programme accordingly. There was a very large attendance throughout the day and the best of order. At noon a bountiful repast was spread for all.

The writer had the honor of preaching the memorial sermon at 11 o'clock, to a congregation overflowing the house. He will not soon forget those sad, earnest faces with the tear-drops glistening like the dew. Elder Garland Singleton of Stanford, who is superintendent of schools of Lincoln county, spoke tenderly to the theme, "The Past, Present and Future." "Another Comforter" was discussed by Elder Andrew Taylor, of Burnside, in a strong speech, full of information and encouragement. Bro. A. H. Allen of Somerset, and former Moderator of our Association, leading in the discussion of the theme, "Away from Death and Thoughts for the Living—Our Work." Bro. Allen is a consecrated Christian, and an intelligent and successful business man, and handled the subject just as such a man might be expected to. There was brains, business and religion in his address.

On Sunday morning the discussions were helpful, indeed, and the Sunday School work was enthusiastic. At 11 o'clock brother Luther Lee preached the closing sermon and the meeting came to adjournment. It was a success from beginning to end. Sunday afternoon your scribe delivered the annual memorial address at Double Springs Cemetery, and preached in the evening for the saints at Waynesburg. Large congregations were present at both services, and the deep interest and responsiveness of these people is indication of the faithful and close pastoral care they have had from Bro. R. R. Noel. I want to say with all my soul that Bro. Noel has done a magnificent work at Olive and Waynesburg.

Elder W. G. Tilford could not be with us, and he was greatly missed. "Billy" is a Granite Baptist, and when he "swings clear" can deliver a sermon full of

thought and the Holy Spirit.

As I write these lines my heart is melted and my eyes are tear-filled, at the thought of the sacrifice and hardships some of the brethren in the South Kentucky Association are undergoing, in order that the cause may be maintained here.

Bro. Editor, we want you with us at the meeting of our Sunday School Union, with the Middleburg church, Casey county July 24th. May the Lord open the way for you to be present.

J. L. OWENS.

Laferty, Ky.

"TO MAKE THE DAY GO EASY"

BY ANNA BURNHAM BRITNEY.

We looked up as the door opened shyly and the Big Boy entered.

"Don't go!" he said, as we started to move aside a little. "I just stopped to look in and speak to mother as I went by the door. It helps to make the day go easy."

A word, a kiss, a loving look, "to make the day go easy!" Who has not asked or longed for it!

There are people whose cordial greeting in the morning is a benediction for the day; brave souls whose word in passing is like a strong and helpful handclasp in its inspiring friendliness. Who would not go out of one's way to meet them of a morning!

We are needy folk. We go about the streets with wet, grim, hungry faces, often not telling our trouble, not even wishing any one to guess it. Yet, all the while, we wish some word would come—"to make the day go easy."

NOTICE.

Will our readers kindly mention the Recorder when calling on or writing to any of our advertisers!

In the June "Cosmopolitan" John Temple Graves says: "Three months ago, the red lights faded from the Georgia saloon, and not a symptom of financial distress can be traced to the new regime. Not a financial failure has been credited to the reform. Not a dollar has been dropped from the stiff value of real estate in Georgia's capital. Every gilded saloon has been re-opened as a mart of fashion or of trade. The occupation of the police judges, for a time at least, is gone. The sessions of the city court have dwindled to proportions which glorify the law. Since the first of January, there has been no negro assault on a woman to arouse the State. Landlords speak of better rents and prompter payments, employers of labor describe an advance in home life and home comfort among workmen, and but for the general financial stringency which has depressed the country, it is claimed that rejoicing would even now be going through the Georgian valleys like a song."

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation

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Be ad taken for less than 25 cents.

WANTED: A man and wife who have managed and run educational boarding schools for twenty years, want to change location. Address "2," this of file.

\$1,500 for a nice Green cottage; \$15,000 for a palatial home, beautiful home and lawn lots; town farms, 1 to 17 acres, some in Georgetown and suburbs your children farm lands a specialty. Address E. W. Thomas & Sons, Kent, Va. late, Georgetown, Ky.

Misses R. and R. Harman, 2127 West Walnut street, Louisville, Ky., Medicine and Purchasing Agents. Special attention given to out-of-town orders. Your patronage solicited. References furnished on application.

Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. George Macdonald.

First Magazine Editor I believe my youngster is cut out for an editor.

Second Editor—Why not? First Editor—Everything he gets his hands on he runs and throws into the waste basket! May Lippincott's.

"TWO TOPERS."

A Teacher's Experience.

"My friends call me 'The Postum Preacher,' writes a Minnesota school teacher, 'because I preach the gospel of Postum everywhere I go, and have been the means of liberating many coffee-pot slaves.'

"I don't care what they call me so long as I can help others to see what they lose by sticking to coffee, and can show them the way to steady nerves, clear brain and general good health by using Postum.

"While a school girl I drank coffee and had fits of trembling and went through a seige of nervous prostration, which took me three years to rally from.

"Mother coaxed me to use Postum, but I thought coffee would give me strength. So things went, and when I married I found my husband and I were both coffee toppers and I can sympathize with a drunkard who tries to leave off his cups.

"At last in sheer desperation, I bought a package of Postum, followed directions about boiling it, served it with good cream, and asked my husband how he liked the coffee.

"We each drank three cups apiece, and what a satisfied feeling it left. Our conversion has lasted several years and will continue as long as we live, for it has made us new—nerves are steady, appetites good, sleep sound and refreshing."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Farm and Household

Mr. T. Adams, of Hamer, bought of James Dunmore of Ansel, a pair of mules for \$250.

Tobacco plants in Crittendon county are looking promising, but not very many plants were set out.

From reports there will be about 500 acres of tobacco raised in Montgomery county this year (one hundred) and fifty acres of plants were set recently.

Robertson county has a larger and finer crop of hogs and a greater number of fresh milk cows than the county has ever had in any previous year. Tribune Democrat.

Mr. Wm Matting, of Centre, Metcalfe county, sold a pair of 3 year old, 16 1/2 hand mare mules to Mr. Joe Ross, of Hart county, for \$400 and bought a pair of 2 year old mare mules from Mr. Richard Parrish, of near Louisville, for \$350.

Mr. W. A. Thomason, of Paris, bought of different parties recently six work mules at from \$175 to \$200. While considerable trading has been done in mule colts here, buyers do not seem disposed to pay the high prices which prevailed here one year ago.

Corn planting in Scott county is about finished. Live stock is growing fat on the splendid crops of grasses. The harvesting of the bluegrass crop, which is a heavy one, will commence this week. Mr. R. D. Collins sold publicly recently eight milk cows at an average of \$38.25 per head, and one bull for \$43.

A few of our farmers in Henry county are not done planting corn. Some have not finished breaking. The oats crop will be a failure here. There is a good demand for stock cattle, selling at \$4 to \$4.50 a hundred. The lamb trade seems to be very quiet, but very few sold up to this time. There has been no sale for suckling mules; prospects for good prices not favorable. There is general complaint of the young apples all falling.

Notwithstanding three severe rains during the past week in Woodford county farm work has progressed and the rain seemed to do the crops a considerable amount of good, especially barley which is turning and will be ready for the machine the first of the coming week, and by the middle of the week harvesting of all crops will be well on. Corn is about all planted and wheat is beginning to show a tinge of yellow. Gardens are looking well.

Bourbon farmers have at last been able to finish planting their corn. Wheat fields indicate a banner crop, the heads of the wheat being lengthy and numerous. The crop is earlier by at least a week than it was last year, and will be ready to harvest by June 20th. Considering the lateness at which the hemp crop was seeded, the growth it has already attained is fine. There was a small crowd in town last county court day and no stock or trading of note on the market.

THE FARMER WHO THINKS

How many farmers who read this paper can tell offhand how much it costs him to raise an acre of corn? He knows in a general way what his seed cost, knows how much he paid for labor, the time it took to do the plowing, seeding, cutting or gathering, but perhaps not one in a thousand calculated so closely as to be able to tell to a penny the exact expense of the crop by the acre. Yet for really successful, up-to-date, scientific farming, it is necessary to know the items of cost in the production of every crop. As in every other business, an accurate knowledge of such cost is essential to economical production. Talk to a manufacturer and you will find that he can tell just every cent entering into his product from the purchase of the raw material, through its various stages until it reaches the consumer. Consult a lumberman and you will be surprised how closely he keeps in touch with his expenditures. He is able to tell to a penny the cost of the timber, the labor and freight rates, what it costs him to haul and skid the logs, to put them over the saw, to stack and load the lumber, to deliver it to the market, and what per cent of culls had to be reckoned upon. This method is the key to success and it is safe to say that no man has risen high in the industrial world who has not pursued it. It is not always the man who knows the most who makes the greatest success, but the man who thinks. It is necessary to read as well as observe and as a rule the one who reads most thinks the most.

The day of haphazard farming by plenty of brawn and no brains has gone by. No two farms are exactly alike. Every farm is a separate and distinct problem to be worked out by itself. Much depends upon the man. If he is a thinker, he is able to succeed. If his upper story does not work, "nothing doing up there," he may make a bare living, may get along "some way," but the chances favor a run-down farm, gradual accumulation of debt and eventually the sheriff. Ask yourself or any of your grown boys, if either can tell what it cost for seed corn last year; what it cost to plow the ground, to work it down, to cultivate it, and what, from a previous record, will be the probable expense of husking and delivering. Manifestly, it is necessary that the farmer keep accounts and know the cost of production that he may be able to figure out cheaper methods. At the end of the year he should know to a cent the actual amount of the outgo and the receipts. Only in this way can he tell whether he is making or losing money. The disgusted man who says there is "no money in farming," and he is going to quit, is usually one who does not think or fails to keep accounts. An intelligent Illinois farmer says it took him three years to figure out the cost of a horse's work. He found that the average price of farm horses was \$125, calculated that they would be good for ten years' work and worth \$50 when fifteen years old. In order to find out the cost of the hay fed to a horse, he gave them the usual amount and then took it out of the mangers and weighed it. The corn and oats used as feed were estimated in the same way. He made allowance for the horse's feed in the stalk field and pasture and finally reached the conclusion that the

farm horse in Illinois cost about 27 cents a day. The horse includes the use of the harness and the repair bills. Figuring the man at \$1.35, it will require \$1.90 per day for man and team. Of course this may vary some on different farms and under different conditions. It is almost impossible to get the exact cost, but if an effort is made to do so, the farmer will soon come a great deal nearer to it than by guessing. By running over the work book at the end of the season it will be easy to get the number of days spent in working each field, and with the price per man and horse, figure the cost of the crop grown in that field. There is certain labor on the farm which must be charged to the place as general expense and not per acre to any crop. For instance, a forty-acre field of corn may have four sides fenced, this fence is not for the benefit of the corn, but for the purpose of keeping live stock, and should be charged to that department. American Farmer.

An economical protection for chicken-houses, and one that is in every way equal to boards, is unbleached muslin stretched over one side in lieu of boards. The muslin keeps out the cold and maintains the temperature at an even degree and provides a sufficiency of ventilation. The egg production is not affected and the hens do not suffer from cold, except on the very coldest days. The chicken-houses should always have one side facing the south and a large glass window inserted so that all the sunshine possible can be concentrated inside.

PHONE OPERATOR

Regained Memory on Right Food.

The girls who answer your call on the telephone, must be quick, accurate, and courteous. They must have good memories, also. Those who work nights often get in the way of eating almost anything handy, which is apt to be the kind of food which does not rebuild waste brain and nerve cells. "I have been night telephone operator for a number of years," writes a Calif. girl, "and was formerly in perfect health, never knew an ail.

"But irregular hours of sleep and meals, and the use of pastry or any food that happened to be available, soon caused my health and memory to fail.

"The loss of my robust health worried me very much. And medicine seemed to do no good.

"Four months ago, mother told me it was the condition of my stomach that caused my trouble, and she believed if I would change to Grape-Nuts food, I would improve.

"Eager to regain my health, I took her advice and instead of eating just anything, I ate Grape-Nuts regularly, and at the end of four months on Grape-Nuts I am the happy, robust girl I once was.

"I have gained eleven pounds in weight, have good color, am strong and hearty and nothing seems to escape my memory. And all this I owe to Grape-Nuts."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Headache Sufferers

Do you want relief—in just a few moments and no bad after-effects.

If so, you have only to take, Dr. Miles' Anti-Pain Pills.

If subject to headache, have them with you always. No harm can come from their use, if taken as directed, as they contain no opium, chloral, morphine, cocaine, chloroform, heroin, alpha and beta cocaine, cannabis indica or chloral hydrate, or their derivatives.

Ask your druggist about them.

"It gives me great pleasure to be able to refer to the Dr. Miles' Anti-Pain Pills as the best remedy we have ever had in our house for the prevention and cure of headache. My wife, who has been a constant sufferer for years with the above complaint, joins me in recommending Dr. Miles' Anti-Pain Pills, hoping they may fall into the hands of all who suffer."

J. I. BURRI, Watervliet, N. Y.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails, he will return your money.

25 cents, 75 cents. Never sold in bulk.

Miles Medical Co., Elkhart, Ind.

STEAMERS

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 8 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berth and four meals, \$5.00. One way \$3.00. C. C. FULLER, SUPERINTENDENT.

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 124 St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.

Excellent restaurant and cafe attached. Moderate prices. Send for Illustrated Guide and Map of New York City.

IRON FENCE

DOW WIRE & IRON WKS. LOUISVILLE, KY.

"Commercial Poultry" claims that geese come as near being all profit as any stock raised on the farm. They make their living largely on grass and are practically self supporting. They do not require a large pasture field, but one that produces a good yield. Add a little grain occasionally and you will have no trouble raising geese. They only require water for drinking purposes same as a hen. They are louse and mice proof, are seldom subject to any kind of disease and hawks seldom prey upon the young goslings. Some complain that a goose is a nuisance; so are hogs if they are not confined to their pasture. Large numbers of geese should be raised every year. Try it and watch the net profit.

There is both pathos and power in prayer. It softens asperities, it soothes sorrows, it gives strength to the soul.

Superior to Lemonade
HORSFORD'S ACID PHOSPHATE
A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

Louisville Nat. Banking Co.

THOMAS HARRIS, President.
R. THOMSON HALLAM, Vice-President.
JOHN H. LEAVELLE, Cashier.
ROD C. WEAVER, JR., Asst. Cashier.

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30 years' experience enables us to select the best material and effectually cure cancer and tumors without the knife. 72-page book sent free. Address: DR. GRATIGNY & BUSH, 5 Oddfellow Temple, 7th & Elm Sts., Cincinnati, Ohio.

BELLS

BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low price. Write for catalog and estimate. Established 1887. The B. W. Buckeye Co., 644 E. 12th St., Cincinnati, O.

LEE E. CRALLE

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And many other points. Special Reduced Homeseekers' Excursion Rates to points in

MISSISSIPPI, LOUISIANA, ARKANSAS, INDIAN TERRITORY, OKLAHOMA, TEXAS, and the

West and Northwest, on the first and third Tuesdays of each month.

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

For full information write to F. W. HARLOW, D. P. A., Louisville, Ky.

ITEMS OF INTEREST

News the World Over.

then perhaps it has been written out, partially, at least, the speech he intended to make at the reunion of the Confederate Veterans to Birmingham. This is the concluding paragraph: "To those who keep alive in loyal hearts the memory of the Confederate dead, I would say, there men share the noblest part. This is the best life offers any man, to strive for the highest, the greatest, the truest he knows. Is it not better to achieve these things, even at the cost of life itself, than to purchase length of days by mean and sordid living, by covetousness of craft, by outwitting of the sleek and smooth in base compliances to dishonesty? In the hearts of every man the everlasting has made a record. If the cause was lost the men were not leading beyond the little span of human life, into the white light of eternity, what better could we have wished for the Confederate soldier than to have played his part as he did? He has left behind memories that chasten and purify the hearts of all who shall come after him. He has lifted life above the low level of the commonplace into the realm of precision and immutable things, into the great spiritual tradition which abides above all change, beyond the reach of years...."

Peter Lasker, in his recent book, tells of a Socialist plot which was never made public before. The plot was to kidnap Queen Victoria and hold her as a hostage, capture the Woolwich arsenal and blow up the railroads. Then they were to proclaim a Socialist Republic, and the members of the government had been appointed. They had hopes of success on a great dock strike, but that was settled before their arrangements were completed.

Four England is having sad experience with her battleships, which will kill their own men in time of peace. What would they do in war? The papers were not through discussing the loss of the Tiger, which was sunk by a sister war vessel, when the Galia was cut into and sunk during maneuvers. The commander of the Galia was the only loss; in the case of the Tiger thirty-six were lost. The same day a boiler exploded on the great battleship Britannia and five men were hurt, four seriously.

Arctic exploration is of perennial interest. This year the French take the lead. An expedition to the North has already gone. It is commanded by Captain Charles Bernard, and his ship, the Jacques Cartier, has been especially constructed to stand ice pressure. Another French expedition will start for the Antarctic in a few weeks. It will be commanded by Dr. Charcot, and this is remarkable for the completeness of its equipment.

Secretary Taft has returned from Panama. He was much pleased with the condition of things as he found them. He says the Culabra cut will be finished in three and one-half years. But he wisely declined to prophecy in regard to the Gatun dam, and the work to control the Chagres River, though he feels confident the work can be done successfully in spite of the opinion of many engineers that the river cannot be controlled.

Prof. G. P. Merrill, head of the Department of Geology in the National Museum, has been sent to Coconino Butte, Arizona, to examine the Devil's Canon. This is a depression in the desert three-quarters of a mile in diameter and 600 feet deep. Some scientists have thought it the crater of an extinct volcano. But the absence of anything like lava causes Prof. Merrill and others to think the canon was caused by the impact of a huge meteor. By means of deep boring Prof. Merrill will try to discover the meteor or fragments of it.

Modern warships again. In a collision with another naval vessel, the Breaker, the torpedo boat Stiletto was sunk near Goat Island. A large hole was torn in her port side. The men behaved well and there was no loss of life.

The rush of foreigners from this country which began with the panic still continues. In the month of May 60,000 sailed from New York City for their old homes. Meanwhile the inflow has fallen off, being for three months about 300,000 less than last year. The shutting down of factories and the general cessation of business has brought this compensation, with all its evils.

KATON MONUMENT FUND.

On account of the absence of the chairman from home, there has been no report of the Monument Fund for past month, and no receipts sent out. Acknowledgments and reports will hereafter be made regularly.

It must be highly gratifying to every Baptist to see how the fund continues to grow without pause or urging. It is especially pleasing to see our churches, as well as individuals, beginning to share in this labor of love.

It is exceedingly desirable that the effort be closed as soon as possible. They who have it in their hearts to do something to perpetuate the name and memory of our Christian warrior and noble defender of the faith will confer a double favor by writing the chairman at once. "He gives twice who gives quickly."

MEMBERSHIPS RECEIVED.

Table with 2 columns: Name and Amount. Includes entries for Amis, Rev. W. T., Hot Springs, Ark. (\$5.00), and others.

CASH RECEIVED.

Table with 2 columns: Name and Amount. Includes entries for Calhoun Baptist Church, Calhoun, Ky. (\$10.00), and others.

Total cash received \$816.97 HENRY ALFORD PORTER, Chairman.

BROWN UNIVERSITY.

Prof. Samuel C. Mitchell, of Richmond College, Richmond, Va., has been appointed lecturer in History and Political Science for the academic year 1908-1909, and will begin his work in September. He will have charge of some of the courses in Political Science usually given by Prof. G. G. Wilson, who will be on leave of absence, and of the undergraduate courses in History which are regularly given by Prof. MacDonald, who next year is to take the place of Prof. Albert B. Hart, at Harvard. Prof. Mitchell is one of the best known educators in the South. He was educated at Georgetown College and at the University of Virginia.

On Monday afternoon, June 1st, exercises for the unveiling of the statue of Marcus Aurelius were held on the campus just east of Sayles Hall. All university exercises appointed for 3:20 or later on that day were suspended. At 3:45 p. m., the students assembled in

the order of their classes on the middle campus under the direction of Chief Marshal G. A. Townsend, '08, and Chief Marshal Hiram, '08, Pickett, '08, Cannon, '10, and Goff, '11. At 4 o'clock the procession, including the corporation and the faculty and the student body, marched, preceded by the American band, to the platform erected at the base of the statue. The exercises were held in the open air. The statue was presented to the university by Col. Robert Goddard, a teacher of the donor, Moses Goddard, who died recently. President Frazier accepted the gift on behalf of the university. Prof. William Gray Frazier, of the Department of Art, delivered an address on "The Artistic Significance of the Gift," and Prof. Walter Thomas Everett, of the Department of Philosophy, spoke on "The Philosophy of Marcus Aurelius." Mr. H. R. Palmer, '09, read a poem, and Mr. Benson H. Frost, president of the Senior Class, delivered an address on behalf of the student body. The statue is a bronze replica of the original statue of the famous Roman Emperor, in Rome. With every visit to the Italian capital, Mr. Goddard's admiration for this work of art grew. Gradually the plan formed in his mind to have a replica of it made at whatever expense might be involved, and placed on the campus of his Alma Mater. This will be the only bronze replica in this country and will be a work of the highest value. The statue itself dates from the time of the famous emperor, and we have written descriptions of it dating from the tenth century. It was greatly admired by Michael Angelo who carved for it the pedestal upon which it now stands out of one of the architectural of an ancient temple lying in the Forum.

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The meeting at Leeland, Miss., closed with nine received for baptism and ten by letter.

A good meeting was held at Booneville, Miss., resulting in fifty additions to the church.

A church has been constituted at Wayside, Texas, with eleven charter members and six for baptism.

The West Union church, W. Va., has set apart J. S. West to the full work of the Gospel ministry.

The Big Hurricane church, W. Va., has set apart Bro. J. S. Puckett to the full work of the Gospel ministry.

A meeting in the Chester church, S. C., closed with thirteen additions by experience and baptism and four by letter.

A two weeks' meeting in the Black Hollow church, Va., resulted in twenty-one additions to the fellowship of the church.

The meeting at Emmanuel church, Alexandria, La., closed with sixty-four additions, forty-eight for baptism. Dr. H. M. Wharton did the preaching and one among the many good suggestions he made was that the pastor needed a

know and longer. This was enthusiastically decided upon, many outsiders gladly giving to the cause.

There were 150 professions of religion and twenty-five additions to the result of a recent meeting in the Western Avenue church, Statesville, N. C.

The meeting at Statesville, Miss., resulted in twenty-five additions to the church twenty-one by experience and baptism. Bro. H. H. Hubbard did the preaching.

The church at Severy, Ark., had a glorious revival in which sixty called to the church. At the close of the meeting seven discourses were ordained.

A meeting in the Tabernacle church, Macon, Ga., of which Bro. T. M. Calloway is pastor resulted in twenty-five additions to the fellowship of the church.

Pastor Lunsford writes from Asheville, N. C., to the Recorder: "We have closed what seemed to be a wonderful meeting. It takes time, however...."

Bro. Wm. F. Frazier has been set apart to the full work of the Gospel ministry by the church at Newton, Texas, where he has been called as pastor and accepted.

A meeting in the West Lynchburg church, Va., in which Pastor J. M. Frazier, who is now laboring as State Evangelist, preached, closed with 27 additions to the fellowship of the church.

Last Sunday church, Richmond, Va., was greatly revived in a meeting which resulted in eighty professions of religion and sixty-three additions to the fellowship of the church.

The new meeting house of the saints at Hoochingdale, Fla., has been set apart to the worship of God. Bro. F. H. Hargrave preached the dedication sermon. Subject, "The Building of the Temple."

The Dothan church, Ala., has closed a good meeting with about thirty additions and the church strengthened encouraged and inspired for greater things.

Bro. J. H. Gambrell assisted Pastor Goodwin in a meeting at Rowland, Texas, in which sixty-three were added to the membership, thirty grown men among the number.

The Religious Herald reports a meeting held in the West Norfolk church, Va., in which twenty-two were received for baptism and three by experience. Is not that last word a misprint for "letter?"

The Winding Branch church, Celina, Ind., Bro. L. B. Sanders, pastor, has just closed a refreshing meeting. This is a strong Catholic community, yet the Lord was gracious and six were added to the church by baptism.

Pastor P. R. Henson has resigned the pastorate of his great church in Boston, the resignation to take effect December 1st, when he will have finished five years of work there, and fifty-five years of the ministry. Pastor Henson says he is seventy-seven years of age, but it requires great faith in his veracity for those who see him and hear him to believe it. When he accepted the church it was his declared intention to remain (D. V.) five years, but his work has been so greatly blessed of God, it was earnestly hoped by the church he would continue.

DEAR RECORDER.

After a five years pastorate in this city I have closed my work with the First Baptist church as pastor. During these five years we have raised \$40,000 for all purposes, increased current expenses of the church nearly \$600. Increased offerings to benevolences from \$300 per year to more than \$1,500 per year. About 400 members added to the church.

I shall enter fully into the evangelistic work, making Cartersville my home. I reluctantly give up the pastorate, but my heart has yearned for the evangelistic work during my twenty years of pastor, evangelistic work. I now, after much prayer for the guidance of the Holy Spirit decide to give all my time to the work of soul winning. The Lord bless the RECORDER.

JOHN E. BARNARD. Cartersville, Ga.

Of present address of Rev Charles Mohammedi, of Tangier, Morocco, but was recently from Liberia, Africa. Would thank the brethren for knowledge of his present location. Address, Pastor Baptist Church, Mansfield, La.

Information wanted.

DEAR RECORDER.

Information wanted.

Live Stock Markets.

CATTLE.

Table with 2 columns: Description and Price. Includes entries for Good to choice export steers, light shipping steers, and others.

HOGS.

Table with 2 columns: Description and Price. Includes entries for Good to choice pig, and others.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes entries for Good to choice fat sheep, and others.

TOBACCO.

BURLEY—Dark Red.

Table with 2 columns: Description and Price. Includes entries for Trash (common), Common lugs, and others.

BURLEY—Bright Red.

Table with 2 columns: Description and Price. Includes entries for Trash (common), Common lugs, and others.

DARK.

Table with 2 columns: Description and Price. Includes entries for Trash (sound), Common lugs, and others.

BUTTER.

POULTRY.

Hens, 10 to 10 1-2c lb.; roosters, 5c; young chickens, 18 to 20c; ducks, 8c; turkeys, 9c.

EGGS.

Case count, 12 to 13 1-2c; candled, 14 1-2c.