

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (for your souls) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3—T. T. BAYON.

33rd YEAR

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The Annual of the New York Baptists for last year has been published. The total membership is 164,534, a slight increase. But the accessions were 1,476 fewer than the previous year. In ten years the number of Sunday School scholars has fallen off 9,000. The number of churches is three less.

In excusing somewhat the flippant prayers of a "yellow" evangelist a secular paper says: "Given sincerity and essential humility, there is no reason why the language of prayer should be strictly conformed to the stately simplicity, the perfect dignity, the beautiful reverence of the King James Version." If a poor, ignorant man prays in the only language he knows, of course, his prayer is acceptable to God. But the case is different when a man is purposely flippant and slangy.

The Chicago Association recently held its seventy-third meeting. The Moderator made an address in which he said: "The records in 1901 gave eighty-four churches in the association, and in 1907 there were seventy-nine. One-fourth of these churches show a loss in membership."

Several colleges which have been denominational schools have cut loose from the churches in order to get Carnegie pensions. This seems to men with earnest convictions like accepting a very small dish of potage. Carnegie is an infidel, agnostic they call it now, and it is said that it was his object to get the colleges away from religious control when he offered the pensions.

Frederick Fischer says: "The stupendous ignorance of the Bible under the present regime of conventions, Sunday School specialists, scientific treatises and teacher-training has been compared with the splendid results of the Bible teaching fifty years ago." Then let us go back to the old way of reading and memorizing the Scriptures.

## HOW I PREPARE MY SERMONS.

BY T. T. BAYON.

You will note that I am not asked to discuss how sermons ought to be prepared, but simply to tell how I prepare mine; a much simpler and easier task. Painfully aware that my method and its results are far from satisfactory, I say in advance that I shall not attempt to reply to any criticisms you may make, but will admit more faults than you will probably find. I hope you will offer suggestions that may be profitable. I might hope to offer such suggestions if the subject given me had been how sermons should be prepared; but since I am simply to tell how I prepare mine it is for you to indicate wherein my methods fail, and thus you can tell how sermons should be prepared. It is from you therefore that all the helpful suggestions must come this morning.

My method of sermonizing has undergone a change since I began preaching twenty-five years ago—it will be twenty-five years February 13th since my ordination. Then it was a leading object with me to speak beautifully. I would study an hour over the shaping of a single paragraph, balancing the sentences, changing the phrases, arranging the adjectives. For example, I liked to close a sentence with three adjectives like Byron's "unknelted, uncoffined and unknown." High sounding words and phrases had a charm for me, and though I always sought to say what was according to Scripture; yet it was a matter of great concern to me, how it would sound. But while the people seemed pleased with my sermons, complimenting them, indeed, more than now, I observed that they did not remember what I said. And knowing that a man is benefited only by what he takes away with him from a sermon, I began to strive less for beauty and more for incisiveness. Instead of having it sound prettily, I came to want it to stick, and so my style underwent a change. I have been threatening, as an experiment, to take some humble occasion and preach a sermon that shall be as pretty as I can make it, in which I may speak of the sunny smile on the face of Iris as she stands on her balcony waving her jeweled hand at Boreas, putting a blush on the cheek of the storm, and throwing kisses at the thunder, etc., etc., etc.

My sermons very largely prepare themselves. They are like pears on a tree, a good many are ripening at once, and when one gets ripe, I take and use it. Sometimes in the press of work, I am obliged to pluck and serve them to my people before they are ripe, and sometimes they ripen prematurely without getting their normal size and flavor. A subject or a text strikes me in my reading, conversation or meditation, I turn it over in my mind and consider how it can be made profitable to my people. If it be a text I carefully study it to learn just what it means, and often I find visions of a fine sermon vanish under such study. If it be a subject, I examine to see what the Bible says about it, and seek to determine what phases of the subject had best be presented to the people. My object is to give the people clear views of Bible truth and to build up Christian character. In winning souls it is to be remembered the aim is to build up Christian character.

On loose slips of paper I make notes on the text or topic, and if I have time, I look

up within the limits of my library, what others have said about it. I am careful to select only the best writers having no time to spend on poor ones. I make notes of whatever seems to me fitting that I read. Then I look over the index of my note book to see if I have previously jotted down anything helpful in the given case.

Having thus gathered my material, I proceed to put it in shape. If I can command the time, I write out the sermon in full, though, all too hastily. Otherwise I make from two to three pages of notes, largely unintelligible to any one else, but which serve to enable me to keep track of myself, and to prevent my forgetting anything I had intended to say. I always, however, reserve to myself the privilege to leave out anything I may have expected to say.

My sermons are not completed in the order in which they are begun. I have several unfinished sermons begun years ago, and which may never be completed. Often I wait for a return of the state of mind and heart in which the sermon was begun, before completing it. Sometimes, I can almost at will, in some cases, reproduce the state desired by reading certain books or talking with certain persons, but I cannot do this always. I am now waiting to get in proper condition to finish a sermon I began years ago, on the walk to Emmaus.

Sometimes a topic grows on me as I study it, and then I either make two or more sermons where I expected to make one, or else I adjourn the subject over till I can command time, for its careful study. Perhaps the most remarkable instance of growth of a subject with me, was when I thought to preach one sermon on the plagues of Egypt, and I ended by preaching a series of ten.

I always take aim in preaching, and never prepare a sermon without having some definite persons in mind. Sometimes I have prepared a sermon with special reference to one man, and then when I preached the sermon my man was not there. Not a great while ago, however, I prepared a sermon with special aim at one man, and when Sunday came I had taken the precaution to be prepared with another sermon. He was not present so I delivered my alternate sermon and saved the other until he came within range. Generally, however, I aim at a good many, feeling that every one who comes to church ought to receive a message from the preacher. And I have found that a sermon aimed at one, hits a good many.

I have cared less in preparing sermons for firstly, secondly and thirdly than is usual among preachers. Of course, I strive to stick to my text, and to have order and system in each discourse, but often I have enough to say on firstly, that seems to me needful to say, to make an entire sermon; so I go ahead and take another occasion to speak of secondly and thirdly. I am not careful to have people remember a sermon as a sermon, so they can repeat the heads and tell the subdivisions, but I would have them remember the points as points to be believed and to be reduced to practice. Sometimes a whole sermon is devoted to pressing home a single important point. When the division into firstly, secondly and thirdly seems to me to be helpful in impressing the truth, as is sometimes the case, then I make and announce the formal divisions. My supreme care is first to state the truth clearly, and second to make

it stick so that Satan cannot pick up the seed from the hearts of the people and prevent any harvest.

Such then, is, in brief, the way I prepare my sermons. I make no argument to show it is the best way, or even that it is a good way. I shall be glad to mend it in any way practicable, and I hope you brethren will make suggestions which will enable me to improve the method I have just described.

## HATS OR NO HATS FOR LADIES IN PUBLIC WORSHIP.

BY REV. R. F. TENNEY.

A late editorial in the *Southern Presbyterian* touching the above named question, seems worthy of endorsement. In these days there is a tendency not only to disregard the old, settled doctrines of religion, but also to set aside time-honored usages.

From his own observation, the writer has noticed to a limited extent and from reading the writer has noticed perhaps a growing tendency to influence ladies to leave off their hats or bonnets when attending church services, especially at evening services. Many, perhaps, have not had their attention called to the teaching of the Scriptures in I. Cor. 11:1-16, as bearing on the question. Verse sixteen of this chapter, reads: "But if any man seem to be contentious, we have no such custom, neither the Church of God."

The comment of Dr. Barnes on this verse is good reading. He says: "The sense of this passage is probably this: If any man is disposed to be strenuous about this; if he is disposed to call in question my reasoning, and to dispute my premises and the considerations which I have advanced, and to maintain still that it is proper for women to appear unveiled in public, I would add that in Judea we have no such custom, neither does it prevail among any of the churches. This, therefore, would be a sufficient reason why it should not be done in Corinth, even if the abstract reasoning should not convince them of the impropriety. It would be singular; would be contrary to the usual custom; would offend the prejudices of many, and should therefore be avoided."

Dr. Barnes' comment on this whole subject seems to have been well made.

Of course Paul was speaking of public worship, not attendance at evening parties and concerts and theaters. He probably did not contemplate that an enlightened Christian woman, or man, would find the theater a congenial or suitable entertainment.

P. S.—Dr. Charles Hodge, the great theologian of the world, agrees with the above expressed views of the meaning of I. Cor. 11:1-16, and says the great majority of commentators take this view.—*Southern Presbyterian*.

Though the Spirit may by immediate light direct us to any path of duty, yet it is invariably marked by the light of the Word. Thus the Spirit and the Word conjointly become our guide, the Spirit enlightening and quickening the Word and the Word evidencing the light of the Spirit.—C. Bradley.

If we expect to appropriate the "whatsoever" of His promises, we must strive to comply with the "whatsoever" of His commands.—Samuel B. Randall.

## THE CHRISTIAN ATTITUDE TOWARDS FALSE TEACHERS.

BY H. A. LARSEN.

This is one of the most difficult and oft-recurring problems the Christian has to deal with today. The vast and ever-increasing number of isms in the world with their teachers on the highways and hedges, in the lanes and in the streets, to be dispensed of some how, make it an everyday problem. What are we to do with them, and what are they to do with us? Shall we work it by the Golden Rule—"All things whatsoever ye would that men do to you, do ye also to them?" Does II. John 10 prevent social relations among neighbors, friends and fellow-citizens that do not agree on Bible doctrines? Is unity of faith and practice essential to hospitality and good will? These questions are raised and must be answered not by our wishes or tastes or fancies, but by the light of God's Word taught by the Holy Spirit.

A study of the context of II. John 10, 11, shows that reference is here to a special class of false teachers who deny that Christ came in the flesh. John is addressing a pastoral letter to "the elect lady and her children," whose home seems to have been known as the stopping place for the apostles when traveling in that part of the country. Doubtless John himself had often enjoyed her hospitality. False teachers are now around in the country. Don't take care of them like you did me. "I beseech thee lady . . . That we love one another. And this is love that we walk according to his commandment that we had from the beginning. Many deceivers have gone out into the world who confess not Jesus Christ as coming in the flesh. This is the deceiver and anti-Christ." Every one who leads forward or teaches and abides not in the teaching of Christ, has not God. He that abides in the teaching, has both the Father and the Son. If any one comes to you and brings not this teaching of Christ, receive him not into your house, and give him no greeting; for he that gives him greeting shares in his evil works.

We observe this is spoken concerning professional teachers whose business was to go about the country teaching that Christ has not come in the flesh. That is blasphemy. Have nothing to do with them. Don't respect them. If you show them any favor, you help them and become sharer with them of their evil deeds. That was true then. It is true today. The church or home that admits them, permits a bomb to be planted under it that threatens its own destruction. It is suicide. We partake of their evil deeds—for what concord hath Christ with Belial? Wherefore come out from among them, and be ye separate (II. Cor. 6:15f). The church or home that admits the Unitarian preacher, the Christian Scientist teacher or others that deny Christ to its privileges and courtesies today becomes partaker of their evil deeds as they did in the days of the apostles. The Golden Rule demands this, for if I am in the wrong I would thank any one to get me right. If I am fed and sheltered and welcomed on my mission of teaching, be it Christ or anti-Christ I am helped and encouraged and confirmed in my doctrine rather than turned from it. Our friends tell us our faults.

Does this teaching harmonize with the teaching of Christ and the apostles? What was their attitude towards the false teachers of their day? Here we quote Christ's own words. Matt. 7:15: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 24:23f: "If any man shall say here is Christ or there, believe it not." Luke 11:23: "He that is not with me is against me and he that gathereth not with me, scattereth abroad." Mark 9:40: "He that is not against us is for us." Matt. 23, Jesus denounces the Scribes, Pharisees and hypocrites over and over again in severest terms. They are formalists, ceremonialists, sons of hell, fools, blind guides, whitened sepulchres, sons of those who killed the prophets, serpents,

offspring of vipers. John says: "Who is the liar but he that denies that Jesus is the Christ." I. John 2:22. Paul says there are many unruly men, vain talkers and receivers whose mouths must be stopped. Titus 1:11.

In these and other passages which might be quoted we have Jesus' manner and method of dealing with the false teachers of his day. If the "elect lady and her children" of today thus boldly denounced these false teachers, I am persuaded we would not be troubled about receiving them more than once or twice. Like the moral evils, saloons, gambling dens and other agencies of crime abroad in our land, they are being taken care of by the Christian vote and influence. This passage applied to them would rid our land of these monster evils. Alas! they are here because churches and homes give them greeting and so share in their evil works. When will we cease to compromise and take our stand on Bible grounds against these emissaries of Satan in State and national politics?

Our problem becomes more difficult when we come to consider those in our midst teaching some good doctrine and some false. Are they under the ban of this passage? What is the Baptist attitude towards the Catholic priest and the Protestant minister? Shall we recognize them and receive them in our homes and churches in their official capacity? Here we are to take into the account the character of the error taught. If it is a fundamental doctrine being attacked apply the text promptly, though he is friend, neighbor, wealthy and wise. But in our opposition to all error we are to show a spirit of kindness and sympathy but without compromise. If a pseudo-Baptist preacher applies at any home for hospitality in order to promulgate his doctrines, I should apply the text. If he comes as Christian neighbor or citizen, he is welcomed. I may recognize him as a Christian called to preach the Gospel, but not an ordained minister. The same is true method of a Baptist church. Of course, we would like to receive them without any restriction. But it is not a question of our likes or dislikes, but of loyalty to truth. The kingdom of Heaven is like to a man that sowed good seed in his field. But while men slept his enemy came and sowed tares among the wheat, and went away. And when the blade sprang up and produced fruit there appeared the tares also. Alas! we gave them greeting. We are courteous, friendly and kind. They accepted our compromise and stayed all night with us, talking, preaching to us, leaving their tracts, then to our churches and into our pulpits. The tares were sowed while we slept. We have no services at our church today, so we will go and hear our neighbor. I am glad there are so many denominations. Everybody can be accommodated. I can hear a Baptist preacher the first Sunday, a Methodist the second, a Presbyterian the third, and a Disciple the fourth, so nobody can charge me with being narrow, sectarian or particular. I go to hear all of them. Thus we give them greeting and invitation to sow the tares. Wilt thou then that we go and gather them up? He said nay, lest while ye gather up the tares ye root up the wheat with them. Let them both grow together until the harvest.

This may seem extreme to some, but had we not rather be called "extreme" and "bigot" by men than "false witnesses of God?" Knowing the terror of the Lord we persuade men with truth unmixed with error. Truth is mighty. We cannot be true to God and ourselves and at the same time recognize certain churches and ministers as true. Then, as false churches and false teachers, we must not receive them into our house, nor give them greeting lest we share in their evil works.

### STATUARY CHRISTIANS.

BY REV. G. B. F. HALLOCK, D.D.

The vacation season brings a great "scattering abroad" of many of our congregations. Every year more people go on vacations, until now it has come to pass that

almost everybody who can get away packs a trunk or a grip-sack, and is off for a time to the seaside, to the mountains, to Europe, or to the quiet country.

But, of course, people ought to earn a vacation before they take it. People who loiter through ten months of the year have no right to take the remaining two for rest.

At a popular resort we once heard the late George H. Stuart, of Philadelphia, in conversation with a prattling little girl who had recently arrived at the place. The child had said something about her mamma and her home, which led Dr. Stuart to ask: "And where does your mamma live?"

"She lives in New York," said the little girl.

"And why did she come up here?" asked Mr. Stuart.

"Oh, she was very tired, and wanted a rest," said the little daughter.

"Where is your home in New York?" inquired her questioner again.

"Why, we live at the Avenue Hotel."

"What does your mamma do when she is at home?"

"Oh, nothing!"

We do not think she needed a rest. She had too much rest already. A gentleman once had a friend, genial and kindly but not very brilliant, but who often took the attitude of one of ponderous mind. One day the gentleman saw him walking back and forth with bowed head and stooped shoulders, as if wrapped in deepest meditation. It was in the grounds of a famous summer hotel, and the gentleman sitting on the piazza said to one by his side:

"Do you see my friend I—yonder? do you know what he is doing?"

"Why, no," said the companion.

"He thinks that he is thinking" was the reply.

Well, the woman we have referred to thought she was resting. But she was not resting, and needed no rest. There are a good many people who do not deserve, and have no need of rest, simply because they have done nothing to tire them. And they can not afford to rest. They can not afford to because their account of wasted time and unfilled duties is already too great to bear augmenting by added weeks or months of utter idleness.

The first duty, then, it to earn a rest before taking it.

We read an interesting article the other day from the facile pen of Rev. C. A. S. Dwight. Said the writer: "It is an old custom to put saints into statues, possibly on the principle that in that form they can do the least harm. European cathedrals are full of these pious gentry in marble and brass. According to the mood or art of the sculptor, and the varying effect of time upon these statues, they present a pleasing or a repulsive appearance. Some of them have a certain ambiguity of antiquity—they might easily be taken to be either Paul or Pontius Pilate, Bartimeus or Beelzebub.

"Whatever may be thought of the ethics or good taste of putting saints into statues in this style, there can be no question but that circulating saints are a good thing. There is an old story of Oliver Cromwell, who, entering a cathedral in England and observing certain silver and brass statuettes about the walls, inquired who they were, and being informed that they were Matthew and Luke and the other apostles, curtly ordered: "Take them down, melt them up, and let them go about doing good!" By this the rugged old soldier meant that if the apostolic stuff were melted into coin, which would fill his coffers and equip his army, it would do more good than if it remained figured and fashioned into the form of idle imagery. The ethical question involved in appropriating other people's images does not seem to have troubled the mind of the Olympian Oliver. The story is suggestive, however, as indicating the truth that statuesqueness is not one of the cardinal Christian virtues. The Christian is, indeed, to stand for the truth, but he is not to stand still for the truth. Christianly

is to be expressed in dynamic, not static terms. The statuesque is not the proper attitude for a follower of the ministering Nazarene.

The Christians who can take vacations are those who have earned them, who, in imitation of their Master, have been "going about doing good."

But supposing that our vacation-takers are such Christians, that they have earned a rest, and are right in taking it, the question now is about how to spend it.

In the first place, we would remind our readers of some vacation dangers. One is of inattention to secret duties. There is danger when we are on a vacation that we will give ourselves up to a round of pleasure, and neglect daily private prayer, Bible study, and the personal duties of religion. It takes a little more of watchfulness to keep us faithful in these things when out of our usual surroundings, traveling or tarrying during the vacation season.

Again, we would remind our readers of some vacation opportunities. Vacation time brings many opportunities for doing good. "As we go" we can "preach." We can do it by character and attitude by word and act.

"There is my good Brother A——, for example, who spends his summer vacation among the hills of S—— County. He finds that the farmers of that section have a Sabbath school in an adjoining school house; so he carries up a package of new library books, turns in and helps the farmers run their school, and makes his visit a benediction to the whole neighborhood. Brother B—— goes to a place where a new voice in the little prayer meeting is a godsend; so he gives them a cheery talk or a fervent prayer every week. Deacon C—— establishes family worship in the house where he boards and gets up an instructive Bible reading on the Sabbath afternoons. His warm-hearted wife is in the habit, every summer, of carrying some nice things to the poor families, and the old folks and the cripple children in the neighborhood; her religion has big pockets, and her sunny face leaves a bright spot wherever she goes. Now all these live Christians make their summer outings to be seasons of refreshing and recuperation for both body and soul. Every other servant of Christ might do the same if he had the inclination." This is the way Rev. Dr. Theodore L. Cuyler tells about some of his friends, and the manner in which they spend their summer vacations. To any one wishing to know how young people may make themselves equally useful we commend a little leaflet issued by the Woman's Sabbath Alliance, New York City, entitled "A Summer Girl." It is a beautiful story of how an attractive young city girl made her life a blessing in the hotel and community where she spent her vacation.

Certain is it that, wherever we spend the vacation season, we can find opportunities for doing good, and thus for also getting good. Go attend the little church that would be so helped by your presence. Give to the Lord as he has prospered you. Encourage the struggling pastor. Teach that class in the Sabbath-school. Go with that handful of people to the place of social worship. Do not be useless through your resting time. "As ye go, preach."—*Herald and Presbyterian.*

No one pretends that every man who is not an avowed servant of God is a defier of all moral obligation. No one denies that such often exhibit the loveliest moral traits; but God's tests go straight through these superficial developments down to the roots of character. Where is it planted? Whence does it get its impulse? What gives it its ultimate law? The Bible is concerned only with the question of allegiance to God. It puts us to this simple test—God's servant or not? That not contains the germs of all moral disaster.—*M. R. Vincent.*

The true cross of the Redeemer was the sin and sorrow of this world. That was what lay heavy on his heart.

PASTORAL VISITING IN THE COUNTRY.

By W. J. FICKERT.

Pastoral visiting. Much depends on it. These words of the Moderator of our General Association are true: "Our denominational success depends on the pastorate." It may truthfully be added that in no small measure does this success depend on pastoral visiting, which if it is done with care, tact, and wisdom.

To come at once to the subject, let it be said that the purpose of pastoral visiting should all ways be for the good of the family visited, the spiritual interest of the church, and the general interest of the Kingdom. There is a temptation, at times, for the pastor to cast aside this holy purpose, and let convenience, or desire for entertainment both in the parlor and at the table, determine the time to be visited; for some people are certainly better than others. If the pastor yields, he becomes unfaithful to his sacred trust, and to those lay. This point should be carefully guarded and all temptations should be shunned that would sacrifice the best interests of the church.

Home preparation for the visit is important. Attention should be given to toilet. The pastor would do well to have on hand a Bible, song book, and next Monday's Sunday School lesson. Before starting let him pray for the guidance of the Holy Spirit, that the visit may be blessed to the good of the family and church. If he is acquainted with the nature, tastes and surroundings of the host, he can better prepare for the visit. Hence, an important lesson for him to learn is, know the people thoroughly as quickly as possible. It will help greatly toward his efficiency in his visitation.

I. The Time of the Visit.

Let the pastor and parsonage that all time belongs to him, and claim the right to dash in at any moment and demand the presence of the host and his family. Some good hearts will say, "Pastor, come to see us just when and as often as you please," but—well, don't you do it. The time really belongs to the host, and sometimes, unless the visit is very urgent, it should be postponed.

While the rule is not so binding in the country, where everything is more or less elastic, as in the city, yet the call should generally be made in the afternoon. This usually suits the convenience of the people better. Yet, often the pastor cannot get around if he depends only on afternoon calls. When this is so, let him visit in the morning the sick and aged of his congregation; for the sick are usually better then, and the aged are fresher and, of course, can not be at work. Some special occasions will demand morning calls; then, to all day visiting is welcomed in many parts of the country. Just here let me say, if any must be neglected, let it not be the sick, old nor poor; for the sick demand special care, and the old and poor will feel that the pastor has acted the part of both priest and Levite, and passed by on either side.

In selecting the time of calling the pastor would do well to refer on those words of inspiration: "A good name is better than precious ointment," "A good name is rather to be chosen than great riches," also on those words of the greatest uninspired writer: "Good name in man and woman, dear, my lord, is the immediate jewel of their souls; who steals my purse steals trash; . . . but he that filches from me my good name robs me of that which not enriches him, and makes me poor indeed." (Othello, Act 3, Scene 3.)

As to how long to stay no rule is given but this: Better make the visit too short than too long. If the pastor repeatedly wears the patience of his people by long calls, when he leaves they will ask him to come again, and may sometimes, through courtesy, insist; but they will be sincerely sorry when he puts in his poking presence again. Besides, business men, and we have lots of them in the country, like to see a business shape given to everything, even to pastoral visiting.

The frequency of the pastoral call depends on the custom of the community, more on the nature of the one to be visited, and still more on the needs of the congregation, created by sickness and other conditions. But the pastor should visit all as nearly the same as practicable, and as sanctified common sense would dictate. However, let him not be carried away with the delusive phantom that he is going to treat all alike. People are not alike, and will not be treated alike. The invitations at church for the pastor to "go home with us" are not alike; some come with tenfold more earnestness than others; in fact, some simply mean, "Pastor, stay away this time," hence the pastor will be compelled to visit some of his flock more than others. A quick knowledge of human nature at this point, as well as of conditions in the different homes, is of unspeakable importance.

II. The Decorum of the Visit.

On entering a home let the pastor be as cheerful as circumstances permit. All people, even the most gloomy and morose, love cheerfulness and sunshine in others. Thus, his visit will count for more real good than if his long face declares that he has headache or dyspepsia, all things have gone wrong at home, and the people have no little appreciation of such a talented and sacrificing shepherd.

He must not betray a feeling of condescension, as though he thought the family were entertaining an angel, neither must he have the whole family waiting on him all the time, thinking thereby to gain the favor of the children. If he does act cold and stiff, and leave the impression that he is company, when he leaves the family will "welcome his departure," but not his return.

He should make all feel easy in his presence, be one of them, so that when he is gone they will feel that an essential part of the family has left.

His sense of duty and obligation would suggest that he be kind and courteous to all. The general should bear some word of welcome and of appreciation; the children should be covered with smiles and called by name, and that pastor who at the dining table pays all attention to the husband and looks to the wife and mother who has done more for his entertainment than all the rest of the family should be compelled to eat garlic and wild onions mixed if he should ever affect that family by dining with them again. That would not prepare him for further visiting, of course, but he would get his just dues.

Again, the pastor should be unconscious of all mistakes in manners, in conversation, in the use of English, and in housekeeping. Let no word escape his lips, nor act be seen, that would betray a knowledge of these mistakes, otherwise lifelong friendships may be broken forever.

Pastor, be so complimentary of everything as the truth permits, only be natural. Compliment the dinner (you can nearly always do that in Kentucky), it will do the housewife more good than two hours' talk on higher criticism.

Adaptation to all circumstances and conditions as far as lawfully a minister of the gospel should be his motto. Will all country pastors remember that the interests of the kingdom depend in no small degree on their discretion during the visit. Too much emphasis can hardly be placed on this point.

III. The Conversation of the Visit.

Two points are here considered.

1. The matter of the conversation.

Negatively, it need not always be of a religious nature—at least not so much so that when the pastor comes again the mother will feel it to be fitting to say, "He still, children, the preacher is here;" so the little things will sigh relief when he is gone.

The pastor's care and troubles do not, when he relates them, inspire the people nearly so much as a discourse on the sufferings of the Savior or the learning of the martyrs of past ages. The truth is, most people have enough troubles of their own without being burdened with those of the pastor. He should listen to the complaints of his people and dispel their sorrows, but only occasionally mention those of his own.

Jesting is condemned by Paul, therefore does not feed the spiritual nature of him who engages in it, or the one who listens. Especially should that kind of jesting and joking be put away which grates on the refined nature. Continuous joking accompanied by peals of laughter may provoke the family to laugh, but down in their hearts there is a conviction that the pastor is a little out of his place, and has in a measure sacrificed the dignity of his calling.

Deep theological questions are in the main to be pushed aside, especially at the table, as there are few of the family who care for them, and if discussed they might hinder digestion.

As every pastor's congregation is made up of those of different political opinions, which opinions are held sacred by some, and with a great deal of prejudice by others, a discussion of politics should be handled with care. The unscrupulous political news-carrier should never have occasion, after leaving the presence of the pastor, to repeat any words of his that would be hurtful to him or the cause. Unmistaken observation proves that this is an important rule for the pastor to go by: The warmer the politics the cooler the preacher's head should be.

Positively. In addition to the conversation on the most appropriate religious subjects that the occasion dictates, the country pastor may profit by adhering to the following rules of adaptation: (1) Adaptation to occupation. He would do well to post himself, that he may be able to converse with his people on their different lines of business. Pastor, if the brother visited talks cattle, talk cattle with him; if the sister talks Plymouth Rock chickens, talk Plymouth Rock chickens with her, and let no preacher think this beneath his dignity, since the chicken often makes up a material and an interesting part of his visit. By thinking and talking in the same sphere with his people the pastor is better able to know them, to sympathize with them, and to get them to listen with a better ear to what he has to say about the great interests of the Kingdom.

(2) Adaptation to sex and age. Pastors, talk to the boys about religion, education and business. Hold up before them the possibilities of a noble life. Talk to the girls about music, art, literature, domestic life and matrimony. Put before them the beauty of a young life dedicated to God and the right. Also bring sunshine into the lives of the aged saints by gently forcing them to call up the memories of the past, and to tell you something of their hopes of meeting friends on the other side. This will make them live their lives over again, and for the present forget their troubles.

Study adaptation in the life of Jesus Christ, the greatest teacher and leader of men, remembering off the experience of the apostle who was in "labors more abundant," where he says, "I am made all things to all men, that I might by all means save some."

2. The manner of conversation.

Some warnings. Let the preacher beware of showing too much familiarity with sin. He should be so heartily ashamed of his past sins as never to mention them, unless occasion demands it.

Now and then a boisterous preacher appears on the scene. He should understand early in his shepherd life that a boisterous preacher, like a boisterous woman, is unattractive alike to manly

men and womanly women.

Will the preacher become a neighborhood news-carrier? If he does, he casts his influence as pastor; hence states the cause he is supposed to build up. Nay, the people occasionally consider their troubles to him, and his counsel, as he must be faithful to the trust committed to him by looking these matters in the sacred precincts of his heart. Even in open conversation his judgment and discretion should be whetted sharp, that he may make no mistake in discriminating between what may be innocently repeated and what had best be left unsaid.

Occasionally we meet a preacher who is blessed with a gift and an only tongue, and who can serve truthfully using the sacred words of Scripture: "When this poor lying, stammering tongue lies silent in the grave." While his tongue may not "walk through the earth," it can with great difficulty remain silent in one place. Such a preacher seems to take it for granted that in every family circle he is the central character of every act and scene; while the blessed family can't find time to tell him what is on their hearts. Pastors, don't take up all the time talking. Give the people time to tell what is pent up in their hearts. They will consider you a better entertainer, then possibly you might learn something that would be of value.

The use of good English need not be forgotten in the country the undereducated mingle with some who use the poorest of English, and with others, whose tongues stab the King's English, making it worse in agony, every time the mouth opens. He should beware lest, through continual association with the illiterate, he becomes careless, and the English language may have occasion to say, "And thou, too, Hiram!" with one reproachful look.

In all our conversation, brother, use tact, and, unconsciously to the rest, turn the conversation into the channel of religion, then get in your work for Christ and the Kingdom.

II. The Blessings of the Visit.

Let me tell this down. 1. The blessings that come to the pastor. His prayer, and this should not always be neglected, the family are brought nearer the Lord, and their spiritual life quickened.

By careful conversation on religion the Christians of the family are comforted and strengthened, and sinners sometimes led to Christ. The occasion of the great Talmage's conversion was a visit of the pastor to his father's home while De Witt was a mere boy.

By advising with the children the gracious influence of the pastor will be blessed to the quickening of their steps in the direction of making the most of themselves in life.

2. The blessings that come to the pastor. It makes him a better man. By mingling with the most refined and spiritual, the rough points of his nature give way. By mingling with all, adverse criticism is disarmed, and his sympathies broadened.

It makes him a more spiritual man. Not a few pastors have in their preparation for life cultivated the intellect in them to the dwarfing of the spiritual. What they need is to touch the life of the spiritual of their congregations. These men and women of God may never have heard of Kant, Descartes and Hamilton, but they have been in companionship with Jesus, and their lives will be a blessing to the spiritual life of the pastor. It is related that a brilliant young preacher, who was more intellectual than spiritual confessed that his doubts of the truthfulness of Christianity were removed when he witnessed the triumphant death of a sweet Christian girl. In fact pastoral visiting is a sort of panacea for all the ills in the pastor's heart and life.

3. The blessings that come to the church. Of course it increases the attendance at services. Then, too, as pastoral visiting better acquaints the church and pastor with each other, as well as binds them with stronger cords of sympathy and love, they are better prepared to combine their efforts for pushing forward every interest of the kingdom.

Pastors, make much of pastoral visiting. My parting injunction is, know all your people, love them, go to see them. Do all this for the glory of God.

Cave City, Ky.

"ANXIOUS AND TROUBLED."

By W. ROLAND WILLIAMS, D.D.

What a charming insight is given by Luke into the inner circle in that humble home at Bethany the night the Saviour arrived there. Martha, the hostess, seems to have been taken by surprise. It was all she could do to make ready the evening meal. "Have you had supper?" I said to a little miss of five. "No," was the reply; "we have company; it takes more time to get a big supper." The burden of the kitchen was already becoming familiar to the young mind. Imagine that night at Bethany both sisters had their hands full. After a while Mary steals away to where the Master sat and listens attentively to the words of truth that proceeded out of his lips. Time past swiftly as she sat at his feet and learned of him.

All of a sudden, Martha enters full of excitement and with some evidence of irritation she calls the Master's attention to the situation: "Don't thou not care that my sister did leave me alone? Bid her therefore that she help me." One is almost tempted to believe that there was a momentarily strained relationship between the two, else why should Martha have troubled the Master. In most cases the beckoning of the hand on the part of one sister to another is sufficient. Instead of reprimanding Mary, Jesus comes to

her rescue. "Martha, Martha," repeating the name is asked to calm her. "Thou art anxious and distressed about many things, but few things are needful—how many things will do"—and turning from the physical to the spiritual he added, "Mary, thy sister, has chosen the best part, which shall not be taken away from her." If Christ did administer to her a gentle rebuke, Martha has never suffered for lack of friends. She is lauded for her strenuous service and her fidelity in the kitchen. She is also taken as a representative of the practical type of Christian life in contrast with the contemplative and devotional.

But according to the narrative Martha does not represent external activity in the manner that Jesus commends. She represents the distracted, fidgety person anxious about many things—and an identical, conscientious woman. She had already served and would likely with increased vigor serve again. She understood, as Christ tells us, "that when we have a Jesus under our roof it is infinitely more important to seek to receive than to give."

Does not the narrative therefore yield us this all important lesson that every soul has a right to a quiet retreat where it can refresh itself and hold communion with the source of life and truth.

I do not believe we are in need, as Americans, of being urged to greater activity. The frenetic rush of the daily routine of life is smothering our energies. There are other frenetic things beside frenzied finance. Even our pleasures are of an excited character, indulgence in which exhausts energy instead of recuperating it. This restless rush is general, both in town and country, and so where it is more rampant than in the kitchen of the average home. The vials on the table of the average home could be loaned by half without loss to the welfare of either family or guests.

Because we are anxious and troubled about many things we become distracted, we lose our serenity of mind, we ruin our disposition, we become nervous, unable to control ourselves and to feel the soul. A lady appealed to the editor of a woman's column in one of our leading dailies for a remedy for her distracted mind and the answer was, "Hurry away during the day into your room, and for one hour be alone, collect your thoughts and calm your mind." This mental treatment is now advocated on all sides, and has opened our eye to the value of quiet calm thought.

When the editor's answer failed was that he knew not of the blessed influence of the Gospel. There is a higher remedy than being alone, being with Jesus which Mary found that night in Bethany.

Nor is it true that those who frequent the secret chamber and have seasons of communion are for that reason disqualified for the active duties of life. It is the good pious people who are despised by so many who are unworthy to unclose shoe latches, that have started most of the great philanthropic movements of the day—home missions, foreign missions, Bible societies, tract societies, orphanages, great benevolent and charitable institutions.

When it came to action Mary was ready with her alabaster box of ointment, very precious. The need of the church is for more Marys, women who have sat at the Master's feet and who can bear a living testimony to the joy of fellowship with him, who can fill the church or the community with the fragrance of their devotion to Jesus Christ. How are our young people to be allured away from the attractions of the world, theater-going, card playing and dancing, if the church have no Marys? When we come to church dinners, fairs, societies, we have Martha's by the scores. Are not our churches suffering for want of Marys in the devotional exercises of the sanctuary? How true are Mr. Spurgeon's words—"It is easier to serve than to commune. See to it that sitting at the Saviour's feet is not neglected even tho' it be under the specious pretext of doing him service. The first thing for our soul's health, is to keep ourselves in perpetual communion with the Lord Jesus Christ."—Exchange.

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.

Frugality in Spiritual Life. By W. L. Watkinson, D.D. Published by F. H. Revell & Co. \$1.00 net.

The above is the title of a unique book by Dr. Watkinson. The first chapter gives the title to the book, and is founded on John 6:12, "Gather up the broken pieces which remain over, that nothing be lost."—R. V.

There are twenty-four chapters in the book, all short, averaging about eight pages. Each chapter is a distinct and separate treatment and all in keeping with the spirit of the book. It is readable and instructive.

Of all the evil spirits abroad at this hour of the world, insincerity is the most dangerous.—J. A. Froude.

Sunday-School Lessons

Monday, July 12th

Saul chosen King - I Sam 10: 17-27

Motto Text: "Only fear the Lord and serve him in truth with all your heart..."

Prosperity had been the portion of Israel for many years, and Saul was a man of peace and quietness...

Their pretext was a plausible one. Samuel's words were not just judges like himself. But they could easily have dismissed them and found just judges. Satan never fails to find a plausible excuse for a Christian who wishes to conform to the world...

"And Samuel called the people together unto the Lord to Mizpah." The hill not far from Ramah Samuel's home, where he had gathered them before their memorable victory over the Philistines...

"Now therefore present yourselves before the Lord by your tribes, and by your thousands." Samuel had shown them that the secret desire of their hearts to get rid of God's yoke was known to the Lord...

"And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken." The smallest of the tribes, which at one time had been reduced to 600 young men...

would be taken. "Therefore they required of the Lord further; if the man should yet come thither..."

"And they ran and fetched him thence." Taking him all the better for the modesty which had caused him to hide...

"See ye whom the Lord has chosen, that there is none like him among all the people?" In physical strength and beauty...

"Then Samuel told the people the manner of the kingdom." The kings around were absolute monarchs. But Saul should have no such kingdom; he must accept a limited power...

"And wrote it in a book, and laid it up before the Lord." In the tabernacle. He wrote the book after he had returned home that Saul and the people might not deny these regulations...

"And Saul also went home to Gilbeath." The present duty of the king, and about all he would have to do till Samuel's death was to lead the armies to war...

"And there went with him a band of men, whose hearts God had touched." The good and wise who wished to counsel with him as to what was best to do...

"But he held his peace." The Hebrew is, "was as though he was deaf." By anger he could easily have excited civil war...

FUTURE PUNISHMENT.

This Bible Doctrine is vigorously assailed at the present time by false teachers who mislead many people because of their outward manifestations of piety...

"While glad to see superstitions fall, the true ideas of the great, and just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long revered doctrine is toward doubt, skepticism, infidelity..."

Why should any one be surprised at such results? If this doctrine is wrong, what evidence have we that any of the rest of the teachings of the Bible are right? If this doctrine is merely superstition, by what process of reasoning may we prove what part of the Bible is right? If the Bible must be weighed in the scale of human reason, why not throw away this old book of superstitions, and make a Bible out of the superior knowledge of latter-day critics?

The doctrine of future punishment for the wicked is so plainly taught in the Bible that any professed follower of Christ who comes to you with an attempt to convince you that there is a "not" in the doctrine, should be treated in precisely the same way in which Eve should have treated the serpent when he made his first appearance.—Selected.

"Pretty shrewd barber, that," remarked Towne, "he has invented a hair tonic that smells exactly like gasoline."

"Pardon me, but I don't quite see the idea."

"Why, you see, it enables his patrons to acquire an odor which gives the impression that they own automobiles."—Philadelphia Press.

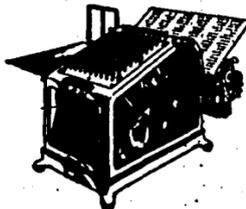
Courtesy is the oil in the machinery of social life.—Avellaneda.

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Advertisement for The Viking Sectional Bookcase. Text: 'We Invite You to Inspect'. Includes an illustration of the bookcase and lists features like dustproof doors and air-cushioned doors.

Courage, I dare say to you, and of the universe is love.—John W. patience. No one ever carried son. Christ's cross without coming near to Christ himself, and where Christ is, the light is sure to break. No sacrifice you make, no service you render, but is bringing you nearer to the heart of things, for the heart

ADRIPT ON THE ICE FLOOR

DR. GRENFELL'S PERILOUS EXPEDITION

From the bleak wastes of Labrador comes a tale of wild hardship and rugged endurance. On April 20, the Doctor, with his sledge and pack of seven dogs, started on the miles of rough and dangerous travel that lay between him and a patient dangerously ill. Near evening he was making safe, swift progress behind the loping team of seven, when he found himself on the ice wastes of the coast. Across the frozen tides of a small bay sped the little pack.

Suddenly, almost without warning, the sledge was skimming over the treacherous surface of rotten ice. The support parted in a crumbling gash, and the missionary, with the laden sledge and the seven yelping dogs, splashed into the dark water of the bay. Calm and alert even in the shock of the icy plunge, Dr. Grenfell immediately clashed the traces, saving both the dogs and himself from drowning beneath the entangling weight of harness and sledge. The latter, with its burden of clothing and medicines, sank at once. The shivering animals and their driver clambered back upon the ice, only to find themselves on a drifting floe of snow-ice a foot thick and no broader than a small room.

It was a dreary and dangerous situation. Alone on a precarious craft, without hat, coat or gloves, and with seven hungry dogs viciously snapping, the Doctor was facing a terrible night.

The energetic missionary, however, was not to be daunted by the dangers of a cold lonesome night. Drawing his sheath knife he stabbed three of the dogs, though severely bitten on legs and hands in the slaughter. Flaying the dead beasts, he made a coat of the warm hides, and after thus providing the other four ravenous animals with food, piled together the bleeding carcasses as a wind shield. He next seized upon the harnesses, and, stripping them of oakum and coverings, bound his legs in rude "puttees," welcome coverings to limbs already stiff beneath scanty running-trunks. Crouched among the furry coats of the other dogs, using one warm brute, he says, "as a hot-water bottle," Dr. Grenfell passed the long hours of darkness, always drifting before the cold winds.

And so he spent a night and a day, without food or drink, cramped by cold and the narrow quarters. Three times he was thrown into the cold channel by the breaking floe, which drifted sluggishly for nearly twenty miles in the slushy currents. At last he severed the frozen legs from the carcasses and made a rude flagstaff to which he bound his shirt. Then came the welcome hail of the rescue party and safety.

How he staggered into the settlement at St. Anthony's, aged and crippled, an associate best describes: "The news came to us at 5:30 a. m., and although no one was positively sure, still I think every one felt in his heart that it could be no other. No one had the heart to do anything all that morning, though I think most of us tried our best. He came in at luncheon time, and so changed some of the people scarcely knew him. His hands and feet were frost bitten, his feet so badly that he could not walk without pain. He actually was in bed all one

morning, a thing he said had not happened for years. He is more like himself now, and his hands and feet are all right. But he still shows the effect of the terrible nervous shock."

By this date, however, Dr. Grenfell has practically recovered his usual rugged health and returned to St. John's with his skipper, Captain Hartlett on the Strathcona, arriving there May 30, to take up plans for the new Institute.

It was a wonderful escape, a fortune to which few would have fought their way. And a host of American friends rejoice at another peril safely passed by the indomitable missionary. G. J. A. in Congregationalist.

EATON MONUMENT FUND

The good work goes on. We are yet some way from the end, but it is hoped that the balance needed will be made up at the District Associations and the State Conventions this summer.

Subscribers are now asked to make payment as soon as possible to save time and expense in collecting.

In the Eaton Memorial Service at the recent General Association, \$23.05 was received in cash, of which \$3.40 was loose and unidentified; \$152.50 was had in pledge, making \$175.55 in all.

In some cases it has been difficult to make out the names upon the cards. Had writing is not a sign of greatness; it is a sign of original sin. If any mistakes are noticed, the chairman desires to make immediate correction. Personal receipts are sent to all making payment, and if anyone fails to get one please drop me a card. Every effort is made to avoid mistakes, but sometimes such may occur.

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Total subscriptions received \$1824 25

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DEAR RECORDER: Enclosed please find check for \$2, in payment of my thirty-sixth renewal to the WESTERN RECORDER, which I think becomes better every year. W. B. ROWE, Island, Ky.

DEAR RECORDER: I am on a visit of some weeks with my wife to our daughter, Mrs. Roger W. Harrison. Please visit me here until further notice. This is a pretty little city. Dr. H. M. Wharton is conducting a meeting here; large crowds and good interest. I don't want to miss a copy of the RECORDER. CHAS. H. NASHE, Greensboro, N. C.

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voice of Thy thunder was in the heavens; the lightnings lightened the world; the earth trembled and shook." God is in the tender. "Thou hast led Thy people like a flock." This mighty Sovereign of the universe is the gentle Shepherd of the Saints. The strong God is merciful and gracious. The God of history is the God of grace. His way is in the sea, His way is in the sanctuary. His path is in the great waters, and His path is on Zion's hills. He thunders in the heaven, but whispers His love story in the ears of the elect. He is the Master of all events, and He doeth all things well. What we need is clear thinking, based on clear knowledge and we shall then have clear conceptions of God and life. With clear conceptions of God, the depression which robs us of our visions and songs and which makes life a burden difficult to bear, will be removed from our hearts, and we shall rejoice before the Lord with the joy of the heralds of the morning. The only corrective of pessimistic notions of life is a vision of God's face. Blessed is the man who can see God's face in the story of the past, for his eyes shall behold that face in the events of today. The God of the past is the God of today, and is the God of the ages. In His sight one day is as a thousand years, and a thousand years is as one day. He is evermore the same. The same yesterday, today, and forever. He is the everlasting Now. Our fathers trusted in Him, and their trust was rewarded. We trust in Him, and new mercies shall crown our heads. Think, consider, and remember and God will become more real and more precious to you than in the years that are gone. Have faith in God and you shall see "greater things" than "the wonders of old."—London Freeman.

**THE INNER MAN AND THE QUIET HOUR.**

BY REV. JOHN Y. EWART, D.D.

The Christian needs the quiet hour of communion with himself and God for his own spiritual health and growth. If Jesus, the only perfect man, went up into a mountain to pray, and rose a great while before day to go into a solitary place to pray, how much more do we imperfect mortals require regular and frequent opportunities for spiritual refreshment and renewal?

"What we need in religion," says Dr. Tryon Edwards, "is not new light, but new sight; not new paths, but new strength to walk in the old paths; not new duties, but new strength from on high for the duties that are plain before us."

Moral and spiritual exaltation is greatly needed today. We need to get above ourselves, above low ideals in character, conduct, achievement. We need the mountain vision of God, his truth, love, power. We need the mountain vision of ourselves which will humble us into a sane view of our own waywardness and weakness, and gird us with his almighty strength. Wisely did Isaiah write: "O Zion, that bringest good tidings, get thee up into the high mountain."

We need the quiet hour that we maybe cleansed from the daily defilement of sin. Jesus said to Peter, who at first refused to allow the Saviour to wash his feet (in the memorable scene recorded in John 13): "If I wash thee not thou hast no part with me." Now notice the quick change in Peter's

feelings: "Lord, not my feet only but also my hands and my head." Now Jesus' reply to that: "He that is washed needeth not save to wash his feet, but is clean every whit." And Dr. Godet's comment: "He passed with a rapid transition from the material to the spiritual; just as one who, having bathed in the morning, considers himself clean and does not repeat this total ablution at mealtime, but is contented with washing his feet on entering to remove such accidental defilement as he may have contracted by the way; so he who, by sincerely attaching himself to Christ, has found pardon for his sins, needs nothing else than a daily and continual purification from the moral defilement of which he becomes conscious during the course of his life."

We need to get alone at regular periods in order that we may feel upon the nourishing and comforting truths of God's Word. A gentleman traveling in Norway observed that the sheep which grazed on the mountain tops were fat, while those which fed upon the low-lying meadows were thin and lean. A shepherd informed him that a very nutritious grass grew upon the higher slopes of the hills, and that the grass in the valleys and swamps was of an inferior quality. So the Christian should exert himself to climb up into the regions of quiet communion with God through the life-giving truths of his Word, and his spirituality will be deepened and his soul-life enriched unspeakably.

And then, by such periods of meditation and prayer and Bible study the mind of man is brought into vital and most helpful contact with the mind of God. It is they that wait upon the Lord that renew their strength, or change their strength, that is, they shall change their weakness for the omnipotent strength of God. But notice, it is they that wait. It takes time to effect this transfer. It requires solitude for men to get to the point that they admit their weakness and exercise that grasp of faith by which they claim the great energies which God wishes to release in their lives.—Exchange.

Did ever a shadow sit on one side of the heart without an angel on the other?—James Buckman.

**WOMAN'S WORK**

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

**GREEK LEXICONS ON BAPTIZO.**

LEIGH, YARDEN, D.D.

We are minded to write a few more paragraphs on the short compilation of Rev. H. C. Hicks in regard to the meaning of baptizo, though we have not all the necessary data at hand to show that he never saw, much less examined, some of the authorities from which he claims to quote.

In his leaflet he writes: "Leigh is very full and explicit. His great Lexicon was published in 1679, and defines baptizo as follows: To wet, to plunge, and primarily to signify any kind of washing or immersion, which may be in water vessels in which we immerse linen. Yet generally and very frequently it is taken also for any kind of washing, cleansing or purification, even of that in which there is no immersion, as Matt. 3:11 and Mark 7:4 to sprinkle or wash one's body sacramentally."

We have not at our command just now Leigh's "Critica Sacra Containing Observations on the Greek of the New Testament," published in 1644, but we have for forty years been in possession of his "Philological and Theological Annotations upon the New Testament," printed in London, in 1650, about six years after the appearance of the Critica Sacra. These Annotations we open at Matt. 3:11, to which passage Mr. Hicks refers in proof that there is no immersion in baptizo. In our version the verse reads, "I (John) indeed baptize you with water unto repentance, but he (Jesus) shall baptize you with the Holy Ghost and with fire." Leigh comments thus: "That is drowne you all over, dip you into the ocean of his grace, opposite to the sprinkling which was in the law."

Having these Annotations before us, we will dip into them a little further. At Rom. 6:4 (page 213) we read: "Buried with him by baptism into death. Baptism is an instrument not only of thy death with Christ, which is the killing of sinne; but also of thy buriall with him, which is a perpetuall mortification or abiding under that death." And again: "The plunging of them into water which were baptized, was a signe of their death and buriall with Christ." Truly, this Puritan expositor was bent on making his view of the action of baptism clearly and fully understood.

Whatever definitions, therefore may be reported as found in the Critica Sacra (one of the Greek Lexicons cited in this leaflet) can in no wise set aside or modify Leigh's plain statements of the signification of baptizo as used in the New Testament. And I will add that such was the esteem in which these Annotations were held that a Latin translation was published in Leipsic in 1732.

Another of the world's most famous Greek Lexicons cited by Mr. Hicks is Ewing's, from which he claims to quote this definition of baptizo: "In its primary or radical sense, I cover with water or some other fluid, in whatever manner this is done, whether by immersion or affusion, wholly or partially," etc.

After a tedious search we are led to conclude that no one by the name of Ewing ever published a lexicon of the Greek language.

There was an enthusiastic pedobaptist writer of this name who published an "Essay on Baptism" in Carson's day. Carson de-

signates him as "the boldest of all critics on his side of the question," devoting to Mr. Ewing in his epochal work on Baptism a long chapter on an "Examination of Mr. Ewing's System." Ewing is the originator of the jopping theory. "This writer," says Carson, "pretends to have discovered the signification of baptizo by reducing it to its radical letters, and by interchanging labials and vowels, he forms the word pop. from the sound. His attempt is not calculated to throw light on the philology of language, nor illustrate the processes and relations of human thought, but converts etymology into a sort of philological alchemy."

We may therefore regard it as pretty certain that the definitions of baptizo here credited by Hicks to this bold and whimsical pedobaptist, are in substance such as are found in Ewing's "Essay on Baptism." But then, just to think of a pamphleteer or leafleteer heralding these to readers of the twentieth century as definitions quoted from one of the world's most famous and authoritative Greek Lexicons! I would wager a bottle of "pop" (excuse this secular mode of expressing strong conviction) that Hick's never saw a Greek lexicon by any scholar named Ewing.

How and to reflect on the questionable shifts to which even religious teachers resort to support a weak and tottering cause.

We recall having read in an old volume, "The Prophets Shall Become Wind." We might change the tense of the verb, for today is this Scripture fulfilled in our ears—they have become wind.

**WORDS BACKED BY DEEDS.**

Nothing is cheaper than talk. Deeds, not words, are what cost and count. True, much depends upon what is behind the words. It has been said of Daniel Webster's words that each seemed to weigh a ton. It has also been said of Luther's words that they were half-battles. Concerning Jesus it was said, "He spake as one having authority;" and never man spake like unto him. And he showed the real worth of words when not backed by corresponding deeds when he declared, "Not every one that saith unto me, Lord, Lord shall enter into the Kingdom, but he that doeth the will of my Father which is in heaven." This is a sentiment as profound as it is obviously practical.

On the other hand it is probably within the experience of every reader, how that, on the lips of certain persons, a pithy or sententious sentence has carried conviction at once to the mind, and superseded the necessity of all argument, while a few bold, ringing words like Lord Nelson's "England expects every man to do his duty," have done more and better execution than many battalions. Words may then after all be powers—tremendous forces. But what is it that makes this difference in the effect of words—some like Paul's, being so mighty, and forceful, while others are so flippant, vapid, worthless.

When the Moslem Caliph Omar once asked his celebrated warrior Amru to show him the sword with which he had fought so many battles, won so many victories and slain so many infidels, he expressed ordinary surprise when only an ordinary scimitar was unshathed. "Alas," said the intrepid and valiant Amru, "without the arm of the master, the sword of Amru is no heavier, or sharper, than the

sword of Parashak the poet." It was the skilled and vigorous arm of the warrior behind it that made his sword so much more effective than that of others; Sir Austley Cooper's or Paganini's instrument in the hands of other men would have been bereft at once and utterly of its cunning and charm. So it depends on what is behind them. Do you ask why it was that the words of Webster seemed cash to weigh a ton? It was because of the massive manhood behind them. Do you inquire why the words of Luther were half-battles? or what it was that caused his utterances to descend like so many thunderbolts upon the Europe of his day? I reply, it was the grand and massive personality behind them. We see this manifested on all sides and in every day life. Why is it that what is said to us by one person has so much greater effect on our minds than the very same words from the mouth of another? We do know that it is the character, the man, the life the wisdom, the personal worth, behind the words used that give them effect, that, like the power behind the ball, drive them home like a "nail in a sure place."

Do we ordinarily sufficiently take this fact into account, and particularly relative to religious matters? In our religious instructions, especially to young Christians, our teachers are accustomed in stereotype phrase, to urge upon them to "confess Christ"—to "testify for Christ"—to "open their lips for the Saviour," to "take up the cross for the Master." Of course, this is all right. As a matter of fact, it is quite impossible for one really to grow in grace unless he do thus unveil his religious experiences according to his opportunity. And yet is there not at least a little danger lest, from the persistency and one-sidedness with which this duty of testimony is often pressed, some may imbibe the idea that taking up one's cross is simply speaking in or out of the regular prayer meetings; that testimony is everything, and character a matter of only secondary import; that, in a word, Christianity is not so much a matter of the life as of the lip; of practice as of profession. Now, the whole purport of religious teaching should be to the effect that, while feeling is good, yet except it crystalize into being; and while confession is needful, yet unless it stand for actual character and conduct; and while talk may be invaluable, unless saying is followed by doing, and straightway culminate in true obedience—unless our actions and our professions go hand in hand—all our professions of love and of devotion to the cause of religion however ardent or profuse, will prove of absolutely no avail to others, and to ourselves only a delusion and a snare. Words must be backed by deeds. "If ye love me, keep my commandments."—Christian Work.

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

**Editorial**

The anniversary of Dr. T. T. Eaton's death was observed in a fitting and appropriate way by the Walnut Street Baptist church, and the Baptist Pastors' Conference of this city.

Dr. H. A. Porter, who succeeded him in the pastorate, paid a glowing tribute to his distinguished predecessor, in a memorial sermon preached at the morning service last Sunday.

At the Pastors' Conference, by special vote, Monday was devoted to the consideration of the life and work of Dr. Eaton, who had been a member of this organization for more than a quarter of a century. Dr. M. P. Hunt read a carefully prepared paper on the life of Dr. Eaton, and many others spoke of the eminent service he had rendered the denomination.

In this office he is missed more than words can tell. Until this very hour it is impossible to realize that the RECORDER force will see his face no more. On more than one occasion he returned after prolonged absence in foreign lands. But now our expectation is in vain; for he cannot nor would we have him come back. He rests from his labors and waits the coming of that day that will usher in the culmination of salvation and witness the redemption of the body and the reunion of the "redeemed of the Lord."

More and more is there a general recognition of how wisely and well he served his generation, and it is with peculiar pleasure we herewith publish an able and discriminating paper read before the General Association of Kentucky Baptists by Dr. J. M. Weaver, for years his intimate friend, on

**OUR FALLEN LEADER.**

I have been requested by the committee to write a paper in regard to the late Rev. Thomas T. Eaton, D.D., LL. D. I take a sad pleasure in complying with the request and in giving the impressions made upon my mind by this beloved brother. We were for twenty-six years in most intimate communion with each other in this city as pastors. I knew him probably as well, if not better, than any one in Louisville, outside of his immediate family, and write what I knew of him.

**INTELLECTUALLY**

I regarded him, as the peer of any man in the South. On the floor of the Southern Baptist Convention he ranked with the greatest and his influence there equalled that of any member of the body. He was an all-round man in culture. There were few literary matters that he was not acquainted with, and ready to discuss clearly and fully. What he knew he knew thoroughly, and could discuss interestingly. He was never at a loss in discussing any subject that came before him. He was indeed a versatile man. As illustrating his readiness, I record an incident in his life. The young men of the Southern Baptist Theological Seminary, upon one occasion, in order to test him proposed

to invite him to supper and at the close of the meal to ask him to speak upon a subject to be given him after eating. He agreed to do as they requested. After supper he asked for the subject which they desired to hear him speak upon. His subject, "The Aurora Borealis," was given. Immediately he began a learned discussion upon the subject and the boys said that they learned more about the Northern Lights than they had ever learned from all the books that they had ever read on the subject before in all their lives. This simply shows his readiness to speak on a subject. He studied all subjects thoroughly and was always able to speak interestingly upon them. He was a Hebrew, Greek and Latin scholar. As a mathematician he had few equals having been a successful teacher of mathematics in Murfreesboro, Tenn. College. He rejoiced in visiting, under appointment, the colleges and schools of Kentucky and his visits were highly appreciated by the faculty and students. His reading upon all subjects was extensive. He had his favorite authors. The one that he seemed most to enjoy was Ruskin from whom he often quoted. As an editor he manifested his learning. In the pages of his paper, the WESTERN RECORDER, were found many brilliant and splendid editorials every week. Literary men read these and often spoke of the brilliancy. His wit was keen and his humor great. He was highly regarded by all literary gatherings in which he was found.

**DOCTRINALLY**

He was intensely Scriptural and Baptist. He was an intelligent Baptist through and through. His convictions were deep and earnest, and he had the courage of his convictions. What he believed to be true he stood up for manfully even to persecution, and, if necessary, he would have died for it. I believe. He was the stuff out of which martyrs were made. He felt that as an editor he was set for the defense of the truth. He was never afraid to assert and defend it. He defended with rare ability the Plenary Inspiration of the Scriptures against the insinuations and attacks of "Higher Critics." The doctrine of "Evolution" he despised as opposed to the truth of Christianity. Whoever attacked the genuineness and inspiration of the Bible, saying the Bible contained not is the word of God, found in him an enemy. He smote the enemies of truth, "hip and thigh." And yet he was always genial and kind towards those who differed with him. His mind was bright and elastic. The column in his paper headed "Editorial Varieties," written by himself was ever filled with wit, sense and humor, sparkling as the stars in the heavens. No one has been able to fill that column since his death. In his religious belief he was Calvinistic, or rather Pauline. He was never found faltering on any of the great doctrines of Sovereign Grace. The sovereignty of God was a great and real doctrine ever present with him. His little book, "Faith and the Faith," was his best, I think, and is as logical and clear as any work ever written on the subject. The doctrines of divine grace shine through it like the rays of the sun. His editorials were always solid and instructive.

**SOCIALLY**

He was ever bright and cheerful. I give it as my deliberate opinion, after twenty-six years of intimate association with him, that he was

the most unselfish man I was ever acquainted with. He was willing at all times to sacrifice his own ease for the comfort of another. He was often misunderstood and misrepresented, and, being sensitive, this hurt him greatly. This persecution caused him great worry, though he worried only inwardly, yet it broke him down so, I believe, that he died suddenly and prematurely at the age of sixty-two years, apparently just in the prime of life. I was expecting that he would attend my funeral and was shocked when I was called upon to attend his. Socially he was the life of any company in which he was found. He was a brilliant conversationalist, having his mind stored with interesting knowledge and instructive facts. Slander and gossip were foreign to his nature. He had a good word for all of whom he spoke.

**RELIGIOUSLY**

He was a godly man. He was deeply spiritual and consecrated to his Master's cause. Preaching was his pleasure and he was ever ready to do it. His preaching was remarkably clear and instructive. He preached the Gospel in its fullness and power. Regeneration, repentance and faith were frequently emphasized by him in his pulpit ministrations. The doctrines of the church and its ordinances, baptism and the Lord's Supper, were elaborately set forth before his members. His thoughts gushed forth so freely that his speech often became so rapid that it was often times difficult for his hearer to follow him. In his latter days he corrected this defect to a great extent. He manifested his power and spirituality upon the floor of the General Association. He was able to unravel knotty subjects that sometimes entangled the proceedings of the body. He was always on hand and ready to take intelligent part in all of the proceedings. I never saw him more active and interesting than the last day of the last session of the Association, the day before his sudden death. He died suddenly in Tennessee, on his way to Blue Mountain, Miss., to deliver a series of lectures. At his death his last words were: "I am a very sick man. Are there any Baptists around here?" In his last hours his Baptist brethren were dear to his heart. He loved his Saviour intensely and was devoted to His cause. Dauntless he passed through the pearly gates into the presence of his Lord and heard from His blessed lips the thrilling words: "Well done, good and faithful servant, enter into the joys of thy Lord." When he fell full panopied in the Gospel armor we lost from earth one of our greatest soldiers of our Southern Hosts. Doubtless he has mingled with the giants, Boyce, Broadus, Manly and a host of others, who had passed on before. How they join in the glad song: "Unto him that saved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father; to him be glory and dominion forever and forever. Amen! Let us, brethren, close up the ranks and fight, waiting our call to join them in the Celestial City.

The tender side of Dr. Eaton's nature is beautifully illustrated by the following incident, which speaks for itself:

"In January, 1892, a seminary student, with his wife and baby, had rooms on Seventh street. The baby sickened and died. Ah, how dark was that home; how sad and heavy were the hearts of those par-

ents over the loss of their first born. Neither the student nor his wife was a member of Dr. Eaton's church at that time. They had no claim upon Dr. Eaton, but that man of God, busy as he was with a large church of eighteen hundred or more members under his care, and the demands of a large paper clamoring for his time and attention, had time to come and see that student and his wife, and minister to their comfort in the darkest hour of their lives."

That student (W. J. Wayte) is the writer of this article. He desires to pay this little tribute to the memory of the tender side of Dr. Eaton's life, the man that he loved.

The announcement of the death of President Cleveland produced a world-wide shock. It was generally known that he had been in failing health for some time, but reassuring messages from his physicians, led to the hope that the worst was passed and that in the near future he would be able to resume the business tasks with which he was entrusted. The end came with a suddenness that was wholly unexpected and the grief produced was wide-spread and profound.

The official career of Grover Cleveland seems like a political romance. With a rapidity that was amazing, he made his way from that of county officer to the gubernatorial chair of the Empire State, and then to the position of Chief Magistrate of the greatest nation on earth. Twice did a trusting people bestow on him the highest position within their gift, and that, too, with commendable heartiness.

He proved a painstaking and successful President, and, at that time, was the idol of his party. At the end of his second term he retired to private life where, with modest and becoming dignity, he lived as should the chief citizen of a great Republic.

As a tribute to his memory the stars and stripes floated at half mast over all the American embassies, legations and consular agencies; salutes were fired at the military posts and by the war vessels, while the army and naval officers wore badges of mourning.

The funeral exercises were marked by great simplicity. The burial service of the Presbyterian church, together with the reading of a poem, comprised the funeral ceremonies. In keeping with the request of the deceased, no song was sung, sermon preached or eulogy pronounced. President Roosevelt and many other distinguished citizens were present to pay a last tribute to the mighty dead—the last ex-President.

It is reported that Mr. Cleveland died a comparatively poor man. Be that as it may, he possessed many virtues worthy of emulation and his sturdy political honesty will furnish a worthy example to the officeholders of every generation.

The Ministers' Aid Society is in sore and imperative need. The treasury is empty and our dependent ministers will suffer unless the churches rally and immediately supply sufficient funds to pay the July allowances. It is to be hoped that the churches will give this matter immediate attention. Let special offerings be made for this most worthy purpose and send, without delay, the amount raised to Secretary J. D. Maddox, Owensboro, Ky. It would be criminal to let these aged servants suffer for the necessities of life.

**EDITORIAL VARIETIES**

There is a vast difference between a Baptist and a sentimental molly coddle. Do you know what it is!

May success crown the efforts of the Baptist Builders. Of course, Editor I. N. French and his associates will prove master builders in our Southern Zion.

Gen. A. P. Stewart, of Tennessee, and Gen. R. H. Buckner, of Kentucky, are the only two surviving Confederate Lieutenant Generals.

Dr. H. E. Trull, editor of the Central Baptist, was a welcome visitor at our office this week. He reports his paper in a flourishing condition.

"The Christian teacher is a better guarantee of peace than the sword," and let that message our denominational schools should receive heartily and intelligently.

Monday observance and the "hid on" is having the same effect in Louisville as elsewhere. Last Monday there were only eighty six percent at the service held in the city workhouse.

The Presbyterian General Assembly of next year will celebrate the four hundredth anniversary of the birth of John Calvin. The date is May 21st, and a special program will be arranged for that occasion.

It is recalled the three men standing at the head of all the speakers at the World's Sunday School Convention, who delivered the best addresses, were L. P. Leavell, George W. Truett and A. C. Dixon.

The Rev. R. J. Cannon has just completed his first year at the Third Avenue Church, this city. He has wrought with singular success and the record made merits the highest praise. This church is well located and in time will be one of the strongest in the city.

The Berean acknowledges the receipt of an invitation to the marriage of Miss Mamie, the daughter of the Rev. and Mrs. C. Smith, to Mr. Thomas J. Herron. The happy event occurred on June 30th, in Kennesaw, Texas. We extend congratulations.

The Baptists of Louisville and the South are honored by the certification of Dr. John R. Sampey as a member of the International Sunday School Lesson Committee. For years Dr. Sampey has rendered important and distinguished service on this committee.

Mr. E. H. Burnam, of Virginia, one of our stockholders, called to see us the other day. He is on a visit to his brother, at Richmond, Ky. This same brother entertained Dr. T. T. Eaton, Dr. J. M. Weaver and wife, and the writer during the meeting of the General Association two years ago. It is a royal family.

"The pride of our humility, the vanity of our charity, the selfishness of our sacrifice, the self-glorying of our meekness, the cold calculation of our purity and temperance, the partisanship of our zeal, are discovered to us by the occasional convicting flashes which send us with shame-faceness to the mercy-seat, seeking the forgiveness of which we so acutely feel the need."

We are pained to learn of the death of the estimable wife of our missionary at Corbin, Rev. Edgar W. Barnett. She was the daughter of that distinguished Baptist, Judge James Garnett, of Columbia. Mrs. Barnett was an accomplished lady. Her health has not been good for some time past but we had not expected the end so near. We extend to the bereaved husband and many friends our sincere condolence.

The Bible Department of Hall-Moody Institute has been greatly strengthened by the addition of Dr. G. M. Savago to the faculty. Dr. J. B. Moody and Dr. G. M. Savago are both strong men and the school is to be congratulated on having their services. The prosperity of this institution is little short of the miraculous, and it is rendering a splendid service educationally to an important and growing constituency.

At the Sunday School Convention two prominent men, one a Presbyterian and the other a Methodist, were overheard discussing the popularity of certain ministers. The Presbyterian asked the Methodist why it was that neither of their denominations had such men as Charles H. Spurgeon, John A. Broadus, B. H. Carroll, T. T. Eaton and George W. Truett. The Methodist brother gave it up, and the other replied, our church polity and environments cannot produce such men.

AMONG THE Churches.

Walton St. (Third and 28. Calhoun) - Pastor Henry A. Foster: A memorial for the late Dr. T. T. Eaton, A Vision of God, Isa. 6:1. A. M. attend., 8. M. attend., 110. By letter, 1.
Chestnut St. - Pastor J. M. Weaver: The Important Question, Matt. 23:47. God's Commandments Not Grievous, I. John 5:3. R. R. attend., 147. By baptism, 1.
Cotton - Pastor J. T. Hutto: Searching the Scriptures, John 5:39. The Crucifixion, Luke 23:33.
Over Park - Pastor E. R. Harrison: Jeremiah's Vision of the Potter, Jer. 18. When I have a Conventional Person I will Call for Them, Acts 24:25. R. R. attend., 42. Have painted chapel inside.
Highland - Pastor H. V. Boston: Passion for Souls, Jude 22, 23. R. R. attend., 53.
Eleventh and Jefferson Sts. Mission - Pastor R. T. Kimbrough: No night service on account of baptism at mother church, hereafter Dr. J. M. Weaver will preach on Monday night at the mission during the summer. R. R. attend., 47.
East - Bro. A. T. Robertson: Mourning Jesus and Young Men.
East End Mission - Pastor H. C. Davis: At night song and prayer service. R. R. attend., 104.
Franklin St. - Bro. Chas. Graham preached at morning service. Pastor T. J. Davall: Church Music, Pa. 71:23 and Eph. 5:19. R. R. attend., 245. By letter, 2.
Fourth Ave. - Pastor E. R. Alderman: Seeing Jesus, John 12:20. Indifference, Lamentations 1:12.
German - Pastor A. Janzen: The Pattern of Sound Words, II. Tim. 1:13. An Impossible Service, Matt. 9:24. R. R. attend., 46.
Hazelwood - Pastor C. B. Althoff: Christ Our Pattern, I. Peter 2:21. Bodily, II. Peter 2:7 and 8. S. S. attend., 107. For baptism, 1.
Highland Park - Pastor L. W. Doolan: The Bible and the Use of Wine, Hab. 2:13. The Pitfall of Pride, Prov. 16:18. The latter is the first of a series on "The Seven Deadly Sins," pride, avarice, luxury, envy, gluttony, anger, sloth. Bible Day observed in Sunday School. By letter, 1.
Highland Park - Pastor G. F. Davisson: The Work of the Sunday School, Eccl. 12:1. God is All Things to the Believer, Pa. 28:7. S. S. attend., 116.
Immanuel - Bro. H. E. Tralle, a former pastor of the church preached: Keeping the Commandments. Pastor T. A. Johnson: Lessons from the Life of Cornelius, Acts 10:12. S. S. attend., 203.
Oakdale - Pastor S. N. Moller: Active Christianity, Jas. 1:22. A Positive Command, Isa. 1:16. S. S. attend., 140.
Portland Ave. - Pastor L. W. Smith: Dependence Upon God, Gen. 41:16. Reasoning With God, Isa. 1:18. S. S. attend., 113. For baptism, 1.
Parkland - Pastor E. G. Vick: Cure Dependancy, Isa. 26:3. Ye are Bought with a Price, I. Cor. 6:20. S. S. attend., 147.
Thirteenth and Kentucky Sts. - Pastor W. B. Carter: Right and Wrong Motives of a Life, II. Cor. 5:15. S. S. attend., 100. The work is in splendid condition, due in a large way to the good work done by Bro. E. B. Farrar, our city evangelist, who recently closed a tent meeting held in behalf of the church at this point.
Twenty-second and Walnut - Pastor M. P. Hunt: A Vacation Admonition, Acts 8:4. A Certified Gospel, Gal. 1:9 and 11. S. S. attend., 624. By letter, 1.
Third Ave. - Pastor S. J. Cannon: What Hath God Wrought, Num. 23:23. God's Gifts, Rom. 8:32. We closed our first year's work together. Total number received for membership, 171; total contributions something over \$4,000. We love each other and love God. The future is bright.
Twenty-sixth and Market - Pastor R. E. Reed: The Power of Thought, Pa. 119:59. How we are to be judged, Matt. 25:19. S. S. attend., 217. By letter, 1.
VanBuren St. - Pastor E. G. Sills: Characteristic of True Service, Rom. 6:12-22. The Attonement, Joshua 2:18, Lev. 17:11. S. S. attend., 82.
Immanuel (Jeffersonville) - Bro. Brock preached in the morning.
Culbertson Ave. (New Albany) - Pastor Raleigh Smith: Christian Growth, in this region are now waking up and

I. Cor. 13:11. What hath I yet? Matt. 19:20. D. R. attend., 64. Mission Sunday, Decided in the afternoon, attendance 40.
Fayetteville - Bro. E. A. Cantrell preached Sunday afternoon and Sunday morning and evening. Was called unanimously by the church in conference Saturday afternoon for one Sunday in each month, for one year.
Newmarket - Pastor C. M. Houghton: The Throne of Grace, Heb. 4:16. Conforming Christ, Matt. 10:37. R. R. attend., 23.
Macon - Pastor R. W. Fitzgerald: Out of the Abundance of the Heart, the Mouth Speareth. A New Commandment Give I to You, that ye Love One Another. Bro. H. M. Freeman supplied at Jeff. Ky. last Sunday.
Dr. J. N. Freytag preached sermon at the recognition service of Pastor Hal Craig Smith, New Albany, Ind., and a sermon at an all-day meeting at Irvington, Ky., subject, "Why the Baptists Are to Take the World."
The motion prevailed that a special offering for the Ministers' Aid Society be taken by the city churches July 17th.
The Clifton church gave a special reception to Pastor J. T. Hutto and wife last Tuesday evening.
Dr. Wm. J. Holstman, of Louisville, Mich., called at our office last week. He was here visiting his son, Harry D. Holstman. He reports his work in good shape and steadily progressing in his adopted State.

THE STATE.

See the Ad of the University School.
Pastor O. P. Bush writes from Lancaster: "Please change the address of my Recorder from Ford, to Lancaster. I have taken charge of the Baptist church here."
Pastor E. H. Garrett writes from Murray: "Please come to me at Cadiz instead of Murray. We have entered our new field with the Little River Association as district missionary."
Evangelist R. K. Kirkland has moved to Upland, Ill., and will make that place his future home. We are sorry to lose him from Kentucky, but, of course, he will come back frequently and hold meetings in this State.
Dr. J. W. Porter is to aid Bishop Sam Martin in a meeting at his church in Shepherdsville beginning July 6th. We doubt not they will have an interesting and profitable time. We hope to have the privilege of dropping in during the meeting. You can book both the preachers as Baptists, and they can give a reason for the hope that is within them, and they can also give a scriptural reason for the faith they hold.
Pastor J. A. Hensley writes: "A few days before the time for the General Association I received a check to cover cost of expenses in attending the Association. This came from the members of Richland church as a token of respect for their pastor. This is the first time in thirty-six years that any church has volunteered to pay my expenses as pastor to the General Association. But no pastor ever served a nobler people than we have at Richland, Union Association. Notwithstanding the fact, we are poor, we gave one hundred dollars for missions last year; and we are planning and praying that we may give more this year. May God bless the Recorder and its editors."
Pastor F. G. Jones writes: "Through the kindness of Bro. W. D. Powell, D. D. State Secretary, we secured the able services of Rev. Jas. W. Rose, of Hopkinsville, who is in the evangelistic work his entire time, and is a sound solid man in every sense of the word, Baptist to the core, preaching able sermons. The gospel of Christ the power of God unto salvation. Salvation by grace presented strongly from the pulpit. Results of the meeting. The meeting commenced May 31st and continued until June 14th. The church received nine by baptism, five by letter. The membership greatly revived. Pray for us that God may continue His goodness towards us. God's richest blessings on the old safe and sound WESTERN RECORDER and its editors."
DEAR RECORDER.
I beg a little of your space for an appeal on behalf of the library of the Barbourville Baptist Institute. I suppose many of your readers know we have a Baptist school in this place, but few know of its mission and needs. It is the only Baptist educational institution in this county and the counties contributory to it, where the population is overwhelmingly Baptist. The people in this region are now waking up and

want to give their children an education. We must provide this for them, and young people will go elsewhere, and we may lose them.
The Barbourville Institute was founded to meet this need of our churches. It has had an encouraging past. Last year it had 275 students, one of the largest enrollments in its history. The faculty is bright and we signed this morning to be the best the school has yet had. To our own good building, and extensive for ventilation purposes, we are going to add a girl's school, capable of accommodating about fifty. Hereafter all students had to find accommodations with the town people. This year we expect to take care of the girls.
The building we now have is well equipped for school work with one exception. We have one great and crying need which we think the friends of the Western Association can help us meet. We need the best teachers we can find. The Institute has hardly the beginnings of a library, being destitute of even works of reference, dictionaries, and maps. It may be that some of your readers have such books that they would willingly donate to our school. We need encyclopedias, dictionaries, standard works on history, literature and science, as well as well maps. Many people have such works on their shelves which they never use. If any one having such lights under their feet will give them to us we will gladly put them where they will shine. We cannot buy these ourselves. The Baptists of Barbourville have all they can do to erect the new dormitory, so we turn to our wide circle of friends, the readers of this paper, for help for our library. Send us books, and if any have some to send, then give us money to buy those we need. For books or money we will be very grateful.
All communications about this matter should be addressed to
J. P. DETWILER,
Vice President and Principal of Barbourville Baptist Institute,
Barbourville, Ky.

DEAR RECORDER.
Though we have not heretofore contributed a word to the memory of Dr. Eaton, yet, not in our history occurred a death among our great men, the loss of whom was so keenly felt as in the death of Dr. Eaton. We were young men together in the old General Association of Middle Tennessee and North Alabama in the sixties.
The Recorder has been a great helper in my ministerial life. His personal assistance in matters of importance, and serious questions by correspondence lives with me.
T. E. MURK,
Cleburne, Texas.

THE B. Y. P. U.

THOS. J. WATTS, COR. SEC'Y.
The Educational Committee of the B. Y. P. U., has considered favorably the publication of a series of lessons in book form on Baptist principles, for the use of Southern B. Y. P. U.'s in their Christian Culture work. It is hoped that the book can be had by the fall. The committee has also planned the topics to be treated in the B. Y. P. U. quarterly for the six months following October 1st.
The Executive Committee of the Southern B. Y. P. U., has instructed its secretary to correspond with Southern B. Y. P. U. leaders with the view of holding a Mid-winter Conference of B. Y. P. U. workers, particularly of those officially connected with B. Y. P. U. work in the South. It is thought that such a conference might be held at some convenient point in the South, probably at Nashville, Chattanooga or Atlanta. We do not know how feasible such an undertaking would be, but, such a conference is needed and would result in the further unification and enlargement of the work in the South.
The Southern B. Y. P. U., at Hot Springs instructed its Educational Committee to confer with the Executive Committee of the B. Y. P. U. of America with the view of having uniform topics for the Junior and Senior Unions throughout America. This committee has been unable to have any agreement with the B. Y. P. U. of America, as the policy of the Executive Committee of that body, as stated in a letter received by the writer is against any deviation from the weekly topics used by Baptist Christian Endeavor Societies. The Executive Committee of the B. Y. P. U. of America, also expressed itself as being unable at this time to enter into any negotiations with our committee looking to such unification. Our committee while not considering the matter definitely closed has decided to proceed with the work of providing literature suited

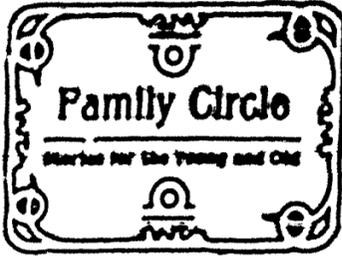
AN EXPERIENCE OF GRACE

Three Notable Instances: Saul of Tarsus, John Jasper, Edward Everett Hale, Jr.
By J. M. FROST

CHAPTER I. The Experience of John Jasper, the Negro Preacher. Told by Wm. F. Hatcher to the Baptist Paper and read here by consent of writer and Editor.
CHAPTER II. The Experience of Edward Everett Hale, Jr., and How it is Recorded. The Story of the receipt of John Y. P. U. in the Assembly School from February 7, 1906, and read by consent of Himmell and of the Editor.
CHAPTER III. The Experience of Edward Everett Hale, Jr., and How it is Recorded. The Story of the receipt of John Y. P. U. in the Assembly School from February 7, 1906, and read by consent of Himmell and of the Editor.
CHAPTER IV. The Experience of Edward Everett Hale, Jr., and How it is Recorded. The Story of the receipt of John Y. P. U. in the Assembly School from February 7, 1906, and read by consent of Himmell and of the Editor.

BAPTIST SUNDAY SCHOOL BOARD

710 CHURCH STREET, NASHVILLE, TENN.
to the needs of Southern Baptist churches as per the action of the Hot Springs Convention.
If in the future satisfactory arrangements can be made along the lines proposed our education committee can adjust its work accordingly.
The Rev. Dr. J. W. Proter, of Lexington, will speak before the Kentucky B. Y. P. U. Assembly at Georgetown on July 2nd. A happy addition to our program.
A special train carrying a party of from two hundred to three hundred of Louisville Young People will leave Seventh street Depot at 7:30 a. m., Friday July 3rd, for the Georgetown Assembly. Each Louisville Union is sending a delegate or delegates for the full time, but in view of the fact that so many of our city B. Y. P. U. workers can arrange to be away but one day it has been deemed advisable to run this special train. The party will be in the charge of Bro. H. T. DeSpain, President of the Twenty Second and Walnut street Union. There are some special features on the program for that day, and we hope that many more than the number above indicated may find it possible to make the trip. The fare will be \$1.50 for round trip. The Georgetown B. Y. P. U., will tender a reception to all of the visitors from 2:00 to 4:00 o'clock Friday afternoon on the beautiful campus of Georgetown College, and light refreshments will be served.
Bro. Edward G. Slaughter is the efficient and aggressive President of the B. Y. P. U., of the Parkland church, Louisville. In the absence of the pastor this B. Y. P. U. worker is equal to the leadership of the regular service. That's what the B. Y. P. U. does. It discovers leaders and leads them out into all kinds of church activity. The young lady who first discovered this worker and secured him as a member of B. Y. P. U. Committee wrought more mightily than she knew for the committeeman soon became president then, an assistant teacher in Sunday school, then leader of the church prayer meeting, and then the discoverer of another leader who is making himself felt in the church choir.
Hot! for Georgetown June 20th to July 3rd.
New Liberty, Ky.
W. M. U. NOTES.
At the informal conference of Y. W. A. Workers, at Hot Springs, quite a lively discussion sprang up on: "Is a special object better than apportionment?" One side said a definite aim brought forth larger gifts. Kentucky girls believe in this plan and will support Miss Eula Hensley in China, and in the near future a missionary sent out by the Home Board. South Carolina girls also approve this plan and are supporting Mrs. Clark in Japan and Miss Clifford among the Osage Indians.
Miss Maggie Hart is the efficient president of Younger's Creek church. They have an enrollment of nine, with bright prospects for the future.
A Y. W. A. was organized at the Wilmington church, with eleven members. Mrs. Dr. E. P. Wolf, president, and Miss Edna Mann, secretary.
The W. M. S. of Nicholasville entertained the Women of Elkhorn Association. Thirteen churches were represented.
The Sunbeams of Bro. Thomas John-



HOME THOUGHTS FROM ANNELETT

BEST DESSERT

Oh, to be in England Now that April's there, And wherever wakes in England...

And after April, when May follows, And the whitest fruit builds, and all the...

Mark, where my blossomed pear tree is, In the hedge...

Leave to the field and meadows on the edge...

Blossoms and dewdrops at the head of the edge...

That's the wine through, he says each day...

Let you should think he never could repeat...

The first fine carmine repeats! And though the fields look rough with heavy dew...

All will be gay when moonlight wakes the dew...

The butterflies, the little children's downy...

Far brighter than this gaudy meadow flower!

AN ESCAPE FROM UNRAVE FOOD.

BY AGNES BAILEY OWEN.

It is a far cry to the days of our grandmothers and great-grandmothers when the work of the household was endless...

When we compare the ease of the modern household with all these labors we wonder at the ability and shiver at the unending toil of these our forebears...

That our furniture has warped, cracked and finally fallen to pieces, owing to kiln-dried wood and heavy, machine-made joints...

It would be hard to go back to the days of homespun linens and cottons, but it would save countless stitches and much money if only we could obtain a moiety of the durability of the old-time cloths...

All these evils could be borne, however, if greed had not attacked our food. It has taken a long time for the evil to grow, and a correspondingly long time...

for the patient, careless public, especially the women in our land, to realize that the very food placed before the...

It will be hard for a multitude of women, but the only safety is to learn to cook and take up the industries of our grandmothers. The situation will be greatly mitigated however even in our country towns and villages if it is possible to get fresh fruit and vegetables nearly all the year...

Consider the wealth of our markets, the gas ranges and oil stoves will lessen the hard toil of the house worker. Formerly roasting and preserving and pickling meant to be shut up in a hot kitchen in the brightest and sunniest days of the summer...

Why should modern women buy so many factory products? Why not compound with their own hands once more the jellies, jams, preserves, canned fruit, pickles and sauces which they think necessary to give their home table variety and palatableness?

TOMMY KNOX, REFORMER.

Tommy Knox had joined the Sabbath School in the old Railroad Chapel near the Santa Fe freight house, and the first Sabbath, as he passed through the outer door, after class, the tall man who stood there gave him a blue ticket, with the admonition to "be sure to come."

When Tommy reached home and showed his ticket to his mother, she said: "Dear me, it's a temperance talk, and it's many a long day since I've heard one. It won't hurt you to go at all."

"A temperance talk? What's it like? Is it funny? Will there be pictures, too?" Tommy asked, all in one breath. "Well, now, mother's busy, and you'd better wait and see. Tim Ryan across the hall, needs that kind of talk more than any man I know."

Tommy started out with his dog, Brownie, for a walk. When he was halfway downstairs, he stopped suddenly, impressed with a new idea.

"Why, goodness, if Tim Ryan needs temperance talk, I'll give him my ticket; men he'll find out why he shouldn't drink and that'll make him stop. Then he can buy some shoes for Jess. That's why she can't come to school, her mother says, 'cause Tim drinks 'em up.'"

By the time Tommy had thought this out, he was knocking at the door of the room occupied by Tim Ryan, his wife and little girl. It was Tim himself, not yet drunk, but far on the way, who opened the door.

"Come in, me b'ye and his dawg," said Tim, genially. "Mebbee ye'll have a drink for ould frindship's sake?"

"Tim! Tim! Don't talk that way to th' b'ye. He's the best lad in the tinnint and ye'll not start him wrong. I'll not let ye!" exclaimed Mrs. Ryan,

but before Tim could reply to her, Tommy said:

"I just wanted to tell you there's goin' to be a temp'rance talk tomorrow night at the chapel and you can have my ticket to go in with. Mother said you should that kind o' talk never's any more ould know."

"Mebbee, did she? She said all that! Well, ye mightly bid, ye can just go an' tell yer mother—" Tim Ryan was full of courtesy with indignation, when his wife pulled him away and closed the door.

Tommy, dejected, where his intentions had been of the blessed, went back to his mother's room with the same following dejectedly behind.

The next evening, Tommy, with his hair neatly brushed, his face and hands clean and dry, and his shabby little shoes well shined, sat in the front row of seats in the Railroad Chapel Assembly Hall and listened a great many things about temperance. One magic lantern picture showed how the stomach of a drinker became eaten. "I don't wonder Tim was room, if his stomach is all empty like that," thought Tommy.

But (1) the best and the saddest part of all, were the pictures that illustrated the life of a drunkard's little girl. There were pretty at first, and then there were some that almost made Tommy cry out, especially as the little girl reminded him of his playmate Jess. When he went home, he tried to tell his mother about it, and she realized he had been greatly impressed.

Tommy went to kindergarten in the Railroad Chapel and when he came home at noon for his lunch, he passed Mullhausen's saloon, generally just at the time Tim Ryan came out of the freight yards with his tin bucket for his secondary "appetizer," as he called it.

The noon hour after the lecture Tommy came along whistling cheerily, happy as a king, though his efforts were out and his coat pretty thin for a frosty morning. He was good to look at, and Tim, about to enter Mullhausen's, paused to give him a kindly word, for he was sorry for his harsh words of the previous Sabbath. Something made Tommy say:

"Tim, don't go in there, old man." Tim and Tommy had a way of calling each other "old man" like two good comrades.

"Ye little scamp! How dare ye t' talk yer elders!" exclaimed Tim, but Tommy saw the twinkle in his eye and knew he was not angry.

"Well, if you know's much as I do about drink, you wouldn't," Tommy continued, with all the wisdom of his seven years and the previous night's experience. Nevertheless, Tim went in.

"I was looking out the window for you and saw you talking to Tim," said Mrs. Knox when Tommy clattered in, "hungry as a bear." "What were you saying?"

"I just asked him not to go into the saloon."

"Well, you don't lack courage, lad-die," Mrs. Knox remarked, "and 'tis the constant drop of water that wears away the hardest stone." Tommy didn't ask for an explanation of this remark, for a wonder, but hurried through his lunch and out again. He had at last formed in his mind and heart a "purpose." He was going to make Tim Ryan keep out of the saloon.

Tommy waited near Mullhausen's till he saw Tim about to go in for his "finisher." Then he ran up and said, "Tim, old man, don't go in there."

"Ouch, the b'ye!" was all Tim said as he passed in, but he was so absent-minded when he reached the bar that he simply laid down a nickle and walked out with an empty pail. When he realized what he had done he laughed and said, "Well, the luck's wid Tommy, so guess I won't drink any more this day."

Tim did not reform right then and there on the spot, as he now says he should have done, but that was his start on the right road. "Shure, I'll have to reform for the sake o' p'ace," he said one day to Mrs. Knox. "That b'ye o' yours pops up like a goblin 'n' dawgs me foot-steps ivery time I try to quinch me thirst. Wolfe sez it'll be the savin' o' the family, though."

And sure enough, Tommy, by his persistent day by day and twice a day effort, led Tim to keep out of the saloons, and now he is able to hold a steady job. Tommy and Jess are well along in grammar school now, for Tim is able to buy all the shoes Jess needs, and he often gets a pair for Tommy to help the "Widdy Knox" along. "Helen's Carlyle, in Ram's Horn."

OVERDOING.

"Helen Sanderson fell and hurt her knee yesterday, and the doctor says she must not walk a step for two or three weeks at least," said Ruth at the tentable one night.

A Sample of "Glorious Praise" Song Book

Will be sent free to anyone desiring to purchase song books for their Sunday School, Church or Young Peoples Societies. GLORIOUS PRAISE is edited by Dr. W. H. Doane and W. J. Kirkpatrick, who stand at the very head of music composers. It contains over 300 of the best Christian Hymns, music both old and new. It can be had in either round or shape notes and in the best cloth binding. We are sure that these books will please you. All we ask is a fair trial. You are under no obligations whatever to buy if the book does not come up to your requirements. The price of same is

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"I am almost, if not quite, tempted to say that I am glad," said Aunt Margaret. "It seems to me sometimes that overdoing is one of the most alarming epidemics of the age. Don't count your chickens before they're hatched, we used to say, but dear me, nowadays they sell the wheat before it is even put into the ground. Helen's life is just a rush from one thing to another. I often think of the little anecdote about the poet Southey. He was telling a friend—a Quakeress—how he spent his time. Not a moment was lost. While he shaved he was studying Portuguese, while waiting for breakfast he studied Spanish, he read in the forenoon, he wrote in the afternoon. "When does he do thy thinking?" asked the good soul in amazement. As I read somewhere, some of us not only burn the candle at both ends, but we cut it in two and set all four blazing."

"But, Aunt Margaret," exclaimed Ruth, "there is so much to be done, and comparatively so little time for doing it."

"Certainly, but God does not expect any one of us to do it all," replied Aunt Margaret, placidly. "Don't you think in our anxiety to take care of other people's garden plots we neglect our own? I remember a lesson I had in my younger days. We were expecting an aunt—the one for whom I was named—to visit us. She was to arrive early in the afternoon. That morning, while mother was busy getting ready for her one of the neighbors sent word begging her to come at once to see her sick baby. Mother never refused such calls if she could possibly go. She said, 'I shall have to leave you to take the cake out and to mold the bread. The cake will be done in ten or fifteen minutes—don't forget it. The bread will be light in half an hour I am sure—don't let it get too light.'"

"I promised faithfully to see to both cake and bread, but after mother had gone I went to see if my brother Tom was washing the carriage as father had told him to. Tom was a faithful little fellow, but I chose to think he needed my supervision, and vexed him almost beyond endurance by my interference. What is worse, I entirely forgot my own work."

"When mother came hurrying home about noon the cake was burned to a cinder, and the bread had run all over the table! Mother made a fresh loaf of cake, but we had to have sour bread for supper. "Daughter," said father, gravely, that night, 'a good soldier is faithful to the duty assigned him; you are not responsible for your comrade's picket post, but you are for your own.' It has seemed to me as I have watched Helen that she was trying to care for too many posts. "This one thing I do—these forty things I dabble in!" is a good question for us to ask ourselves now and then. The fact of it is, God never meant any one person to do everything. He has not made us capable of it, and it is far better to do a few things well than to half do many things. Besides, we all need to take time to grow. We should never be satisfied unless we are doing the very best we can for ourselves. We cannot give to others what we have not acquired for ourselves. So, as I said, I am almost glad that Helen is obliged to stop and think, as the Quakeress said.—Kate S. Gates.

A GAME FOR A RAINY DAY.

The following game is very popular with little French children, and may help you to pass some pleasant moments. Choose a letter of the alphabet, say "D," for instance. Each player with pencil is told to write the name of a country, river, mountain, city, soldier, artist, writer musician and statesman, all beginning with the letter "D."

At the end of five minutes the lists are closed. One reads from his list and those having the same names on their lists scratch them off. The winner of the contest is the one having the most names not on the lists of the others. The fact of his names being uncommon shows him to have the greater knowledge and memory. This game is well worth trying, and will be enjoyed by every member of the family.—Lexington Journal.

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"I WON'T I CAN'T"

Johnny Walters' Trouble

T. T. THOMPSON

"I won't try any longer, there is no use in it, I can't get it right, so there is an end of it."

"My dear boy: What does all that mean? Can't? Won't? I do not like to hear my Johnny say such words."

"Well, mother, there is no use in trying any longer, Miss Smith had no business to give me such hard examples to work out, and I intend to tell her so."

"Let me see dear, what the trouble is, perhaps you have not counted right, and you know a single figure out of place will make all wrong that follows."

"I know it, but," here Johnny Walters paused for a moment, then exclaimed, "O here it is, I set down a six (when it ought to have been a five) and he rubbed out all the work already done."

For a while he was very quiet the sound of his pencil in his slate was all that was heard.

"There, now, it is done at last, and I am glad of it, but it was too hard anyhow."

Mrs. Walters well knew this failing of her little boy, and on many a previous occasion she had heard his complaining, and she knew how to meet it.

"Well, my boy, it did come out all right. It only needed a little perseverance, and rather more careful figuring."

"I know it, mother, but what is the use of all these hard examples, they will never be of any use to one?"

Mrs. Walters let it pass, and turned the subject in another direction.

"When you go to school in the morning, I want you to call at Mrs. Roberts' and leave a little package for her. She will need it for some work she is doing for me."

"Why, mother, I can't; I won't have time before school; it is out of my way two or three squares and then I shall be late and Miss Smith will give me a bad mark."

"Then you can start a few minutes earlier, and have no excuse for being late."

These two words became so easily used by John Walters, that frequently they would slip out almost before he knew it. Certainly, sometimes, when he did not intend to utter them. An occasion of this kind happened only a few days after the school episode.

Mrs. Walters had some company to tea. An aunt of whom John was very fond, was to be there, and for some reason, was quite late in arriving. Mrs. Walters was becoming rather anxious about it, and called her son, who was busy playing with some other boys, to run around to his aunt's house and ask what detained her.

"I can't go, mother, she will come if she intends to, without my running after her."

"Don't go, Johnny, we won't have any fun if you are not here."

"I won't." Just at that instant

his aunt entered the room, and hearing the word asked:

"What is it that my little nephew is so positive about? I hope it was something wrong he refused to do. What was it, dear?"

"Nothing much; only these boys did not want me to go away, and I said I would not."

"Is that all?"

But John Walters did not feel as if that was all; he knew his aunt did not understand the matter, but he said nothing more about it.

"I was beginning to be real anxious about you, Annie. I was afraid you were not coming. I tried to get Johnny to go see what was the matter, but as usual he had something to interfere. 'I can't.' O, Annie, what shall I do to break him of this habit? It seems to grow stronger every day."

"Suppose you send him around to my house tomorrow morning tell him I would like to see him awhile before school."

"I will do so, for he loves to go to your house."

Soon after breakfast the following morning, Mrs. Walters told her son that his Aunt Annie wanted him to call at her house on his way to school. "Now, be sure to get there in time, so that you will not be late."

"What does Auntie want with me; do you know, mother?"

"She did not tell me, only she wished you to call there; you had better go at once."

"How was it, John yesterday, when I heard you say, 'I won't.' I do not think you meant anything disrespectful to your mother, but why did you not come over to my house when she asked you?"

"I wanted to play, and I knew you would come when you were ready, without my going for you."

"That did not alter the matter at all, you did not do as your mother wished, and that little word slipped out so easily, 'I can't.'"

"Well, Auntie, I'll try to do better next time, but it is so easy to say, 'I can't'; it comes out before I know it."

And Johnny did try—and soon he got over the habit—and he seemed like another boy.

TOMMY TROTTER'S STORY

(A True Story.)

It was more than fifty years ago that Tommy went out on a huckleberry party, not so very far from the city of Boston. But the sunshine was just as bright then as it is today, and there were just as many huckleberries. So Tommy had a jolly time.

First of all, there was Aunt Anne Harkness, to take care of the six children; and as Miss Anne Harkness was only seventeen, a young man in a black coat who was getting ready to be a preacher had to go along to take care of her. Then there were Tommy's two sisters, big girls with long plaits of hair; Tommy's brother Frank; and two children who lived next door to the Trotters.

Last of all, and youngest and littlest of all, was Tommy himself; but though Tommy was little outside, he must have been pretty big inside; for he held more slices of bread and butter when lunch time came than Aunt Anne, and as for gladness and jolliness, Tommy seemed to hold more than anybody.

It does seem as if two grown-ups and five big children ought to have been more careful of Tommy,

and saved him from the fall that I am going to tell you about but everyone was looking out for himself (except the preacherling, who was looking out for Aunt Anne), and everybody was trying to get the most berries.

And, indeed, our Tommy was the busiest of all, and his bucket, which wasn't quite as big as the rest was now almost full of fat, round, shiny, bluish, purplish berries, that made your mouth water to look at them.

But Tommy wanted the bucket level full, and spying a patch lower down the hillside, he started for it on a run. Alas! the pity of it! A wicked, briar vine, creeping about on the hillside, caught the little cooper tool above, and Tommy came down flat on his stomach. Of course, his arms flew up of course, the bucket turned a somersault in the air, and, of course, every berry flew out and rolled as far as it possibly could.

You may be sure there was something else rolling pretty soon—big tears, as big and as round as huckleberries. Not for the bruises and scratches; Tommy would never have cried for them, but for the precious berries and for the empty pail.

Everybody tried to comfort Tommy. Mr. Black Coat picked up the bucket, while Aunt Anne kissed the scratches and brushed off the dirt, and the big children filled the little bucket out of their big ones. But Tommy cried on until—something strange happened. A man stepped from among the trees, as if he had just sprung out of the ground. He was a short, thickset fellow with a beak of a nose, and the biggest, brightest eyes you ever saw.

"Little brother," he said, "if there are going to be any huckleberry bushes by and by for the children to pick, some little boys must stumble and fall and scatter their berries."

Then he showed Tommy the seed of a huckleberry, and told him how his scattered berries would all become bushes with berries for other little boys and girls.

"We'll have a grand lot of bushes here soon," he said, smiling at Tommy. "All because you stumbled and fell."

Then the strange man vanished, but not before the preacherling had whispered his name to Aunt Anne. It was a name that you will find today in all the big libraries, and in the hearts of all men and women who love the world out-of-doors. It was Thoreau!—Elizabeth Preston Allan, in Southern Presbyterian.

The storm was raging and the ship just off the seaside resort was obviously in peril when the old lady reached the beach. "Can't somebody do something?" she exclaimed. "It's all right," remarked a bystander; "they've sent 'em a line to come ashore." "Gracious me," exclaimed the lady, "were they waiting for a formal invitation?"—X. Y. Z.

A MODERN MIRACLE.

Charitable man (to former blind beggar)—"What! have you recovered your sight?"

Beggar—"Well, you see it's this way. I've lost my dog, and as I cannot longer be blind, I have become a deaf-mute."—Puck.

Look, expect, watch; look as if you wanted the blessing—and you will get it.—Joseph Parker.

"MY CHURCH"

BY J. B. MOODY.

- 1 The Messengers of the Churches, the Glory of Christ (Hot Springs Address).
- 2 The Churches the Stewards of the Faith
- 3 Church Characteristics, or, Was the Church at Jerusalem a Baptist Church?
- 4 Loyalty to the Church
- 5 Church Communion With Christ
- 6 Church Perpetuity.
  - (a) It is Scriptural
  - (b) It is Reasonable
  - (c) It is Credible
  - (d) It is Historical
  - (e) It is Convulsive

Dear Brother:

Just finished reading "My Church." You make your case clearly, both from Writ and reason. Why some who call themselves Baptists do not believe the doctrine, I am unable to see. My soul rejoices in Baptist church perpetuity, as it rejoices in the Divine Promise.

Your brother,

T. T. THOMPSON.

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### ANNUAL MEETING OF THE GERMAN BAPTIST ORPHANS' HOME.

On June 17th the directors met at the Home, 1373 East Broadway, in this city.

President Carl O. Ulrich, of Cleveland, Ohio, was in the chair. Mr. Ulrich is one of our most able laymen.

The Treasurer's report showed all bills promptly paid. The Superintendent reported the health of the children most excellent. The building has been recently remodelled, and the lovely garden showed that industry everywhere prevailed. There were twenty children in the Home June 1st. Since its establishment, 248 children have had the care and comfort of the Home.

On account of the health of his wife, the superintendent, Bro. H. Bernhardt, was compelled to resign, but the Home was fortunate in securing Bro. C. H. Koecker, of St. Louis, Mo., who has had many years' experience in similar work in Germany, to take charge of the Home. He will arrive early in July and immediately enter upon his duties as superintendent.

Alderman Ernest Horn, of the German church, of this city, was again re-elected Secretary of the Home, after having served several years consecutively in this position.

The local board is composed of Mrs. A. W. Elwang, S. J. Dohrmann, Paul Kratz, Jul Deter and Ernest Horn.

### NOTES FROM WALES.

Before I left America for Wales, engagements had been made for me to preach at different places to the end of summer, and since my return I have been busy fulfilling those appointments at Risca, Treherbert, Mountainash, Victoria, Nelson, etc. At Mountainash I had the pleasure of attending the meetings of Gypsy Smith, who happened to be there at the time, holding a ten days' mission.

Wednesday and Thursday, June 10-11th, I attended the Welsh-Glamorganshire Association, which was held at Aberavon. This is an old historic church. The Welsh Baptists held an Association here in 1654, when the immortal John Myles, Thomas Proud, etc., were present. Mr. Llewellyn Griffiths, J. P., of Aberavon, said that he had a list of the names of those who were baptized in the Avon river, which flows by the rear of the meeting house. This is one of the strongest associations in Wales, and has a noble body of Christian workers in its ministers and laymen. The pastor of the church, Rev. D. Griffiths, was the Moderator of the Association, who delivered a masterly address on "Our Position in the Religious World of Today." Mr. Griffiths desired to impress upon his audience the antiquity of our denomination. We were not dissenters—we were non-conformists. All the other sects were the dissenters. There was a time when there were no Methodists, no Congregationalists, no Wesleyans no Church of England, no Roman Catholics, but there was no period in the history of Christianity when there were no Baptists. They had been from the beginning and had continued until 1908. He emphasized the peculiar authority of Baptist immersion—the only real baptism—and further that our denomination would stand forever—because we have been founded on the rock and that rock was Christ. A hearty vote of thanks was given for this timely

address and a request for its publication as the message of the Association to the churches.

The Wednesday morning and afternoon sessions were given entirely to the discussion of denominational matters. Wednesday evening and Thursday were given to preaching. Sermons were preached by the Revs. D. Price, W. Saunders, J. O. Lewis, D.D., P. Morgan, W. P. Williams, D.D., Iorweth Jones and J. T. Griffith. There were three others whose names the writer failed to get. The public meetings were held in the Market House, and the audiences on Thursday were estimated at between 2,000 and 3,000, and the singing, all in Welsh, was simply indescribable. We hope to hear of glorious results from these wonderful and ever memorable meetings.

One thing was very clear, in all the discussions and sermons of this great body, viz.: That they had no sympathy with any of the erroneous teachings and practices of the so-called Higher Criticism, and open communionism, etc. The Association will meet next year at Skewen.

Just as I was about to close this letter there came to my hand the *Chester Times*, from Crozer Seminary, Pennsylvania, for June 23, sent by Dr. M. G. Evans, with a full report of the exercises of the fortieth anniversary of that most noble institution. How glad I would have been to have been there as its first ordained student, and how thankful Dr. Weston and the Hon. S. A. Crozer, whose cuts adorn the paper, must have felt as they thought of the forty years' history of the seminary, of which the first named has been the honored president since its foundation in 1868, and the other, one of its noble founders. What is now known as Rose Lawn, in Dr. Weston's garden, was covered with stumps when the writer was there in 1868, and he dug the most of them out during his spare hours as a student for 20 cents an hour.

Long may it live to send out annually young men who will be blessings to the world at large.

JOHN T. GRIFFITH.

Risca, near Newport, Monmouthshire, Wales, England.

### DEAR RECORDER.

Coleman church has just closed a three-weeks' meeting, with forty-three additions, twenty-eight for baptism and thirty-four public professions of faith. It was a hard fought battle and a great victory, the greatest Coleman has had for six years. Bro. L. J. Mims, of Dublin, Tex., did the preaching, with simplicity and power. He is able, sane, safe and God used him mightily in these services. The pastor's salary was increased \$200. During the last sermon Bro. Mims preached for us, the sad news came that his nineteen-year-old son had been drowned in a pool at Dublin. It was an appalling shock, but he was a Christian and the father bore up with amazing fortitude. He made a statement of the fact, said God's will was best and went on briefly to a conclusion of his sermon. His conduct made a profound impression.

J. D. ALLEN.

Coleman, Tex.

### A WORD ABOUT THE GENERAL ASSOCIATION.

The meeting of the General Association of Baptists in Kentucky was a great meeting, and you had a splendid report of it in a recent issue. Of course, such a report

could not mention everything, and one thing is omitted to which I wish to call attention. A resolution was passed asking the Southern Baptist Convention to consider the feasibility of abandoning the money basis of representation therein and what basis could be substituted for it. The purpose of this was to get the matter discussed by the brethren and the papers, with the hope that the whole denomination might become of one mind on the subject and that we might have the added strength which a more complete unity would give. This is my reason for calling special attention to it now.

While writing of the Associational meeting, allow me to say that I wanted there to say one word while so much was being said—not too much—about the lamented Dr. Eaton; but so many wanted to speak that I said nothing. I simply wanted to mention the consolation we have in the fact that God never vacates a place till he is ready to fill it. It has been so in every case heretofore. It is so in this. It will always be so, though many a time we are unable to see just how.

R. T. BRUNER.

### SIN'S DISCOVERY AND REWARD SURE.

T. K. RICHIEY.

In the very incipency of man's history God gave him notice in these burning words: "If thou doest not well sin coucheth at the door." Gen. 4:7. Such is the universal and oft-repeated warning of inspiration. The sacred volume is saturated with it from beginning to end. Moses, in the early history of the Israelitish nation told them plainly: "Be sure your sin will find you out." Num. 32:23. Job said it was an assured fact that: "They that plow (cultivate) iniquity and sow wickedness shall reap the same." Job 4:8. David calls attention to the fact that such had always been the case. His language is that when man sins he has "made a pit and digged it and is fallen into the ditch which he made." Ps. 7:15. Solomon declared that such would always be the result. "He that soweth iniquity shall reap calamity." Prov. 22:8. Again he adds: "He that breaketh through a fence a serpent shall bite him." Eccl. 10:8. Isaiah's wail is in these words: "Our sins testify against us; for our transgressions are with us and as for our iniquities we know them." Isaiah 59:12. Paul records the fact in this forceful phraseology: "Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap." Gal. 6:7. "Sin is a detective that cannot be eluded." As Dr. Donne was passing through a church yard he noticed that the old sexton in digging a grave had cast up a skull and some bones. He took the skull in his hands and examined it and was surprised to see that just above the temple there was a nail in it.

"Who was buried here?" asked the doctor. The sexton informed him that a man by a certain name was buried there years before. "Under what circumstances did he die?" added the doctor. "Nothing peculiar," replied the sexton, "except as, I remember, his widow married another man a few days afterwards."

Dr. Donne extracted the nail from the skull, wrapped it in a piece of paper, and hastened to the house of the woman who was once the wife of the man. Unwrapping

the paper, he handed her the nail and asked if she had ever seen that before. Turning pale and trembling, she at once confessed her crime and acknowledged that she had killed her husband in order to marry another man. Deny sin as you will, cover it up as you may, something will remind you of it, and bring it before your accusing conscience in all its ghastliness.

The best thing for us is, like David, to cry out: "I acknowledge my transgressions and my sin is ever before me." (Ps. 51:3). "O, Lord, have mercy upon me for I have sinned against thee." (Ps. 41:4).

Princeton, Ky.

### A UNION MOVEMENT.

From the *Kansas City Star* of April 24, we learn that steps are now being taken by the Baptists and Disciples of that city, looking toward a closer affiliation between the two bodies with the hope of ultimate union. There is no confident expression from either side of accomplishing this in the near future, but they hope to see the tendency in that direction accelerated. Good men among both parties, men who are interested more in the salvation of the lost and the upbuilding of the Kingdom of God than they are in maintaining their particular theology, will gladly welcome the day when these two influential bodies will join their great strength in a united effort for the good of mankind and the glory of God.

It has taken nearly 100 years of progress and education to convince Baptists and Disciples that the doctrinal points about which they differ are not of very great importance after all in the scheme of salvation. It really doesn't matter, the broadminded say, whether a penitent is saved just before baptism, by the act of baptism, or immediately after it if only he is saved. This was one of the weighty questions that caused a split in Baptist ranks in 1809 or thereabouts and produced the Disciples. The other had to do with the communion: Should it be observed every Sunday, free and open to all confessing Christianity, or should it be only for the elected, the saved and be put on monthly or quarterly or at other prearranged periods? These and possibly two or three other minor points is all the difference, and now, in the light and tolerance and general good will of 1908 the wounds are to be healed, at least in part.

A general scheme of union between the two church bodies was prepared a year ago in Baltimore in a joint conference of Baptists and Disciples. The program had reference only to conditions in Baltimore and could not be enforced nationally because neither church has a delegated body. But this program is fairly representative of what may be agreed to in the general meetings of Baptists and Disciples or between churches locally. It is here reproduced:

1. A general exchange of pulpits for the purpose of presenting an appeal for union, and thereafter frequent repetitions of such exchanges in the interest of fraternality.

2. The organization of one minister's conference.

3. Fraternal delegations to the various denominational gatherings, such as state meetings, etc.

4. The establishment of inter-communion at the Lord's Supper.

5. A free exchange of church let-

ters.

6. The constant propagation of the idea of fraternity through the press as well as the pulpit.

7. An annual convention for fraternal interchange.

There can be no doubt in the mind of any one who thinks at all that such arrangement would be fraught with good, and the results from such a course could only tend to lessen the differences and bring about closer relations between the two organizations. When people start out to minimize points of difference and magnify points of agreement, it will take a wonderful sectarian influence to hold them apart.

The spirit of union has found expression with the Baptists and Disciples in Kansas City. A few days ago each of these peoples appointed committees to take the matter up. For the Disciples Geo. H. Combes who was president of the convention at Norfolk, Va., last fall; Burris A. Jenkins, recently president of Kentucky University, and W. P. Richardson, who presided at the Jubilee Convention at Cincinnati in 1899. There will be no apprehension on the part of any well-informed Disciple concerning any compromise that will be hurtful to us. These are all wise men, men who are trusted by their brethren throughout the land. The Baptists have a similar committee of which Rev. Benjamin Otto is chairman. These committees have not as yet had a meeting, but they are preparing the way. Last Sunday morning Brother Combes, pastor of Independent Boulevard church spoke on a closer relationship between the two bodies. At night Burris A. Jenkins spoke on the same subject in his pulpit in Linwood Boulevard church. The heaven has begun work. Time alone will reveal the results.

No one acquainted with either of the bodies can expect the two communions to come together in a body. These churches have no delegated assemblies empowered to act for them. It were better that they come not in this way. The disciples of Jesus evidently labored at first under the mistaken notion that the Jewish nation as a whole would accept Christ. As soon as they saw such would not be the case, they turned their attention, as their Master did, to the individual. In some sections the relations are very cordial and very close, and in some places, namely, Western Canada, many local congregations have united. This will not be general—at least for a long time—for in some sections and with some churches the differences are great and the feeling is anything but fraternal. In the South, especially in Texas, the most optimistic and reckless prophet would not fix the time in the near future. But that the sentiment of union is growing, the most careless and indifferent must see. That it is being encouraged by many good and pious men is another fact which gladdens the hearts of all who long to see the time our Lord's prayer will be answered. We shall look with interest on the Kansas City movement. This is the first, so far as we know, that has been started in the West. Let us hope for the best.—*The Christian Courier*.

Life is not a holiday, but an education, and the one eternal lesson for us all is how better we can love.—*Henry Drummond*.

When God is at home in the heart, the hands are always ready to give him a fitting house.—*S. S. Times*.

WANT COLUMN

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\$1,500 for a nice 6-room cottage; \$15,000 for a palatial home; business houses and town lots; town farms, 1 to 12 acres. Come to Georgetown and educate your children. Farm lands a specialty. Address E. W. Summers & Sons, Real Estate, Georgetown, Ky.

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IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS.

A. R. WILKETT, PUL. D.

"Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Matt. 3:15 is all that we have recorded of the sayings of the Saviour at his baptism. This is his first utterance in his public ministry. The Saviour's words were all fraught with meaning, but those preserved to us by inspiration not only had meaning for those present that heard them, but others who were to come afterwards. But the only recorded words in the establishment of a great ordinance of the church by the Master should be of extraordinary value to the church, ordinance and believer. What did the divine Master mean when he said: "Thus it becometh us to fulfill all righteousness." In no literal sense did the baptism of Jesus comprehend all righteousness, past, present and future. It must be in some figurative sense. It must have some connection with his mission because the spirit descended like a dove and the Father kept vigilance from the clouds and said: "This is my beloved son," and all this at the baptism, the beginning of the ministry. In the mission of Christ which was the plan of salvation; his resurrection was the final act and it necessarily presupposed all other of his acts. The initial act of his ministry pointed to the last act of the plan of salvation—resurrection to a newness of life. This was no accident, but a divine design. Then all the righteousness of his great life and ministry was in mind when he placed the ordinance that referred to the last act of his great ministerial life first in his ministry. The soul is to be saved by faith while a man is yet alive, but all the righteous acts in the great mission of Christ are completed when both soul and body are saved. The soul is saved in the atonement and the body in the resurrection to a new life. When the ordinance is established which comprehends the last act in the plan of salvation, it is then that all the righteousness contingent to his great life is comprehended and thus fulfilled.

When things go criss-cross, we should go to Christ's cross.—Zion's Herald.

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Especially recommended for the relief of that tired feeling during spring and summer.

MERITED HONOR FOR PARI-SIAN.

Rev. Dr. George Varden, of Paris, has received the honor of being elected a member of the "American Academy of Political and Social Science" of Philadelphia.

The President of the Academy is Dr. S. I. Howe, Professor of Political Science in the University of Pennsylvania. Its Vice Presidents are Dr. S. M. Lindsay, Professor of Sociology in Columbia University, New York, and Dr. E. J. James, of the University of Illinois.

The aim and scope of the Academy's activities are seen from the late volumes it has published—Municipal Ownership and Municipal Franchises—American Waterways—Federal Regulation of Corporations—Industrial Education.

The next volume to be issued in July is the Scope and Limits of Government Control over Industry and Corporate Management. In this volume will be a discussion of "Moderation in Control of Public Service Corporations," by Gen. W. A. Hancock, President Boston Elevated Railway Company.

Vital, far reaching, practical questions of present national interest are investigated with thoroughness and presented with discrimination by the members of the Academy.—Kentuckian-Citizen.

SCARCITY OF MINISTERIAL STUDENTS.

BENJAMIN URTON.

Will you allow me to say a few words on the above subject. There are many conjectures as to the cause. I read some time ago, as one main cause, that the pay a minister receives was not very flattering to an up-to-date young man to enter the ministry. I will say that ministers are better supported today as a rule than they were twenty-five or thirty years ago, when I first took charge of two country churches. Those days it was considered very unpopular for a pastor to say anything about his salary, and with some country churches it is not very popular today. I understood that the two churches had made arrangements if I suited them they would give me \$175 between them; one would be responsible for \$100 and the other for \$75, for once a month at each place, Saturday and Sunday. One old brother said it was good wages for a farm hand; that he had two as good hands as could be hired at that price for all the time, and I only had to loose four days in the month. I ought to get rich in a short time. Well I took hold of the work and did the best I could, by the help of the Lord. The work prospered, and at the end of the year they paid me in full and gave me a unanimous call for another year. On my way home passing Danville, I learned the Conference of the Methodist Episcopal church was in session. I stopped to hear the proceedings, and I shall ever be thankful that I did stop. Old Bro. Perry, a man well known all over Kentucky, was just ready to deliver his semi-centennial sermon and as he went from one subject to another, he carried me back fifty years, showing his privations and the dangers through which he passed, etc. He finally came to the salary the first year. Said he, "my work extended over three counties, which has since been divided up into two more counties, and in this territory we have some good stations that pay their preachers from

\$500 to \$1,200 per year, but, brethren, I did not get that much for my first year's preaching. I filled nine-tenths preaching places once a month, traveled some 1,800 miles and got one dollar and seventy-five cents. And yet," said he, "we have preachers in our conference who grumble at being poorly paid. Go off and hide your faces in shame." "But," said he, "I have not told you all about my first year's salary. The dollar was a Mexican dollar and proved to be a counterfeit, and I came near being arrested for having counterfeit money in my possession. This was enough for me. I resolved by the grace of God never to grumble at being poorly paid. I don't think the pay will ever keep any of the truly called of God from entering the ministry, and preachers who are getting a good salary where once the humble minister laid the foundation for your rich church, think occasionally of the poor laborers who cleared the ground for your rich fields, and I would say to the young brother, you may think you have a hard time, but, brethren, you don't know anything about hard times, and if the money is the only consideration you have keep aloof from the ministry by all means.

The old Baptist preachers used to believe in a called and sent ministry; that God called His ministers, called of God as was Aaron. Christ the great head of the church said to his apostles, "Ye have not chosen me, but I have chosen you, and ordained you," etc. Then He told His disciples to pray the Lord of the harvest to send forth more laborers into the harvest. He wanted laborers sent; He was not after men who were hunting an easy place or a big salary; men that were willing to bind the sheaves, and stock the grain as well as to reap. The trouble with some young men is they want to make choice of their own fields, and because they cannot get what they are looking for they won't work. You should not spend too much time in hunting work. Dr. Boyce used to say if the Lord called a man to preach the Gospel, he would furnish him a field to work in, and a truly called of God to preach the Gospel could make himself a field.

Some of our best churches have been built up by a consecrated minister going to work in his own neighborhood. Sometimes at a country school house the interest has started and in a few years has grown to a large church. The same is true of many of our large city churches. The interest was begun by a small mission being established that has grown into a large and prosperous church. Then if you are satisfied that God has called you to preach the Gospel, don't wait too long for an opportunity to get hold of a large church to commence with, but if possible make your own opportunity. An interest started and built up through your instrumentality will be a lasting monument to your honor. Much more so than for you to take hold of a work that has been built up by another pastor. You will always be looked upon by the church you built up as the greatest preacher in the world, and you will be remembered by that community as long as the youngest of your congregation lives.

"WHAT'S COME OVER MURRAY?"

I want to talk especially to the professedly Christian man. The others may listen if they choose.

You wonder what you may do as a Christian to help your fellows. There are a good many things, but here is a suggestive story. A young fellow came to his pastor and asked:

"What Christian work can I do?" Now, let that minister tell the rest of the story:

"I said to him: 'What time do you rise in the morning?'"

"'At half past six,' was the answer."

"'What time do you have breakfast?'"

"'At seven o'clock.'"

"'What do you do next?'"

"'Go to the office where I work.'"

"'What do you do there?'"

"'Work steadily until twelve o'clock.'"

"'What do you do then?'"

"'Go to lunch.'"

"'What do you do next?'"

"'Work steadily until half-past five or six, and sometimes later.'"

"'What do you do next?'"

"'Go to supper.'"

"'What do you do next?'"

"'Read the paper or sometimes go to a concert or a lecture or a play. Too tired to do much. Loaf around home generally.'"

"'What do you do next?'"

"'Go to bed.'"

"'Is that a sample of every day?'"

"'Yes, every day.'"

"'When would you do Christian work if I gave you any to do?'"

"'I don't know.'"

"'Murray,' I said, 'God has placed you, so filled your day that you don't see where you would get time for Christian work, and I don't see. I think God does not mean for you to add any Christian work to your daily burden.'"

Murray looked at me for a moment and said: 'I guess that's so,' and he rose to go.

"'Wait, Murray,' I said; 'are there other men employed where you are?'"

"'Yes—many,' he answered."

"'How do you do your work; as well as the rest, or more poorly or better?'"

"'Oh, as well as any of them, I think.'"

"'Do they know you are a Christian?'"

"'Why, yes; I suppose so.'"

"'Do they know you are anxious to do Christian work?'"

"'No I don't think they do.'"

"'See here, Murray, here's Christian work you can do; start tomorrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking but by living. Get in a helpful word here and there. Get some fellow to drop his oaths. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?'"

He thanked me, said he never looked at the question from that standpoint before and went away.

"Six weeks after I met the superintendent of his department in the offices of the great corporation where he worked. He said:

"'Isn't Murray one of your men?'"

"'Yes,' was my reply. Why?'"

"'What's come over Murray?'"

he said.

"'I could only say, 'I don't

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know. I didn't know anything had come over him."

"'Well, there has. He's the best clerk in the whole force and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure, quiet, earnest and full of a spirit that imparts itself to others. Something has come over Murray!'"—The Rev. Charles Steele, in the New York Observer.

"BUT GOD."

When I was in Dublin some few years ago, I remember seeing in the study of Mr. Bradshaw a motto with only two words which struck me very much, and I had a motto made like it and put in my study, and a great many visitors have asked me: "What do you mean by those two words? I cannot understand them."

The two words are these: "But God." If you want a line of interesting Bible study, just find out a half-score of places where you have the words, "But God." I will tell you what they do. They always turn the scale from despair to hope, from defeat to victory, from sin to salvation.

You get one, for example, in Eph. 2:4: We "were by nature the children of wrath." There is despair, there is wrath. "But God" stepped in and saved us. You get another instance in Ps. 73:26: "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." And then in I. Cor. 10:13: "There hath no temptation taken you but such as is common to man, but God is faithful."—Rev. F. S. Webster, M. A.

They have right to the promises and may justly lay hold upon them who are God's servants; those who apply themselves to obey his precepts, these only can rightly apply his promises to themselves. Make it clear that you are God's servants, and then these promises are your own, no less than if your name were inserted in the promise, and written in the Bible.—Manton.

Tommy suffered badly from toothache and yet at last, very reluctantly and very tearfully, he consented to go with papa to the dentist. "Well!" inquired mamma anxiously, when they returned. "Oh," replied Tommy, "just before the dentist killed me the tooth came out."

## The Farm and Household

J. H. Haggard bought recently at Mt. Sterling ten steers weight last pounds at \$4.35.

Jay Garmon, of Metcalf county, sold a four-year-old mule recently to Clarence Forrest for \$225.

A Versailles dealer bought a lot of corn recently at \$4.50 a barrel at the crib, hauling it from eight miles in the country.

Chas. A. Peters delivered to Mark Hendrix recently ninety-three hogs weighing 17,840 pounds, at 5 cts. *Flemington Times Democrat.*

At the sale of F. H. Haggard, of Winchester, one aged mule sold for \$142; mule, six year old for \$159; team, consisting of a mare and a mule each eight years old for \$281.

Mr. W. P. Hayes, of Bloomfield, offers a cup valued at \$25, to be known as the "Dr. McChord Cup" for senior herd of jack stock, consisting of one jack and three jennies, over three years old, to be shown at the Kentucky State Fair.

Farmers in Woodford county have been busy finishing the hay harvest and making ready for the wheat which is about ripe. In some localities cutting has commenced. Bluegrass stripping is about through.

In Logan county the wheat is all harvested and farmers very much disappointed—will not yield more than half what was expected earlier in the season. Tobacco looking well. Corn very late; some not yet through planting. There will be only a small crop of peas sown due to so much rain, and being so behind with farm work.

The hemp crop in Bourbon county has been largely increased this year. Bluegrass stripping is nearly over and a big wheat crop will be soon ready for the binder. A heavy crop of clover is expected, while old fields of timothy have been ruined by a heavy growth of white top, it is said. New fields of timothy will make a good yield of hay, though the crop will not compare to the bumper crop of last year.

The corn crop in Madison county which had such a late start has nearly all received its second plowing and some has been plowed the third time. There is an unusual quantity of clover this season which indicates a good honey year. The wheat acreage is largely in excess of last year on account of many farmers cutting out their tobacco crops. Owing to the same cause there will be more hemp raised here than last season.

Crop conditions in Fayette county continue encouraging. Wheat, some of which is being harvested, already looks well and will be up to the average. Barley is being harvested and will be a good crop. Rye looks fine but there will not be a full crop. Oats are very late and show a shortness in point of acreage. Bluegrass is about all harvested and is above an average crop. Blackberries are coming in and are beginning to show in large quantities. Raspberries are fair.

### HOME-MADE COOKIES

BY CAROLINE FRENCH BENTON.

Nowadays it is a real treat when one is lurching or taking afternoon tea with a friend to be offered fresh, crisp, delicious cookies. At times one regards the art of making them as one all but lost, and yet what is more wholesome and more delectable than these same cookies. If only we had the time to make them every week as our grandmothers did!

They are really not much trouble after all, for though a whole morning may be spent over them, there are so many when one is done that they repay the time. Either the old rules, or the new ones, for strange to say there are some new ones will repay one's attempts to learn how to follow them. It does take practice to make good cookies to be perfectly honest, and that for a singular reason. Anyone who takes the trouble to read a few recipes for cookies in any book will notice that all say: flour enough to roll out. That is where the difficulty lies.

"Tell me exactly how much flour to use," cries the beginner, "or I will never try a single recipe."

But this is just what it is impossible to do. An experienced cook will turn out cookies made with half a cup less flour than a novice will find absolutely necessary. If the flour were measured to suit the expert, the beginner would stick the batch of dough hopelessly to the board and the rolling pin. The only way is to let her try and see how little she can use, knowing that as she improves she will take less each time till she reaches perfection.

The old-fashioned molasses cookies beloved of our childhood are excellent to begin on; this is a good recipe for them: One cup of molasses, one tablespoonful of ginger, one tablespoonful of soda dissolved in two tablespoonfuls of warm milk, half cups of butter, warmed, and flour to mix very soft.

For ginger snaps, take a cup of hot molasses and pour it over a cup of hot sugar and add a tablespoonful of ginger, a teaspoonful of soda half a cup of soft butter, and enough flour to roll out very thin; cut out and bake in a hot oven; add spices to this if you like.

Hermits are very nice, especially with tea. Cream half a cup of butter; add a cup of sugar, a tablespoonful of milk, two eggs beaten lightly together, a teaspoonful of baking powder added to two cups of flour, and a half cup of chopped raisens. Try this, and do not add more flour if possible to roll.

For the newer things, here is a rule for coconut cookies: Cream a cup of butter, add two cups of sugar, two well beaten eggs one cup of grated coconut or desiccated coconut steamed till soft, one teaspoonful of vanilla, two of baking powder mixed in flour enough to roll out. Bake till a pale brown.

Fruit cookies are made in this way: Mix one cup of sugar with two well-beaten eggs, three tablespoonfuls of sour milk in which a quarter of a teaspoonful of soda has been mixed, half a cup of chopped raisens, half a teaspoonful of cinnamon, and a quarter of a teaspoonful each of cloves and nutmeg. Add enough flour to make a stiff batter and drop in spoonfuls in butter pans and bake in a hot oven. Peanut cookies are

good for afternoon tea. To make these, chop a cup of roasted nuts, first taking out a dozen or more whole ones and reserve these. Make a dough of one tablespoonful of butter, half a cup of sugar, one beaten egg, two tablespoonfuls of milk, one cup of flour and one teaspoonful of salt. Add the peanuts and with a teaspoonful make this up into round balls; it will make about two dozen of the right size; put a half peanut on each and bake fifteen minutes.

Almond strips, seen at receptions and elsewhere, are very easily made and though they really are not cookies at all, they look and taste like them. To make them cut the crust into narrow strips of even size, spread each one with a very little white of egg which has been slightly beaten and cover with chopped almonds or with any nut one happens to like; sprinkle again with sugar and put them in the oven to brown.—*New York Observer.*

### WASHING HOISERY.

Almost any woman thinks she knows how to wash stockings, but the truth is that many a nice pair of black hose is ruined in color and torn are old before their time because of the way they are rubbed.

In the matter of children's hosiery, it is of the utmost importance that the best method should be used, for the stockings of little ones are constantly in evidence, and when well washed last longer as well as look better.

The two most common mistakes are made in using very hot water and rubbing on soap. The latter especially should never be done, even though the lather is made on the wrong side.

The water should be no more than lukewarm and all hosiery should be turned wrong side out. A little borax should go into the water and a good suds be made with a pure laundry soap.

Into this put the stockings, and let them stay ten minutes. Then with the hands rub briskly together, but do not use a board. Throw into fresh water that has nothing but borax in it and rub them again.

Put them into a third water, also warm, but containing neither borax nor soap. By this time they should be quite clean.

Do not wring at any time, but squeeze in the hands, for stockings to keep their color best should not be ironed. Pressing will not be necessary, either, if they have not been pulled awry in taking from the water.

After squeezing, take each hose carefully and pull into shape, putting the hand inside down to the toes and bringing it up with the fingers outspread to smooth away wrinkles. Pin each one on the line as soon as the wrinkles are out, having the toe up. In this way the water will drip out, whereas if the toe is down the water is held longer.

Black pepper in the water will help to set the color before the first washing, and a little salt answers the same purpose. A weak alum water is also good for black.

The irresponsible small boy who gets dirt on his stockings presents a problem best solved by kerosene. Put hosiery thus soiled by itself in a basin and pour kerosene over it. Let the stockings stand in this for twenty minutes. Into a jug put very hot water and enough ammonia or washing soda to make it slippery. Pour off the oil and pour over the water, stirring the stock-

ings in with a spoon. Let stand for a moment and toss into soda. All the dirt by this time will have been taken out and the rest of the washing is simple.—*Bridgeport Standard.*

A Swedish horticulturist has come to New York with the object of attempting to introduce into America the Lignon berry which is similar to our cranberry. It is one of the popular fruits of Sweden and it is thought will prove equally popular here. If he is successful in introducing it, the Swedish experimenter proposes to establish farms for its culture and factories for preparing it for market. To add a new and valuable berry to our stock of industries that will give employment to thousands is certainly an object to be desired and our horticulturists will watch with interest the outcome of the experiment.

## What Would You Do

If three good physicians should pronounce your case hopeless. If they should decide that you could not live longer than six weeks. And if you should get well, after using only \$12.00 worth of Dr. Miles' Heart Cure and Nerve, what would you advise a friend in like condition to do?

"I have to thank you for saving my wife's life two years ago. We had continued with the doctor until the third doctor, like the two previous ones, said that nothing could be done for her, that she had better be taken home from the hospital to quietly wait her time, which would not be over six weeks at the most. I brought her home, and then I thought probably Dr. Miles' Heart Cure and Nerve might help her, so I got a bottle of each and some Nerve and Liver Pills and commenced to give them to her. We soon seen an improvement, and encouraged by this we continued giving the medicine. We gave her eleven bottles in all of the medicine. She takes it occasionally now if she feels the need. I am in the ministry, and have been for forty-four years."

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**DEATHS**

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**TIPTON.**

Master Susan Parks Tipton, wife of Deacon C. L. Tipton, died at the Gilman Infirmary, Richmond, Ky., after the second surgical operation, through she had rallied beautifully from the operation, and the immediate cause of her death was heart failure. She peacefully passed to her heavenly home, Friday morning June 17, 1908. The deceased was a faithful member of the Union City Baptist church, Madison county.

She leaves behind to mourn her loss a husband, an aged mother, seven children, the youngest being only four years of age, three brothers and two sisters, and a host of relatives and friends.

She was a loyal helpmeet, a devoted mother, and, best of all, a consistent Christian. It is hard to give her up, but we bow submissively and say, "Not our will, but thine, O Lord, be done." We weep not like those who have no hope. May our Heavenly Father comfort the sad hearts left behind, in the prayer of her pastor,

J. A. DAVIS.

**CARR.**

William H. Carr was born in Ohio county, W. Va., in the year of our Lord 1834. He died in Drakeboro, Ky., June 12, 1908. He served through the war, from 1861 to 1865; was wounded during the time, and was honorably discharged in the end. He leaves a wife and eight children, two of whom are married. He was converted at Paradise, Ky., in 1858, united with the Missionary Baptist church at Drakeboro, Ky., in 1894. It was at his home that the Drakeboro Baptist church was organized, W. H. Carr becoming one of its constitutional members. A noble monument to his memory among the living left to mourn his departure. He died in the arms of Jesus Christ, saying he was going to the promised land.

Why should we start, and fear to die?  
What timorous worms we mortals are!  
Death is the gate of endless joy,  
And yet we dread to enter there.

Burial services were conducted at the Baptist church by the pastor, his care-worn frame consigned to its mother dust at the Ebenezer graveyard.

May the great God of the universe guide and protect the bereaved wife and little ones. The church has lost a worthy deacon and member, the town a worthy citizen, the wife a devoted husband, the children a loving, faithful father. To him, for the present, we say good-bye, to meet again.

HIS PASTOR, F. G. JONES.

No doctrine has ever yet made its appeal to the human heart with power equal to that of the doctrine of redemption by a divine Redeemer. High-born human spirits there may be, products of a happy heredity and a gracious environment, who are scarcely conscious of their need of atonement. But for the mass of men, for man, the common man, the average man—for universal man—the doctrine of the cross is the very music of heaven. They understood it, they see the reason of it, they know their need of it, they seize upon it, they appropriate it, they glory in it. If it were conceivable that the theologians and the evolutionists could explain it away—which it is not—the heart of humanity would reinstate it. It is the one gospel which men will not let die.—*Christian Advocate (Nashville).*

Perhaps the richest of God's earthly gifts is an accepted sorrow. Do not lose this one. Accept it. Say "Speak, Lord, for thy servant heareth," and he will tell you some things worth all it cost to hear them. I cannot say what—but you will know. You will be more heavenly-minded, more patient, more kind and gentle, more consecrated to the good you can do. I am sure of this much; for these are some of "the peaceable fruits of righteousness" that come afterwards, in those whom God loves and chastens.—*Maltbie D. Babcock.*

**REVIVAL PREACHING.**

A very good work was done through Dr. Nettleton's ministry at Eastford, Connecticut. The church was small, and without a pastor, and in a very depressed state. The last minister became a Universalist, and his ministry was very distasteful to the church. Dr. Nettleton visited the place about four years after his dismissal. They had been supplied by a variety of preachers, and sometimes the deacons conducted the service, and sometimes they had none at all. The interests of religion had so declined that the light of the church was well nigh extinguished. There were only twenty members, mostly females, and nearly all old people.

As soon as Dr. Nettleton came among the people, a work of grace commenced, of such a character as neither they nor their fathers had seen. He preached the distinguishing doctrine of grace so pointedly that people felt themselves, as it were, absolutely at the disposal of God. They felt that if they were ever saved from their dreadful depravity and wretchedness, it must be by sovereign grace. He made practical application

of the doctrine to the heart and conscience in such a plain and forcible manner, that they felt, that if they were lost, they would be without excuse.

In reference to preaching at revivals, the late Dr. Green, of Princeton, says, in the appendix to *Springer on Revivals*, that the preaching employed should not be merely hortatory, or addressed to the feelings; but eminently doctrinal. "Lively and tender and strong and full of application it certainly should be, but the great fundamental doctrine of the gospel should be brought out clearly, be loudly explained, and be much insisted on. Of what may be denominated, by way of eminence, gospel preaching, there should be no lack; that is, the all-sufficiency of the Lord Jesus Christ to save even the chief of sinners, and his readiness to receive them when they come, to cleanse them in his atoning blood, to clothe them with his perfect righteousness, to justify them freely, to sanctify them by his Spirit, to adopt them into his family, and to crown them with eternal glory, should be set forth in the most clear and persuasive manner. The true nature of regeneration, of evangelical faith, genuine repentance and

full obedience should be carefully explained and illustrated. The evil of giving away the Spirit of God by those with whom he is striving, and the danger of delay in accepting the gospel, should be often brought into view."

The work of God at Eastford was characterized by such power that every one felt that the hand of God was in it. Not a dog moved his tongue. Forty-eight were admitted to fellowship by the profession of faith in one day, and after twenty years those who had not been called home were walking faithfully in God's ways and commandments. *Word and Truth.*

I have no quality of the mind or intellect in others, not genius, power, wit, nor fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing. *St. Humphrey Diary.*

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The memory of the past is only worth preserving as a motive to the future.—*J. A. Towner.*

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**DODDREDGE:** He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

**BICKERSTETH:** No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

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

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ITEMS OF INTEREST

News the World Over.

Miss Tom has died in Jersey City. His mother died a few years ago, aged 102. When Col. James N. Berthous of Georgia, thought the mother she had a hand and deformed baby in her arms, for whom the mother charged nothing. The baby proved to be an idiot, but he brought his mother a fortune. For he was a musical prodigy. He could play the most difficult music which he had heard ever. Col. Berthous's family took the best of care of him till his death.

No wonder the police in Chicago have followed the example of those in New York City and have forbidden a big Socialist demonstration. At a Socialist meeting in London, Mr. Victor Gollancz, M. P., said: "Socialism does not bring peace, retrenchment and reform. It is not the gospel of peace we Socialists have brought, but we have come to make the people ashamed of their condition, to lighten their hearts with the flame of rebellion and revolution." And he is one of the leaders, a member of Parliament.

Prof. Flewce Petrie has made his report of the first year's work in the exploration of the great city of Memphis in Egypt. No great city of antiquity had disappeared as completely as Memphis. It was buried many feet under the mud of the Nile which covers it for nine months in the year. Consequently Dr. Petrie could only work from April till June. Memphis covered an area of twenty-seven miles and the excavation has only begun. Dr. Petrie has uncovered the great temple of Ptah, and has also proved the veracity of Herodotus. The work of excavation is difficult and very expensive.

The Watchman of Boston says: "The floods in the south of France have caused a loss of about \$4,000,000. The floods resulted from the denuding of the hills of their forests, so that when the rains came, there was nothing to prevent the water from washing down into the valleys at once. The rise of the water in many of the rivers was so sudden that many were drowned. How long will it take the people of New England and New York to learn that they must stop the deforesting of the White and Green and Adirondack mountains if they would save their homes from destructive floods and drought." And when will the people of the South and West learn the same lesson?

The Berlin police have ordered all the revolving doors in the large buildings in that city taken out. The New York Evening Post says that fleshy gentlemen, old ladies, children, cripples and the timid will not be the only ones to rejoice at this decision of the police, though their joy will of course be the greatest. When will this example of care for the people be followed in this country?

Before adjournment, the Ohio Legislature passed two more temperance laws to strengthen the local option districts. One provides that where persons receive shipments of liquor C. O. D. within the prohibited sections, the sale shall be held to have taken place at the point of delivery, and the parties receiving said shipments shall be amenable to the law. The other law bars forever from the saloon business a man who shall have been found guilty a second time of violating the liquor law.

The Socialists are getting bolder in telling their real intentions. At the annual meeting of the Socialist Labour Party, a leader asserted that they did not look to the ballot box or to the laws. He said: "Our aim is the expropriation of the capitalist class." It must not be forgotten that Socialists mean by the "capitalist class" not trusts or millionaires, but every one who owns property.

It seems the great loss of life and of boats in the recent flood in the Han River in China, was due to a mistake of the telegrapher. Warnings of freshets were sent from Siangyang, four hundred miles from the mouth of the river, and men were hurriedly sent out with gongs to warn the boats. The telegram which was received said a freshet of six feet was on its way, and that was not sufficient to do serious harm. The telegram ought to have said twenty-six feet.

EMINENCE FOR EDUCATION.

I should like to speak a word through your columns in regard to the noble and generous response of our people to the denomination's call, through Dr. Hale, for educational work. They have all the while been interested in Christian education. The pastor has presented the matter, on different occasions, from the pulpit in the last year, and we have been in the fullest accord with his movement, realizing that it lay at the very foundation of our work, and that the future growth and development of our denomination greatly depended upon this undertaking. Yet the financial condition of our country, and especially the tobacco district of Kentucky made it seem a very unpropitious time for Dr. Hale to come to us, as we wanted to do something worthy of the undertaking when he came. No one put the matter off from time to time hoping that the financial conditions would improve. But when we found it to be the desire of the Educational Committee to close up this work this year we could wait no longer, as we wanted some part in the work even though it be small. Dr. Hale came to us June 16th, on short notice. On Sunday morning he presented the work in a gentle, but convincing manner. All who heard him were delighted and helped and were made to feel the importance of the work.

Before Dr. Hale left us we took offerings in cash and notes amounting to over \$2,600, and the work is not yet completed. I never saw an offering given more cheerfully. Our people are accustomed to that kind of giving, yet they seemed unusually glad to take part in this undertaking. Some telephoned us not to leave them out, and others looked us up and gave of their own accord. About thirty-five families representing a large proportion of our membership made an offering. One brother gave \$500, but the rest was in smaller sums, on down to \$5. We are rejoicing that God gave us the opportunity of helping in so great a cause, and we are looking forward for great blessings from the Lord. On Sunday we had three additions, and may the Lord give us many more.

Dr. Hale is the right man in the right place. The churches which fail to have him will lose a great blessing. Let the good work go on to even greater things. Why should Baptists with their numbers and strength be behind any? Let us have schools that are worthy of the patronage of our best talents, schools that command the praise of all. Success to all concerned.

J. R. JOHNSON.

UNION UNIVERSITY.

Of Jackson, Tenn., has just closed one of the most successful years in its history. It has registered more students in the literary department than during any other year of this great school, with the exception of one. Many improvements have been made, and the future of this institution is very bright. The course has always been extensive and thorough, and the faculty unsurpassed. Some changes have been made in the faculty, but there will be no backward step. Jackson is now free from saloons and gambling, and has 22,000 population, beautiful parks, artesian chalybeate water, and is an educational and religious center. The new catalogue will soon be from the press, and all parties desiring to investigate the advantages of this great school should write J. W. Conger, President. Special advantages are offered young ministers and teachers. There are splendidly equipped dormitories for young ladies and young men. The Self-Helpers' Home for young ladies gives the very best advantages at the lowest cost for board. Splendid conservatory of fine arts, large library, excellent laboratories.

DEAR RECORDER. Perhaps a word from my work might be of interest to some of your readers. I have accepted the care of the First Baptist church here and am devoting all of my time to the ministry. I still retain my church in Kentucky for one-fourth time preaching, the church here allowing me to supply for that Sunday. I have been here six weeks and have received for baptism eleven and three by relation and letter. We have accessions nearly every service.

I was invited to preach at a neighboring church, nine miles away, Saturday, May 22nd, and at the close of the service it was my pleasure and joy to receive for baptism three preachers from the "U. B. Church, in Union." After the service we assembled at an artificial pool, where I administered the ordinance of baptism (the church being pastorless) and the newly made Baptists went on

their way rejoicing. A council for ordination will be called.

It was my joy Sunday evening at my own church here to bury in the "highly grave" a sister seventy-five years of age who professed herself for membership, coming from the M. E. church, and as the good work goes on.

Brothers, pray for me, for I have had a struggle to get loose from everything else and devote all my time to the ministry, but after repeated sore chastisements, the Lord has triumphed and I am now fully resigned and His for service. My home is still in Kentucky. LOUIE P. WILLIAMS. Nashville, Ind.

A new church has been constituted on West Main street, Overmoro, which takes the name Eaton Memorial church. There were thirty-three constituent members. Bro. W. W. Williams was elected pastor. We pray God's richest blessings on church and pastor.

A church has been constituted at Newber, Mo., with nine constituent members.

At Union, Mo., the meeting closed with eighteen additions, fifteen for baptism and three by letter.

A church has been constituted in Henderson county, N. C., which takes the name of Valley Hill church.

Bro. W. A. Pipkin held a meeting at Ash Grove, Mo., resulting in twenty-six additions to the membership.

Bro. Fred A. Miller, has been set apart to the worship of God by the Mt. Olive church in Phelps county, Mo.

Bro. Lee Nickerson has been set apart to the full work of the Gospel ministry by the Kenay Chapel church, Mo.

A meeting in the Second church, Hartsville, R. C., resulted in twenty additions, fourteen by experience and baptism and six by letter.

As a result of the meeting at Baldwin, Miss., twelve were added to the membership by experience and baptism and a number by letter.

Pastor J. H. Thayer writes: "I have accepted charge of church at Okmulgee, Ind. Will locate on field the 7th inst. Bright, hopeful outlook."

A revival in the First church, Fredericktown, Mo., resulted in sixty-five additions, thirty-five received for baptism. Bro. H. A. Smoot pastor.

Dawson church, Ga., held a meeting which closed with thirty-five professions of religion and thirty additions to the fellowship of the church, all by experience and baptism.

Pastor C. Smith writes: "Please change my Western Recorder from Kerens, Tex., to Henrietta, Tex., where I have been called as pastor and which will be my permanent address."

A church has been constituted at Phoenix, Fla., with thirty-two members. A prayer meeting organized and a ladies aid constituted. Rev. R. N. Cates accepts as pastor.

A meeting in the Parkley church, Va., resulted in twenty-two additions by experience and baptism and four by letter. Among those baptized were three grandfathers.

Pastor Geo. B. Butler writes from Bryan, Texas: "Please change my address from Bryan, Texas, to 308 Colo Avenue, Dallas, Texas. I have accepted call to McKinney Avenue Baptist church."

Pastor H. H. Shemas writes from Wolfe City, Texas: "I am now on my new field at this place. First day was glorious. Please change the address of the RECORDER from Groveton, Texas, to Wolfe City, Texas."

As the result of a meeting at Lester, Ark., a church was dedicated with eight members, eleven were received for baptism making the membership nineteen. Three deacons were elected and Bro. W. W. Hylton called, and he has accepted, as pastor. They have also started a prayer meeting and Sunday school.

Bro. L. S. Sanders baptized six at his last appointment at Troy, Ind. He is a Baptist of the Pauline stripe. He has convictions and then the courage to stand by his convictions. He prophesies that a reaction is coming in the North as the laymen and country churches and many of the pastors are speaking out in plain terms against the innovation of alien immersion and its kindred vagaries.

NOTA BENA.

Now, see here, beloved brethren, instead of so many of you writing and asking for the back numbers containing Dr. Weaver's articles, why not send to him for his book?

We are glad to do our brethren all the favors we can. And therefore we would be glad to send to all who wish them, the back numbers containing Dr. Weaver's articles. But we only keep the bound files of the RECORDER. We have some back numbers, but not many. In Dr. Weaver's book, "Views on Important Subjects," price \$1, postpaid, you will find the articles he has written which he considers among his best. And all who have read them will agree that better ones were never written on those important subjects. Please send for the book, you will never regret it.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- JULY. 23—Hempden, Franklin. 29—Hickford, Mt. Eden ch., Hancock county. 30—Concord, Bethany ch., Holbrook. AUGUST. 1—Davies County, Oak Grove ch., Ulira. 4—Hethel, Trenton. 5—Brecker, Lewisburg ch., North Fork. 5—Liberty, Shady Grove ch., Metcalf county. 11—Ohio County, Hartford. 11—South Kentucky, New Salem ch., Lincoln county. 12—Crittenden, Williamstown. 12—Logan County, Mt. Pleasant ch., Lewisburg. 13—Rushly County, Shelbyville. 15—Green River, Mt. Liberty ch., Ohio county. 18—Gasper River, Salem ch., Butler county. 18—South District, Mt. Hebron ch. 19—Barren River, Pleasant Hill ch., Barren county. 19—Campbell County, Pessimon Grove ch. 19—Ohio River, Hampton ch., Livingston county. 22—Russell's Creek, Pleasant Ridge ch., Green county. 25—Tate's Creek, Wallaceton ch., Madison county. 26—Brookridge, Friendship ch., Harrod. 26—Union, Union ch. 27—Baptist, Goshen ch., Anderson county. SEPTEMBER. 1—Elkhorn, Versailles. 2—Long Run, Taylorsville. 2—Ten Mile, Vine Grove ch., Grant county. 3—Bell County, Middlesboro View ch. 3—Wayne County, New Salem ch., Wayne county. 8—Central, Springfield. 8—Rockcastle, Fair View ch., Boone county. 9—Bar's Fork, Mt. Lebanon ch., Warren county. 9—Greenup, Elizabeth Jarrell ch., Lawrence county. 9—North Bend, Walton. 9—Owen, Richland ch. 9—South Cumberland River, Liberty ch., Russell county. 9—Sulphur Fork, Corn Creek ch. 10—North Concord, Liberty ch., near Myrick Sta. 11—Booneville, Pleasant Run ch., Clay county. 11—Greenville, Laurel Spring ch., Menefee county. 12—Stockton's Valley, Spring ch., Jackson county, Tenn. 15—Boone's Creek, Corinth ch. 16—Landmark, Pilot Knob ch. 16—Nelson, Shepherdsville. 17—Lynn Camp, Dripping Springs. 18—Second North Concord, Pleasant Hill ch., near Jamestown. 22—Pulaski County, Burnside ch. 23—East Lynn, Pleasant Grove ch., Larrino county. 23—Edmonson, Sulphur Well, Grayson county. 25—Freedom, Salem ch., Cumberland county. 25—Gooch's Creek, Dripping Springs ch., Knox county. 25—Irvine, Sturgeon ch., Owsley county. 25—South Union, Jellico Creek ch., Whitley county. 29—East Union, Wheeler Creek ch. 30—Goshen, Spring Station ch. 30—Little River, Princeton. 30—Mullinburg County, Oak Grove ch., Doper. 30—Governor's Valley, Valley Creek ch. 30—South Concord, Concord ch., Wayne county. 30—Warren, Smith's Grove. OCTOBER. 1—Upper Cumberland, Waller's Creek ch.

- 3—Laurel River, Hawk Creek ch., near Hazel Patch. 7—Onaida, Hatcher's Creek ch. 6—White's Run, Liberty Station, Madocora. 7—Little Bethel, Dawson's Springs, Hopkins county. 7—Lynn, Pike View ch. 8—West Kentucky, Heath Ballard ch., near Harwood. 9—Fatepsie, Ixtion. 9—Thron Fork, Hazard. 10—Mt. Zion, Hopewell ch., near Corbin. 14—West Union, Mt. Zion ch. 20—Ohio Valley, Mt. Pleasant ch., Hroderon county. 21—Blood River, Flat ch., near Alton. 21—Hale, Vine Grove. 25—Greene County, New Hope ch., Cumberland River. Franklin, Frankfort. If additions or corrections are desired please write to the papers. J. K. NUNNELLY, Secretary.

Live Stock Markets.

Table with columns for CATTLE, HOGS, SHEEP AND GOATS, BURLEY, TOBACCO, and POULTRY. It lists various types of livestock and their market prices.