

WESTERN RECORDER

Faith, Hope and Love, these three.

CONTEND EARNESTLY (ἐμαρτυροῦσθε) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS. — PAGE 3. — T. T. EATON.

84th YEAR.

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GENERAL ASSOCIATION.

Ministers' Meeting.

The Ministers' Meeting was called to order in the Baptist church, at 8 o'clock p. m. Brethren J. M. Weaver and W. M. Stallings, President and Secretary of last year, were both absent. Bro. H. A. Porter was elected President, and Bro. J. C. C. Dunford, Secretary.

Dr. E. Y. Mullins was requested to preach the annual sermon. He announced as his text, "The Lord reigneth."—Psalm 90:1.

1. The reign of God is both inclusive and exclusive, he remarked. If God reigns then sin does not reign. 2. Then, if God reigns, chance does not reign. Instead of chance it is the pre-arrangement and concurrence of the reigning of God. 3. It is not man who reigns in the world, but God. 4. The reign of God excludes the reign of law. The reign of God includes duty and prayer. It is implied that God will take care of his kingdom and of his people. If God reigns the greatest good shall come to his people, and the highest glory to Himself.

Bro. J. W. Waldrop led in prayer.

The President appointed the following committees: On Enrollment—W. D. Nowlin, J. A. Booth and V. L. Stonnell. On Revision of Programme—B. F. Swindler, W. W. Landrum and B. A. Dawes.

By request of the body special prayer was made, led by Bro. B. F. Swindler, for Bro. J. M. Weaver, for Bro. J. K. Nunnelle, and for the family of Bro. J. J. Porter, pastor of the Winchester church, who died this day, and a telegram of sympathy to the family of Dr. Porter was ordered sent by the Secretary and Bro. H. Boyce Taylor. The Secretary of the meeting was requested to write in sympathy to Brethren Weaver and Nunnelle.

Adjourned to 2 p. m. Tuesday.

Tuesday Evening.

The Ministers' Meeting was called to order by the Moderator, Bro. H. A. Porter,

at 2 o'clock p. m. Bro. M. E. Dodd, of Paducah, read the Scriptures, and led in prayer.

Bro. J. G. Bow read for the Committee on Obituaries a list of ministers deceased during the past year, and was granted the privilege of handing his report to the Secretary after completing.

"Pastoral Evangelism" was taken up for discussion. Bro. S. J. Sparks was the first speaker. He emphasized the point that development is more than members. He criticized that kind of evangelism which seems to work only for additions, and which fills the churches with unconverted members. The paper was practical, and presented some sane and orthodox suggestions.

Bro. T. J. Duvall continued the discussion. His paper showed care of preparation, and illustrated the fact that evangelism is receiving general attention at the hands of pastors. Some of the qualities necessary to pastoral evangelism were mentioned—such as common sense, sympathy, prayerfulness and a full knowledge of the Bible. The successful preacher must draw and not drive men; and to possess persuasive power, he must have the fires of Christ's love burning on the altar of his soul.

Bro. M. E. Dodd recommended the book of Dr. Charles L. Goodall on Pastoral Evangelism.

Bro. James M. McKeehan said the true evangelist must be in full sympathy with the pastor whom he assists.

Bro. A. S. Petrey thought it a gain to the churches to give their pastors a day occasionally for outside evangelistic work.

"The Church and Social Life" was the next topic under consideration. The discussion was opened by Bro. J. N. Prestidge. He said the churches of the fathers were worshipping churches, while our churches are working churches. We may go to extremes in both directions. We may be so given up to the idea of devotion as to lose sight of Christian work, and then we may be so occupied with the thought of work as to fall short in spirituality. The church is an institution for inspiration and for work. Social and civic problems touch our churches on every side, and we must meet these issues both in public and in private.

Bro. M. P. Hunt was the next speaker. There has been, he said, within my observation a transition in church architecture. Formerly we built auditoriums for preaching. Now our church buildings take the shape of a workshop. All this speaks of work; the work of members shoulder to shoulder, and a personal endeavor to help and save the souls of men. The meetings of the church, the Sunday School, the Young People's Society, and other gatherings make provision for the social life of our people. When we have these forms of church life our young people will not be running here and there to find social inspiration. Brethren, if we expect citizenship in Heaven, we must learn to be good citizens in our social and civic relations here in the world.

Bro. Hunt related several pathetic incidents which illustrated the need and beauty of rescue work.

Bro. W. D. Nowlin referred to the neglect of our churches in giving encouragement to the fallen, and illustrated the matter by some facts that had come under his own observation.

"The Pastor's Spiritual Life" was the subject of a paper presented by Bro. J. S. Gatton. The man who professes to be called to the ministry should be called to the

personal experiences of repentance and faith. The preacher must have an experience of that which he urges upon others. Our pastors should be men of exemplary lives and deep spirituality. He should pray for a double portion of the Spirit, in order that he may pray well in the study, in the family and in the congregation. Bro. Gatton's paper received close attention, and was heard with marked interest by the ministers in attendance.

Bro. H. A. Porter, the Moderator, said it would be hard to add anything to the beautiful paper we have just heard. He spoke of a woman who recently joined his church. She said she was brought to Christ not by any sermon she had heard, but by the way the ministers lived in her home who were in attendance upon the Southern Baptist Convention recently held in Louisville.

"Church Discipline," the final paper of the afternoon, was presented by Bro. J. A. Booth. The right of a church to exercise discipline over its members was shown conclusively. It is a duty which rests upon the church, and to ignore it is to sin against Him who has founded the church. Many of our churches are losing the respect of the world, and are crippling their own usefulness by the neglect of discipline. The civil courts have been known to try and punish professed Christians, who were not arraigned by their churches. Disturbance of the peace of the church, immoral conduct and lovelessness are some of the offenses which call for the exercise of discipline. Bro. Booth presented a strong paper, and it commanded close attention.

Bro. I. W. Bruner remarked that church discipline is a very difficult matter. If neglected too long it may bring disastrous consequences. If exercised unwisely it may do more harm than good.

Bro. J. T. Betts said he would not remain the pastor of a church which would not discipline its members who were walking disorderly. It was a delicate, but, at the same time, a vital matter.

Adjournment with prayer by Bro. J. M. Frost, of Nashville, Tenn.

GENERAL ASSOCIATION.

The General Association of Kentucky Baptists convened at 10 o'clock in the Ashland Baptist church, in its seventy-second annual session, this June 23, 1909. The meeting was called to order by Bro. W. D. Nowlin, Moderator of last year.

Devotional exercises were conducted by Dr. W. W. Landrum, who read the forty-second Psalm. The reading was interspersed with pertinent and juicy comments. Bro. J. M. Frost led in prayer.

The body proceeded to the election of officers. Some time was spent in nominating speeches, and upon questions of order. When the ballots were counted Bro. J. A. Booth, of Taylorsville, was elected Moderator. Upon motion of Bro. M. P. Hunt his election was made unanimous.

Brethren Calvin M. Thompson and M. B. Adams were elected Assistant Moderators. Bro. John L. Hill, of Georgetown, and Bro. J. M. Walker, of Pewee Valley, were elected Secretary and Assistant Secretary, respectively.

Tender mention was made of Bro. J. K. Nunnelle, who has served this body so long and so faithfully, as Secretary, but who is physically unable to be present on this occasion. It was ordered that the present Secretary secure a cut of Bro. Nunnelle and have it inserted in the minutes of this year.

Bro. J. A. Booth was conducted to the chair, and thanked the body for the honor given him, in some very choice and well-directed words. His remarks were well received.

Bro. V. L. Stonnell, pastor of the Ashland church, addressed some happy words of welcome to the body. The Moderator called upon Bro. H. Boyce Taylor to respond. Bro. Taylor rendered this service in his own felicitous manner. It was well done.

Adjourned with prayer by Bro. I. T. Wright.

Wednesday Evening.

The General Association was called to order at 2 o'clock by Moderator Booth. Bro. C. C. Marshall led in prayer.

Bro. J. M. Frost, of the Sunday School Board, was invited to address the body. He said that the Sunday School Board was something through which our churches can work, and get out of it the best that goes into it. Dr. Frost indicated some new publications the Board will bring out, which may prove to be of more than ordinary interest.

We want to get hold of the best talent in the land to lecture on these subjects, and we hope to have such men as Gov. Hughes, of New York, and Ex-Gov. Folk, of Missouri. These are both Baptists and sons of Baptist preachers. There never was a religious denomination that had such an opportunity as is before the Baptists of the South today. The question is, will we rise to the occasion and improve it?

Baptist Sanitarium.

Bro. M. P. Hunt presented the report of the committee. Early last fall the committee came to the decision that a site for a building should be agreed upon, and with this go before the Baptists of Louisville for assistance. The old university site in Louisville was heartily agreed upon. There are church enterprises on hand in Louisville which seem to handicap our work for the present. Your committee would recommend that \$11,000 be raised to make the first payment on the valuable property above referred to. We have discouragements, but the work is so important that we should not cease our efforts until the problem is solved.

Bro. Hunt addressed the Association, emphasizing the recommendations of the committee.

Bro. S. E. Woody remarked that we have before us a magnificent opportunity. There is a call and a place for such an institution as we are now considering. We propose to have such a sanitarium as does not now exist in Kentucky.

Bro. R. W. Taylor said the real estate upon which we have an option will soon be worth ten times what it is offered at today.

It was voted unanimously and heartily by the members present, that Bro. M. P. Hunt be requested to undertake the work of raising the necessary funds for the founding of the Sanitarium.

The Hope Rescue Mission.

Bro. W. M. Bruce said that for nine years the doors of Hope Rescue Mission had stood wide open for the reception of fallen men and women. Men and women down in the gutter had been put on their feet, and set in the way of Christian living.

State Missions.

Bro. W. D. Powell presented the annual report of the State Board of Missions. That

(Continued on page twelve.)

"YE THAT LOVE THE LORD HATE EVIL."

Rev. J. B. Hutson.

It is not enough to simply shun evil, to escape it; we must hate it—"Abhor that which is evil." And only those who love the Lord can or will do so, and just in proportion, too, the more we love the Lord, the more we will hate evil. Hatred to evil, therefore, is a test and measure of love to God.

We should hate evil because of what it is. Sin is cruelty. It hates God and man with implacable hatred. It broods malice, envy, revenge, spleen. It laughs at the tears of pale widows, and mocks at the cry of starving orphans.

Sin is pollution. It is moral filth and corruption. It is the mother of shame, disgrace, infamy. It fills the soul with stenchful disease and leprous putridity. No language is too strong; it is the buzzards' carrion, maggots of perdition.

Sin is poison. It is most active and deadly to the spirit. It paralyzes every virtue, blights every hope, inflicts eternal death.

Every sin therefore in its nature is a deep wound, a dab of filth, a drink of poison. How, then, should we abhor, and loathe, and shun all sin in every form. We should hate evil because of what it has done. How black and baneful is its history. It ruined our first parents. They were so innocent, lovely, happy. How pitiable their condition afterwards; digging the barren and briery earth in sweat of face and sorrow of heart. A moment's taste of sinful pleasure, and an endless train of woe.

Sin cursed the earth. Once so fair, and still, like a broken vase, beautiful in its parts. But now thorns and briars, pestilence and war, afflictions and sorrows. What streams of innocent bloom have stained her face, what floods of bitter tears have soaked her soil, what cries of pain and woe have rent her skies, what sighs of grief and despair have echoed in her caverns. And all this the fruit of sin.

Sin crucified Jesus. He was holy, harmless, kind and good; the Lord of glory, God's only Son, the sinner's only friend. Sin spat in His face, beat Him with her fists, scourged Him with thongs, drove rough nails through His hands and feet, plunged the sharp spear into His heart. It was deicide, it was the murder of God. No wonder that God cannot look upon sin, and how strange that we can tolerate, and parley with, and embrace.

We should hate evil because of what it is doing. Sin wages ceaseless and heartless warfare against us. Sin threatens us. Every possible ill and dire calamity is set before us. The world's frown, the finger of scorn, the jeering giggle, poverty and want, persecution and death. All this to frighten and capture our immortal soul.

Sin deceives us. With lying tongue promises gain and pleasure, emolument and immunity. She covers the cold steel with velvet, hides filth under silks and satins, and coats deadly tablets with nectar. Yet foolish ones would have it so, yield to the charming of the serpent and die.

Sin allures us. As a wily and relentless enemy takes advantage of our weakness to lead us to destruction. She comes as a fair maiden with costly trousseau, lily-white hand, jeweled fingers, flowing tresses, and voice cherry and sweet as a woodland songster. To linger is to die. Safety is found only in flight. Arise and fly; haste thee, look not behind thee, linger not in all the plain, thy life, thy soul, thy all, may be lost.

We should hate evil because of what it will do. Sin will continue vicious, biting, baneful forever. Sin will wage war against God and the Lamb unto the end. Every sin, in its nature, has for its end the de-thronement of God and the exaltation of Satan. Every willful sin is a vote against God, and a vote for the Devil. No wonder there is a lake of fire unquenchable, and smoke that ascendeth up for ever and ever.

Sin will continue to afflict mankind. Ah, what blood, and tears, and groans, and sighs are yet to be. How many noble sons and lovely daughters yet unborn shall be

taken, and polluted and mangled, and destroyed. How sublime is the life which stands against this host of diabolism, and prays, and labors, and sacrifices, and suffers, and if need be dies in the holy war to make the world a little better.

Sin will drag down to hell. The pit that is bottomless is the final end of sin. And, "there shall be weeping and gnashing of teeth." How many husbands and wives, and fathers and mothers, and brothers and sisters shall lift up their wailings in the flames. And every one who lives in sin is going right there.

"Fight on my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."
Richmond, Va.

MODERN HUMANITARIANISM.

We constantly hear a particularly cosmic creed from the modern humanitarians; I use the word humanitarian in the ordinary sense, as meaning one who upholds the claims of all creatures against those of humanity. They suggest that through the ages we have been growing more and more humane, that is to say, that one after another, groups or sections of beings, slaves, children, women, cows, or what not, have been gradually admitted to mercy or to justice. They say that we once thought it right to eat men (we didn't); but I am not here concerned with their history, which is highly unhistorical.

I am here only following the outlines of their argument, which consists in maintaining that man has been progressively more lenient, first to citizens, then to slaves, then to animals, and then (presumably) to plants. I think it wrong to sit on a man. Soon, I shall think it wrong to sit on a horse. Eventually (I suppose) shall think it wrong to sit on a chair. That is the drive of the argument. And for this argument it can be said that it is possible to talk of it in terms of evolution or inevitable progress. A perpetual tendency to touch fewer and fewer things might—one feels; be a mere brute unconscious tendency, like that of a species to produce fewer and fewer children. This drift may be really evolutionary, because it is stupid.

Darwinism can be used to back up two mad moralities, but it cannot be used to back up a single sane one. The kinship and competition of all living creatures can be used as a reason for being insanely cruel or insanely sentimental; but not for a healthy love of animals. On the evolutionary basis you may be inhumane, or you may be absurdly humane; but you can not be human. That you and a tiger are one may be a reason for being tender to a tiger. Or it may be a reason for being as cruel as the tiger. It is one way to train the tiger to imitate you, it is a shorter way to imitate the tiger. But in neither case does evolution tell you how to treat a tiger reasonably, that is, to admire stripes while avoiding his claws.

If you want to treat a tiger reasonably, you must go back to the garden of Eden. For the obstinate reminder continued to recur; only the supernatural has taken a sane view of Nature. The essence of all pantheism, evolutionism, and modern cosmic religion is really in this proposition; that nature is our mother. Unfortunately, if you regard Nature as a mother, you discover that she is a step-mother. The main point of Christianity was this: that Nature is not our mother: Nature is our sister. We can be proud of her beauty, since we have the same father; but she has no authority over us; we have to admire, but not to imitate. This gives to the typically Christian pleasure in this earth a strange touch of lightness that is almost frivolity. Nature was a solemn mother to the worshippers of Isis and Cybele. Nature was a solemn mother to Wordsworth or to Emerson. But Nature is not solemn to Francis of Assisi or to George Herbert. To St. Francis, Nature is a sister, and even a younger sister: a little, dancing sister, to be laughed at as well as loved.

Our main point is here, that if there be a mere trend of impersonal improvement in Nature, it must presumably be a simple trend towards some simple triumph. One can imagine that some automatic tendency

in biology might work for giving us longer and longer noses. But the question is, do we want to have longer and longer noses? I fancy not; I believe that we most of us want to say to our noses, "thus far, and no farther; and here shall thy proud point be stayed;" we require a nose of such length as may ensure an interesting face. But we cannot imagine a more biological trend towards producing interesting faces; because an interesting face is one particular arrangement of eyes, nose, and mouth, in a most complex relation to each other. Proportion cannot be a drift; it is either an accident or a design. So with the ideal of human morality and its relation to the humanitarians and the anti-humanitarians. It is conceivable that we are going more and more to keep our hands off things; not to drive horses; not to pick flowers. We may eventually be bound not to disturb a man's mind even by argument; not to disturb the sleep of birds even by coughing. The ultimate apotheosis would appear to be that of a man sitting quite still, not daring to stir for fear of disturbing a fly, nor to eat for fear of incommencing a microbe.—Chesterton.

CONDITIONS OF MEMBERSHIP IN A BAPTIST CHURCH.

By W. W. Case, D.D.

For centuries in our Baptist churches there has been a universal belief that repentance towards God, faith in Jesus Christ and immersion in water, into the name of the Father, Son and Holy Spirit were the true conditions of membership. Recently we have heard of a few ministers who have stated that all of these conditions should not be maintained—that persons who have faith and membership in Pedobaptist churches should be permitted to unite with Baptist churches.

Of course any statements of this character would be likely to awaken much discussion among our churches.

One of the most prominent advocates of admitting unbaptized people into our Baptist churches has already gone out of the denomination. He had acted rightly because he could not with propriety remain longer as a pastor of a Baptist church.

We cannot believe that many ministers or laymen are going wrong on this subject. The Baptist cause will not be destroyed. The old faith will be maintained.

At the same time it is a good thing to re-examine the arguments on the subject.

The first is that of a regenerated heart.

The teaching of the New Testament is very emphatic on this subject. The Apostle Paul, in his letter to the saints at Ephesus, says, in chapter 2:1, "And you hath he quickened who were dead in trespasses and in sins." In I. Peter 2:9 the saints are those who have been called out of darkness into marvelous light. There is one unbroken testimony all through the New Testament. The Baptist denomination through all the ages has strongly insisted on a regenerated church membership. The kingdom of Christ is a spiritual kingdom. Its membership must of necessity be spiritual persons. As it is necessary for members of the kingdom to be spiritual persons so it is necessary for the members of the church to be spiritual persons. They cannot be spiritual persons unless they are regenerated persons.

Another condition is a profession of faith.

God's children are bound together by a common experience and a common hope. The person who desires fellowship with the other members of the church must give to them the evidence that he has been born again and that he is a child of God. This can be done by a relation of Christian experience or by answering questions that may be proposed by the pastor or members of the church. It is a good thing for the pastor and deacons to see all those who wish to profess their faith before there is any public presentation to the church. Many questions can be asked in private that might not be suitable to ask in the church assembly. Through this profession of faith there will be a recognition of Rom. 10:10, "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

The next condition is baptism into the name of the Father, Son and Holy Spirit. There may be membership in the Kingdom of God if a man is born from above and not baptized. There can be no true membership in a Baptist church without being born from above and without being baptized. In baptism there is a profession of faith in Christ as this profession cannot be made in words spoken in church assembly.

Our Saviour has plainly commanded baptism in Matt. 28:19, and Mark 16:16.

It is the duty of ministers to baptize believers. It is the duty of believers to be baptized. Neglect of this duty is disobedience and may be followed by injury to the spiritual life.

Acting under the instructions of Christ, Peter, the other apostles, and ministers baptized the three thousand at Pentecost. This baptism was an immersion. There were a sufficient number of administrators and a sufficient number of places at Jerusalem suitable for the immersion of this great number. Jesus Christ had set the example when He was baptized in the Jordan by John the Baptist.

Immersion was the only baptism for two centuries and the almost universal baptism for thirteen centuries after the Christian era.

In Rom. 6:3-5, we are taught the symbolism of baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." In the symbolic act of baptism the convert declares that he is dead to the world and to sin—that the old man of sin is buried and that the new man in Christ Jesus has risen. Baptism also symbolizes the burial and resurrection of Jesus Christ. Baptism symbolizes all the great fundamental truths of the gospel. This baptism is not properly administered unless it symbolizes a burial and a resurrection. It must be an immersion and an emersion.

The notion then that persons may be admitted to membership in Baptist churches without this baptism is contrary to the teachings of Christ and the apostles—contrary to the faith of our Baptist churches through all ages and destructive of the foundations of a New Testament church.

It remains for me to mention one other condition briefly. There must be Christian deportment.

As soon as a profession of faith is made there should be godly conversation and a Christian life. There should be the evidence that old things have passed away and all things have become new. The words of the apostle in Col. 3:1-2 should be manifested in the life. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God; set your affections on things above and not on things on the earth. For ye are dead and your life is hid with Christ in God."—Baptist Commonwealth.

CLOUDS.

There is comfort in a cloud if only we will find it. Clouds were associated with the ascent of the Saviour. A godly woman when asked one day if she did not have dark days, replied that she did, and added, "But then I often find there's comfort in a cloud." "Comfort in a cloud?" "Yes," she said; "when I am very low and dark, I go to the window, and if I see a heavy cloud, I think of those precious words, 'a cloud received him out of their sight!' and I look up and see the cloud, sure enough, and then I think—well, that may be the cloud that hides him, and so you see there is comfort in a cloud."

Unbelief sees every difficulty in the path, and is so engrossed in the effort to surmount them without getting hurt that it knows not what or where the end of the journey may be. Faith looks to the goal and sees no obstacles.

He who waits to do a great deal of good at once will never do anything.

THE NEED AND POWER OF PRAYER.

Rev. J. T. Bowden.

"Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."—Ezekiel 36:37.

Prayer must be natural, because it is universal. Never yet has a nation been found but that in some form or other prayer exists. Races of men have been discovered without raiment, houses, manufactures or art, but never without prayer.

There are some difficulties connected with this duty and privilege. Some will ask: "Are not all things fixed by the decrees of God?" and "Who will change the unchangeable?" The answer is: God's decrees embrace the means, as well as the end. Might not the indolent farmer ask the same question? "What is the use for me to sow? Has not God ordained everything? Has He not said there shall be harvest, and cannot He produce that without my aid?" Did ever any man in his sober senses reason thus? We must, like little children, take the simple word and, believing, we shall receive. Do not trouble yourself with the metaphysics of the question. That belongs to God who will never fail us. But prayer must be in earnest. Prayer without hearty desire is like a bird without wings. It is the heart that prays—not the knees nor the hands nor the lips. If your prayers would be accepted, they must be like arrows shot from the heart. It is the heartfelt prayer that moves God; none else mount to the throne. Would you see true prayer? Approach Him as Judah pled with Joseph for the release of Benjamin. Beseech Him as the thief on the cross for pardon, and you will receive an answer of peace. Prayer is powerful.

Milton tells us of an angel who, keeping watch on the battlements of Heaven, caught sight of Satan as he flew on broad wings from hell to this world of ours. The celestial sentinel shot like a sunbeam to communicate the alarm at the gates of Paradise. Search was made everywhere for the enemy, and for a time without success. But when Ithuriel entered the bowyer, there he saw a toad sitting squat by the ear of Eve. His suspicions were aroused. In his hand was a spear, with the power to reveal truth and unmask falsehood, making all things stand out in their genuine colors. He touched the reptile with it. That instant the toad—which had been breathing horrid thoughts into the ear of Eve—changed its shape, and there confronting him face to face stood the proud, malignant, wicked form of the Prince of Darkness. Prayer arms us with such a spear.

Are we in doubt whether a thing is right or wrong? Apply the test of prayer. Are we indulging in pleasures or engaged in pursuits with which we are not altogether satisfied, and yet not ready to abandon? Take the subject to God; look at it in the light of His countenance. Examine the matter on your knees. Can you not make it a subject of prayer? Then you are in danger if you cannot ask God's presence and guidance with you. Is this to be a test of universal application? Is everything to be a subject of prayer? Certainly. So says Paul, when he writes: "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Prayer moves the Hand which moves the world. What battles has it not fought? What victories has it not won! What burdens has it not lightened! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness.

Prayer changes weakness into omnipotence. It has only two limits: The first, its range, is confined to the promises—but within these, what a store of blessings! The second, God will grant, or delay, or even deny, our requests as it is best for His glory and our own good. And one day we will bless His holy name, not less for what He gave than for what He withheld.

By prayer God's children can reckon on immediate assistance. Prayer soars beyond the eagle's flight. It travels farther and faster than light. Rising in the heart of the believer, it enters into the very ear of God. It is the telegraph which connects Heaven and earth; the sinner and the Saviour; the humblest home of piety and the throne of grace. And the reply is on the road before the want is expressed. This glorious promise is of the Lord: "Before they call I will answer, and while they are yet speaking I will hear."

The following lines I clipped from one of our leading religious papers in my early life, and they have proven helpful to me. I do not know their author but give them here with the feeling that they may be of interest to some one who may read this article:

"O, Lord, assist me now,
With grace and strength divine;
Be mine to do the work;
Be the glory thine.
And when, with trumpet sound,
Thy secrets are made known,
May many souls be found
Rejoicing near thy throne,
Who left the paths of sin
To seek thy face today.
Mine be the blessed work;
Thine be the praise always."

Prayer is confident. It is easy to know the knock of a beggar. But how different is the entrance of the child! Why are God's people bold? Because God is my Father. He bids me come; oh, child of God, pray on! God's people are more dear to Him than our children are or can possibly be to us. And will we refuse the request of our children? We have His word that He will hear and answer. Then why doubt any more? You say you feel your unworthiness, then be encouraged, for the assurance is, "A broken and a contrite heart, oh, God, thou wilt not despise." God blesses the broken hearted who make known unto Him their wishes "with groanings which cannot be uttered." Pray on! With holy boldness claim His promises, and in due time you shall receive His blessing!

"Father, I scarcely dare to pray,
So clearly I see, now it is done,
That I have wasted half my day,
And left my work but just begun;
So clear I see that I have sought,
Unconscious, selfish aims to win;
So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.
In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me repentant work for thee."
Covington, Ky.

THE LIBERALISM OF THE TIMES.

H. C. Fish, D.D.

Walking one day in New York, I saw in a shop-window a sign reading thus: "Liberal books for independent thinkers." It was a symbol of the age. Changing, as he does, his methods of attack, the great enemy of truth and righteousness does not appear, in our day, in the form of the unbeliefs so common in the centuries gone by. The cold, critical atheism of the English deists and French philosophers of the eighteenth century, which denied, outright, a revelation, and deified human Reason, and treated Christianity with scorn and sarcasm, is not now widely prevalent. Nor have we much to fear from that form of infidelity which, in later years, has sought its support in the alleged discrepancies between the Bible and the natural sciences. The skepticism of today takes the garb of religion. It is respectful toward Christianity. It affects reverence for sacred things. It would not do to scout devotion; man needs a religion; and so Satan would give him one that is better than that of the Bible. The Bible is not to be discarded; that were impolitic; but, then, it must be received with certain allowances. Some of its parts are to be rejected as mythical, and others must be interpreted according to an "enlightened understanding." Scripture terms are to be retained, but, then, they are to have their particular meaning. And by affecting to be religious, this species of infidelity is spreading like a malarial fever. It is infecting multitudes who are surrounded by seemingly Christian influences. Our young men especially, and among them, numbers of the most prominent and influential, are imbibing, to a fearful extent, this delicious poison. It is seen in the rapidly increasing tendency to smooth down the sterner attributes of Deity; to say but little, and that softly, about future punishment; and to form an ideal Christ, possessed of grace, but not of justice and holiness.

It is seen in the general loosening up of the common mind from the moorings of great Scripture truths, and its readiness to adopt the vagaries of spiritism, and mesmerism, and whatever isms and ologies may chance to present themselves. It is seen in the war against a sound divinity, that is urged on under the outcry against "merciless dogmas," and "straight-laced creeds," and "dead formalities," and "shams," and "priestcraft," and "intolerance" in religion; and in the disposition among the churches to think lightly of the great doctrines of the Bible, and of carefully defined systems, if not to cast away entirely all articles of faith; and also, in the readiness of some to disregard the divinely established relation between the ordinances.

What is styled the liberty of the church, comes from the same spirit. Says a distinguished Congregational divine, in a sermon recently published, "I concede and I assert, first, that infant baptism is nowhere commanded in the New Testament. Secondly, I affirm that the cases where it is implied, as in the baptism of whole households, are by no means conclusive and without doubt, and that, if there is no other basis for it than that, it is not safe to found it on the practice of the apostles in the baptism of Christian families. Therefore, I give up that which has been injudiciously used as an argument for infant baptism. And thirdly, I assert that the doctrine, that as a Christian ordinance it is a substitute for the circumcision of the Jews, is a doctrine that is utterly untenable, to say nothing more. If anybody ask me, 'Where is your text for baptizing children?' I reply that there is none. And if I am asked, 'Then why do you baptize them?' I say, 'Because it is found to be beneficial.'"

The same liberty is claimed, of course, in respect to the Lord's Supper. Those who are held to be unbaptized, and even unconverted (if only seeking the truth), are invited to partake. Though less emphatically proclaimed, this "liberty" with the Scriptures has been generally assumed as allowable. Professor Stuart, in his work on Baptism, quoted approvingly Calvin's remark: "It is of no consequence at all whether the person baptized is wholly immersed or merely sprinkled, although the word baptized signifies immerse, and the rite of immersion was practiced by the ancient church." And in the matter of Infant Baptism, he (Professor Stuart), frankly said: "Commands, or plain and certain examples, in the New Testament relative to it, I do not find;" adding, "Nor, with my views of it, do I need them."

All this chimes in admirably with the taking catchwords—"Liberal books for independent thinkers." But how does it suit the standard by which all opinions are to be tried? How does all this tally with God's orderings, and God's word? It is written: "There is one Lord, one faith, one baptism." One, not two, or three, or any number, and all equally correct. And particularly, there is one faith; that is, one system of belief; one precise set of truths and principles, ordained and established by God. It must be so. Had God made two diverse revelations, one must have been wrong. In accepting the one we must have rejected the other. Both could not be right. Hence it is a peculiarity of truth, that it is simple, absolute, certain; while error is manifold and uncertain. Truth is simply the revelation of God's will; and as such, it must be definite and fixed. It

cannot change or be modified, any more than can his nature. It must stand perfect and entire forever.

Truth is the most exclusive of all things. It is a tower of adamant. It yields not an inch. It concedes nothing. "Truth, sir," said Henry Clay, "makes no compromise!" Hence any alleged doctrine of Scripture, which is not exclusive, is no doctrine; it knows nothing, affirms nothing. It is a weak device of Satan. God did not put it in the Bible. What he put there is flint. It is diamond, with sharp angles, cutting every thing, cut by nothing. It shuts out every thing else, and says, "I am from God! I am right, and all besides is wrong!" From its very nature it must be so.

And, then, let it be remembered that God has a right to say what shall be. He sits supreme. Man, his workmanship, and his care, is subject to his dictation and control. He is to have no will and no way of his own. One thing is demanded, that he bow to his sovereign behest. God's government is not a republican government. And for that very reason earthly governments ought to be republican. If he be Head Supreme, there ought to be no other pretended head supreme. God's government is an absolute monarchy, and for that reason no man can be an absolute monarch. Both in the world and in the church, "there is one law-giver." God is over all. Every necessary foundation truth he has established, either as respects the world or the church. Men have but to execute what he has ordained. The revelation of man or angel is no revelation. If, in things spiritual, God has said, upon such conditions man shall die, and upon such he shall live; and if, in his churches, he has established his laws and ordinances, what have men to do in modifying or annulling them? That is not their business; if they make any new laws, then they are to be regarded as no laws. Setting up their appointments in opposition to God's is disloyalty. Liberalism is therefore atheism. It is casting off God's yoke. "Liberal" books and teachings, untying what God has bound together, and divulging new principles, are insurrection, mutinous, seditious. They are the highest insult to God, especially when they come into the domain of religion. There is one faith—one system of truths. Any other faith is no faith. It is God's prerogative to make a creed for man. And all his "independent thinking" will not change one of the great facts and principles which he has established.

Was not this so regarded at the first? Standing at the early times, one is struck with the fact that the revealed religion was altogether positive and uncompromising. It was forbidden to Judaism, under the most fearful penalties, to affiliate with the false theologies of the surrounding nations. And when, in the new era, Christianity went forth on its sublime career, how did it refuse to symbolize with paganism! How high and exclusive its demands—not willing to give and to take, for the sake of adjustment, but claiming and demanding unlimited control. Paganism would have gladly voted for Christ a seat with the other gods on Olympus, and for his religion a place in the Pantheon among the other religions of the day; but Christianity said, "No!" It spurned the proffer, and gave battle to every opposing system, and demanded exclusive leadership for Christ—his complete enthronement as God over all.

And then, looking into the Scriptures, how positively and sharply defined is the truth, as laid down by Christ and his apostles. As to the way of salvation, we read, "I am the way, the truth, and the life; no man cometh to the Father but by me." "He that believeth not shall be damned." "If any man love not the Lord Jesus Christ, let him be anathema." And as regards taking liberties with the divine ordinances, and virtually or formally modifying the exact written record, we read, "Teaching them to observe all things whatsoever I have commanded you;" and "if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Even the amiable and beloved John speaks in language the most polemic and intolerant, as men would term it, for he says, we are not even to countenance the bearer of strange doctrines: "If there come any unto you, and bring not this doctrine, receive him not into your houses, neither bid him God speed." And the bold denunciation of Paul was: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." How world-wide all this from that spurious charitableness which would condemn nobody as wrong; which is so careful about other's feelings as never to say they are in an error; which makes one hesitate to say, "I know I am right," and which covers his own timid, cautious, half-formed notions with the plea, "There are good people holding all kinds of religious opinions!" In particular, how far removed all this from that vaunted "liberality" which makes one religion as good as another, only so its possessor be sincere!

We have not so learned Christ. If such liberties are to be taken with the Scriptures; if such laxity of interpretation is to prevail—such tampering with plain truths—then nothing can be settled, much less remain settled. We are all adrift, without compass, rudder, or chart, and may well despair of either ascertaining or enforcing scriptural obligations. This tendency must be counteracted. Every lover of truth should especially consider himself "set for the defence of the gospel," when it is thus in danger of depreciation. A high duty is that, especially reposed in ministers, of keeping every scriptural verity up to its original standard; of preserving the integrity of the gospel as it is understood by the people; of having an eye upon those who, Job like, profess friendship for sacred truth, but slyly thrust it through under the fifth rib. Let us "earnestly contend for the faith once delivered to the saints." Let us love the

truth with such ardor as to be compelled to say with the excellent Dr. Nevins, "I bear to error a degree of the same hatred which I feel toward sin, and am determined to persecute the one as I do the other."

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.

"The Function of Religion in Man's Struggle for Existence." By Prof. G. B. Foster. pp. 293. Price, \$1.10. Chicago: University of Chicago Press.

Some time ago an editor in Chicago said he was told by one of the University men that they were required, every now and then to say something startling which all the newspapers would comment on. By this means the University received a vast amount of free advertisement, and hence the command.

Naturally one supposes that prizes were offered to the men who wrote or spoke the things which attracted the most attention and received the most widespread notice. If this is the case Prof. Foster deserves a very great prize. For he has won for the University a far greater amount of free advertisement than have any who preceded him as getters of advertisement.

A serious review of Dr. Foster's book is impossible. One would as soon wrestle with a fogbank. A very few quotations from it will show how startling it is and therefore how well he has earned his prize. He says: "The word God is a symbol to designate the universe in its ideal achieving capacity." Will some one kindly show us an idea that the universe, per se, has produced? He declares that demand that the Bible be held to be true is an offense to the educated modern mind. That the Bible is true is an offense to all carnal hearts whether educated or uneducated, modern or ancient. That statement proves Prof. Foster to be the greatest ignoramus of the age. For there are thousands of modern educated minds in Chicago alone that hold the Bible to be the truth.

But the crowning achievement of Prof. Foster is his discovery that God did not create man, but man created God! "In the beginning" man, primitive man, evolved God out of his inner consciousness!

We would like to ask Prof. Foster one question. Believing there is no God why does he continue a member of a church?

The Atonement. By the Rev. James Stalker, D.D. Professor of Church History and Christian Ethics in the United Free Church College, Aberdeen. Pp. 138. New York: A. C. Armstrong and Son. \$1.00.

The great fundamental doctrine of the Atonement is ably and clearly set forth in this volume by Dr. Stalker, one of the most profound and conservative Bible scholars of the day. The subject is studied under three heads: 1. The New Testament Situation, to find out the position of the death of Christ in its presentation of Christianity as a whole. 2. The Old Testament Preparation, to study the institutions in which the death of Christ was foreshadowed. 3. The Modern Justification—an endeavor to harmonize the truth with the ideas and sympathies of the present time. Thus the doctrine is brought clearly before the mind—as taught in the New Testament, foreshadowed in the Old, and a fundamental truth for the salvation of the soul in all time. One need not fear a dry dissertation. Dr. Stalker shows the wonders and riches of God's plans as set forth in His Scriptures in a manner that will interest any earnest reader.

We see no use in Dr. Stalker's third head. Let the doctrine of the atonement as found in the New Testament be stated as clearly as the English language is capable of, and that is sufficient. There is no need to harmonize it with human ideas of today. Modern men are to accept the truth as it is in the Scriptures, and let their pre-conceived ideas go.

A remarkable poem by George Meredith, probably the last which he wrote, leads Scribner's Magazine for July. It is entitled "Ireland," and is a stirring appeal for a generous treatment of that people, written with the vigor and fire of Meredith's youth (although it was not composed until last autumn, when he was over eighty years of age). The frontispiece of the number is a striking picture of Meredith in his study.

General Greene has made a careful study of "Lincoln as Commander-in-Chief," showing how, without previous training, he soon became the master-spirit in the military movements of the Civil war.

Another article of wide general interest is Major T. Bentley Mott's description of "The New Army School of Horsemanship."

Madame Waddington gives a charming account of a vacation trip—"In The Dolomites."

Ernest C. Peixoto writes about "Unfrequented Chateaux near Fontainebleau," and illustrates it with many of his own drawings.

Love is two-faced. It looks two ways, toward God and toward man. The commandments are summed up in the word "love."

The most important part of moral education is atmosphere.—Theo. L. Cuyler.

Sunday-School Lesson

Sunday, July 11th.

The Phillipian Jailer.—Acts 16:25-40.

Motto Text.—"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Acts 16:31.

"And at midnight Paul and Silas sang praises unto God."—Their backs were mangled and bleeding; they were faint with pain, sitting in a painful posture. Their stripes had not been washed or bound up. At midnight they were praying and singing praises to God who let their enemies torture them so because they were obeying Him!

The sound of those praises touches our hearts across the centuries. How they must have touched the great tender heart of the Holy Spirit: And He gave the apostles, as a loving mother would seek to do, the gift of all gifts which could give them the most joy—the gift of the souls of the jailer and his family. "And the prisoners heard them."—Strange sounds to come from the inner prison instead of groans and oaths. If Paul and Silas praised God in such circumstances there never can come a time when we should fail to praise Him instead of talking of being resigned merely.

"And suddenly there was a great earthquake."—The city was shaken and startled, and their roused attention would be easily given to any unusual thing. It was a great earthquake which could shake the foundations of the strong stone prison. The doors of the prison may have been opened by the earthquake but the loosing of the bonds must have been miraculous. The first impulse of the prisoners, even if they had not been eager to escape, would have led them to run out as quickly as possible lest they should have been killed by the falling walls. But they were kept still.

Verse 27. The Roman law was very severe upon a jailer who allowed prisoners to escape. Hence the jailer, seeing the prison doors open, was about to kill himself. But from the inner prison where he could not see what the jailer was doing, Paul spoke with a loud voice that he might hear: "Do thyself no harm; for we are all here."—This prisoner not only knew what he was about to do, but his reason for doing it. Verily he was a prophet and the earthquake showed the anger of his God was the natural thought of the jailer.

"Then he called for a light."—It is "lights" in the original. He called to several attendants to bring lights. He came rapidly, springing in and knelt before his prisoners, fast in the stocks, trembling from a sense of God's presence and his own guilt. "And brought them out."—from the inner prison, probably into his own rooms. His assistants and guards were left to look after the other prisoners.

"Sirs, what must I do to be saved?"—The one great question for guilty man to ask. Paul and Silas had been preaching for some time in Philippi, and the whole city was stirred. The jailer had either heard them or had heard what they said of a Saviour. Their

kindness in saying him from thinking on religion is exact and suicide after his cruelty in putting their feet in the stocks made him feel there might be salvation for the soul of one as guilty as he.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—It does not mean that the house would be saved if he believed, but that the house would be saved on the same terms. This is a brief summing up of what Paul said, for he told who the Lord was and of his vicarious death instead of the guilty, as is shown in the following verse. It would be well for teachers to tell their scholars what believing on Christ means, and to urge upon them their duty and their danger.

"And he took them the same hour of the night and washed their stripes."—His faith shows itself immediately in serving his brethren. "And was baptized, he and all his, straightway."—Probably in the jail yard, where large tanks were kept. He may have gone down to the river near by, where the Jewish place of prayer was. But, in any case the jailer took them outside of the house, as is shown by his carrying them back into the house in the next verse.

Verse 34. This is a happy picture. The Holy Spirit did indeed give royally to those faithful sons who praised God in such afflictions. How happy Paul must have been as he sat there amid that rejoicing household. Note that all the house believed as well as were baptized. Pseudo-baptists can get scant comfort from the jailer's household in the face of this fact, for it will not do to trifle with God's Word by saying "all" means all in one verse and does not in the next.

"And when it was day."—One would like to know why the magistrates showed such a change of mind in regard to these prisoners. They may have heard of what the earthquake did in the prison. But conjecture is useless. The sergeants were the officers of the magistrates whose authority the jailer would recognize. The jailer was glad that these men whom he now revered and loved were to be free.

But Paul spoke to the officers with just indignation. They were beaten openly before the people, though they had never been tried. And now they refused to be thrust out privily. And they were Roman citizens—the proudest title in the world. A Roman citizen could not be scourged nor crucified nor imprisoned without due process of law. And whoever, be he high officer, dared to lay his hands on a Roman citizen was severely punished.

Paul did right to guard his own reputation by forcing these men to do public deference to him. Moreover nothing could have done more to protect the little church which he would leave. And the frightened magistrates, knowing what a fate lay before them if Paul should make a complaint to Rome were glad to comply with his demand.

PROFESSOR FOSTER TAKEN AT HIS WORD.

"It is a sad day indeed for the human race," remarks Professor George B. Foster on his troubles, "when a man may not say and print his own views of religion the same as his views of politics or education."

Professor Foster claims to pursue a scientific method in his religious researches. That means, if it means anything, that his

thinking on religion is exact and logical. As he puts forward exactness and logic as his merits, let us subject his assertion that he is denied a freedom of speech conceded to politicians to the test.

Would a politician who should go about the country assailing and denouncing the party to which he claimed to belong, declaring its accepted faith to rest on false, obsolete and untruthful foundations—would such a politician be permitted still to participate in the privileges and government of his party organization and still to enjoy its emoluments and rewards?

He would not. As a man of common secular honor he would not ask to be. We have an exact illustration in the recent and well-remembered political history of this country.

In 1896 the Hon. Henry M. Teller, then and for nearly twenty years Senator from Colorado as a Republican, decided that the Republican party was wrong and openly rebelled against its accepted faith. He went about the country denouncing the Republican creed as a destructive falsehood. He did everything in his power to compass its defeat in his own state and in the nation.

His immediate constituency in Colorado happened at that time to agree with Mr. Teller's views of the Republican party and its accepted faith, and sent him back to the Senate.

Did Henry M. Teller there demand to continue in his old places of power and honor in the Republican organization? Did he ask the Republican party there to regard and treat him just as if he had never denounced its faith and sought its defeat—as if he had not done in and to the Republican party precisely what Professor Foster is doing in and to the Baptist church?

The Hon. Henry M. Teller did not. No such favor would have been granted him had he asked it, and Henry M. Teller was too honorable a man to ask it. He neither received nor sought thereafter any consideration, reward, emolument or honor as a Republican. He knew the price of his rebellion and paid it without complaint.

Whatever his errors, Henry M. Teller was an honest man, and first of all honest with himself. Would that all preachers were as honest with themselves as this Colorado politician!

The offense of Professor Foster is not that he speaks his religious opinions nor that his opinions are contrary to the accepted faith of the Baptist church. His offense is in the place from which and the circumstances under which he speaks them.

While calling himself a Baptist, enjoying Baptist rewards and distinctions, and clinging to the post of power and authority to which the Baptists have raised him, he openly assails, denies and even reviles the accepted Baptist faith. And he asks to be regarded as a martyr when he is asked to take the consequences which an everyday politician accepts without a whimper.

Yet, while obstinately shutting his eyes to the real point at issue, the Rev. Professor George Burman Foster calls himself a logical thinker pursuing relentlessly an exact and scientific method.

How can it be so? We cannot or will not see how that the great warrior and defender of the faith has wrapped his soldier's cloak around him and lain down to rest, younger men ought to take up his mighty armor and do sentinel duty.

But he was not only great as a debater and defender of the faith, he was great as a pastor, and great



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Dr. C. W. Moyer, 978 Main Street, Rockford, Ill., in the Rockford Register-Gazette of May 1st, O. K.'s this statement:

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AN APPRECIATION OF J. J. PORTER.

I am sad tonight. The Associated Press today brought the sad news that J. J. Porter is dead. His fall leaves a wide gap in the ranks. He was mighty in the Scriptures, a noble, stalwart workman of God. Three of his great debates that are published ought to be in the library of every young preacher. His debate with Charlesworth, the infidel, at White Hall, Ill., was a great victory for truth and a great blessing to the community. I have since the debate held two meetings there and know of the great permanent good done by the debate. Then his debate with Bro. C. C. Brown on Alien Immersion was another signal victory for the truth, as is evidenced by the fact that brethren who believe in Alien Immersion, though hard pressed for material for defense and for the propagation of their views, never urge people to buy the Porter-Brown debate. Then his debate with Strain, the Universalist, on Eternal Punishment was a most sweeping victory. These books possess unusual permanent value, and how that the great warrior and defender of the faith has wrapped his soldier's cloak around him and lain down to rest, younger men ought to take up his mighty armor and do sentinel duty.

But he was not only great as a debater and defender of the faith, he was great as a pastor, and great

as an evangelist. Noble, noble brother, we will miss you.

T. T. MARTIN.

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SAM JONES on Christian Science:—"Theosophy, Occultism and Christian Science are catching people by the thousand. The devil will get the most of them, but, thank God, he won't get much—Christian Science starts out wita a monumental lie: No such thing as pain! I know that's a lie, for I have sat up with it all night. I suppose when a married man gets the thought that he has no wife and holds the thought, he is an old bachelor."

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Draw nigh to God all ye his saints
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He will the burden great remove
And cause the heart to glow.

Draw nigh to God with all your heart
Let all your wants be known,
He'll hear your plea and answer you
From off his royal throne.

Draw nigh to God each day you live
Sing songs of love and praise,
And He will take you to his home
To spend unending days.

S. M. WOODWARD
Tangletown, Ky.

OUR PULPIT.



SHOES FOR PILGRIMS AND WARRIORS.

"And your feet shod with the preparation of the gospel of peace."—Ephesians vi. 15.

The Christian was evidently intended to be in motion, for here are shoes for his feet. His head is provided with a helmet, for he is to be thoughtful; his heart is covered with a breastplate, for he is to be a man of feeling; his whole nature is protected by a shield, for he is called to endurance and caution; but that he is to be active is certain, for a sword is provided for his hand to use, and sandals with which his feet are to be shod. To suppose that a Christian is to be motionless as a post, and inanimate as a stone, or merely pensive as a weeping willow, and passive as a reed shaken by the wind, is altogether a mistake. God worketh in us, and his grace is the great motive power which secures our salvation but he does not so work in us as to chloroform us into unconscious submission, or engineer us into mechanical motion, but he arouses all our activities by working in us "to will and to do of his good pleasure." Grace imparts healthy life, and life rejoices in activity. The Lord never intended his people to be automatons worked by clockwork, or statues cold and dead, but he meant them to have life, to have it more abundantly, and in the power of that life to be full of energy. It is true he makes us lie down in green pastures, but equally certain is it that he leads us onward beside the still waters. A true believer is an active person, he has feet, and uses them.

Now, he who marches meets with stones, or if as a warrior he dashes into the thick of the conflict he is assailed with weapons, and therefore he needs to be shod suitably to meet his perils. The active and energetic Christian meets with temptations which do not happen to others. Idle persons can scarcely be said to be in danger, they are a stage beyond that, and are already overcome. Satan scarcely needs to tempt them; they rather tempt him, and are a fermenting mass, in which

sin multiplies exceedingly, a decaying body around which the vultures of vice are sure to gather: but earnest laborious believers are sure to be assailed, even as fruit-bearing trees are certain to be visited by the birds. Satan cannot bear a man who serves God earnestly; he does damage to the arch-enemy's dominions, and therefore he must be incessantly assailed. The prince of darkness will try, if he can, to injure the good man's character, to break his communion with God, to spoil the simplicity of his faith, to make him proud of what he is doing, or to make him despair of success. In some way or rather he will, if possible, bruise the worker's heel, or trip him up, or lame him altogether. Because of all these dangers, infinite mercy has provided gospel shoes for the believer's feet, shoes of the best kind, such as only those warriors wear who serve the Lord of Hosts. We shall at this time first examine the shoes, and then try them on.

What matchless material for girding the pilgrim's foot is that which is here mentioned, namely, the peace which comes from the gospel, the preparation of heart and life, which springs of a full knowledge, reception, and experience of the gospel in our souls! What does it mean? It means, first, that a sense of perfect peace with God is the grandest thing in all the world with which to travel through life. Let a man know that his sins are forgiven him for Christ's sake, that he is reconciled to God by the death of his Son, and that between him and God there is no ground of difference, and what a joyful pilgrim he becomes! When we know that, as the Lord looks on us, his glance is full of infinite undivided affection, that he sees us in Jesus Christ as cleansed from every speck of sin, and as "accepted in the Beloved," that by virtue of a complete atonement we are for ever reconciled to God, then do we march through life without fear, booted and buskined for all the exigencies of the way, yea, ready to plunge through fire and water, thorn and thistle, brake and briar, without fear. A man at peace with God dreads neither the ills of life nor the terrors of death; poverty, sickness, persecution and pain have lost their sting when sin is pardoned. What is there that a man needs to fear when he knows that in no affliction will there be any trace of the judicial anger of God, but all will come from a Father's hand, and work his lasting good? Goliath had greaves of brass upon his legs, but he is better armed who wears a full assurance of peace with God through the gospel; he shall tread down his enemies, and crush them as grapes in the winepress. His shoes shall be iron and brass, and shod with them he shall stand upon the high places of the earth, and his feet shall not slip. Achilles received a deadly wound in the heel, but no arrow can pierce the heel of the man whose foot is sandalled with reconciliation by atoning blood. Many a warrior has fainted on the march, and dropped from the ranks exhausted; but no weariness of the way can happen to the man who is upheld by the eternal God, for his strength shall daily be renewed.

It is also a grand sandal for a pilgrim's foot when the gospel of peace has fully conformed his mind to the Lord's will. Some children of God are not at peace with God because they do not fully acquiesce in the divine purposes; to them the pilgrim path must be a painful one, for nothing can

please them, their unmortified self-will creates swarms of vexations for them; but to hearts which have crucified self, and yielded all to the will of God, the most thorny paths are pleasant. He who can say concerning all things, "Even so, Father, for so it seemed good in thy sight," is shod for all ways and weathers, and may march on undismayed. Fully conformed to the divine will, saints are invulnerable and invincible, "none shall be weary nor stumble among them, neither shall the latchet of their shoes be broken."

But the gospel of peace has another side to it, for it not only brings us peace with God, but it inspires us with peace towards ourselves. Civil war is the worst of war, and for a man to be at discord with himself is the worst of strife; the worst peril of Christian pilgrimage is that which arises from the pilgrim's own self, and if he be ill at ease within himself, his course cannot be a happy one. The prayer of the evening hymn is very suggestive:

"That with the world, myself, and thee,
I, e'er I sleep, at peace may be."

It is a most needful matter to have peace at home. It is a cruel case for a man when his own heart condemns him; to whom shall he look for a defence when his own conscience indicts him, and all his faculties turn against him? It is to be feared that many believers habitually do that which they would not like to be questioned upon by the rule of the Word of God; they have to close their eyes to many passages of Scripture, or else they would be uneasy in their consciences. Brethren, this makes wretched traveling it is like walking through a wood with naked feet. If you cannot satisfy your own heart that you are right, you are in a sad case indeed, and the sooner matters are altered the better. But if a man can say, before the living God, "I know that what I am about to do is right; and whatever comes of it, I have a pure motive, and the Lord's sanction to sustain me in it," then he proceeds to action with a nimble tread. Such a pilgrim is girt for roughest ways, and will hold on his way joyfully to the end. Rest of conscience shoes us right well, but a question as to the rightness of our procedure makes us barefooted. Come what may, if we order our ways with reverent regard to the Lord's commands, we shall be able to confront the future with serenity for we shall not have to accuse ourselves of bringing ourselves into trouble by sin, or losing our joys by indulging in forbidden things. When the believer falls into any trouble through having been zealous for God, then may he spread his complaint before God, with the full expectation that he will bring him out of all his difficulties, for it is not written, "The steps of a good man are ordered by the Lord; . . . none of his steps shall slide?" Oh, to walk in such a way that your conscience is void of offense both towards God and towards man; then integrity and uprightness will preserve you, and your goings will be established. "He will keep the feet of his saints." "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

While traveling through the mazes of life, another form of the preparation of the gospel of peace will be of essential service to us, namely, peace with our fellow-men. The gospel of peace leads us into the closest bonds of amity with our fellow-believers, although alas, it is not always possible to prevent offences arising, even with the best of them. If we cannot make all our brethren amiable, we are at least to be at peace on our side; and if we succeed in this, no great disagreement can arise, for it always needs two to make a quarrel. It is well to go to bed every night feeling, "I have no difference in my soul with anyone of the members of Christ's body; I wish well to every one, and love them all in my heart."

It is well to travel girt with this shoe of peace with all mankind. "If it be possible, as much as lieth in you, live peaceably with all men." It is barely possible, but aim at it; and if you do not perfectly succeed, try again. Unconquered men will not love your religion, for they are carnal; that you cannot help, but you must love them, carnal as they are, and by degrees you may win them to love both you and your Lord. If they will not live peaceably with you, yet give them your love, and live peaceably with them. Be not easily provoked, bear and forbear, forgive and love on, return good for evil, seek to benefit even the most unthankful, and you will travel to heaven in the pleasantest possible manner. Hatred, and envy, and persecution may come, but a loving spirit materially blunts their edge, and oftentimes inherits the promise, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." If you have to feel, "Now, I am going this part of the journey with the view of avenging a wrong," you will not journey pleasantly or safely; but if from the depth of your soul you can say "When Christ made peace with God for me, he made peace between me and my bitter foe," you will march on like a hero. Travel through the world as a sincere philanthropist, with your feet shod with love to all of woman born, and your course will be happy and honourable. God grant us that loving spirit which comes of free grace, and is work of the Holy Spirit, for that is a mystic sandal which gives wings to the feet, and lightens a weary road.

I may add that these shoes are such as will last all our journey through. We feel most comfortable in our old shoes, for they fit the foot so well, but they will wear out at last: these shoes of my text are old, yet ever new, and are like those which Israel wore in the wilderness, of which it is said, "Thy shoe is not waxen old upon thy foot." The everlasting gospel yields us everlasting peace. The good news from heaven never grows stale, neither will the peace which it brings ever become like the Gibeonites' "old shoes" and "clouted." The man who wears the preparation of the gospel of peace was comforted by it when he was young, and it still cheers him in his later days; it made him a good traveller when he first set out, and it will protect his last footsteps when he crosses the river Jordan, and climbs the celestial hills. Friends, are ye all thus booted for your life-journey? See ye well to it. II. We come now to our second business, let us try on these shoes. Here our joy is great to find that they fit perfectly, and need no tugging and straining to draw them on. By a miracle more strange than magic, the preparation of the gospel of peace suits every foot, whether it be that of a babe in grace, or a strong man in Christ Jesus. No man can travel well, much less engage in battle

successfully, unless his dress is comfortable, especially that part of it which relates to the feet, and here we have the grand advantage that no foot was ever uneasy when once it had put on this shoe. Me-philbosheths who have been lame in both feet even from their birth have found this shoe work miracles, and cause them to leap as harts upon the mountains. The gospel of peace helps all our infirmities, heals all the wounds of our old sins, and suits itself to all our tender places. Whatever the weakness may be, the gospel provides for it; whatever the distress its place relieves it. Other shoes have their pinching places, but he who wears the preparation of the gospel of peace shall know no straitness of spirit, for the gospel gives rest to our minds. Real gospel, really believed, means real peace. That which disturbs us is something alien to the spirit of the gospel, but the spirit of Christ is the spirit of peace. Who would not wear such a shoe?

The preparation of the gospel of peace is a wonderful shoe for giving its wearer a firm foothold. Surely it was of this shoe that Habakuk sang when he said, "The Lord God is my strength, and he will make my feet like hinds' feet, and will make me to walk upon mine high places." When persons are on slippery rocks, or dangerous eminences, where a fall would be fatal, it is well to be so shod that the feet can get grip and hold. Nothing aids a man to stand fast in the Lord like the peace of the gospel. Many professors are very soon thrown over; they are attacked with doctrinal error, and they yield readily; they are assailed by temptations, and their feet go from under them; but the man who has perfect peace with God, and who relies upon the Most-High shall never be moved, for the Lord upholdeth him. His shoes have driven themselves into eternal verities, and hold like anchors. Tell him the atonement is not true, preach up to him the bloodless theology of modern thought, and he ridicules the ineffectual attempt, because he knows whom he has believed, and feels a heavenly peace within flowing from the substitutionary sacrifice. Tell him that the doctrines of grace are a mistake, that salvation is all of free will and man's merit, and he says, "Nay, but I know better. I know the doctrines of sovereign grace to be true by experience; I know I am God's chosen; I know that I am called, I know that I am justified, for I know that I have peace with God, as the results of all these." You cannot move him an inch, his creed is interwoven with his personal consciousness, and there is no arguing him out of it. In these days of scepticism, when no man seems to have any restingplace, it is well to be so shod that you can and do stand on the truth, and cannot be blown about like thistle-down in the breeze.

The shoe of our text is equally famous for its suitability for marching in the ways of daily duty. Soldiers have little time for contemplating the comfort of their shoes, or their fitness for mere standing, for they have daily marches to perform. We too have our marches, and as far as some of us are concerned they are no mere parades, but heavy marches, involving stern toil and protracted effort. A soul at perfect peace with God is in a fit state for the severest movements. A sense of pardoned sin, and reconciliation with God, fits us for anything. When the burden

of our life-journey is great to find that they fit perfectly, and need no tugging and straining to draw them on. By a miracle more strange than magic, the preparation of the gospel of peace suits every foot, whether it be that of a babe in grace, or a strong man in Christ Jesus. No man can travel well, much less engage in battle

of sin is gone, all other burdens are light. Since we are no longer on the road to hell, the roughest places of our pilgrimage do not distress us. In every sphere, a heart at perfect peace with God is the soundest preparation for progress, and the surest support under trials. Try on these shoes, my brethren, and see if they do not enable you to run without weariness, and walk without fainting. All earth cannot find their like, they are unrivalled; they make men like the angels, to whom duty is delight.

These gospel shoes are also an effectual preservative from all the ordinary roughnesses of the road of life, although to most of us it is far from smooth. He who expects to find a grassy walk all the way to heaven well mown and rolled, or looks for a highway levelled by a steam-roller, will be sorrowfully mistaken. The way is rugged, like the goat tracks of Engedi, and oftentimes so narrow and so far on high that the eagle's eye cannot discern it; the blood of former pilgrims stains the way to glory; yet from all perils to our feet the preparation of the gospel of peace will guard us, from fears within and fightings without gospel peace will surely deliver us. Perhaps we are more vexed with little trials than with great ones, certainly we bear them with far less equanimity; but a peaceful heart protects alike from tiny thorns and terrible rocks. Everyday vexations as well as extraordinary tribulations we shall bear cheerfully when the peace of God keeps our heart and mind.

Lastly, this shoe is good for fighting; and that I gather from Paul having put it among the armour. In the old style, fighting meant hand to hand and foot to foot, and then it was needful for the feet to be well protected, and indeed so well covered over us to be useful in assault, for the warriors spurned with their feet as well as smote with their hands, and many a foe was placed "hors de combat" with a heavy kick. Christian men are expected to fight with their feet in the battle against sin and Satan; indeed, they must fight with all their powers and faculties. That grand promise has been given to us, "The God of peace shall bruise Satan under your feet shortly." What a tread we will give him when we once have the opportunity! We shall need to have our feet shod with the preparation of the gospel of peace to break that old dragon's head, and grind his snares to powder, and, God helping us, we shall do it. Our covenant Head has trampled on the serpent, and so shall all his members.

Let this suffice concerning these shoes; but a serious question suggests itself to me. Are there not some of you who have to travel to eternity, and yet have no shoes for the journey. How can the unconverted man hope to reach heaven when he has no shoe to his foot? How will he bear the troubles of life, the temptations of the flesh, and the trials of death? I pray you, unconverted ones, look at yourselves, and at the way, and see how impossible it is for you to accomplish the journey unless you go to Jesus, and obtain from him the grace which will make you pilgrims to glory. Can I pray you and find peace in him and then your life-journey shall be happy and safe, and the end eternal joy, for your feet will be shod with "the preparation of the gospel of peace."

THE LORD'S PORTION IS HIS PEOPLE.

By Rev. Arthur S. Burrows.

In the beginning of nations when God gave them their inheritances, He separated unto himself the children of Israel, whom He called His portion. God's portion of the race, His own saved people from Abraham and from Christ, hold the center of interest. We trace a stream not by huge morasses nor by stagnant pools, but by the threading of water, though sometimes slender, as revealing its onward movement. So is it with the Kingdom of God. Babylon, Egypt Assyria, were as huge morasses on either side of the Hebrew nation, God's portion. Stagnant centuries have been since the Christian era; but continual threading of the river of life proceeding from the throne of God is seen in Christ's achievements for human salvation. Amid modern paganism and world rejection of the atoning Son of God God's portion is His people.

A portion is a part of the whole, separated from the whole. The unmoral impenitent world is sold under sin, and is captive to Satan the god of this world, who blinds the minds of the disobedient. The obedient world of mankind is the part of the whole of humanity which is separated from the disobedient by the Spirit of God; they are His portion; God keeps them by His power, through faith in the Lord Jesus Christ, until the final manifestation of Christ and His redeemed in glory. God separates His portion by His Spirit; establishes His portion by the gospel of His Son; comforts them in His love; makes them useful in His power; and signalizes the faithful followers of Christ with infinite identification.

God's people is His portion by purchase. God gave His son Jesus to redeem us. Jesus bought us by laying down His life for us and in our stead on Calvary. Jesus Christ is no mystical character in human history. He is the suffering Saviour, upon whom God laid our iniquity. He was wounded for our transgressions. He was bruised for our iniquities. He bore the chastisement of our peace. We are healed by His stripes. We are not ashamed of the Gospel of Christ; it is almighty power for the salvation of sinners from every nation and kindred and tongue. Christians are God's portion, bought with infinitely sacred price.

God who created Jacob, and who formed Israel, sent His Son Jesus through His earthly course from Bethlehem to ascension on Tabor. In Christ the obedient are God's portion. To them God says: Fear not, for I have redeemed thee; thou art mine; when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; thou art precious in my sight, and honorable; I love thee; everyone who is called by my name I have created for my glory!

Christ came, glorious in apparel, great in strength, speaking righteousness, mighty to save, treading the winepress alone, in the world which knew Him not, and to His own who received Him not. He is our Saviour. In all of our affliction, He is afflicted. In His love and pity He delivers us. He bares our troubles with us. He carries lambs in His bosom. A divine charge is made that we have rebelled against Him; that we have grieved His Holy Spirit! Therefore, God is turned against us, himself to fight against us. How much is this true throughout the church

in America? Listen again to God speaking about His portion: Thou art an holy people unto the Lord; I have chosen thee a special people unto me above all the peoples on the face of the earth; a peculiar people above all the nations; for, the Lord's portion is His people, His treasure, chosen from the ends of the earth.

God's portion is of consequence to Him. Our countenance, disfigured by skilled sinfulness, is fascinating to the Saviour. It is long before God will give up souls. Mothers may yield; but God's wonderful love is the proof of our culprit guilt, and the evidence of our helpless need. Our Saviour would cleanse us from every blemish, to present us spotless before God. God's portion is His saved sons daughters

We dream we see the Saviour climb

Up Calvary! up Calvary! We sorrow, and we sorrow sore, To see the heavy Cross He bore, And cry: O Christ, but must it be? He sighs: my Cross was made by thee!

We dream we see the Saviour scourged

Up Calvary; up Calvary! We weep to see His shedding blood, This Man of men, smitten of God; We cry: O Christ, why need it be? He sighs: The sharpest thorn was set by thee!

We dream we see the Saviour slain

On Calvary! on Calvary! We see His hands the hard nails tore; We hear His cry of anguish sore; We catch the love light from His face;

I die to save the sinful race!

God's portion is His people, chosen not for works of merit done, but by His mercy He saves us. He loves us with everlasting love. He draws us with loving kindness. His oath to the first sinners in Eden is infinitely kept from the day of the sinner's curse to the day of the curse upon the Saviour. By His Son Jesus Christ God has redeemed us from the curse of the law of sin and of death. He is delivering us from the bondage of iniquity, and from the power of the Evil One. He forgives us fully, and loves us freely. God's portion is redeemed and separated and consecrated. God knows them that are His. Our Redeemer, our eternal cause by His merits. God guides us with His eye upon us.

Moreover, a portion is a part of an estate given to the heirs. God has adopted His portion into His heavenly family by His Spirit. He testifies within their souls that the obedient are children of God; and being children, then heirs; heirs of God, and joint-heirs with Christ Jesus, being hid with Him in God. This is God's covenant with His children. Do we keep our share of the covenant in fidelity and circumspection? We need God in our daily life. We need His power in our communities. More than hard work in the Kingdom; and skillful device for carrying on our churches; we need the love of God shed throughout our hearts. It is to the help of God against the mighty that we must come humbly and dependently. The intercession of Christ is our security. The power of God is our certainty of salvation. The love of God is our favor among the people. If we realize our identity in His covenant, our hearts will not condemn us, and we shall have confidence before God. We shall have tranquility in this world.

Surrounded by unnumbered foes, Against our soul the battles goes, And oft we weary, sore distress,

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Yet know that we shall reach His rest; His banner over us is love! The sword of Truth let us not yield, Though flesh may faint upon the field; He waves before our fading sight The branch of palm; the crown of light; His banner over us is love! Our clouds 'mid battle dust may dim; His ceil of splendor curtain Him; In midnight of our earthly fear We may not feel Him standing near; Yet more we know from heavenly cheer, His banner over us is love! Worcester, Mass.

PARENTAL OBLIGATION.

By C. H. Wetherbe.

The obligation which binds parents to their children is exceedingly great and comprehensive. It is even more so than is the obligation in respect to citizenship. The wise discharge of parental obligation has a vast bearing upon personal citizenship. The best class of citizens, as a rule, are they whose parents have fulfilled their obligations to them to the best possible extent. This is especially true of Christian parents, and their children. Of course, there are wide differences in the execution of Christian parental obligation because of the wisdom of some parents, and the lack of it in some others; but in all cases the parents are under the greatest obligation to teach, guide and influence their children to the full extent of their opportunity and ability. This obligation is independent of any special vow, pledge, or open declaration. It is not subject to any formal act or announcement. It is not a matter of public expression.

There are those who believe that Christian parents ought to formally declare their purpose to rear their children in a prayerful, pious and prudent manner. They say that this should be done publicly, and by taking specific vows to fulfill the parental obligation. I am frank enough to say that I do not accept such a thing as being any part of parental obligation. The real obligation lies back of all public expression. It precedes all special formality. As a Christian parent I never felt that it was my duty to publicly and formally pledge myself to train my children in the ways of righteousness. The Bible does not make it obligatory on me to announce in any public and particular manner my purpose to rear my children to the best of my ability. Why should I be obliged to openly pledge myself to do my full duty to my children? Why should and Christian parent publicly declare that he loves his children? It is not a part of his real obligation, and therefore God does not require it. I again say that every Christian parent is morally bound to train his child as wisely and well as he is capable of doing. He will, from love to his child, and from devotion to God, pray and labor for his conversion, and for his well-being during all of his days on earth.

Holland Patent, N. Y.

The need of our time is the earnest pursuit of Christian life. Not one of us was meant to be an echo of another man or another woman. We may be the expression of his divine mind through to the end; following in the path that he has marked out for us; and responsible to him. That spells progress. May God give us of his grace in this day of his power, to be willing.—J. Doughlas Adam.

When writing to our advertisers please mention the Recorder.

Editorial

Last week's issue contained the announcement of the retirement of Dr. C. M. Thompson as editor of the Recorder. Many are the regrets and numerous are the letters announcing that fact. The associate editor desires to say that he fully sympathizes with these expressions and feelings.

The issue this week falls on the associate editor. Dr. J. W. Porter will assume control of the paper next week.

We look forward to his coming with great interest and bright hopes. We note that the interest is not by any means confined to Kentucky, as the following deliverances testify:

Dr. Porter as an Editor.

"The news that Rev. J. W. Porter, D.D., is to become editor of the Western Recorder, one of the foremost religious journals in the country, was received in Newport News with gratification, mingled, to an extent, with regret. Dr. Porter's friends—and his friends here are numbered by thousands—are elated over his step upward in public life and this feeling is only marred by a tinge of regret that he should be withdrawn from the field of active work as a minister of the gospel.

"No man in any walk of life has ever had a greater hold upon the people of this city than Dr. Porter. His popularity as a pulpit orator was only exceeded by his popularity as a man, and no matter where he may go or to what line of work he may devote his talents and energies, the people here always will hold that he belongs in part to them and will follow his movements with a feeling that they have a right to be proud of his success.

"Journalism is to be congratulated upon the acquisition of Dr. Porter. * * * He is a powerful, energetic writer as well as an eloquent speaker, and always accomplishes results in anything he undertakes."—Daily Press, Newport News, Va.

"Bro. Thompson accepts the pastorate of the church at Hopkinsville, Ky., and retires from the editorship of the Western Recorder. He has done well in the difficult and responsible position which he has filled since Dr. Eaton's death, and we personally regret his retirement. Still, isn't he to be congratulated upon being able to lay aside the burdens and anxieties of editorial life for the joys, privileges and comforts of so delightful a pastorate as this to which he is called? Dr. J. W. Porter succeeds him as editor of the Recorder and President of the Baptist Book Concern. Dr. Porter is our warm and cherished friend. We grieved when he went away from Virginia, and have not left off grieving. He is gifted in many ways, full of energy, sprightly, and good-humored, and has a great talent for making friends and holding them. * * * He has our very best wishes for a brilliant and successful career in the new position to which he is called."—Religious Herald.

A writer in a Baptist paper in answering the question as to why so many more are converted under the preaching of some men than that of other as good men, says: "At an earlier day it would have been attributed to the arbitrary appointment of God, but that answer will seldom be given now."

When God converts a soul that elects according to the good pleasure of His will. But if the Chris-

tian is a man made one, the case is different.

There was a preacher in the earlier days who said to an earnest inquirer, "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit."

That same preacher also said in two famous sermons, "Even so the Son quickeneth whom he will." "No man can come unto me except the Father, which hath sent me draw him." That preacher evidently had very high ideas of God and did not consider him an automaton tied up by the laws of his own nature till he is not a free agent with a sovereign will.

In another Baptist paper another man answering the same question attributes the difference in the number of conversions to "psychic influence, a mesmeric power, which some have and others are deficient in." This, then, is the substitute for the power of the Holy Spirit. Three thousand were converted on the day of Pentecost not because of the Holy Spirit's presence with great power according to the good pleasure of God, but because Peter had great "psychic force."

It will not do to say God favors Zion when his set time is come—no! That was the talk of an "earlier day." Men are not converted and regenerated by the Holy Spirit, but are mesmerized into religion. And this explanation is given to get rid of the idea that God is sovereign and has mercy on whom he will have mercy, and that the Holy Spirit goeth where He listeth.

Substituting "mesmerism" for the power of the Holy Spirit does not get rid of God's "arbitrary appointment." For the writer says some men have the psychic force and others are destitute of it. Then God has made a difference between them as seemed to him best. So long as there is a God, so long he must be allowed to rule after the dictates of his own will, according to his own good pleasure. And there is not the shadow of obligation upon him to account for his actions to any of his creatures. He doeth his will among the armies of heaven and the inhabitants of earth, and none can say unto him, "What doest thou, and more than any or all of his creatures can stay his hand.

It is narrow to believe that men are converted by the determinate will of God, but it is so elevating, so broad, so enlightening to believe their conversion is due to mesmerism! And then this being born of the Spirit is a mystery, whereas there is no mystery whatever about psychic force! Oh, no! a child can understand all about that! It would be amusing was it not so terrible to what substitutes men try to give the place of the sovereignty of God. Others in these latter days besides kings and rulers take counsel against God and his anointed saying: "Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

The Arkansas Baptist pays Dr. J. M. Weaver the following well-deserved compliment:

"For fifty-seven years Elder J. M. Weaver, Louisville, Ky., has been preaching, and for forty years of that time he has been pastor of one church, the Chestnut Street church, Louisville. Dr. Weaver is one of our best men, conservative, gentle, firm, just the sort of man to spend a lifetime in one field. The devil has no worse enemy than Bro. Weaver. He is,

even in old age, a preacher of power and a writer of rare ability. Bro. Weaver recently said in an article in the Western Recorder, 'The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.' May his last days be his best."

But the Baptist is mistaken in Bro. Weaver's age. He is seventy-five years old. He had an attack of gripe some time in the spring, from the weakening effects of which he is still suffering. But as the doctors say he has no organic disease, and that he has the arteries of a young man we have reason to hope his beautiful life may reach the century mark.

DR. THOMPSON AS EDITOR.

After nearly two years of efficient service as editor of the Western Recorder, Dr. C. M. Thompson retires from the editorial chair. He goes to be pastor at Hopkinsville, Ky., one of our very best churches.

Letters of the most complimentary character have come from all over our Southland, and especially from Kentucky, commending his wisdom and tact, his conservatism and fidelity at the most critical period of the paper's history. During his connection with the paper, and as President of the Baptist Book Concern he has won the respect and confidence of all with whom he came in contact, and not a cross word or impatient act has ever been noted by any of the Book Concern or Recorder force. He and the associate editor have been on the most intimate terms for the past nine years. At times we have held opposite opinions, and differed about the details of matters, yet there has never been the slightest jar between us. His going is to me an inexpressible grief. He bears with him my sympathy, confidence and love. I believe him to be the equal of any man in the State as a pastor, organizer and preacher. He has before him the prospect of thirty years of useful service and we predict for him eminence in whatever line his energies are directed.

J. G. B.

The devil and his emissaries are not slow to advertise their wares, nor are they concerned about telling the truth in regard to them. A brewer's "ad" reads as follows: "Beer. What is it? Health, strength for the nerves, muscle, brain." Yet the venders of this poison would not be willing for the world (whom they are trying to dupe) to see the real figures which tell the fearful results of this poison to body and soul.

It is clearly demonstrated that beer-guzzlers are far more liable to sunstroke, and succumb more readily to all diseases, and more frequently contract diseases, showing clearly that the persons who indulge in beer drinking weaken their constitution. You can put it down that the brewer and saloon-keeper are not solicitous about your health, but are only after your money.

GOD—HIS ATTRIBUTES.

Baptist Doctrine, No. 2.

In a former article we spoke of the authority of the Holy Scriptures. That being conceded, it only remains for us to understand, accept, interpret and obey them. If the reader refuses to accept the Bible as God's word, the contention then is between him and God, and not between him and the writer. The Scriptures nowhere attempt to prove the existence of God, and

we shall not attempt it. On the other hand God has impressed upon all men the fact of his existence. The most benighted, ignorant heathen believes there is a God.

The Scriptures assume that all responsible beings believe that God is. This is an axiom, and an axiom is "A self-evident and necessary truth, or a proposition; so evident at first sight, that no process of reasoning or demonstration can make it plainer."

The revelation opens with this positive, significant statement: "In the beginning God." John, the beloved disciple, begins his gospel: "In the beginning was the Word, and the Word was with God and the Word was God."

First—God is a Spirit. Such descriptions are given in the Scriptures of Jehovah, such transcendent, inconceivable greatness as are utterly unreconcilable with the idea of corporeal, limited existence. But the Bible settles this question. Jesus said, "God is a Spirit; and they that worship Him, must worship Him in Spirit and in truth."

Second—His Unity or Oneness. This is seen from the harmony of the universe, but is clearly stated by Moses and reaffirmed by Jesus: "Hear, O Israel; the Lord our God is one Lord." Mark 12:29.

Third—His Immensity. As all of God's attributes are infinite they are in that sense, at least, incomprehensible to us. The finite cannot grasp the infinite. "Such knowledge is too wonderful for me; it is high. I cannot attain unto it." Ps. 139:6. "Do not I fill heaven and earth saith the Lord." Jer. 23:24. "Behold, the heaven and heaven of heavens can not contain thee." I. Kings 8:27.

Fourth—His Omnipresence. Closely allied to the above is His attribute of Omnipresence. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3. "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me." Ps. 139:8-10.

Fifth—His Immortality. He is absolutely eternal, without beginning of days or end of life, and is separate from matter by the spirituality of his essence. He said, "I am the Lord; I change not." Again, "Of old hast Thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed. But thou art the same, and thy years shall have no end." Ps. 102:25-27.

Sixth—His Omniscience. He is called "The only wise God." All other knowledge is ignorance compared to his knowledge. "All things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:13. "Lord, Thou knowest all things." John 21:17. "Known unto God are all his works from the beginning of the world." Acts 15:18.

Seventh—His Omnipotence. He has all power. "He upholdeth all things by the word of his power." Heb. 1:3. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand." Dan. 4:35.

(Continued next week.)

It takes nerve for a man to stand on the platform and dynamite it to save a cause. The traitor is ready rather to dynamite the cause to save himself.

EDITORIAL VARIETIES

Numerous brethren dropped in at the Recorder office on their return from the General Association. We are always glad to see our brethren. Come again.

Prof. John L. Hill, who has just been elected a professor in Georgetown College was unanimously elected Recording and Statistical Secretary of the General Association. He makes an efficient officer.

We are glad to report Bro. J. K. Nunnelly, who has been so long the efficient Secretary of the General Association, rapidly recovering from a serious surgical operation.

Dr. J. M. Weaver, who for the first time within our memory missed attending the General Association, is gaining strength and is improving, but is not able to occupy his pulpit yet.

Dr. J. A. Booth, the new Moderator of the General Association, acquitted himself with great credit. They tried him in the fire and "under fire," but he came out unscathed. He compelled the respect of all.

Dr. J. W. Porter has published a pamphlet of about forty pages on "Christian Science; Neither Christian, Scientific, Scrupulous nor Consistent." It is a thorough treatment of the subject. Price 25 cents, postpaid. Baptist Book Concern.

Dr. T. B. Greenly, of whom mention was made in last week's Recorder, passed away last Friday. He was perhaps the oldest physician in the State. The reporter last week was mistaken in saying he was on the Recorder staff. He was associated with those men at that time.

Prof. Jas. H. Fuqua and wife will celebrate the fiftieth anniversary of their marriage July 8, 1909, from 6 to 9 o'clock p. m. They cordially invite their friends and acquaintances to meet them on that occasion. They specially desire to meet all of their old pupils, male and female, Russellville, Ky. The Recorder extends congratulations.

Recently one brother said of another: "He is an infernal machine set to music." Of course, this was intended as a compliment—but where is the compliment? Infernal machines are dangerous and deadly and their presence proclaims in unmistakable terms the dastardly intent of an enemy. Puzzle—Find the compliment.

A funny mistake was made by somebody. At the "General Association of Baptists in Kentucky," which convened last week at Ashland, the badge furnished to the messengers read: "General Baptist Association." Many were the protests. There is a small sect known as "General Baptists," who, according to our views, are unsound in several distinct points of doctrine.

A friend sends us a marked copy of a paper containing this resolution, for which we return our thanks: "At a regular meeting of the Ohio Medical Society the following was adopted: Resolved, That we express approval of the action of the Western Recorder in eliminating all questionable medical advertisements, and we commend their position in this matter to the consideration of all the religious press."

There are seventeen names reported among the Baptist ministers of Kentucky who have passed to their reward during the year. The names are W. H. Smith, A. Logan Vickers, S. M. Adams, R. D. Tudor, E. T. Bruner, A. S. Worrell, W. C. Strode, Smith Grider, C. M. Buchanan, M. Patrick, T. L. Utz, J. W. Sturdivant, D. M. Green, T. M. Morton, J. J. Porter, J. S. Campbell, R. N. Reynolds. Who will be the next?

An honored brother writes: "In the Western Recorder of June 24th, in the sermon by C. H. Morrison, I read, 'I think of Peter on whom the church is built.' Can it be true? Was the church built on Peter, or Christ?" No, the Recorder does not believe the church was built on Peter, notwithstanding Morrison so preached. We think the sermon a most admirable one, except this one fly in the ointment. We regret it should have been published in the Recorder.

On Monday evening, June 21st, quite a number of messengers reached Ashland for the General Association and her meetings. Some miles out of the city a part of the committee on entertainment met the incoming train, and placed badges on the messengers arriving at the depot, a long line of horseless carriages were lined up and the visitors were seated in these and whirled through the beautiful streets to elegant homes and old-fashioned Kentucky welcomes. The brethren remarked, "We never saw it on this fashion." The church and town gave themselves to the entertainment of the guests, and all the visitors unanimously pronounced the entertainment a howling success.

AMONG THE Churches.

BARREN TREES AND THEIR FATE.

JULY FOURTH.

OTHER STATES.

W. M. U. NOTES.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The General Association, I. Sam. 7:12. Vanquished, Yet Victorious, Gen. 49:10. S. S., 373. By letter, 1; baptized, 2.

Broadway - Bro. M. P. Hunt spoke on the proposed Sanitarium. He and the pastor spoke assuringly of its certainty. Baptized, 1.

Clifton - Bro. Norris, of the Seminary preached on the "Denial of Peter." Pastor J. T. Betts: The Destiny of Those Who Believe Not, Matt. 24:38. S. S., 164.

Chestnut St. - Bro. H. Parks preached. Report of Association, at Ashland, by Bro. B. T. Kimbrough. S. S., 147.

Calvary - Pastor J. S. Detweiler: Special Providence, Pa. 40:17. Divine Relationship, Matt. 12:50. S. S., 143.

Crescent Hill - Pastor J. F. Griffith: The Resurrection of Christ, Acts 13:32. S. S., 112.

Deer Park - Pastor Robert F. Doll: The A. B. C. of the Gospel. Walking With God, Gen. 5:24. S. S., 65. For baptism, 1.

Eighteenth St. - Pastor B. V. Bolton: In Touch With Jesus, Mark 5:28. Result of Non-repentance, Luke 13:3. S. S., 59.

Fourth Ave. - Pastor E. S. Alderman: Religious Utilitarianism, I. Tim. 4:8. Two Methods of Dealing With Sin, I. John 1:8-9. S. S., 131.

Highland Park - Pastor W. E. Mason: Feet Washing, Its Scriptural Teaching, John 13. Pre-requisites to the Lord's Supper, I. Cor. 11:28. S. S., 115.

Hazelwood - Pastor C. B. Althoff: Conversion of Lydia, Acts 16:14-15. How to Look for Salvation, Isa. 45:22. S. S., 112.

Highland - Pastor L. W. Doolan: "Bluegrass State" Baptists, Num. 14:8. Secret Discipleship, John 19:38. S. S., 178.

Immanuel - Pastor J. C. C. Dunford: Our Duty to Care for the Unfortunate. Missionary Meeting. S. S., 210. Fischer Ave. Mission, 39.

Immanuel (Jeffersonville, Ind.) - Bro. J. F. Detweiler: Consciousness of Power, Phil. 4:13. Definition of Grace, I. Cor. 15:10. S. S., 25.

Ormsby Ave. - Pastor J. D. Billeisen: The Way of Fortresses, Ps. 32:5. A Triumph, Matt. 21:9. S. S., 128.

Portland Ave. - Pastor L. W. Smith: Kentucky Baptist Work. Desertion, John 6:67. S. S., 125.

Parkland - Pastor E. G. Vick: The Call to Service, Isa. 6:1-8. The Fool, Luke 12:19-20. S. S., 164. Rev. J. W. Morgan becomes pastor at Calherton Avenue, New Albany, August 1st.

Twenty-second and Walnut Sts. - Pastor M. P. Hunt: Children's Day Exercises. God's Anger, Ps. 7:11. S. S., 703. By letter, 3.

Third Ave. - Pastor S. J. Cannon: Shake the Dust Off, Matt. 10:14. The Pearl of Great Price, Matt. 13:45-46. S. S., 150. By letter, 3; for baptism, 1.

Twenty-seventh and Ninth Street Mission. East Sunday the pastor began his third year's work as pastor of this people. More than 280 have come to us for membership, about 40 per cent for baptism. More than \$7,000 contributed. Growth on all lines healthy and good. We are happy.

Twenty-sixth and Market - Pastor R. E. Reed: God's Workmanship, Eph. 2:10. What is Need for Salvation, Acts 16:25-31. S. S., 376.

Van Buren St. - Pastor E. G. Sills: I Am Not Ashamed, Rom. 1:16. Why Have Confidence in God? Ps. 40:28. S. S., 96.

THE STATE.

Rev. H. S. Yost, of 3335 West Kentucky street, Louisville, has accepted a call to Racine and Antiquity, Ohio, and will move to the field this week.

Rev. Spencer H. Wood, of 3335 West Kentucky street, Louisville, has accepted a call to the Baptist church at Friendship, Ind., and will move to the field and begin work July 1st.

Bro. H. H. Hibbs writes: "I spoke on the Williamsburg work at Versailles in the morning and the First church, Lexington, at night. I got a check for \$2,008 from a good brother at David's Park. You may guess who he is."

Bro. W. D. Powell was with Bro. J. J. Willett at Walnut Grove church, near Lodiburg, on Sunday. The church had pledged \$25 to the Church Building Fund but they paid \$32. The church and community hold Bro. Willett in very high esteem. Bro. Powell preached at night at Irvington and received an offering for church building.

"Now in the morning, as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee henceforward forever" (Matt. 21:18-19). . . . "And in the morning, as they passed by, they saw the fig tree dried up from the roots." (Mark 11:20).

Reader, has this a lesson for you? Has Jesus ever come to you hungry? He may have done so and you did not recognize Him. We should always be on the watch. For it is worth a kingdom to us to know when He comes. And if He finds nothing to satisfy His hunger "but leaves only," woe betide us! The conditions pertain today as then. "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me." (Matt. 25:31-45). Are not some of His "brethren" - even some of those whom He considers as Himself - among us now - hungry, thirsty, naked, homeless, sick - begging, begging, begging? Does not Jesus say to us, It is I? Have we "fruit" for them when they come to us hungry? Or do they find "nothing, but leaves only"? Shall we feed, and clothe, and give drink, and shelter, and minister - and be blessed? Or shall we turn a deaf ear - be barren, giving nothing to His brethren - to Him - and take the risk? Will He not say to us, if we do not listen to the cry of the poor - their distress - if we turn them - if we turn Him away hungry - will He not, ought He not, say to such heartless children, let no fruit grow on thee henceforward forever? May we not be found "in the morning" to be "dried up from the roots," like the fig tree - to spend the rest of our miserable lives as fruitless as one dead?

But there is a lesson given us by the Master in a parable of a fig tree, which is even sadder than this. "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, after that thou shalt cut it down." (Luke 13:6-9). It seems to me that the mere reading of this is enough to warn any child of God. He may not always blight the life, and still let us stay; He may come even the third time - the third year - and, finding nothing, may then either "cut down" at once, or, by reason of the prayers of a faithful pastor, spare "yet another year," for him to cultivate it in the grace of giving, when, if he still is barren, "then, after that, thou shalt cut it down!"

Brother, have you done your full duty toward God's poor? Stop right here and ask Him if you have. And don't stop till you do. Those represented by the Baptist Ministers' Aid Society of Kentucky are in need every day. Every day Jesus, in the person of these, comes to your door and mine asking for bread and clothing and shelter. Do we give them as we ought? Or do we put Him off with a trifle? Brother pastor, do you properly cultivate the barren trees? Do you pray the Lord to spare them that you may do so? Are you a faithful "dresser of His vineyard?" unless you do? The Lord help you to be blameless in this matter. J. D. MADDIX, Cor. Sec'y Baptist Ministers' Aid Society, of Kentucky. Owensboro, Ky.

Miss Mary E. Forgy, a grand-daughter of the lamented Rev. S. P. Forgy, has just completed her course of study in the Tennessee College, and desires a position as teacher in some Baptist school. She is a fine Christian girl, full of missionary zeal and well qualified to teach. Address her at Springfield, Tenn. - J. G. Bow.

We acknowledge receipt of an invitation to the marriage of Mr. R. Rutledge to Miss Elizabeth Pettie, Tampa, Fla., on June 30, 1909. Miss Pettie is the daughter of Dr. A. S. Pettie, who recently became pastor of Palm Avenue Baptist church, Tampa, Fla. Dr. and Mrs. Pettie are Kentuckians and to our great regret moved last year to Tampa. Our congratulations and best wishes for the newly wedded pair.

Next Sunday is July the fourth, the day of days for Americans. What a magnificent opportunity it will be for pastors to take advantage of the patriotic sentiments which will be thrilling the hearts of the people and to preach a sermon on Home Missions. No patriotism can be holier or higher than evangelical or evangelistic patriotism. Love of country and love of souls and love of God should stir our hearts and lives to the greatest endeavor in Home Mission work. Let thousands of pulpits ring out clear and strong on the "glorious fourth" for our great Home Mission work. But I speak more particularly for Ky. as Vice Pres. for the Home Board in this State. And who can better preach on that subject on that day than Baptists since they were the first purveyors of religious liberty and the inspirers of the author of the Declaration of Independence? M. E. DODD.

BIBLE BAPTIST TRUTH.

Dear old reliable Western Recorder, in defense of the religion of Jesus Christ, in Baptist hearts, heads and hands. Inclosed find \$2 for renewal of my subscription to your most excellent paper. Thank God, it never lags in its fidelity to the faith of Baptists, as given to the world by Jesus Christ, the apostles, St. Paul and all the sacred writers in the New Testament.

Whether under the management of Dr. T. T. Eaton, Dr. Thompson or our dear Bro. J. W. Porter, who has so recently become editor-in-chief. May God bless every word he writes and every sermon he preaches to the building up of the church of Jesus Christ, as understood by the people called Baptists, and may he visit several cities in the State each year in which he will hold revival meetings in which thousands may give their whole hearts to the Saviour, and may the Western Recorder be taken and read in every Baptist home in Kentucky. J. G. VITTOE.

Chicago, Ill.

A NEW BRANCH MANAGER AT ST. LOUIS.

To fill the vacancy by the resignation of Mr. B. J. Robert, for years manager of the St. Louis Branch, the American Baptist Publication Society has appointed Mr. Jesse Speight as his successor; this appointment to take effect July 15th, 1909. Mr. Speight succeeded Mr. Robert as manager at Dallas, when the latter was removed some years since to St. Louis, and now takes his place at St. Louis.

For the present no appointment of manager will be made at Dallas, as Mr. Speight will have general oversight of both Branches. The business of the Society at Dallas, however, will be continued under charge of Mr. Ursy, who has been Mr. Speight's assistant. A. J. ROWLAND, Secretary.

Philadelphia, Pa.

DEDICATION.

Elder W. D. Powell, D.D., Secretary of the State Mission Board of Baptists of Kentucky, will preach the sermon and direct the services at the dedication of the New Hope Baptist church, at Moorman, Ky., on the second Sunday in July. A great day is looked for. Come join us in making it a great day in religious influence in the beginning of the new town. Dinner on the ground. Trains on the L. & N. pass both ways, morning and evening. Second Sunday in July - come and see what the Lord has wrought, and hear the sermon. B. F. JENKINS, Pastor.

At the request of Secretary Thos. J. Watts, we call attention to the special excursion to be run on Friday, July 9th, over the Southern Railway, to the Baptist Assembly, at Georgetown, which begins July 5th and continues until the 12th. Tickets for the round trip will be sold at the exceptionally low rate of \$1.50. The train will leave the Union Depot, Seventh and Water streets, at 7:40 in the morning, returning at such an hour that night as may be decided upon by the excursionists themselves. Those who prefer may return on the regular afternoon train, leaving Georgetown at 4:05 p. m. In order that the Railway Company may know how many to provide for, the request is hereby made that those who expect to go send in their names as promptly as possible to the Rev. Thos. A. Johnson, 660 Fourth avenue. (Home phone 21, Cumberland phone Main 1500).

Friday will be the "great day" of the Assembly. Dr. Hunt will lecture, Messrs. James Padfield and Davidson Jones, will sing, and Miss Alexander will read. All these in addition to the regular lecturers.

The meeting at Camden, S. C., resulted in forty-seven being received into the church.

The meeting at Second church, Concord, N. C., resulted in ten added to the church and more to follow.

Bro. Arthur E. Myer, has been set apart to the full work of the gospel ministry by the church at Ocoya, Ill.

A week's meeting at Pearlhaven, Miss., resulted in twenty-five additions, fifteen of whom were received for baptism.

The Elm Grove church, Mo., has set apart Bro. Herbert Satterfield to the full work of the Gospel ministry.

A very hopeful meeting closed with the church at Pineville, N. C., with seventeen additions, and others expected.

The new meeting house of the Industrial church in East Clarksburg, W. Va., has been set apart to the workshop of God.

A three-weeks' meeting at Bonne Terre, Mo., resulted in thirty-two additions to the church. Elder Emmett Cole, pastor.

Evangelist J. F. Black held meeting with the church at Cartersville, Mo., resulting in seventy additions to the membership.

The First church at Corinth, Miss., has been wonderfully revived and fifty added to her membership, one result of their meeting.

A good meeting was held at Rochelle, Ga., in which seventeen united with the church, fourteen by experience and baptism.

As a result of the meeting at Adrian, Mo., twenty-three happy converts were baptized and added to the church. Five joined by letter.

A good meeting with the First Creek church, Ala., closed with thirty-two additions, twenty-one of whom were received for baptism.

Pastor A. C. Brister, Bossier City, La., held a meeting in which there were thirty-one additions, twenty-one by experience and baptism.

The meeting at Salisbury lasted eighteen days and thirty-six were added to the church, twenty-seven received by experience and baptism.

In the meetings at Cartersville, Ill., in which Pastor J. F. Black is doing the preaching, forty-three have united with the church and the interest is increasing.

Bro. Gibson W. Taylor has been set apart to the full work of the gospel ministry by the church at Fredericksburg, Va. A similar service had not been held in this church for twenty-five years.

A meeting of fourteen days at East Durham, N. C., closed with thirty additions, twenty-three received for baptism. Bro. P. G. Elson, of Raleigh, did the preaching.

The meeting at Euclid Avenue church, Knoxville, Tenn., resulted in fifteen additions. Bro. J. M. Lewis did the preaching. Pastor Hurst baptized the converts in the Tennessee river.

As a result of the sixteen days' meeting at Tower Grove, Mo., twenty-five persons were received on a profession of faith and fifteen by letter and restoration.

Pastor Charles A. Jones, Bennettsville, S. C., was assisted in a meeting by Bro. Wm. E. Hatcher, in which twenty-one were added to the church, nineteen of these received for baptism.

The new meeting house at Monticello, Mo., has been set apart to the worship of God. Bro. Claggett Skinner, of Roanoke, Va., preached the dedication sermon.

A three-weeks' meeting at the Columbia church, S. C., conducted by Bro. W. D. Wakefield, resulted in thirty being received for baptism and the church members greatly revived and strengthened.

A new church has been constituted near Caldwell, Idaho, with thirty-six charter members, to be known as the Golden Gate Baptist church. This is a most hopeful and enthusiastic little band. Bro. W. E. Savers has been called for one Sunday in the month.

A CORRECTION.

In "South Carolina News Items," June 24th, you make me say, "seventy-nine" graduates at Furman university. It should be twenty. Kindly correct and oblige me.

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

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thine inheritance. - Psalm 2:8.

Ten members of the Central Committee were present on Monday last at 3:30 o'clock at the home of the President, Miss E. S. Broadus, 1227 Third avenue. Several questions bearing directly on the work, which will be laid before the Societies later, were discussed earnestly. Also several calls were read from Societies with whose churches Associations will meet, asking that members of the Central Committee meet with them and assist in arranging and carrying out the programme of the W. M. U. meeting. It is the desire of the committee that some member or members of the committee be present at every associational meeting and do all in their power to foster every department of woman's work in our State. A most pleasant surprise of the meeting was the gracious service of lemonade and cake by Miss Broadus.

As the time of our associational gatherings draws nigh, it would be well, if there is any particular phase of the work any vice president or Society would like discussed or brought out more clearly, to write Miss Broadus at their earliest convenience and be explicit. You know the needs of your own particular association and Society better than any one else, and if they are met and dealt with you must see that the committee is acquainted with them.

We are glad to announce a W. M. U. at Ashland. Now, if we had only known this two months ago, when they came into existence, we shouldn't have given all the credit of the beautiful entertaining to the Y. W. A.'s. Mrs. W. S. Watson is president of this organization, and Miss Cora B. Robbins, Secretary. They also have a bright and shining Sunbeam Band, with Mrs. G. E. Martin and Miss Nettie Weaver in charge.

The W. M. U. meeting at Ashland, while not the largest in numbers was one of the best in the history of our work. The messengers were all splendid women and the addresses clear and forcible. And the members of the Central Committee came home feeling that a distinct uplift had been given to the cause.

Mrs. Prestridge has for some little while been in correspondence with Dr. Willingham in regard to an object dear to the hearts of all Kentucky women. The extract below from his latest letter explains itself and also shows that Mrs. Prestridge's efforts have been crowned with success and we heartily congratulate her.

"Our Board has just met and agrees for the Kentucky Central Committee to raise \$300 for an infirmary for Miss McKenzie's school. This is a great work and I trust that the sisters will enjoy raising the money. The idea is to put a small building out in one part of the lot on which the school stands, so that when some infectious disease breaks out in school the child can be moved to this infirmary."

About \$100 of this \$300 was secured at the Ashland meeting.

After doing fine work as vice president in the Severn's Valley Association, Mrs. A. C. Bond retires and is succeeded by Miss Amanda Harris.

The first W. M. U. Institute in Tennessee was held in Clarksville. Four conferences were held bringing before the Institute the principal departments of the W. M. U. work. This was the outcome of the recommendation at Louisville W. M. U. Meeting that Institutes be held in every Association in the different States.

Miss Gertrude E. MacArthur has accepted an appointment as teacher of English in the celebrated Peereses' School for Girls in Tokyo, Japan. Miss MacArthur is a daughter of Rev. Robert Stuart MacArthur, LL. D., pastor of the Calvary Baptist church, New York City.

Medical Missions are called the key of Christian missions.

Miss Carrie Bissinger, now in the Philippines, says: "If ever anywhere in the world opportunity was at its flood it is here now."

"Last Sunday there was baptized in Jackson Chapel a man forty-seven years old, who walked seventy-one miles to tell of his conversion. For some months his son, a young man, working in the Warren Memorial Hospital, has been greatly concerned for his father and has written two letters, pleading with him to repent and be saved. No word came.

"After waiting a few weeks young Mr. Hing became even more deeply moved on account of his father and spent a whole night in praying and weeping for him and then wrote again. The third letter had an answer. The father could not resist any longer, so he came to himself and walked two days to Hwanghien to tell his son he had given his heart to Christ and to be baptized."

- Missionary Emmett Stephens, Hwanghien, China.



WAKE UP DROWSY CHRISTIANS.

By Mrs. Helen Brown.

Wake up drowsy Christians wake up;
Put on the whole armor, the breast-plate
and shield,
There's work for each soldier to do,
And you are asleep on the field.

Wake up drowsy Christians, wake up,
I know you have heard the command,
Your Captain says, "march and go to
the front,"
Then how can you thus idly stand?

Wake up drowsy Christians, wake up,
How can you slumber from day to day,
When Satan is on the alert,
Like a Lion watching for prey.

Wake up drowsy Christians, wake up,
There's a call for men brave and strong,
Unfold the banner and let the world
know

In what army or rank you belong.

SAVED TO SERVE.

By Lucie Dayton Phillips.

It had all happened in a moment—
happened early one delicious April morn-
ing just as the two boys, Herbert and
Harold, were about to start for school.
And now—six weeks later—Herbert,
the older brother was blind, or nearly
so. How terrible it seemed.

The eminent oculist called from the
city to give his opinion as to the nature
of the accident, was not long in doing
so. He had been uneasy from the first,
but now, after six weeks of bandages
and the most careful treatment, he felt
sure the boy was to be blind for life.

The sharp cut of the whip across Her-
bert Dayton's dark eyes had sealed
his fate—he would never see again—
in his opinion. The two boys usually
drove in to school, a distance of two
miles—drove Dandy, the pony given to
Herbert on his past birthday, by the
uncle for whom he was named.

Both boys were as fond as possible of
the beautiful little creature, with his
satin skin, arched neck, soft dark eye,
as affectionate as a child in its expres-
sion; as eager as a child, too, he was for
fun and frolic. They delighted to play
with him—Harold especially.

He stood on that particular morning
at the end of the gravelled walk that led
from the old farm house to the lawn in
front, the reins in one hand, the whip
in the other, amusing himself by strik-
ing at the pony, and watching him
jump in his nervous way.

But Herbert came running up, his
books and lunch-box in a strap, and
would have gotten in the cart, at once,
if Harold had not struck out so sharply
that Dandy sprang to one side making
him miss the step.

Herbert flushed with anger.
"Stop that foolishness!" he cried:
"Don't you know we'll be late at
school?"

But Harold laughed and raised the
whip higher yet.

"Just once more!" he said teasingly.
But this time it was not Dandy that
got the sharp cut of the whip, but Her-
bert—square across his eyes.

The boy staggered back, the pain was
so acute, so sudden.

It was a stinging blow, and for days
after his suffering was intense.

Six weeks later, when the specialist
removed the bandages, Herbert found he
was still in a world of darkness.

He had lost his sight!

At first, it seemed too dreadful to
be borne. Bitter indeed was the poor
lad's words in the early days of his
blindness. His young soul cried out
against such a fate—such a future.

"If I could die!" he moaned: "For
my whole life is spoiled."

"Well, I don't know about that,"
said his uncle Herbert, who had driven
out from the city this rare June day for
the purpose of cheering the lad, and, if
possible, making him see the brighter
side of this dark cloud.

There were some suggestions he wanted
to make to the lad, too, and as they
walked out on the lawn together he be-
gan at once to talk of the future and
what he could do with his gifts—his
talents.

The birds were singing gaily in the
old willow tree near the gate, and Her-
bert knew how the lawn was steeped
in sunshine, glowing like liquid emerald
about them; knew how the meadow lot
was spangled with the white and gold
of the summer daisies, and how the old
rail fence that divided the south pas-

ture from the public road was draped
here and there with the trumpet vine, its
massive clusters hanging above the
mossy nooks and corners.

He knew the whole scene "by heart;"
he loved every foot of the old farm, but
he wanted to see it again with his own
eyes. He was "so tired of the dark," he
half-sobbed out.

His uncle felt his own eyes fill with
tears, as he listened, but he must not
let Herbert know how he pitied him. He
must help him to bear up to grow
stronger.

So he told him how he would learn
after a while to see the world through
other people's eyes, to enjoy it, too.
He told him of the famous naturalist,
Herbert, who though blind found out so
many wonderful things in the lives of
bees and ants yet had only a servant to
tell him the color of the insects, and
something of their habits and homes.
He explained to Herbert how the blind
became leaders in the professions, how
they reached out for the "best things,"
and attained them, too.

"Why, my boy, think of Milton, who
sightless, yet courageous, struggled on,
becoming the most famous poet of his
times, and writing his master-piece after
the world had grown dark to him!

Some of our most distinguished teach-
ers, lawyers, historians and scientists
have been blind through life. What has
been done can be done again, you know."

"But how—"
"Oh, you'll find out how it is
possible in time," said his uncle.
"Just press right on and remem-
ber God does help those who help
themselves. You used to say you were
going to be a doctor. Don't change your
mind—but keep the profession before
you."

"Can a blind man make a—doctor?"
asked the boy in surprise.

"Just try it and see!" said his uncle.
Two years later Harold Dayton went
away to college, and Herbert, who had
kept pace with him at the village school,
now hired a poor young fellow—his own
age to stay with him and read to him.

A few months later they went to Phil-
adelphia, hired a little apartment, fur-
nished it as comfortably as Herbert
could afford to do, and the blind boy
set about the task of cultivating his
memory. He soon found he could repeat
whole lectures, sermons, poems, etc.,
after hearing them but a single time,
read or spoken.

He had long since decided to study
medicine, and for two years he attended
the lectures, repeating them over at
night, just as they had been given in
the day. Afterwards he graduated in
the medical college here with honor to
himself, winning his degree in spite of
his sightlessness.

During the summer he paid a visit to
an eminent surgeon in New York who
had made the eye a specialty, and this
man became deeply interested in Her-
bert's case when he heard his story.
"You may have lost the use of your
eyes," he told him after a long and
painstaking examination "but I see no
reason why you may not see again, with
proper treatment and patience."

Ah, how happy these words made him,
how they thrilled his young soul with
hope and gratitude!
A year later his sight was entirely re-
stored.

The brave-souled young fellow practised
his profession in both the city of Phila-
delphia and the city of New York,
until his failing health forced him to go
south to live.

There was something in that dauntless
young breast that would not be repressed
and his recovered sight meant much to
the world—for this is not action, but
an over true tale; one I listened to with
bated breath often and often in my
childhood. He lived to write in the
years that followed many important
books, among them "The Infidel's
Daughter and Theodosia Ernest, or the
Heroine of Faith, for the name I gave
to the boy-hero of this story was not his
real one, but was A. C. Dayton, of New
Jersey.

He has slept in a green, bird-haunted
spot in a southern cemetery since the
year 1865, his grave marked only by a
giant pine. He has needed no monument
to make the name of the author of Theo-
dosia remembered. He lives on in the
hearts of millions of lovers of religious
truth, a people he was saved to serve.

IN QUEST OF THE IMPOSSIBLE.

By Frances M. Fox.

There was no doctor in the little desert
town where Baby Carey lay tossing with
fever. Forty miles the mother took that
baby to see the nearest physician, and
what he said left the family no hope for
baby's life.

"Change of climate," he advised.
"That might save her. Southern Cali-
fornia; preferably the seashore."

"As if we were millionaires," Eliza-
beth commented, touching softly the lit-
tle sister's wasted hand.

"It is impossible," added her mother
in a low voice. "If we had the money,

Elizabeth, how could it be managed?
You are too young to go alone with the
baby, too young to stay here and keep
house for your father and all the little
ones. Our two-year-old Alice is enough
to keep a child of your size busy."

"It is not impossible!" declared Vir-
ginia Howard, half an hour later that
evening. She wasted the remark on the
desert air; while no voice agreed with
her, there was no opposition.

Virginia was Elizabeth's neighbor, and
until baby was taken ill, the little girls
had merry times.

"It seems impossible to me," object-
ed Virginia's mother, when the child
entered her cabin home and repeated
what the doctor had said about the baby.

"Do you suppose," suggested Vir-
ginia, "do you suppose, mamma, that
Aunt Sally would take that baby and
keep it two or three months, if we could
get it to her? You know she did so
much for little children; I mean, she
did before Uncle Richard lost his money.
What do you think?"

"O, I am sure auntie would do it,"
said Mrs. Howard, "but she can't afford
to come after the baby any more than
the Carey's could take it to her. It's
an expensive trip from here, in Nevada,
to Los Angeles and back."

"I think we could earn the money,"
was the startling reply.

"How, my dear?" Mrs. Howard
couldn't repress a smile.

"By getting up an entertainment and
selling tickets the way the Library Le-
ague children did back East. They only
charged ten cents a ticket, and it seems
to me they made fifty dollars."

"But, Virginia, that wasn't in a des-
ert town numbering fifteen families,
half of them here for their health and
without a cent to spare."

"We'd charge the town families half
price, mamma, and make a special reduc-
tion for brothers and sisters if they
come together. We'd let in all the ac-
tors free and the Carey children too."

Two days of active preparation and
the children of the desert town were
ready to give their first public perfor-
mance the following evening. The
school house, a small shack, was decorat-
ed for the occasion.

"Oh, begged Virginia, let's have a
parade at noon, the way circuses do and
dog shows.

"Oh, let's do, let's do!" chorused the
children.

"All right, I'm willing," agreed Miss
Ashton.

That night there was a cloudburst
seven miles below the town. In the
morning the overland stopped in front
of the station, unable to proceed until
the track was repaired. Three hundred
passengers wondered what they would
do to pass the long hours of delay. At
noon they saw the parade. By one
o'clock they knew all about the Carey
baby. At two o'clock one of the best
physicians of Los Angeles called to see
the little one.

"The mother must come with it," he
explained to Mrs. Howard. "The child
must be taken to the hospital. I can
manage that without expense to the
family."

It was decided to hold the entertain-
ment out of doors in the afternoon, be-
cause there wasn't a room in town large
enough to hold the audience.

"Never enjoyed anything better,"
declared more than one overland passen-
ger when silver and gold began jingling
in Nevada Jack's slouch hat.

Mrs. Carey wept over that money, a
thing that surprised Virginia Howard.

"And to think that I have neighbors
who will take care of the children while
I am gone. Whoever would have dream-
ed that your mother could take Eliza-
beth and baby Alice, and that five other
mothers will each take a child. It seems
too good to be true."

"Virginia went in quest of the im-
possible," observed Miss Ashton, when
at last the overland pulled out of the
station with Baby Carey and her mother
on board. "The miracle is, that she
won." Miss Ashton was talking with
the kind physician.

"We'll send this baby back to the
desert well," he promised, "and some
day she will thank Miss Virginia."

"Her mother has done that already,"
confessed Virginia. "Then remembering
a few last moments alone with that
mother, she couldn't say another word;
only smiled through a mist of tears.

Two weeks later Mrs. Carey returned,
although four months passed before Aunt
Sally brought a rosy, plump baby back
to her own.—Christian Observer.

AT WHOSE HOME.

A beautiful little canary came flying
by and settled down on a branch of the
honey-suckle. "I'm so tired," he said.

"I haven't found a really happy home
yet. I'm quite sure, though, that no one
would be unkind or unhappy in such a
charming place as this. I think I'll
make my home here."

But just then a dog came round the
corner of the porch, limping and crying
for a boy was running after him, strik-
ing him cruelly with a big stick.

"Oh! Oh!" said the bird, and away
he flew. "I couldn't stay there. That
boy would surely be unkind to me."

And he flew to a window sill of a fine
stone house in a beautiful garden.

"What a lovely home! I'm sure I
can stay here." But there were sounds
of crying from the room within, and,
peeping in, he saw too little sisters quar-
relling over a doll.

"Let go! That's my doll! No,
you shan't have it! I want to play
with it;" and in the struggle the poor
little doll was pulled to pieces.

"Dear! Oh, dear!" chirped the poor
little bird. "They might try to do that
to me. I don't want to live here."

On he flew, from home to home, find-
ing unkindness so often that at least he
sank down, worn out, on to a porch to
die, his poor little heart almost broken
with sadness. Suddenly he felt a warm
hand close over him, and a soft, kind
little voice said: "Why, you poor little
thing! Oh, mother, see this dear little
bird! Please let me keep him. I'll take
good care of him, and not let a thing
hurt him!"

"Very well, dear, you may. Now go
and feed him."

And the little canary found happi-
ness and kindness at last, and sang and
made the little child happy for being
so good to him.

Do you suppose any little birds would
have to fly away sorrowfully from your
home?—Child's Gem.

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GENERAL ASSOCIATION.

(Continued from first page.)

report shows the greatest record of results ever realized by the Baptists of Kentucky. An abstract of the report is here given:

Annual Report of the State Board of Missions.

To the General Association of Baptists in Kentucky:

In the good providence of God this Board has been permitted to close the seventy-second year of service for Christ, and we come to give account of our stewardship. This has been a year of glorious achievement. There has been a marked increase in the receipts despite the drought, continued financial stringency, the Presidential election and other untoward circumstances. The churches of Kentucky gave \$23,412.51 more to all missions than they gave the previous year. For State Missions, Sunday School, and Colportage and Church Building they gave \$48,664.23. We spent \$47,196.01. They gave \$23,641.39 for Home Missions and \$37,527.54 for Foreign Missions. The total of all our gifts to missions was \$109,358.51.

The spiritual results have far outstripped our enlarged giving. We brought in the tithes and offerings, and proved the Lord, and He has opened the windows of heaven and poured out the blessing.

Summary of Work Done.

Days of labor, 4,659; Conversions, 3,893; Baptisms, 3,318; Total additions, 4,864; Churches organized, 28; Sunday Schools organized, 66; Churches built, bought and completed, 38; Bibles and Testaments distributed, 452.

The Work.

Elder W. H. Smith, one of our honored evangelists, and two of our trusted missionaries, the Rev. A. Logan Vickers, and R. T. Bruner, were called to their heavenly reward. They were abundant in labors, and their works follow them.

We have had thirteen evangelists for all or part of their time. These have endured hardness as good soldiers, and accomplished much good. To be evangelical we must be evangelistic. Our evangelists are important factors in our constructive forces.

Our Missionaries.

We are supposed to aid weak and struggling churches to become self-supporting. Care must be used in putting them on their feet and not on their backs; to strengthen and nourish them, and not to weaken or make dependents of them. The Board made a recommendation some ten years ago that we would not aid a church more than ten years, and the General Association endorsed it. Our appropriations should be made on a sliding scale, giving less each year until churches become self-sustaining.

Our Sunday School Work.

Secretary William J. Mahoney has been untraveled in his Sunday School work, and has organized more than twenty Unions, and visited many churches, Associations and Sunday School gatherings, and discussed Sunday School work and promoted its interests. The Sunday School Board, through Dr. J. M. Frost, has paid us \$200 in cash, and gave us many books, tracts and literature, and has presented us several hundred Testaments, which we greatly need at this time.

Our Church Building Fund.

God has given this work a large place in the affections of Kentucky

Baptists. Early in the year Mr. Theodore Harris offered to give one thousand dollars if we raised ten thousand. We have bought, built and improved thirty-eight churches during the past year, and I recommend that we undertake to raise ten thousand dollars additional for this fund during the incoming year.

I recommend that we ask Kentucky Baptists for \$35,000 for State Missions, \$25,000 for Home Missions, \$40,000 for Foreign Missions and \$10,000 for our Church Building Fund.

In harmony with the revealed will of our Master we have during this year undertaken to preach the gospel "to every creature." Through your Board you have preached the gospel in Mexico, South America, Italy, Japan, China and Africa; you have aided the Home Board to have the gospel preached for you in every State in the South, on the frontier and in Cuba and Panama; through your own evangelists, missionaries and colporters you have preached the gospel in every part of our loved State.

At the conclusion of the reading of the report of the State Board, the Association voted unanimously recommending to the State Board of Missions that they should elect Bro. W. D. Powell Corresponding Secretary for the next year.

Bro. A. J. May, a lawyer and a convert of the recent Prestonsburg meeting, was called out to speak concerning conditions and spiritual needs in the Big Sandy Valley. His remarks were heard with interest.

Bro. H. G. Garrett, a deacon of Winchester church, introduced a resolution on the subject of Alien Immersion. After a lengthy and heated discussion the following was passed:

"Whereas, There is a disposition among some Baptists of our State to countenance and sanction the practice commonly known as 'Alien Immersion,' now, therefore, be it Resolved, That this Association place itself on record as opposed to the practice and acceptance of 'Alien Immersion' in lieu of Scriptural baptism."

The Recorder stands in accord with the resolution, because we believe it is in accord with the teachings of God's Word.

Adjourned, with prayer by Bro. J. G. Bow.

Wednesday Night.

The General Association was called to order at 7:45 o'clock by Moderator Booth. "All Hail the Power of Jesus' Name" was sung by the choir and congregation. Bro. S. J. Porter, of the Foreign Mission Board, Richmond, led in prayer.

Bro. S. J. Porter, by invitation of the Moderator, took the platform to speak, as he said, a word of greeting. He said the missionary spirit is the spirit that wins. This great cause comes from the cross. The blood of Christ is the life of the world.

The Annual Sermon.

Bro. Calvin M. Thompson announced as his text for the annual sermon, II. Cor. 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The preacher began his great sermon by saying that there is a class of men who call in question things which have always been believed. One of the things which is now called in question is—Sin. There are those who deny the existence of sin altogether, or who explain it away. There are many facts and experiences which can-

not be explained aside from the reality of sin.

The preacher first took up the relation of man to sin. Some say the child has no moral corruption, and others contend that by inheritance and disposition the child is depraved and lost. It needs the salvation of Jesus Christ. None of the faculties are normal, but by sin all are blunted and perverted. Man is a sinner by nature, and he cannot help it. As far back in life as memory can go there is the consciousness of sin.

Bro. Thompson took up some of the striking Scriptural illustrations of sin, and put them to fresh and striking uses, such as the Ethiopian's skin and the leopard's spots. The preacher next considered the relations of God to sin. God is holy. The angels ascribe holiness to God. By virtue of his own attributes there are thrown round the divine Being certain limitations. There are some things which God cannot do. He cannot lie, he cannot deny himself, he cannot look upon sin with allowance. If a sinful man comes in contact with a holy God, suffering will result. To the sinful soul, our God is a consuming fire. The sinner must be changed in order that harmony may come between the creature and the Creator.

Now, said the preacher, let us consider the relations of Jesus Christ to sin. This Jesus was the Son of man, and perfectly human. He was human without the sin of humanity. He thus became the Daysman, who could stand between man and God, and bring the peace of reconciliation. He is our Substitute, and as such he bore our sins in his own body on the cross. The agony he endured came because our sins were laid upon him.

When we accept him as our Substitute, we have no sins past, present or to come, for which he has not made atonement. Man is helpless as a result of sin. When we realize our helplessness, we are prepared to accept the offered hand of Christ. And when we put our lives and our destiny into his hands it is then salvation comes to us as the rich gift of the grace of God.

Home Missions.

Bro. C. W. Knight read the report of the Committee on Home Missions.

Bro. B. D. Gray, Corresponding Secretary of the Home Mission Board, addressed the Association. He said the work of the Home Board last year was the most successful of its history. The South is a great country for Baptists. We are in a state of change, which is being experienced in most of the Southern States. Down there a new world of material improvement is coming into existence. We must do earnest and thorough work without delay. We have a great mission field in Oklahoma. More results from what we do are realized there than almost anywhere. Last year we expended \$6,000, and this amount called forth the contribution of \$54,000. We are out to do our part toward the evangelization of this country, not omitting the great territory west of the Mississippi.

Bro. Gray's address commanded close attention from the first to the last, and made a profound impression upon the large assemblage.

Prayer by Bro. A. E. Brown.

Thursday Morning, June 24.

The General Association met at 8:30 a. m. "How Firm a Foundation" was sung. Bro. S. J. Sparks conducted devotional exercises. Bro. James Barnes led in prayer.

Ministers' Aid Society.

Bro. L. W. Doolan read the an-

nual report of the Baptist Ministers' Aid Society. This report shows the total amount invested, \$43,937.15. During the past year \$6,350 was added to the invested fund. Cash received, on investments, \$7,063.29. Amount received for immediate use, from churches and interest, \$5,040.43. The resources of the Society are overdrawn to the amount of \$319.10.

Bro. Doolan said we Baptists ought to care for our own, and not leave any of the veterans to be cared for by outside fraternal orders.

Bro. J. D. Maddox, Corresponding Secretary of the Board, said that not long ago he met in the highway a superannuated Baptist minister near Pewee Valley, who said he was an inmate of the Confederate Home. I felt rebuked said Dr. Maddox, when that old preacher said, "You are not caring for me." There is great and distressing need with some of our old and helpless preachers, and their condition is a call from the Lord to us, his people. Let us not turn a deaf ear to the appeal. Some pathetic scenes among these dependents were related by Bro. Maddox.

Dr. W. D. Nowlin, who in past years has been identified with the workings of this society, remarked that the report read today is the best the board had ever made. Splendid work was done last year.

Nominations.

Bro. H. Boyce Taylor read the report of the Committee on Nominations. Place of meeting for next year, Cynthiana. Time of meeting, 10 o'clock, Wednesday morning. Preacher, M. E. Dodd; alternate, L. B. Arvin.

The Theological Seminary.

Dr. C. S. Gardner presented the cause of the Seminary. In our Baptist way of doing things, said the speaker, we do not rely upon any strong ecclesiastical machinery, but our reliance is upon personality. All interests in our denomination focus upon the pastor. The demand for efficient pastors was never so great among us as it is today. Their position is one of fearful responsibility. They need the very best preparation to be had.

Dr. Gardner said that our institution in Louisville is, in some respects, the greatest theological seminary on earth. Its location will insure a large attendance. Our seminary will not only give both theological teaching for Southern Baptists, but its influence will be felt throughout the land. We believe that everything true in modern knowledge is in harmony with the teachings of Jesus Christ; and that everything not true in modern knowledge is out of harmony with the teachings of the Lord Jesus. "If I am not a Baptist," said the speaker, "I have been the worst fooled man in the world for the last thirty years." We in the seminary seek not to make great scholars, but we do our best to have our men become preachers, preachers, preachers. We try to help them to know the Book, and to know how to use it. Many of our busy preachers would do well to come to us for two months and take what is known as our "Pastors' Course."

Under the call of miscellaneous business, Dr. W. P. Harvey spoke for the Baptist World. Dr. J. W. Porter made a grand, convincing and inspiring speech, outlining the history and polity of the Western Recorder.

State Missions.

Bro. M. E. Dodd presented the report of the Committee on State Missions. The report abounded in facts and recommendations of more

than ordinary interest. It was pointed out that under the State Board, last year was the greatest in mission results in our history.

Bro. A. S. Petrey read the report on the Church Building Fund. This is a most important matter, said the report, and we are glad to note that it is growing in the appreciation of our people.

Bro. W. A. Burns read the report of the Committee on Evangelism.

Bro. M. E. Dodd told an incident illustrating the good work being done by the State Board with its church building fund.

Bro. A. S. Petrey, pastor at Hazard, and one of the workers of the State Board, spoke of the great need of church houses in Eastern Kentucky. The destitution in this line is appalling, and calls for immediate relief. Nothing we can do in mission work will pay in returns so well as the securing of church houses where they are so greatly needed.

Bro. W. H. Sledge spoke also concerning the need of church buildings in the Big Sandy Valley. To build inadequate church structures is a mistake. Up there where such material developments are going on, and where towns and cities are coming rapidly, we must build modern church houses. This year, he said, we will have 500 students in our Prestonsburg school. We have more opportunities than are to be found in any other part of the country.

Bro. J. T. Stamper spoke of the material resources of the mountains, and said that if you will send us preachers we will take that region for Christ.

Dr. W. D. Powell, Corresponding Secretary, said, we have done great things, but under the blessings of God, we are going forth to a new and more glorious year. I want you to pray for me and for our missionaries. By request Dr. W. W. Landrum led the Association in a fervent prayer in behalf of the State work and workers.

Adjourned with prayer by Bro. B. F. Swindler.

Thursday Evening.

The evening session of the General Association was opened with the singing of several soul-stirring songs, led by Bro. John A. Lee. Bro. T. H. Plemmons led in prayer.

Education.

Bro. W. J. McGlothlin reported for the Committee on Education, requesting that, in view of the work of the Kentucky Baptist Education Society, this committee be discontinued. It was adopted.

Bro. H. A. Porter addressed the body. He said education is the development of the whole man. He believed in Baptist education by Baptists. The education of the spiritual nature must take precedence over other kinds of training. If our young men and young women are to become valuable in our church life we must have them educated in our own schools.

The achievement of the Education Society the past year, under the efforts of Dr. Hale, deserves a monument. I feel like lifting an Ebenezer over this great victory. Dr. Porter said he believed in anti-mortem appreciation. He emphasized the great victory of P. T. Hale. Let us put up the Ebenezer stone, and dedicate it to God. He has led us and the victory is his. Dr. Porter's address was heard with wrapt interest, though the hour was the first after the noon recess. As the speaker left the platform some one started "All Hail the Power of Jesus' Name," which was sung with power by the congregation.

Dr. W. D. Nowlin said that in

response to an appointment he had prepared a paper on higher education, but he would not read it at present on account of our limited time. The body requested the publication of the paper.

Young People's Work.

The report of the Committee on the Young People's Work was read by Bro. W. C. Taylor. The report urged churches and pastors to give themselves more earnestly to encouraging their young people in the work of these organizations.

Bro. Taylor spoke of the good results of the young people's unions which had come under his own observation. These unions seek to train our young people for service.

Bro. B. A. Dawes said that he thought he would be safe in saying he would refund the money of any who should come to the Assembly at Georgetown and would not be pleased.

Sunday Schools.

Bro. H. C. McGill read the report of the Committee on Sunday Schools. The report said that, if the plans of our Sunday School Secretary, Bro. Wm. J. Mahoney, were carried out, it would result in a great reformation in this department of our work.

Corresponding Secretary W. J. Mahoney addressed the body. He said that the organization of associations contemplated a State-wide work. Our Baptist Sunday School Union can do a work for our cause which cannot be done by any other organization. We have about 500 churches in Kentucky which have no Sunday Schools. We have much to do in the direction of organization in our own churches, and then there is an urgent call for teacher training. We should use Baptist text books for teacher training; first, on the ground of loyalty, and second, because our text books and literature are the very best that can be had. Let us patronize the publications of our Sunday School Board, of Nashville, Tenn.

Apportionment.

Bro. W. E. Mitchell, for the committee, read the report on Apportionments. This report recommends definite amounts to be raised by the various Associations for missions. It was urged that the pastors and churches do what they can to raise these several amounts. This is made necessary because the Southern Baptist Convention has requested of Kentucky for Foreign Missions, \$40,000, and for Home Missions, \$25,000. Besides that the State Board urges upon the churches to raise for State Missions the sum of \$36,000.

Laymen's Movement.

Prof. A. Yager read the report on this subject. The report urged that this matter be taken up by the Associations, as there should be such an organization in all our churches.

Mountain Schools.

Bro. A. E. Brown, superintendent of mountain school work under the Home Mission Board, was invited to address the body. Kentucky Baptists are interested in the mountain region of their own State and they are interested in their schools of that section, said Dr. Brown. The State schools can never solve the question of mountain education, because State education in that region is in the hands of politicians. The problem of education in the mountain schools must be solved by Christian schools and Christian teachers. The mountain boys and girls do not need education any more than the boys and girls in the Bluegrass region, but their surroundings render them more helpless.

Orphans' Home.

Bro. E. G. Vick read the report on this subject, and then addressed the body. He referred to the labors of the late Dr. Lorimer and others to found this noble institution, away back in the sixties. He referred to the long and valuable service of Miss Mary Hollingsworth and the good work now being done by Miss Mary Abercrombie. He said that of the Norton bequest, a great part of it was not in a condition to bring in an income, and only a part of that bequest has come into the possession of the Home management.

Temperance.

Bro. J. E. Martin read the report on Temperance. The report recounted the victories won by prohibition within the past few months. Eight States have State-wide prohibition, and others will soon be added to the list. Prohibition is fast becoming a national question. The report recommended the Anti-Saloon League to the sympathy and support of our people. Dr. M. B. Adams was recommended to the Anti-Saloon League to be State Superintendent.

Bro. Martin followed the reading with an eloquent appeal to the brethren to do all in their power to urge on the cause of prohibition. Brethren Griffith, Mahoney, Coakley and Betts sang with fine sentiment a quartet, "My Son, Give Me Thy Heart."

Bro. B. F. Swindler, for the committee, presented some resolutions of appreciation of the labors of Bro. J. K. Nunnelle, as secretary of this body, which recounted his long and faithful service, his kind and courteous disposition, and the expression of the hope that he may soon be restored to his usual health. The resolutions were heartily adopted by the body.

Bro. P. H. Kennedy, Corresponding Secretary of the General Association of Colored Baptists, was invited to address the body. He brought words of fraternal greeting. A committee consisting of Brethren R. W. Taylor, C. V. Cook, M. E. Dodd, J. W. Gill and W. D. Powell was appointed to recommend some action to the State Board of Missions as to the helping of colored Baptist brethren in their educational work, and the brethren of said committee were also requested to visit the next meeting of the Colored Baptist State Association.

Resolutions of appreciation of the good people of Ashland, also thanks to the railroad and steamboat companies for their kind favors were enthusiastically passed by a rising vote of the body.

Adjourned with prayer by Bro. B. J. Davis.

The Closing Session.

The closing session of the General Association was called to order by Moderator Booth at 7:30, Thursday evening. The local choir and Bro. John A. Lee led the congregation in some spirited singing. Bro. W. A. Burns led in prayer.

Bro. J. T. Henderson, General Secretary of the Laymen's Missionary Movement, addressed the body. The Laymen's Movement, he said, does not seek to set aside any of the rights of pastors. We seek to call into service our laymen who have not been active in the Lord's work. We must recognize that foreign missions is a problem to be settled here at home. This movement seeks to impress upon our laymen that we must attend to the Lord's business with as much energy and system as we give to our own business. We are to recognize the fact that we belong to the Lord, and our service belongs to Him. We must give Him the best we have. It in-

sists that no church should be content to give any less for the spread of the gospel than it gives for its own maintenance. No layman ought to be content to give less than one-tenth of his income to the Lord. We believe that we ought to contribute to missions every Sunday, or as regularly as we give to the support of our own church. This laymen's movement has been working wonderful reforms in those churches where it has been faithfully taken up.

"We Are Going Down the Valley" was given as a men's quartet. Dr. H. A. Porter moved that the State Board be instructed to appoint a committee of seven men, whose duty it shall be to further the laymen's movement among our churches in Kentucky, which motion was carried.

Woman's Work.

Bro. George W. Clarke read the report on this subject. The report presented some facts which are worthy of reflection.

Dr. C. S. Gardner spoke to the report. He said the Woman's Union has justified its right to be. It has become one of the greatest factors among us in the spread of the gospel. In addition to the large sums of money these women are sending into our treasuries, they give new life to the churches. They are sending out volumes of tracts upon mission topics, which are creating new sentiments and new ideals among our people.

Bro. Sledge was requested to take collection for the Orphans' Home. He told several amusing incidents, and some that were pathetic. Then responses were made rapidly to the appeal. The cash offering amounted to \$29.34.

Foreign Missions.

Bro. W. E. Hunter read the report on Foreign Missions, which showed increase all along the line. It was a strong report, full of information and abounding in stirring exhortations.

Dr. S. J. Porter, of the Foreign Mission Board, of Richmond, Va., addressed the Association. You have helped, he said, to make the past year the greatest in foreign mission work in our history. For forty days the disciples were in training under the risen Christ; and all this marvelous training led up to the great commission. The leading thought of the risen Christ seems to have been the preparation of his followers to evangelize the world. The message of the angels to the Galileans who stood gazing up into heaven after the ascension, that this same Jesus should so come in like manner as they had seen him go away, was only a repetition of the great commission which the Master had already given them. The experience which accepts Christ not only as the risen Lord, but as the ascended, reigning king, is the thing that makes a missionary. Brethren, those men who had been under the training of the risen Christ, were made ready for their work because the Lord had breathed upon them. Our grand missionaries here and there over the world are at their posts, losing sight of themselves and giving up ambition, because God has breathed upon them. Oh, men and women, let us bring our hearts so close to the heart of God, that we will watch and work and sacrifice for the salvation of the world. The ascended Christ is expecting, and let us have such a vision of Him as that we will tremble with expectation for the redemption of mankind. The address of Dr. Porter commanded profound attention and there were moments when his utterances were heard with intense interest.

After the singing of a hymn, the giving of the parting hand, and a prayer led by Dr. W. D. Powell, the body was adjourned to meet in Cynthiana, on Wednesday after the second Sunday in November, 1910.

MEMORIAL SERVICE.

A memorial service, commemorative of the deceased ministers of the past year, was held Wednesday morning at 8 o'clock. Bro. J. W. Waldrop was called to preside.

Dr. J. G. Bow spoke concerning Rev. A. Logan Vickers. The speaker represented Bro. Vickers as a man diligent in business, fervent in spirit, serving the Lord. He was a man of fine judgment, and did real and lasting good to the cause of Christ.

Bro. B. F. Swindler sketched the life of Bro. S. M. Adams. This brother was first a physician, and he held a warm place in the hearts of the people generally as a preacher.

Dr. W. D. Nowlin spoke of Bro. R. T. Bruner, and said he was a man of convictions, and always stood for principle. He was esteemed and honored as a loyal Baptist, and his services were in demand on occasions of ordinations and dedications.

Bro. M. P. Hunt spoke of Bro. J. W. Sturdivant as a whole-souled man, and having great liberality. He loved his denomination and his brethren, and was consecrated to his Saviour. He was a superior pastor, and was greatly esteemed for his work's sake.

Dr. J. W. Porter spoke in memory of Dr. J. J. Porter, who passed to his reward only several days ago. The speaker spoke of the great intellectual powers of Dr. Porter. His thinking was clear and incisive. He was a great preacher. His sermon on the Resurrection would rank among the finest sermonic literature of the world. He was brave, and would have died like a martyr rather than surrender his convictions of right.

Dr. W. D. Powell was asked to speak of Bro. W. H. Smith. He said he first knew Bro. Smith while he was in Mexico. He was a man of great ability and real freshness. He knew the New Testament better than most ministers. As one of our State Evangelists he was energetic, untiring, and held many successful meetings. When he presented our peculiar doctrines, his preaching was irresistible. He was a man of poetic spirit and lovable disposition. Bro. D. H. Howerton added words of appreciation concerning Bro. Smith.

Bro. H. B. Taylor spoke in memory of Bro. D. M. Green, who, he said, was a famous exhorter, and a remarkable soul-winner. He perhaps organized more Sunday Schools and more churches than any other man of Western Kentucky. No one of the old preachers gave more help to young preachers than Bro. Green.

Bro. A. B. Gardner spoke of Bro. T. M. Morton, saying, among other things, that he used business sense and energy both in worldly and religious matters. He was successful in improving church property, and in putting new life into feeble churches.

Dr. A. C. Davidson called up the memory of Bro. T. L. Utz, saying that he was a consecrated brother, patient and doing the Lord's work in a quiet, humble way.

Bro. C. W. Bowles spoke of Bro. Clifton Buchanan as a man consecrated to the Lord, a man familiar with the Bible, and always active in response to the calls of duty. All who knew him had the utmost confidence in his religion.

Bro. J. S. Gatton spoke of Bro.

J. J. Porter, whom he once had in a meeting, and whom he entertained in his own home. The speaker cherished this association as one of the pleasant memories of his life.

Several brethren added words of personal testimony to the memory of some of the deceased ministers.

The Ministers' Meeting was adjourned. It was requested that Dr. J. G. Bow in the closing prayer specially remember Bro. H. R. Arnold, who is at this time critically ill.

HISTORICAL SOCIETY.

The annual meeting of the Kentucky Historical Society was held in the Ashland Baptist church on Tuesday evening. The meeting was called to order by the President, W. J. McGlothlin, at 8 o'clock. Excellent music was furnished by the choir of the Ashland Baptist church.

The old officers were re-elected. A number of new members were received.

William Hickman, a Kentucky Pioneer, was the theme of the first address of the evening, and was delivered by Dr. W. P. Harvey. The speaker first took up the question as to whether Hickman was the first to preach in Kentucky. The speaker brought forward evidence to show conclusively that, while Hickman was among the first preachers in Kentucky, he was not the first to preach the gospel here. The visit of Hickman and his companions to the land called Kentucky has been beautifully described by him in his autobiography, and was recalled by the speaker. His services in preaching and his phenomenal success in winning souls, add greatly to the interest of the story of this remarkable pioneer. On horseback he traveled from county to county, and State to State, preaching the gospel at his own charges, comforting many of the saints and winning hundreds of souls as jewels in the crown of this grand old man.

Prof. W. O. Carver made an address upon Early Missions to the Indians in Kentucky. There has never come under my notice any evidence that Baptists in Kentucky did anything for the spiritual good of the Indians until the year 1801. There was a movement in the Elkhorn Association looking to evangelical work among the Indians. There was not any systematic and permanent mission work among the Indians until the formation of the Southern Baptist Convention, in 1845. The labors of Isaac McCoy in behalf of the spiritual and material welfare of the Indians; his evangelical labors among the benighted Red Men; his efforts to secure for them better homes; his visits to Washington and intercessions with the officials of the National Government in behalf of the rights of the Indians were told by the speaker in graphic language. The record of the life of McCoy, with his self-sacrifice and consecration, reads more like a fairy story than a recital of facts and experiences. Prof. Carver gave an interesting account of the efforts of the Southern Baptists during the first half of the nineteenth century in behalf of Indian missions.

The two papers read during the evening will be published by the society. So it was announced by the presiding officer.

Dismissed with prayer by Bro. M. E. Dodd.

EDUCATION SOCIETY.

The Baptist Education Society was called to order at 9 o'clock a. m., Tuesday, in the Ashland Baptist church.

(Continued on page 16, 2d col.)

The Farm and Household

Mr. C. T. Powell of Marion county, sold a yearling mule to Mr. Hugh Gibson for \$50.

A Glasgow trader shipped 60 hogs to Louisville this week that brought him the snug sum of \$6,200.

Joe Jordan, of Cincinnati, during the past week bought of Joe C. Phillips, of Lebanon, a pair of big mules for \$375.

On the 11th inst., Mr. Spot Pemberton, of Horse Cave, bought a four year old iron-gray mare mule from Mr. Frank Richardson, of Hart county, for which he paid \$250.

Fleming county.—Wheat and clover are in fine condition. Cut worms in some localities doing much damage to tobacco plants. Bluegrass seed crop is unusually fine. Corn doing well.

Woodford county.—Rain has interfered greatly with farm work. While the rains are good for tobacco, it is hard for hay harvest. Hay is fairly good, but the weather has been against its proper curing. Wheat is turning yellow rapidly. Corn growing fast with weeds also flourishing.

Larue county.—Farmers are somewhat disappointed over the wheat prospect. Effects of the scab more noticeable as harvest time approaches, and it appears that the injury is greater than at first supposed—although in some fields, wheat appears to have missed its injurious effects. Excessive rain did much damage to tobacco, some patches being literally washed away, and hail is reported to have damaged crops in the western parts of the county.

Jessamine county.—The wheat crop suffered severely from last week's storms. Some fields are developing rust as a result of the continued rains. Oats are not injured and the season is a splendid one for hemp and tobacco. Tobacco crop will be large and practically all plants are set out. Hay is almost choked out by weeds. Corn is also full of weeds. Grass is growing well and gardens are thriving.

Mealeaf county.—Farmers are greatly behind with their work in some sections of the county. Corn tobacco, and gardens need work badly as weeds have about taken possession. Wheat is looking well and about the largest crop planted in the country. Prospects for potatoes, tomatoes and early cabbage are good. Sheep, cattle and hogs are bringing good prices.

Warren county.—The prices realized from the strawberry crop of this county will aggregate about \$16,000. This is the bumper year for strawberry growers in this county. While yield was somewhat lessened by the rainy season, the high prices more than overbalanced the shortage.

Hardin county.—The prospects for a large wheat crop are very good. While the acreage is not quite as large as usual, what is small dating stamp handy, and lacking in acreage is made up in quality. Many fields have thin date when laid; in this way, stands; but heads are very long and promise to fill out well. An unusually large acreage has been planted in corn and tobacco.

THE SUCCESSFUL HATCHING AND REARING OF LITTLE CHICKENS.

By R. B. Sando.

It has been said that the most essential thing for the average novice at raising little chicks to have, is a handy spot in the garden which may be used as a chick cemetery! Whether this is true or not, we shall not stop to debate; but the undisputable fact remains that one-half the chicks hatched out each year never survive the infantile stage of the game.

Ordinarily, it is not such a very difficult matter to hatch chicks, either by the use of broody hens or with modern incubators; but it takes considerable skill to rear a large percentage of them to a marketable size or to maturity; as the case may be.

"The physical training of a chicken should begin with its great-grandparents." Thus might a famous saying of Oliver Wendell Holmes be paraphrased to represent one of the most vital truths connected with the successful rearing of little chicks.

Birds with constitutional taint, or which are otherwise debilitated, never did and never can, in the very nature of things, produce eggs that will hatch healthy, vigorous chicks. Eggs from hens that have been forced for great egg production during the winter months are always more or less weak-germed in the spring, and give correspondingly poor hatches and weak chicks.

To be sure, parent stock that is not in the best possible physical condition sometimes produces eggs that hatch very fair, but the chicks are hard to raise and often cannot be raised at all; at the very best they will not repay one for the fussing and nursing necessary to raise them, as they will never become the strong, healthy specimens they should be. Therefore, we lay down the positive statement that, the first requisite for success with little chicks is a good, healthy, thrifty, well-bred flock of old birds for parents. Strong, vigorous, livable chicks cannot be expected from a run-down debilitated flock of breeders.

A bird that shows any symptoms at all of disease, or that is not in the most thrifty and vigorous condition, should never be used in the breeding-pen; the same statement applies with equal force to a bird that has at any time been seriously ill.

It is important to gather the eggs frequently while they are being saved for hatching, so that they may not become chilled.

We always sort our eggs carefully before setting, and discard all ill-shaped and all very large or small eggs. The same thing is done with those eggs that have mottled, porous or improperly finished shells.

The sooner eggs are set after being laid, the better the results from the hatch. There is not much deterioration in strong germs for the first week or ten days, but after that time they commence to weaken more and more rapidly. Keep eggs for hatching at a temperature of from 50 to 70 degrees. There is nothing to be gained by turning the eggs unless they are held for

several weeks, and that is not advised. It is when one's wishes rise to the desire for holiness that he discovers the imperfectness of his morals.

The Christian life is the one complete life that can face all the facts of life without flinching and with genuine hope.



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Write for a neat Paraffine Paper Pad to keep sad irons from sticking.

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sure that the hen means business and is really in earnest in her apparent desire to hatch, before intrusting any eggs to her care; this is especially true if she has never been allowed to sit before. This may be determined by letting her sit on several "dummy" eggs for a few days. If she is very fidgety and nervous, she might as well not be set, as she will make a poor hatcher as well as a poor mother.

Most hens that leave the nest after the end of the first week do so because of lice and not because of "contrariness," as is generally thought. Mites and lice thrive better and multiply more rapidly on sitting hens than any other place we know of. And a hen afflicted with vermin cannot and does not rest well, nor can she hatch with any degree of comfort. Even under favorable and pleasant conditions, it is a tiresome and weakening task for a hen to sit steadily for three weeks.

As soon as a hen shows inclination to sit she should be thoroughly dusted with a reliable brand of insect-powder, and this operation may profitably be repeated once or twice during the hatch. Dust baths in which the hens may wallow when they come off to feed, are a great aid in keeping down lice, as many of the vermin will be smothered in the dust. Neither lard nor grease of any kind should ever be applied to the body of a hen while she is sitting, as it would be fatal to the embryo chicks.

The three things for a sitting hen are quiet, warmth and subdued light. The nest should be large enough to allow the hens plenty of room to change their positions, but over-large ones are to be avoided. Excelsior is best for nesting material. Straw and hay are most too coarse and stiff, and do not well conform to the body of the hen. Chaff from the mow floor makes a nice, comfortable nest, but the birds are apt to be attracted by the seeds it contains, and scratch around in it.

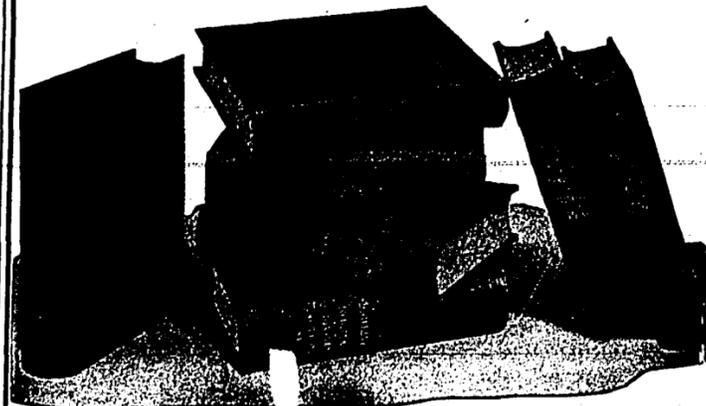
Ordinarily, the less a sitting hen is disturbed the better. We never sprinkle the eggs nor indulge in any of the other unnecessary and often harmful practices sometimes advised. Briefly, the best way to care for a sitting hen is to let her alone; she knows her business.

It is when one's wishes rise to the desire for holiness that he discovers the imperfectness of his morals.

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GOD'S ADJUSTMENT OF EVENTS.

By Rev. S. E. Wishard, D. D.

The divine art of bringing things together is ever to be admired. Our attempted adjustments often fail; God's never. Our prevision goes limping; ends many a time before it begins. God declares the end from the beginning. "Known unto God are all his works from the beginning of the world; hence, there are no mishaps in the administration of his government. It is said: "It repented the Lord that he had made man on the earth" (Gen. 6: 6). Again it is said, in I Sam. 15: 29: "The Strength of Israel will not lie nor repent: for he is not a man that he should repent." Man's repentance is a change of the will, turning from sin to righteousness. God's repentance is willing a change in the administration of his government. The immutable God does not change his will, but wills a change in his treatment of rebellious man. For the long centuries he dealt mercifully with the nations, bearing and forbearing, until it was demonstrated to the universe "that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." He turned from mercy, which the nation had refused as a governing method, to judgement. He said: "I will destroy man whom I have created from the face of the earth." God's purpose was not changed, but his methods of dealing with his moral subjects took a new form. In these changes he was preparing the world for the events that were to come later.

We see and recognize God's adjustments in the great events or human history, but too often fail to recognize his hand in the daily events of life. For ages upon ages God gave the world his precepts, sent his prophets, all pointing to the coming One. "But when the fullness of time was come (when the right time had come, in the judgement of infinite wisdom), God sent forth his Son, made of a woman, made under the law." The men of the world had tried every vain philosophy that rebellious subjects of God's government could invent. They had sounded every depth of human trumpetry. The fullness of time had come. The unconscious prophecy of heathenism was in expectation, Judaism had rounded out the prophetic period, then came "the Desire of all nations."

Going back to the New Testament era of church history we find every page marked by providential events that demand our recognition of the ordering and overruling hand of God. The simple statement that "Peter and John went up into the temple at the hour of prayer, being the ninth hour," would have no significance, taken alone; only that they were devout men going about their Master's business. But the other fact stated, that God in his providence, had laid the cripple at the gate Beautiful of the temple, opens to us a series of events that are also beautiful. The story emphasizes the fact that opportunity lies hard by the path of duty. But for the fact that Peter and John thought it worth while to worship in the temple at the time of the evening oblation, the helpless beggar might have gone to his grave with his infirmity unrelieved. The healing of the man was only the first link in the chain of events that magnified the name of Jesus, astounded the Jewish officers, and revealed God's plan for a great awakening. The city was stirred, for a notable miracle had been wrought upon the man who was above forty years old.

It was when Saul, breathing out threatenings and slaughter, had his pocket full of legal documents, and was making his way to Damascus, that God had his servant Ananias in that city, ready for the emergency which was soon to arise. The Lord could have answered Saul's question: "Lord, what wilt thou have me to do?" but he reserved that privilege for his servant Ananias, the man whom Saul had started out to arrest. The meeting of these two men were very different from what either of them expected. But it was God's adjustment, and has borne fruit all along the centuries of church history.

By divine appointment, Philip crossed the track of the Ethiopian eunuch when he was reading the fifty-third chapter of the prophecy of Isaiah. Philip reached the traveler in time to begin at that same scripture and preach unto him Jesus.

One other result has come of that appointed interview. Dr. Luke, who wrote the Acts of the Apostles, has paid his respects to the critics of to-day, by giving them the information that Isaiah did write the fifty-third chapter of his prophecies, notwithstanding their guesses to the contrary.

It was of the Lord's adjustment of events that Daniel was at the court of Darius, the son of Ahasuerus, when Jeremiah's prophecy was fulfilled for the return of the Jews from captivity. In

answer to Daniel's prayer, founded on God's promise, almost fifty thousand captives marched home singing the 126th Psalm. The history of the Church and of every true Christian life is a history of God's adjustments of the events that fill up the life of the Church and of individual Christians.—Exchange.

A UNIQUE SERMON.

The Rev. Dr. Dodd, of Cambridge, England was one of the boldest, as he was one of the earliest, champions of temperance reform. He had made himself unpopular with the students of the university by his faithful warnings against their scandalous use of intoxicating liquors. They were bent on somehow getting even with him. A company of them who were spending a half-holiday in the country came upon their clerical offender, who was then on his return to the town. Here was their chance, and after a hurried consultation they proceeded to improve it. Halting their too plain and pungent preacher, they demanded that he give them at once a sermon, and from a text of their own choosing. As he was a man of small stature, they conducted him to a hollow tree by the roadside; and, he having meekly taken his place therein, they gave him as a topic for his discourse the word "Malt." As used by us boys at school, for voluntary declamation, we give below the discourse which the genial and not at all discomposed parson addressed to his eager and already inwardly jubilant hearers:

The "Sermon."

Beloved, I am a little man, come at a short warning to preach a short sermon, from a short text, to a slender congregation, from an unworthy pulpit. Beloved, my text is "Malt." I cannot divide it into sentences, it being but one. I cannot divide it into words, it being but one. I must, therefore, of necessity, divide it into letters, which I find to be these four: M A L T. M, my beloved, is Moral; A is Allegorical; L is Literal; and T, Theological. The Moral is set forth to teach you, drunkards, good manners; therefore M, my masters; A, all of you; L, listen; T, to my text. The Allegorical is used when one thing is spoken of but another thing is meant. The thing spoken of is "Malt," but the thing meant is intoxicating drink, to the use of which, my beloved, you and your fellows are too dangerously addicted; wherefore, M, my masters; A, Avoid; L, liquor; and T, temptation. The Literal warns you of this; M, much; A, ale; L, little; T, trust. The Theological deals with the consequences of this, your unrestrained indulgence; which are both in this life, and in the life to come: M, misery; A, anguish; L, lamentation; and T, torment.

In conclusion, my beloved; weigh it well that the drunkard is his own worst enemy, his wife's sorrow, his children's shame, his neighbor's nuisance, the innkeeper's benefactor, the picture of a beast, and the master of a man!—Christian Work.

A GOOD INFLUENCE.

The story is told of a young English nobleman who rode up and down the street one day, in a village of Cornwall, seeking a public house which would furnish him with a drink of liquor. Not finding what he wanted, and meeting a gray-haired peasant returning home after a day of toil, in angry tones he asked him: "Why is it that I can not get a glass of liquor in this wretched little village?" The old man recognized him as a nobleman, and lifting his cap, humbly replied: "My Lord, about a hundred years ago a man named John Wesley came to these parts." And the old peasant walked on homeward. What a glorious privilege was that of the dauntless preacher of the gospel to have changed the character of a people so that it was never afterward the same! Cornwall still felt the fruits of his toil, though a hundred years were gone. We may not, like Wesley, write our names where posterity will read and remember them, but we may so live that generations yet to be will be influenced for good by the words we speak and the deeds we do.—United Presbyterian.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by canon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all these things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest of men and the bravest too.—Kingsley.

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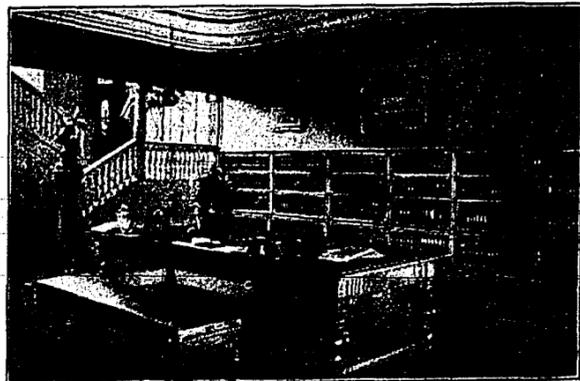
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Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us, for the largest amount of worrying is caused by the smallest trifles.—W. T. Richardson.



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ITEMS OF INTEREST

News The World Over.

The wild race in extravagance amounts to insanity. In the face of the hard times the Legislature of New York passed an appropriation bill increasing the expense of the State \$9,000,000. Fortunately the constitution of the State allows the Governor to veto parts of a bill. He kept it till after the Legislature adjourned and cut out \$8,500,000. It is a blessed thing to have a Governor of a frugal mind. This action of his causes expressions of regret that the Republicans did not nominate him for President. For the United States government faces a deficit and Congress is as crazy as the New York Legislature.

Evidently things are brightening. In New York City two men have been sent to prison. One for selling bad eggs and the other for selling pastry made with them. Men had been fined for this offense before, but it had little effect. Sending them to prison will do good.

King Alfonso and Queen Victoria of Spain were married May 31, 1906. They have already three children, two sons, and a daughter born last week. When Mr. Roosevelt hears of the young Princess, Queen Victoria, may confidently expect a medal from him. The parents were greatly pleased that the child is a daughter, as the two older were boys.

Gundi, the famous cat of the Salamagundi Club of artists, of New York, is dead. Gundi when a little kitten walked into the club's quarters and was adopted. He soon showed he had the necessary "artistic temperament" for membership. He rubbed against a freshly painted picture and rubbed in into an omelette. While the painter was looking aghast at his picture, a member came in and went into ecstasies over the "impressionistic effect." The painter let the picture alone after that, and it ranks among the club's masterpieces.

The world lost one of its greatest men when Prof. Frederick de Martens died suddenly at a railroad station on his way to Livonia. He was the greatest authority on international law, was a great diplomatist, jurist and writer. On account of his transcendent ability and his inflexible integrity and justice he was repeatedly chosen by the nations as arbitrator in international disputes. He was President of the Hague tribunal. He was sixty-four years of age and the whole world hoped to have his great services in the cause of peace and arbitration for many years.

Edgar Thompson, King Edgar, we do not know the name of his kingdom, died. Novelists can find a stirring plot for a story in his life. Years ago he left this country in search of adventure, and went to the Fiji Islands. There he married the princess of one of the Islands and was crowned king.

Rev. Dr. J. D. Long, a Presbyterian preacher, pastor of the church at Flatbush, N. Y., advocated Socialism in a series of sermons. The Presbytery would not endure this and the church withdrew from it, but still called itself the Parkside Presbyterian church. Now the Presbytery has made a formal demand that the word Presbyterian be dropped from the name of the church.

One of the earthquakes which the instruments recorded as at a great distance has been located. It occurred in German West Africa. At Buea the shocks continued for two days. At Kamerun the German's had to abandon their headquarters. What damage was done through the province generally has not been reported.

An Arab Sheik, pasturing his sheep in Nubia, discovered a cave in which were a number of manuscripts, evidently of great age. All but one were written in Coptic; but that is written in Greek letters, but in an unknown language. There are two fragments in the same language in the Royal Library in Berlin, and it is supposed to be akin to the ancient Nubia. The book is of vellum, eighteen pages. The writing is still clear and distinct. There are a few Greek words used and these give ground to the impression that the book is a history of Menes, a Roman soldier, who was martyred in 307.

The automobilists got a bill through the Legislature in New York repealing the speed limit law. The bill taxed the machines for the benefit of the State and removed the taxes on them as personal property. Gov. Hughes vetoed the bill, and sent in a strong message showing the deficiencies of the bill in the protection of the people.

GENERAL ASSOCIATION.

(Continued from page 13.)

tist church, by President E. Y. Mullins. Devotional exercises were conducted by Bro. J. G. Bow. Brethren J. B. Hunt and A. B. Gardner led in prayer.

The members present were enrolled.

Dr. Mullins then addressed the body in some earnest and interesting remarks.

Corresponding Secretary P. T. Hale presented his annual report. For exhaustiveness and comprehensiveness it was a remarkable report.

Secretary Hale reported substantially as follows: Cash, United States Bonds and notes in the hands of the treasurer, \$154,811. There has been expended for the year for all the schools and for the necessary expenses, \$25,077.68. The amount now on hand and the amounts expended and given to the schools for the past three years together with the gift of Mr. Theodore Harris and the amount given and subscribed to Williamsburg Institute from the north and in the town of Williamsburg, together with amounts raised for individual schools and turned over to them, aggregate the sum of \$400,000, thus meeting the requirements of the original proposition of Dr. Gatliff and securing the 4,000 acres of land according to his generous proposal—\$75,000 going to the endowment of Williamsburg Institute. Dr. Hale, however, suggested that at least \$15,000 should be raised to meet any possible deficit in collecting these notes year after year.

The Secretary further announced that full payment had been made for Prestonsburg Institute, about \$10,000 in all, and that the property now belongs to the Baptist Education Society. Warren Academy, at Smith's Grove, had been secured and deeded to the Warren County Association, and will be affiliated with the Society. Special attention was called to the assistance rendered by the pastors and by the denominational press, the Western Recorder and the Baptist World. Also to the assistance of our great hearted Secretary of Missions, Dr. W. D. Powell, and also to the great services of Rev. H. H. Hibbs. Special appreciation was given to Dr. Gatliff and the services of Dr. Eaton, who largely started the Society, was recalled.

Dr. A. C. Graves arose and made a talk of the work of the corresponding secretary and moved that a committee be appointed to prepare resolutions expressive of the appreciation of the Society of the great work accomplished. A. Yager A. C. Graves and J. S. Gatton appointed.

The old officers were re-elected unanimously, viz.: Dr. E. Y. Mullins, president; Drs. Gatliff and Yager, and Mr. Geo. W. Norton, vice presidents, and a committee was appointed to nominate trustees of the schools affiliated with the Society from those whose names have been sent in and also to nominate brethren for the Board of Directors whose time had expired. Mr. A. Y. Ford was elected treasurer.

"The Pastor and the School," was the subject of a most interesting address delivered by President Arthur Yager. He said that whatever good comes from our annual gatherings, and all our denominational plans, must depend upon our pastors. What our pastors take hold of and encourage will live and prosper, and whatever they neglect will die. What our pastors need more than almost

anything else, is educated and consecrated laymen to help carry on the work of our churches. An educated layman will most generally

be a power in the Kingdom. Our pastors should awaken an interest in the minds of parents upon the importance of sending their sons and daughters to College. The Baptists of this great Baptist State are not educating their children as they should, and they are not as loyal to our own schools as they should be. Here, pastors, is a call for watchfulness and interest on your part. Religious education is up against the greatest crisis of its history. There is a tendency in these days to disparage religious education and the denominational school. Dr. Yager referred to the actions of some Kentucky Colleges in so amending their charters as to do away with their denominational character, and that in order to get some financial aid from Mr. Carneige. Our Baptist Colleges should stand firm.

Bro. A. B. Gardner remarked that he agreed enthusiastically with about all Dr. Yager had said. But, he thought, while the pastors should hold up the hands of our own schools, these schools should look carefully after the Christian character of our young people whom we send to them. If some of the churches in our college towns become so lax as to teach that one form of belief is as good as another, you will not get the co-operation of some of our people.

Dr. W. W. Landrum, of Louisville, addressed the society upon the subject of "Education for the Pew." This is a planet for the developing of human souls. Our churches and schools have the fundamental mission of training men for power and usefulness. It is a great achievement for a man to learn how to control himself. It is a sublime lesson and aim to "get right with God." Our religious institutions are wide apart from the secular schools of the land. We have different conceptions of human nature, and different ideas of the great moral ends of education. We have a great deal of mediocrity among the Baptists, and it is the common people that we must teach to aspire. The greatest things come from the common level of humanity. The Baptists have a great mission to the people of this world. God calls sane men to be missionaries, and other men he calls to be mill hands. Our Baptist schools help our young people to find themselves, and find the way to better things. Men are made efficient when they aspire and learn to specialize. Baptists in their conceptions must be as large as the world, and then they will know what to do with the world.

The address of Dr. Landrum was of a high order, as was that of Dr. Yager. On motion the Society voted to print the address of Dr. Yager, and to send it broadcast to the pastors of the State. Adjourned with prayer by Bro. B. A. Daves.

DEAR RECORDER:

I am still enjoying the Recorder. I have been taking it twenty years, and I am not tired of it yet; I am glad that it is succeeding so well. It can't help to succeed when it is so strong in New Testament doctrine, the only hope for Baptists. Long may it live and spread from shore to shore and indoctrinate the world. I am getting along well at both of our churches, Samson and Slocomb. Just closed a fine meeting at Slocomb. Dr. W. M. Henderson, of Dothan, did the preaching, which the church and community enjoyed. Twenty accessions, twelve by experience and eight by letter and watchcare. We had a great meeting at Samson in April. Bro. J. W. O'Hara of Montgomery, did the preaching. The church was greatly helped and some added to the church. Samson is building

up; we have electric lights and water-works and steps are being taken to build a \$100,000 cotton mill. The Lord bless your paper.

H. R. SCHRAMM.

Samson, Ala.

DISTRICT ASSOCIATIONS— TIME AND PLACE OF MEETING.

JULY.

- 22—Simpson, Pleasant Hill, near Franklin.
- 28—Blackford, Lewisport.
- 28—Concord, Mt. Pleasant ch.

AUGUST.

- 3—Bethel, Lewisburg.
- 3—Davies County, Bethabara ch., near Philpot.
- 4—Bracken, Millersburg.
- 10—Liberty, Glasgow Junction.
- 10—Ohio County, Mt. Carmel ch.
- 10—South Kentucky, McKinney.
- 11—Logan County, Dripping Springs ch.
- 11—Lynn, Mt. Pisgah ch.
- 12—Shelby County, Bethlehem ch., near Pleasureville.
- 17—South District, Cornishville.
- 18—Barren River, Monroe ch., near Tomkinsville.
- 18—Campbell County, Dayton.
- 18—Crittenden, Turner's Ridge.
- 18—Ohio River, Walnut Grove ch.
- 19—Gasper River, Union ch.
- 21—Green River, Hickory Grove, near Leitchfield.
- 23—Franklin, Frankfort.
- 24—Tates Creek, Crab Orchard.
- 25—Breckinridge, Irvington.
- 25—Muhlenburg County, Penrod.
- 25—Union, Beaver ch.
- 26—Baptist, Mt. Olivet ch., Tatham Springs.

SEPTEMBER.

- 1—Long Run, Broadway, Louisville.
- 1—Ten Mile, Concord ch., Gallatin Co.
- 2—Bell County, New Liberty ch., Wasisiota.
- 2—Wayne County, Cedar Hill ch.
- 7—Central, Lebanon.
- 7—Elkhorn, Midway.
- 7—Rockcastle, Hophead.
- 8—Bay's Fork, Hophead ch., near Cedar Springs.
- 8—North Bend, Bullittsburg ch., near Bullittsville.
- 8—Greenup, Willard ch., Carter County.
- 8—Owen, Harmony ch.
- 8—South Cumberland River, Cedar Point ch., near Cains Store.
- 8—Sulphur Fork, Eminence.
- 9—North Concord, Fellowship ch., near Barbourville.
- 10—Booneville, Burning Springs.
- 10—Enterprise, Prestonsburg.
- 10—Greenville, Elizabeth ch., Breathitt County.
- 11—Stocktons Valley, New Hope, Tenn.
- 14—Boones Creek, Winchester.
- 15—Nelson, Mill Creek ch., near Bardstown.
- 15—Russells Creek, Lone Valley ch., near Campbellsville.
- 16—Lynn Camp, Pleasant Ridge ch.
- 17—Landmark, Chestnut Staud ch.
- 17—Second North Concord, Fairview ch., near Fonthill.
- 22—East Lynn, Mt. Carmel, Taylor Co.
- 22—Edmondson, Little Jordan ch.
- 22—Freedom, Otter Creek, near Monticello.
- 22—Irvine, Mt. Gilcud ch., Maulden.
- 24—Goose Creek, New Home No. 2. Clay County.
- 24—South Union, Young's Creek ch., near Williamsburg.
- 28—East Union, Jellico.
- 28—Pulaski County, Oak Hill ch.
- 29—Goshen, Hanging Rock ch.
- 29—Severn's Valley, Rhodes Creek near Cecilian.
- 30—Little River, Mt. Pleasant ch., near Cadiz.
- 30—South Concord, Bethel ch., Wayne County.
- 30—Upper Cumberland River, Four Mile ch., Day.

OCTOBER.

- 1—Laurel River, Pleasant Grove ch., Clay County.
- 5—Whites Run, Locust.
- 6—Little Bethel, Slover ch., near Clay.
- 6—Warren, Drakes Creek, near Bowling Green.
- 6—West Kentucky, shiloh ch., near Arlington.
- 8—Mt. Zion, Corn Creek ch., Whitley County.
- 8—Three Forks, Hyden.
- 13—West Union, Barlow ch.
- 13—Ohio Valley, Wiley's Chapel, Blackford.
- 20—Blood River, Zion's Cause ch., near Benton.
- 20—Salem, Buck Grove ch.
- 27—Graves County, Pilot Oak ch.

We have been unable to secure any report from Oneida Association. Corrections or changes should be directed to the paper.

JOHN L. HILL, Assistant Secretary.

TO THE READERS OF THE WESTERN RECORDER.

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Com. to med. butcher steers	3 50a	4 50
Good to choice butch. heifers	4 75a	5 50
Med. to good butch. heifers	4 00a	4 75
Com. to med. butch. heif rs.	3 25a	4 00
Good to choice butcher cows	4 25a	5 00
Med. to good butcher cows	3 25a	4 25
Com. to med. butcher cows	2 00a	3 25
Canners	1 00a	2 00
Good to choice fat oxen	4 50a	5 25
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Med. to good veal calves	4 00a	5 50
Com. to rough veal calves	2 50a	3 50
Good to choice feeders	4 25a	4 75
Medium to good feeders	3 50a	4 25
Common and rough feeders	3 00a	3 50
Good to choice stock steers	4 00a	4 50
Med. to good stock steers	3 00a	4 00
Com. to medium stock steers	2 25a	3 00
Good to choice stock heifers	3 00a	3 75
Med. to good stock heifers	2 25a	3 00
Com and plain mxd stockers	2 25a	3 40
Good to choice milch cows	35 00a	42 00
Med. to good milch cows	20 00a	30 00
Com. to plain milch cows	10 00a	20 00

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Medium packers, 165 to 200	7 80a 7 90
Light shippers, 130 to 165	7 20
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Pigs, 50 to 90	4 50a 5 00
Roughs, 50 to 400	3 00a 6 90

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Com to medium sheep	1 25a	2 50
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Choice spring lambs	8 00a	8 50
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Good butcher lambs	4 50a	5 00
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Good lugs	13 00a	14 00
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Common leaf	13 00a	14 00
Medium leaf	14 00a	15 00
Good leaf	15 00a	16 00
Fine and Selections	18 00a	19 00

BURLEY—Bright Red.

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

DARK.

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

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