

WESTERN RECORDER

Faith, Hope and Love, these three

'CONTEND EARNESTLY (ἀγανακτήσθαι) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.'—JUDE 3.—T. T. EATON.

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 27, 1909.

No. 297



T. T. EATON MONUMENT.

On behalf of the family of T. T. Eaton, I desire to express the gratitude which we feel to Dr. H. A. Porter—gratitude which is shared by all my father's friends who know how wisely, energetically and tirelessly he has worked to erect this monument. Notwithstanding the high place that my father held in the affections of the Baptists of the South, it was no light task that Dr. Porter undertook. But his faith in Southern Baptists could not be shaken. He felt that the monument would be at the same time a memorial of their love to their dear leader, and a solemn pledge of unswerving devotion to the doctrines and practices of Baptists for which that leader had so earnestly contended. Dr. Porter's faith in the brotherhood was justified. His labor met with noble response. The monument is a beautiful work of art, and the statue is true to life as few statues are. Dr. Porter has won for himself a warm and lasting place in the hearts of my father's friends.

JOSEPH H. EATON.

EATON MONUMENT SERVICES.

The Eaton Memorial Services were held at the Armory, on account of the rain, which came up on Saturday evening. It was a great disappointment that we could not have the actual unveiling of the monument.

The program was carried out in every other particular.

Dr. H. A. Porter, pastor of Walnut Street church presided.

He made some touching and appropriate remarks. He said, "Dr. Eaton was a great man among Baptists, and a great Baptist among men."

The invocation was made by Dr. W. D. Powell, of Louisville. The congregation then sang one of Dr. Eaton's favorite songs, "How Firm a Foundation." The Memorial address, which follows, was then made by Dr. A. C. Dixon. The address was followed by prayer by President B. G. Lowrey, of Blue Mountain, Miss.

The congregation, standing, sang "Onward Christian Soldiers."

Benediction by Bro. W. E. Powers, Todd's Point, Ky.

The attendance was large and the memory of this service will linger as a benediction for years to come.

Memorial Address at the Unveiling of the Statue of T. T. Eaton.

By A. C. Dixon.

"He being dead yet speaketh," and the silent voice of the glorified dead is more eloquent than the vocal utterance of the living. John the Baptist said, "I am the voice of one crying in the wilderness." To use the voice for God is good; to be a voice for God is better. Personality is power, and the personality of John the Baptist voiced a message for God. The name of every man living or dead voices a message, so that the proper nouns of a language are its mightiest words. Moses voices law; Paul voices grace; James voices works; John voices love; John Howard voices philanthropy; Martin Luther voices justification by faith; T. T. Eaton voices Christian manhood and noble achievement.

He was a righteous man. He lived and died without a fleck upon his name, leaving to his family, his church and the world the heritage of a spotless character. The desire of his soul was first to be right and then to do right. And his standard of righteousness was not public sentiment or mere conventional morality. He walked "before the Lord in the land of the living." His highest ambition was to please Christ, that he might hear even upon earth the "well done good and faithful servant" and thus make life a foretaste of heaven. This made T. T. Eaton more a prophet than a leader of men. The leader seeks to follow the line of least resistance, and would carry with him the largest number of followers. The prophet speaks God's word and does God's will regardless of results. The world's way is to praise

the leader and martyr the prophet, but God sooner or later gives victory to the prophet and future generations build monuments out of the stones that were cast at him.

T. T. Eaton was a man of clear and intense convictions. Faith mastered his soul, while he contended for "the faith once for all delivered to the saints." He believed and therefore spoke. The popular fallacy, "No matter what you believe provided you are sincere" had no place in his thought. He knew that creed makes character, that "as a man thinketh so is he;" that if he is wrong in creed, he cannot be right in character, and, if he believes nothing he is nothing.

T. T. Eaton, therefore, insisted upon right believing as the foundation of right living, and with all the strength of his clear head and warm heart he believed the verities of the Christian faith. To him the Bible was the inspired, inerrant, infallible, authoritative word of God and Jesus Christ, his Saviour and Lord, was the divine Son of God and Son of Man, who is "over all God blessed forever," he by His death on the cross made atonement for our sins, rose from the dead for our justification and ever liveth to make intercession for us. To him the Holy Spirit was a personal God regenerating the heart, guiding the believer and enduing him with power for service. To him was a sinner lost forever without Christ, and saved forever with Christ.



DR. A. C. DIXON.

T. T. Eaton was not only evangelical in theology; he was evangelistic in spirit. He was not content with merely edifying the saint but, like his Master, he was ever intent upon seeking and saving the lost. He believed in instantaneous conversion and sought to bring people to immediate decision for Christ. He, therefore, believed in revivals and sought to promote them, though his ideal was the perpetual revival, the church at work winning souls to Christ all the time. In every fiber of his being he was an evangelistic pastor, believing that the best way to care for the ninety and nine that are saved is to go out after the one that is lost. And the compass of his sympathy, love and efforts took in the whole world. Some of his most eloquent pleas were for Foreign Missions. Having heard the marching orders of the Great Commander, he was ready to go to the most part of the earth: And yet with this vision of

world-wide endeavor and final world-wide victory, T. T. Eaton was narrow: All true men are narrow. Character building is a narrowing process. No man can be righteous who does not submit to the limitations of truth and virtue. If he says "I am broad on the command, Thou shalt not steal," he is a thief. If he says "I am broad on the command, Thou shalt not kill," he is a murderer. Read the closing paragraph of the Sermon on the Mount and you will see that narrowness is the mark of the way to heaven, while breadth is the mark of the way to hell. In building houses we must be careful about the foundations, but equal care is needed about the materials we put into them. The trees of the forest and the stones of the hills are narrowed down into the shape and size demanded by the architect. In his sympathy with all that was good and in his compassion for burdened, struggling, sinning humanity T. T. Eaton was like his Master, broad as the world; but in his loyalty to truth and righteousness, he was again like his Master narrow as a razor's edge. Love, to him, was obedience, for he had read in the Book, "This is the love of God that we keep his commandments."

T. T. Eaton was a Baptist, because he believed the Bible demanded a regenerate church membership and that, therefore, only regenerate believers should be baptized. He practised only immersion for baptism because he believed in strict obedience to the commands of Christ. But there was no trace of baptismal regeneration in his teaching. He believed that baptism does not save, but is for the already saved. Believing that Jesus and the early disciples were immersed and that immersion should come before the Lord's Supper, he was a strict communionist, though he was glad to acknowledge the excellent Christian character of many whom he believed to be mistaken in their views of baptism.

T. T. Eaton was an ardent advocate of soul liberty after the Roger Williams type, believing that each individual should interpret the Scriptures for himself under the guidance of the Holy Spirit, unframed by church councils or traditions, and that he should accord to every one else the same right. He glorified in the fact that this principle had prevented Baptists from persecuting others, while it had led many a Baptist martyr to the stake.

T. T. Eaton was a courageous man. As a young soldier in the Confederate Army, he was brave in the presence of danger, and as a soldier of Jesus Christ, he manifested that higher kind of courage which stands unflinching in the presence of strong opposition. He never lacked the moral courage to speak or write his convictions, even when he knew that they were unpopular, and would provoke the disapproval of his best friends.

(Continued on page four, 3rd col.)

QUESTIONS ANSWERED.

BY SENEX.

A brother wishes a prompt answer to this question: "How many organizations does it take to complete or equip for work a New Testament church." Only the church itself is necessary. I saw, I think in the Recorder, a quotation from the Boston Watchman, the great Baptist paper of New England, which said that "all real Baptists are shy of organizations."

I am treading on ground which is very dangerous and I am a timid man. Therefore, I will only tell what my church has. That surely cannot be objected to. We have a Sunday School, a prayer meeting, and we ought to have a young men's prayer meeting. The Sunday School has no other organization in it. The Superintendent reads a chapter and prays and one hymn is sung. The superintendent does not ask all to sing, though he has not yet come to the point which I wish he would, that in giving out "Show Pity, Lord," he will say, "Let no person, old or young, sing this who is not a Christian or who is not a penitent seeking the forgiveness of his sins." It will be a glorious day in Zion when in the Sunday School rooms the children are taught the difference between the regenerated and unregenerated, by having the Superintendent ask the Christians only to sing the hymns which are suited to God's children alone. It would impress the great truth of the difference between God's children and the unconverted as few other things would do.

After this hymn the scholars go promptly to their classes and all the time is given to studying the Bible. All feel that is the one thing for which they are gathered together. The classes are purposely made so small that each teacher can see at a glance who is missing and can go to that scholar's home during the week. There is no roll call, therefore, and no time taken from study. If a visiting brother comes in he is never asked to "address the school." The Superintendent talks with him, takes him to some class and introduces him. He is asked to sit down, and is at liberty to question the children about points in the lesson. But nothing interferes with giving the whole time to study. When the classes are over, a hymn is sung and the benediction pronounced. I forgot to say if a teacher is absent the Superintendent either visits him or her during the week or gets some other teacher to go. There is no hurrah, no hurrah, no "enthusiasm." But the children are trained to feel that they go to Sunday School to honor God and to learn His Word; and the teachers feel deeply their responsibility to teach the truth to the very best of their ability. Collections are never taken. The expenses are paid out of the church treasury, and children, old and young, are told to put their pennies in the collection in the church.

We have no standing committees. In fact we are a little shy of even that much organization for experience has shown there is danger chairmen of standing committees may get bossy; may get interested in that especial work and neglect other things. And besides we feel that it is well all the brethren should take their turn in the work of the committees.

Of course we are so painfully old-fashioned that the finances are in the hands in which the inspired Apostles of the New Testament put them—in the hands of the deacons. The pastor urges his people to give as God has prospered them, give all they can to God of money as well as of higher things. Experience taught him that when a collection is taken, say for foreign missions he can get ten times as much from the saints by talking to them of the great goodness of God in sending his Son to die for them guilty and helpless sinners and save from a hell they deserved and then repeating that poem which was found written under the portrait of a German nobleman, the refrain of which is:

"All this I did for thee,
What has thou done for me?"

This is all the pastor does; after that preaching the finances are in the hands of

the deacons. No committee assists them. They are godly men who feel that God's business is of more importance than their private business. Often a deacon asks some brother to assist him, but the church has nothing to do with it. And as for other committees they are appointed when needed, do their work, report to the church and are discharged. The next time another committee is appointed.

Now I am not discouraging the brother. Let him have all the organization his soul longeth for. But absolutely none are necessary for a New Testament church. Remember there is no organization of the deacons. They are not a "board of deacons," and I am sorry when a Baptist uses that expression. Have whatever thy soul desireth, my brother. But remember that each organization makes another point or several points of friction. And remember the words of the Watchman:

Nobody can say I have opposed anything or attacked anything by telling the story of how one Baptist church tries to glorify God.

Let me add a line to say there are some of our best and noblest hymns which unconverted persons can sing. For example, "How Firm a Foundation." Any one who believes in the Bible as the Word of God can sing that. For it recites what God has said in the Bible, and it is not necessary to be regenerated to have it right to repeat what the Scriptures say.

And as I have rambled a good deal from a strict answer to this question, I will take occasion to urge that all the churches have young men's praying meetings, and that the pastor and the old men stay away from it. Let it be a real prayer meeting. Let the Bible be read and hymns sung, but let there be no talking whatever except prayer. The name prayer-meeting is too often a farce and a mockery as you can easily prove by consulting your watch and seeing how little of the time is spent in prayer.

Let every young brother pray for some one young man whom he loves who is unconverted. Let every young brother make it a point of carrying one unconverted friend with him if he possibly can. And then let them pray for the salvation of these souls and for strength and wisdom in the temptations which beset them in their daily lives. How much good can be done by such prayer-meetings I do not need to say.

THE SOUTH AND THE NEGRO.

We do not study the South enough by leisurely visits off the beaten track, away from the "Florida Special" and the tourist routes, from which nothing of much value can ever be learned. Our war prejudices, the old distortion and blindness, are still overwhelming us, although we boast sometimes that we have shaken them off. Of what avail is it to have conquered the South if we enter not into possession of that charming people and their beautiful country?

I say this to myself every winter as, returning from the quail and snipe regions, I add new experiences of appreciation. I stopped over this time at Union Springs in Alabama, merely a cotton town far removed from tourist lines. It is situated, with wide, well-shaded streets, on a good-sized hill, or ridge, with extensive views over a very curious region, a sort of mottled country of pine forests and red-soiled cotton fields—a paradise for sportsmen and followers of the cunning quail, with high-bred dogs wandering about the streets. I sat on the steps of the courthouse with my own dog, and talked with one of the judges.

The field sports and their broadening genial influence are perhaps the best equipment for the serious task of these Southern judges, the most serious task that perhaps has ever been given to their race. Union Springs is in the midst of the black belt, and the negroes outnumber the whites ten to one. The white men seemed to me like a band of brothers, united, disciplined, trained through generations, like jovial soldiers, to hold down the black race. Their Southern qualities, that extreme and ready sociability, that frank directness, seemed the more intensified because they were so desperately united to protect Anglo-Saxon decency and order from being overwhelmed by Africa.

The blacks, judging from those I saw, may have been descended from the last slaves imported just before the trade was stopped. They seemed very close to Africa. One of the young men I went to see is a college graduate, and a magistrate, who seems to spend a large part of his time trying negroes for all sorts of misdemeanors. I watched another young man in an office adjoining the courthouse, with negro after negro, male and female, coming before him; they were waiting in groups before the door, and he seemed to be lecturing and explaining to them much of the time. These negroes are not the selected ones that we know, but the great mass of the 10,000,000; the 9,900,000 of the 10,000,000. It will take a long time to lecture and explain Anglo-Saxon ideas into the black mass. It will never be done in any time that can be estimated; and yet the Southerner goes on with it day after day, with the greatest patience and good temper; he has been going on with it in that way for generations, and he will go on with it to the end of time, while we theorize and talk about it in the North.

I wonder where it will all end. Will the Southerner continue to hold down with one delicately moulded, but iron hand, while he explains and explains and shows great kindness with the other hand; and meantime the years and decades pass, and in fifty years the present ten millions of negroes have grown to twenty millions, and in another fifty years to forty millions, and so on until at least there is a small white population, a desperately united, high-strung band of brothers, holding down an enormous black mass just as in India about one hundred thousand Englishmen hold down three hundred millions of brown Asiatics. If that day ever comes I feel as if there should be painted somewhere in the universe the scene I saw in the court house; the slim young Southerner of race-horse build, all nerve and sensation, the Anglo-Saxon type of the Southern sun, explaining to black-man-after-black man; and he kept on explaining and explaining through the ages until the black man overwhelmed him with numbers.—Sydney G. Fisher, in New York Post.

RESPECTABLE PUBLIC ROBBERY

By Christian People in the Name of Charity.

By Rev. W. Wood, D.D.

The following notice appeared in one of the leading daily newspapers of February 10, 1909: "One thousand volunteers wanted as taggers. Mrs. — issued a hurry call this afternoon for one thousand volunteers to aid in the campaign for \$200,000, the number already in the field being insufficient to cover the territory in the time allotted." And on the first page, first column of one of M's leading daily papers, Feb. 10, we read: "Taggers busy campaigning for \$200,000. An irresistible bevy of breezy young women invaded the streets, offices and public places of Milwaukee today, in a three days' campaign to raise \$200,000 for charities of Milwaukee."

This whole business reminds me of Tom Sawyer getting the other boys to white-wash the fence while he sat in the shade.

Tag Day is becoming a nuisance. That the \$200,000 in this case is for the benefit of an orphan's home does not change the matter. There are plenty of people ready to give to all the charitable objects, if approached in the right spirit. Our charitable institutions ought to be above such questionable, catch-penny, grab-bag, lottery hold-up methods. Thousands of strangers in Milwaukee today will give from fifty cents to five dollars, not because they wish to give but because they are held up on every street corner by a lot of irresistible beggars. Many of them will give money that is needed to help institutions at home.

As I write I call to mind years ago in Kentucky, when we took up public collections every year, at our district associations, for our Orphan's Home in Louisville. Every one gave as he purposed in his heart. Those were blessed seasons of grace when the needs of the home were explained to the people, when we met Sister Hollings-

worth, and we made our offerings with charitable intentions. Those were occasions of schooling and discipline to the denomination, binding us closer together, and the contributions of well-filled boxes to the home were means of grace to the denomination of the whole State.

How different the sending out several thousand chattering women to stop every man they meet, and sell a Lincoln tag at from 50 cents to \$100., whether you want to buy or not! Such proceedings are a disgrace to the name of charity and to the memory of Abraham Lincoln.

As you step from the train you are held up by these feminine robbers, and commanded to stand and deliver. In the waiting room of the railroad station; in the lobbies of the hotels; on every street corner; in every store, and in every house you meet an army of highway robbers made up of well dressed, pretty young women, and the prettier the more successful the canvass—all asking you to "buy" a tag, and they will not take "no" for an answer. The sale of one tag will not satisfy these crusaders; they insist on selling you from a dozen to a hundred. No difference if the baby has got choked on a button, you are hurrying down to find a doctor, and can't be delayed, there are fifty pretty girls ready to start this instant and summon every doctor in the city, if necessary, only you must let them pin a tag on the lapel of your coat and give them a dollar in the name of charity. In the name of "graft" I'd say.

"Only a dollar, please; you know this Lincoln's hundredth birthday!" And if you refuse (perhaps you have only just money to buy your ticket home) you are branded as a rebel. And, in some instances, the conductors on the street cars, the waiter at the hotels, the clerks in the stores, even the policemen, are hardly civil to you, because you have failed to contribute to a institution you know nothing about, or in which you are not in sympathy, or about which you are doubtful of the management, and because there are benevolent objects at home to call for all of your help.

A man of principles hates to be jollied by his acquaintances who have been tagged and he feels humiliated to be bullied by a lot of impudent youngsters.

Mrs. Curtis, in the Success Magazine for February, very truly says: "In the name of charity there have been more lies told, more sins committed, more money ruthlessly obtained, and more feuds fought than on Wall Street."

Sometimes the girls look upon Tag Day as a regular picnic. Modesty and girlish timidity are too often forgotten.

I was held up on the public street by a young woman who asked me to give some money, and unblushingly she informed me that the committee had promised to give her a five-dollar silk umbrella if she succeeded in collecting so much. This was not begging for charity; it was begging on commission. It is about time for respectable people to use their influence against all such questionable methods of collecting money for charity.—Journal and Messenger.

"KEEP ME COMPANY."

When our little two-year-old is put to bed at night, she has the habit of saying, "Mamma, keep me company."

And in the lone hours of the night, when all is dark and still, if she awakens she will put her little hand through the bars of her crib and say, "Mamma, hold my hand."

Oh, if we of larger growth would but look up to the Divine Parent and say, "Keep me company!" Not only through the still watches of the night, but also through the busy hours of the day.

"Keep me company," when success is nigh, lest I forget and follow after false gods.

"Keep me company" in the hour of trials and temptations, lest I forget from whence cometh the divine strength and stumble and fall.

If, when all is dark and uncertain, when we can not see where to take the next step—if then we would but say "Saviour, hold my hand!" When riding on the high waves of prosperity and happiness, when submerged in the low tide of despair, yea, when crossing the dark valley of death, "Hold thou my hand."

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A NEW TESTAMENT CHURCH, WHEN AND BY WHOM PLANTED.
 F. G. Jones.

First—A New Testament church is a company of regenerate persons, baptized on a profession of faith in Christ; united in covenant for worship and instruction, and the observance of Christian ordinances, and for such service as the Gospel requires; recognizing and accepting Christ as their Supreme Lord and Law-giver, and taking His Word as their only and sufficient rule of faith and practice in all matters of conscience and religion.

Second—The New Testament church is the visible church of Christ on earth; and is indeed a congregation of baptized believers associated by covenant and in fellowship of the gospel; observing the ordinances of Christ, governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; and its only Scriptural officers are bishops or pastors and deacons.

Third—In the year A. D. 31, to set an unmistakable and true pattern of a gospel or New Testament church, He, Christ, called out from among John the Baptist's disciples those whom he would, and they came unto him, and he ordained twelve that they should be with him, and that he might send them forth to preach (Mark 3:13-14). So we find that these twelve men called out of the world, baptized by John, chosen by Christ as His, and He ordained them for the work, and in A. D. 33, in a large upper room in Jerusalem Jesus with his apostles partook of the Lord's Supper, Jesus administering the same (Luke 22:12-20). So we have here the constitution of the first gospel or New Testament church. This same era and church are referred to by Dan. 2:44.

Fourth—Again we say that the New Testament church was instituted by Christ for a purpose, he gave to it laws, and an economy of methods, and order by which to accomplish its sacred mission and He still retains headship and kingship over it.

Again, to contend that there was no church until the day of Pentecost, when Christ in referring to Himself said to Peter, "And upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

Again, our blessed Master presents plainly for our benefit the power invested by Him in His church, so that her decision is final and independent of all other persons organizations and powers (Matt. 18:17).

On the day of Pentecost when the converts were baptized and three thousand added to the church, some contend that this was the organization of the first New Testament church, which is not the case, and far from the truth. These three thousand as the Word of God gives it, were added to something, that existed before; and that was the church constituted by Jesus Christ at Jerusalem in the large upper room, known as the guest chamber. To this New Testament Church which He organized. The Word of God says He, God, gave Him to be head over all things to the church which is His body (Eph. 1:22). Hear God speaking, "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16). The apostle says of him as founder and foundation to whom coming as unto a living stone disallowed indeed of men, but chosen of God and precious (I. Peter 2:4).

To the New Testament church which was organized by the Son of God Himself.

At Jerusalem A. D. 31 to 33, He gave the last and great commission, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with

you alway, even unto the end of the world. Amen. (Matt. 28:19-20.)

Again, we reaffirm that only a constitutionally organized church of Christ could have received such a commission as this last and greatest glory to His name; finishing so complete a work as he states Himself, saying, "I have glorified thee on earth; I have finished the work which thou gavest me to do" (John 17:4).

I love Thy kingdom, Lord,
 The house of Thine abode,
 The church our best Redeemer saved
 With His own precious blood.
 Drakesboro, Ky.

FOGS AND FAITH.

By Rev. G. B. F. Hallock, D.D.

The central thought of the ninety-seventh Psalm is that God reigns. This is stated in the first verse to be sufficient reason for universal joy. "Let the earth rejoice." Other reigns have produced injustice, oppression, bloodshed, terror; the reign of the infinitely gracious Jehovah is the hope of mankind, and when men generally yield to it the race will have its paradise restored.

Because God is God, it is impossible for men to understand all his acts. "His way is in the sea, and his path in the great waters."

God governs the world mysteriously. "Clouds and darkness are round about him." God veils himself essentially. So he revealed himself at Sinai, when clouds and darkness were upon the mountain. So he revealed himself on the Mount of Transfiguration, when a bright cloud overshadowed the disciples. God veils himself in his providential dealings with men. His ways are past finding out. Around the history of the church dark clouds of persecution have hovered. Around the histories of nations dark clouds of revolution and war and bloodshed have hung. Around the history of individual Christians dark clouds of strange providential dealings have wrapped the soul in mystery and distress. God knows the ways of men, but men know not God's ways. "His judgments are unsearchable, and his ways past finding out." God rules the world mysteriously—mysteriously to men of finite minds. We are not able to take into our conception the doings, or reasons for the doings of an infinite God.

But God governs the world righteously. He may rule mysteriously, but it is not mistakenly or wrongly; it is altogether and only righteously. God's ways may be dark, but they are just. Righteousness is the essential perfection of God's being. It is his nature. What he does is right. "Clouds and darkness are round about him;" but "righteousness and judgment are the habitation of his throne." Righteousness is his immutable attribute, and judgment marks his every act. As some one has well said, "Absolute power is safe in the hands of him who can not err or act unrighteously."

However mysterious God's dealings there are three great sources of consolation to Christians. The first is in the thought of God's love. God is love. His very nature is love. All his acts are prompted by love. The second is the thought of God's wisdom. He is infinitely wise. He knows what is best for us. He knows the end from the beginning. His ways are the wisest ways for us all. The third is the thought of his power. He is able to make all things work together for our good. He is able to make good come out of seeming evil. He says: "What I do thou knowest not now; but thou shalt know hereafter." The time is coming when God will make plain to us the reasons for all his dealings with us; and then we shall approve them and say: "He has done all things well."

"Did I ever mention to you," writes E. P. Hood, to a friend, "what I thought as I saw the picture of a German painter some time ago? I could not make out what he meant by it. It was called 'Cloud Land,' and it seemed nothing but cloud upon cloud. As I looked I saw that every cloud turned into an angel or an angel's wing; and the whole picture, which at first seemed only a mass of gloom, looked out upon me with a hundred angels' eyes. So with all clouds, if God comes nigh to us by them; look at them, and they will turn into angels. They are not desirable to us in themselves. We foolish men would walk always in day brightness—we do not want clouds—but God knows their value, else he would never send them to us."

This is certainly a beautiful illustration of the truth that every dispensation of Providence, however dark it may seem, is a token of God's love. There is an angel messenger of grace, in every cloud, and he is visible to the eye of faith. Sometimes the darkness that prevents our seeing is only a fog that we should look above. A beautiful illustration of this is given by Rev. Isaac O. Rankin, in a sermon from the text, "Looking unto Jesus, the author and finisher of our faith."

"Sometimes the sailor, homeward bound, from the ship's deck can see no land," says he, "only a bank of mist, low-lying on the horizon's rim. Chart and compass tell him that the land is near, but where the sky and water seem to meet in only a haze.

Then, if he lifts his eyes above that mist and heat, some mountain peak will stand out clear against the sky. The onward way, the port, the base of the mountain and the continent of which it is a part, are lost in haze, but the summit rises out into clear air, far visible and guiding on to ward home.

So we must journey toward the haven of our faith and hope. We look to the ship's course, and there is only mystery of haze on sea and shore. But when we lift our eyes to the hills, the landmark of our faith, the unlifted figure of our Lord appears.

"Looking unto Jesus"—the unlifted look that sees the shining of the love of God in Christ—is the secret of assurance and of peace, amid earth's doubts and fears."

Let us remember that though clouds and dark-

ness are sometimes around the God of Providence, yet righteousness and judgment and Fatherly love are ever the habitation of his throne. Trust him. Trust God even in the dark. We do not know our way, but we do know our Guide.—Herald and Presbyter.

DANGERS OF THE LARGE UNIVERSITY.

It is sometimes good for us to see ourselves as others see us, even though the revelation is a painful one. Some time ago we made a plea for the smaller college, as affording the greater opportunity for a solid education to the average boy. We then pointed out the dangers of the so-called 'first class institutions,' on account of their associations and the great temptations, to which the students are exposed.

The New York Nation recently had an article on the subject, in which these great universities were handled without gloves. A writer in the British Weekly has taken up this article and proceeds gently to rub salt in the open wound of our shame. He quotes Prof. Woodrow Wilson, of Princeton University, as saying in an address to the Yale students:

"I have heard sounded once or twice to-night a note of apology for the intellectual side of the university. You hear it at all universities. Learning is on the defensive, is actually on the defensive among college men, and they are being asked by way of concession to bring that also into the circle of their interests. Is it not time we stopped asking indulgence for learning, and proclaimed its sovereignty? Is it not time we reminded the college men of this country that they have no right to any distinctive place in any community unless they can show it by intellectual achievement? that if a university is a place for distinction at all, it must be distinguished by the conquests of the mind?"

The Yale papers took up the matter and said among other things: "Here at Yale scholarship per se has no social attractions is hardly known, and rarely discussed." Another Yale paper makes the amazing statement: "Probably only a handful of the undergraduates of any one class could name their chief scholarship or prize-winner, or half the philosophical oration men." What is still more serious is the alleged fact that many of the professors encourage this contempt for learning. Wealthy men send their sons to college. Their interests are chiefly centered on the social and athletic victories of the lads. "Indeed, it is almost inconceivable that a man or woman in the so-called 'smart set' of New York should even comprehend the ambition of a son who, by some accident, might wish to gain intellectual distinction at college."

The British Weekly then falls back on the scathing arraignment of the Nation, which lays bare the heart of the matter in the following words:

"We could, were this the place, print a list of the very men who, at Harvard, Yale, and elsewhere, run the big elective courses, crowded with loafers from the 'gold coast'—courses that are a disgrace to any institution that professes to stand for the higher learning. These amiable but incompetent instructors, whose names will leap to the lips of every alumnus that reads these lines, whose shortcomings as teachers are known to every college president and every vigorous member of their respective faculties, are the men who make it possible for boys who ought never to be in college to stay in, to lounge their way through, and finally to secure a degree."

Our exchange then congratulates itself that in old England fortunately things have not yet come to such a pass and that the banner of thorough intellectual work is still held proudly aloft in the great English schools, which we readily and thankfully admit. But we would remind the author of the article that in many of our smaller institutions (not to speak of the undeniable work that is done by many men in the larger schools) a great deal of hard work is done and that in these smaller schools chiefly lies the hope for the future of American scholarship.

The men, whom the Nation scathingly calls "the loafers from the gold coast," are not in these smaller colleges, thank God, and the students who frequent them are mostly men who are aware of the fact that their parents are making serious sacrifices for their education. Hence the sharp distinction in their favor. Whoever in the present stage of the evolution of the American schools has a promising son to educate should beware of the great institutions, where the wealthy send their children to be furnished with a diploma, which not rarely is a bid for the millions of the man from the "gold coast." We will have to struggle through this materialistic stage till we learn to see the comparative value of mind and matter; when we have learned that lesson things will change, not before.—Christian Observer.

LIBERALISM.

Just before the one-time evangelist, B. Fay Mills, gave up his pastorate in Oakland, Cal., the On-looker met a certain man who was then resident in that city. He was a member of Mr. Mills' Oakland church, and was, moreover, an active Socialist,

though hardly of the street-corner type. Conversation turned upon the success of Mr. Mills' work, the wilful evangelist preaching at that period three times every Sunday, in the Oakland church on Sunday morning, in a neighboring pulpit, where he was also "pastor" or "minister" on Sunday afternoons, and in Golden Gate Hall in San Francisco, where he had had a large popular following every Sunday night. The On-looker was assured that Mr. Mills' work was collapsing all along the line, and that his resignation would soon follow, which proved to be a correct prophecy. There was not the faintest suggestion of personal prejudice or malice of any kind in either the judgment upon the condition of Mr. Mills' work or the prediction of its speedy demise. "What is the matter?" asked the On-looker, with genuine friendliness for Mr. Mills and sincere appreciation of his high moral purpose. And this man, liberal and Socialist, replied simply and decisively with one brief phrase, with which he dismissed the subject as though loath to discuss it, "Want of spirituality." Three or four years afterwards the On-looker met a "liberal" minister who had recently occupied for a Sunday the pulpit in Oakland which Mr. Mills had vacated. "How is the church doing?" asked the On-looker. "Not very well," was the reply. "What is the matter?" asked the On-looker again. "Do you want to know?" asked the other man with a smile. "Yes," was the reply. And with the frankness of an old friend this man, himself most "liberal," replied, "Because liberalism tends to indifference."

There is no getting away from the fact that a good deal of liberalism does tend to indifference. Liberalism does not always end in materialism, and there are other churches which, if they do not acknowledge their "ob-see-quiet," are both orthodox and dead. A dead orthodoxy is, if possible, a little deader than a dead liberalism. Neither is church prosperity always identical with spiritual life. But when every exception and allowance is reckoned it still remains true that the church which has lost its vision of God and its faith in the inner reality of the "crucified Christ" has no message to which the world will permanently give heed.

Jesus bade his disciples beware of "the leaven of the Pharisees and of the Sadducees." The Pharisees and the Sadducees were the orthodox and the Unitarians of their day. And the "leaven" was the same in both cases, formalism. To the extent that orthodoxy in any age is formalistic, it is dead. And the remedy is not liberalism, which easily becomes formal, too. The trouble with most liberalism is that it puts the emphasis just where orthodoxy does, that is, formal orthodoxy, on the letter rather than upon the spirit of religion. And the letter killeth whether it reads "yes" or "no." Indeed, negative definitions, merely as definitions, are generally more unprofitable than affirmative definitions, just as an empty creek is less profitable on the whole than a muddy creek.—Congregationalist.

TAKE IT WITH YOU.

"I hope you'll have a pleasant time, son," said I, as the latter was starting out to spend the evening.

"Thank you; I always do, for I take it with me," was the reply.

And that is a great big secret. Most people wish to have a good time. And that's right. But so many of them seem to fail. Why don't they take it with them? They can; they should.

Going on an outing with some friends, a young lady before starting put a spray of sweet eglantine in her bosom. She quite forgot its presence. But all day long she and her intimate companions kept getting the delicious odor of the sweet brier and wondered where it was.

So in all your life. The good time is in you. It is with you as to whether you have good neighbors and find pleasant people everywhere you go. The glory of the heavens, the gorgeousness of the sunrise and the sunset, the sweetness of bird songs, the beauty of waving trees and blooming flowers, the very goodness of God itself—all are in you, all depend on what you are, on what you have brought with you.

What kind of a time do you want to have? It rests with you. Will you walk in clear light or stumble along in gloom? Will you be strong and joyous or weak and sad? It rests with you.—Exchange.

PERSONAL CONSCIOUSNESS OF GOD'S PRESENCE NEEDED.

It is a grand doctrine, an inspiring doctrine, this of the divine omnipresence. But do we think of God as present with us personally in all the experiences of life? Such a thought of Him is infinitely more precious, than any theory of His omnipresence. You know that a true friendship must have in it a wide and generous sympathy; with all the trouble that comes to you, you want to be sure that your friend knows it, and feels it, and is ready to help you bear it. A general thought of your friend's goodness is not enough. What you long for is a saving presence of a personal sympathy. It is not otherwise in our relation to God. What we want, to speak plainly, is to feel that God knows what happens to us, and is with us while it happens, and loves us steadily and tenderly through it all.—Henry van Dyke, in *The Open Door*.

"Seeing is believing." Ah! turn it about the other way: "Believing is seeing." Jesus Christ will reveal himself to that "inner eye which is the bliss of solitude" and the joy of the Christian life—will reveal himself to that inward eye so clearly, so closely, so certainly as there will be no room left for doubt.—Alexander MacLaren, D.D.

Sunday-School & Lesson

Sunday, June 6th.

The Power of the Tongue.—
James 3:1-12.

Motto Text.—"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—Prov. 21:23.

"My brethren be not many masters." Many teachers. "The office of teacher was in such honor among the Jews that many, however unqualified for its discharge, were eager to assume it. The same self-pleasing vanity led many to undertake the work of exposition and instruction in the early churches."—Winkler. The disorder which this produced is seen in the church at Corinth where the brethren had to be told they must speak one at a time, and even the women had to be told they must keep silence. This spirit which James rebukes sharply is encouraged in these days by the young people's societies, which urge all to take part. For no one should speak in a meeting who has not instruction to give which will edify the saints.

"Knowing that we shall receive the greater condemnation." These words should be studied by those who urge others to speak when they have nothing instructive to say. The part of the young is to be listeners, not speakers. The condemnation is the greater for those who speak because their influence for evil is greater. It is always seemly to pray. Those only are to speak who can instruct. "For in many things we offend all." We all offend. This verse contradicts that most pestilent and morbid heresy of "second blessing," holiness or whatever name by which it may be called. There is no man without sin, but it must be one constant endeavor to fight against our sinfulness and offend as little as possible. Offend here means to "stumble" in the right way.

"If any man offend not in word, the same is a perfect man." A full grown, well developed character, no longer a babe in Christ. It does not mean a sinless holy man. A man who can instruct his brethren in the meetings of the church, and teach no false doctrine intentionally or unintentionally has arrived at the stature of manhood in Christ Jesus. Every word in this latter clause is forcible. The one translated "same" shows that such men are rare. The word translated "man" is the Greek "aner," which means not a human being, but a man in distinction from woman, a male. This does not mean that no woman can ever learn to control her tongue. James had no such thought. He is writing of the public speaking in meeting, and by these words he shows this must be confined to the males.

"And able also to bridle the whole body." He who can keep from offending in word has conquered by God's grace the most unruly member of his body and shows that he has strength of character to control the others. Out of the abundance of the heart the mouth speaketh.

"Behold, we put bits in the horses' mouths, that they may obey men, which are made after the similitude of God." The control of the mouth controls the whole body. "He who has so great and easy a mastery over a brute creature, wilful and

powerful, should be able to govern himself." "Just as he who has lost control of the reins has lost control over the horse, so he who has lost his control on his tongue has lost control over himself."—Plummer.

Verse 4. The second illustration is of the ships. They are very large, and the winds with which they contend are very strong, but he who controls the rudder controls the ship and can guide it wherever he chooses. And the rudder is so small in comparison with the ship yet so powerful to guide it into port or to cast it a wreck upon the rocks.

"Even so the tongue is a little member, and boasteth great things." It can accomplish great things. But the use of the word "boasteth" indicates the tendency of the tongue towards evil. "Behold, how great a matter a little fire kindleth!" How great a forest a little fire can consume. Even a spark can destroy a city. Small things in seeming have great power.

The apostle goes on to show what a power for evil the tongue is, thus illustrating his statement that the man who can govern his tongue by the law of God is a strong man, who can rule his entire nature.

"And the tongue is a fire, a world of iniquity." Just so destructive as the fire in the forest, and being guilty of all forms of iniquity. "So is the tongue among our members, that it defileth the whole body." A truth our Lord had spoken when he said that not what entered a man, but what came forth defiled him. A man's words show his nature.

"And setteth on fire the course of nature." The wheel or circle of life. Life is represented as a wheel rolling ever onward. The whole of it, from the beginning to the end, is set on fire by an evil tongue. "And it is set on fire of hell." The evil tongue is under the power of Satan, is doing devil's work.

The apostle shows what power the mind of man has had over nature. Great beasts, far superior to man in physical strength, have been subdued by him and made to obey his will. Man had found none among them which could keep the mastery over him. All outside of himself man had tamed. Only his own tongue had defied his power.

"But the tongue can no man tame." Because the tongue is the instrument of a depraved nature, and no man has ever yet found a way to regenerate himself, and no man ever will find such a way. "It is an unruly evil, full of deadly poison." What a strong and terrible picture James draws of the evils done by the tongue. The succeeding verses indicate that he has in his mind some professors of religion whose conduct had roused him to wrath, and the first verse in the lesson indicates that what they had done was to teach false doctrine to their brethren. James shows himself as fiery as do Paul and Peter and John. There was no meek man among these fiery Galileans.

And the ones against whom his indignation had waxed hot were the Judaizers who were not willing to receive the Gentile disciples unless they would become Jewish proselytes, adopting the ceremonial law of the Jews. James was himself a Hebrew of the Hebrews, and numbers himself among his Jewish brethren by the use of "we."

"Therewith bless we God, even as the Father, and therewith curse we the Gentiles." The Gentile disciples whom the Holy Spirit had re-created into the similitude of God, if they did not love his image

as seen in these Gentiles? We know the contention in many cases in the apostolic churches was very great—how great James' fervid indignation indicates afresh.

"Out of the same mouth proceedeth blessing and cursing." The wrong, the hypocrisy of this they could surely see. "My brethren these things ought not so to be." The original is strong. These things must not be so; they must be stopped. Their course was as unnatural as it was wicked and hypercritical. Either the blessing or the cursing was from feigned lips, and the tongue being what it is, the blessing was a falsehood. They were not Christians—they did not truly love God, when they treated the Gentiles so. Which point he enforces by the illustration of the fountain and the fig tree.

The evils that all of us have done with our tongues are innumerable. "And the tongue can no man tame." But the Holy Spirit can tame it, blessed be God! When He regenerates a heart, the tongue will truly praise God and make His law its bridle.

A WISE IGNORANCE.

The western Americans are noted for their terse expressions. Some one asked a man of the Sierras what he thought of the character of a neighbor. He replied: "Mister, I don't know much about him, but my impression is that he'd make a first-class stranger."

One had better not burn his fingers just for the sake of learning the properties of fire. One had better be ignorant of sin, than learn by bitter experiences its terrible power and penalty. All who seek to lead the soul away from the truth of Christ, the service of Christ, or the fellowship of Christ, should be looked upon as "first-class strangers."

Nova Scotia. J. CLARK.

THINK HARD.

It pays to think about Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond Du Lac, Wis.

About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally, and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. "There's a Reason."

I like the delicious flavour of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee. "Read "The Road to Wellville," in packages.

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

(Continued from page one.)

Though there was no morbid desire for martyrdom, he would gladly have burnt at the stake for what he believed to be true or right. Another kind of courage he possessed in a remarkable degree. He was brave in the presence of difficulties. Jehovah said to Joshua as He sent him to battle "Be of good courage" and He said to Solomon when He commissioned him to build the temple "Be of good courage." Joshua needed courage in the presence of danger on the battle field no more than Solomon needed courage in the presence of the difficulties that confronted him in building the temple. Many a man, who in the heat of battle, has gone to victory in the presence of great danger has been conquered by difficulties, losing heart and giving up in despair. Few of us have the heroic faith in God which Elijah had, when he increased the difficulties by pouring water upon the sacrifice. T. T. Eaton knew how to attempt great things for God, because he expected great things from God. In editing his paper, which he made one of the greatest religious weekly's in the world, in facing the problems of the down town church and in larger plans for Association and Convention, work, he was always brave, patient and persistent. Temporary failure was with him a stepping stone to success. An Alps ahead did not depress but inspired and brought out the best that was in him.

T. T. Eaton was a man of intellectual culture and large learning. Fond of books and a voracious reader, he was almost encyclopaedic in his knowledge of the world's great movements in politics, science and religion. And he was as accurate as he was full. He knew how to trudge in search of facts. And when he got them, they were his. He not only knew things, but he knew that he knew them and gave no uncertain sound. His well-balanced mind kept him from being swept away by every wind of new teaching in the scientific or religious world. Even colleges and universities lost their moorings when struck by the cyclone of Darwinian evolution. The reputation of a famous naturalist who knew how to express his thoughts in clear, eloquent English caused thousands to accept his conclusions without careful examination of his premises, and his pet phrases like "the struggle for existence" and "natural selection" became watch words in the scientific world.

Some theologians were alarmed and hastened to adapt their teachings to the new scientific thought, lest the whole academic world might be lost to Christianity. The Bible stretched upon this Proceustean bed, was mangled and dismembered. The new theory was used by some as a battering ram with which to destroy the supernatural in the Bible, and the enemies of Christianity rejoiced that science had at last demonstrated the falsity of its claims. But T. T. Eaton, with his clear thinking, saw beneath the resemblances in nature and the glittering generalizations of scientists that after all Evolution was only a hypothesis on trial for its life with so many facts against it that it could hardly escape the verdict of an impartial jury that it was the creation of fertile imaginations rather than the discovery of a law. He saw that life alone could produce life and matter could not, therefore, account for life. He saw that one species never evolved into another that all hybrids are sterile, and that everything developed only along the line of its kind.

Dr. Eaton, therefore, kept on his even way guiding his intellectual craft by the polar star of Revelation, and he lived to see Darwinian, naturalistic evolution about as dead in the scientific world as last year's newspapers, natural selection finding its rival in "Mutation," which Dr. Eaton promised to explain in the Western Recorder the week before his death, and the struggle for existence having to struggle for its own existence in the light of a more benevolent scheme than the cruel Malthusian theory, which dominated Darwin's thinking. He saw the fogs of scientific speculation beginning to break away, and the biblical light of creation by the fiat of God with development of every thing after its kind beginning to shine brighter than ever.

T. T. Eaton stood upon the "Impregnable Rock of Scripture" without trying to adapt its teachings to high sounding vagaries calmly confident that the mobile waters and shifting sands of human opinions could not move the rock from its immutable foundation. The Word of God which he believed is now running and being glorified as never before in the history of the world. Heathen peoples are being transformed by its power. Great cities are being shaken to their depths. Even Boston, proud of its crystallized opposition to orthodox truth, has been swept by a mighty revival. Cultured, academic unbelief is on the defensive and almost compelled to apologize for its existence.

Though T. T. Eaton recognized the fact that the darkness in some quarters is growing denser all the time, he saw the dawn of this day of triumphant evangelistic truth, and was glad.

T. T. Eaton was a prince of preachers. Careful in preparation, spiritual in the interpretation of the Scriptures, practical in the application of truth, logical in thought, poetic in imagination, clear in utterance, forceful in delivery and with abiding faith in the God of truth, he stood before an audience a very dynamo of intellectual and spiritual power. His was the eloquence of thought packed till it takes fire and truth poured into the hearts of the people with the rapidity and velocity of a gatling gun. He compelled your attention. You might not always agree, but you were always impressed. To hear him was to feel that you were listening to a real man with a real message from God.

As a writer, he had few equals. His clear thinking, expressed in terse English, left no doubt as to his meaning, while he marshalled facts and arguments with military precision and made every reader feel the force of a strong personality behind the pen.

But to know T. T. Eaton at his best, one needed to see him in his home and in the sacred intimacies of personal friendship. Wit and wisdom flowed from his lips. His earnest manner was married to a cheery disposition which scattered sunshine. Like Abraham he commanded his household, ruling by the authority of character and love. In a very busy, strenuous life, the fires of devotion on the family altar were never permitted to die down. The fragrance of prayer filled the atmosphere of his home. And in the larger sphere of his church family, his sympathy with all classes, his faithful friendship for all, though it may have manifested itself in loving rebuke, count for life. He saw that one made him the successful pastor that he was.

It was fitting that such a man should die suddenly, while he was actively engaged in work for the

Master. He was a man of action. in the hearts and lives of the thous- His life was full of deeds. For ands who were led to Christ him to live was to be doing some- through his ministry. A legend thing for Christ and the church. declares that after the battle of And we rejoice that heaven is the Chalons the spirits of the slain con- tinuance of his active useful- the conflict in the air, and life. "They serve him day and the influence of T. T. Eaton will night in his temple." And I can ever be an armed warrior doing think of T. T. Eaton in heaven only battle for truth and righteousness as engaged in higher and holier against all error and sin, inspiring service for the Lord he loves, while us and our children to faith. cour- he still lives and works on earth age and Christly character.

Those Who Took Part in The Unveiling of The Eaton Monument.



DR. H. A. PORTER.

COMPLETE LIST OF THE CONTRIB- UTORS TO THE EATON MONU- MENT FUND.

We herewith present a full and com- plete list of the names of givers to the monument fund. We take this opportunity to express our deepest grati- tude to every contributor. No popular movement for a monument to a Baptist in this country has, to our knowledge, been attended with such a wide-spread in- terest or issued in such a successful re- sult. It is a wonderful tribute to the leader who has fallen, and a noble ex- pression of love to the man and loyalty to the Baptist faith. There are about 575 names in the list.

About one-half of the total amount contributed has been given by the Wal- nut Street church. The next larg- est church offering was made by the church at Winchester, Ky., of which Dr. J. J. Porter is pastor. But every part of the Southland, which Dr. Eaton loved so well has had a share in the enterprise.

Acknowledgment is herewith gratefully made to those who have especially helped in the effort. Of those outside of Ken- tucky none has done more than Dr. I. P. Trotter, of Hattiesburg, Miss. He pro- ceeded the work with vigor, and sent in from time to time lists of subscribers. Of local brethren, Oscar Farmer and Eli- jah Basye, deacons of Walnut Street church, and Col. Thos. D. Osborne have given valuable counsel and much pre- cious time. Dr. J. G. Bow, as he has gone through the State, has gathered up many fragments. Dr. C. G. Skillman, now of Missouri, freely gave his services at several of the Kentucky Associations and enrolled quite a number of subscri- bers. Others should be named if discrim- ination could be made among a noble throng without whose help any attempt would have been abortive.

Heartiest thanks are again expressed to the Western Recorder and Editor C. M. Thompson for valuable space granted unstintedly and almost weekly.

Finally mention should once more be made of the unsolicited gift of the royal sum of \$500 made by Mr. Joseph H. Eaton, of Denver, Dr. Eaton's only son.

Then, the chairman's pen cannot leave the record of this work completed with- out saying how deeply he has felt the kindly appreciation of the one to whom all this means more than to any other, and whose name he wishes to mention last—Mrs. T. T. Eaton.

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DR. V. D. POWELL.



PROF. B. G. LOWRY.

(Continued on page twelve.)

OUR PULPIT.



"PLEASED NOT HIMSELF."
Rom. 15:3.

"We ought . . . not to please ourselves."—Rom. 15:2.

Sermon by Dr. T. T. Eaton.

To do as he pleased without restraint and without being held accountable for consequences has ever been the ruling desire of the unregenerate heart. When a man ceases to do as he pleases and begins to do as God pleases then he is a Christian. The difference between a regenerate and an unregenerate man may be clearly marked by this—the one seeks to please himself and the other to please God. Man's free agency gave him a self to please, and preferring that self to his Maker and Lord sent him out from the paradise of holiness into the wilderness of sin. By as much as they would please God, our first parents would obey the command not to eat of the tree in the midst of the Garden; by as much as they would please themselves, they would eat of the fruit which was fair to look upon and was "to be desired to make one wise." And this has been the issue before every one of their descendants—shall I please myself, or shall I please God? It is only the Christian who can find his highest pleasure in striving to please his Lord, and his joy is to do the will of his Father in Heaven.

What is happiness? and how can we be happy? are questions men have asked and vainly asked through the ages of their philosophers and of their own souls. Fallen from the high rank of lovers of holiness and become lovers of pleasure, men have sought happiness in all possible directions, but of the right one it may be said "few there be that find it." When the race shall cease to be pleasure-seekers, and shall learn something of the mystery and meaning of life, then mankind will be happy, because they will no longer seek for happiness, for this is the one good which is secured by not striving for it. The happiest men have ever been those who thought and cared least for their own happiness. "He that would save his life shall lose it."

You ask, does not an infinitely kind and merciful God wish that His creatures shall be happy? Yes, and He has made abundant provision for their highest happiness here and hereafter, but that does not mean that God would have us seek for happiness. We are rather to "seek the kingdom of God and His righteousness," and happiness is one of the things that shall be added to us. God meant us to be happy, but He never placed happiness before us as an object of pursuit. The universe is not built upon the "greatest happiness principle," but upon the "greatest holiness principle." In the beatitudes, the word "blessed" means happy, and we do not read, blessed are they who seek after happiness, but "blessed are they that hunger and thirst after righteousness." True happiness is only possible to a noble nature. Would you say that swine are happy? The way to make men happy is to make them noble, and there is nothing noble in pleasure-seeking. Jesus told His disciples, "I go to prepare a place for you"—that you may be happy? Nay; "that where I am there ye may be also," and yet they would be happy there be-

yond the power of thought to conceive, standing amid the "pleasures forevermore" of that "fulness of joy." It was well said "there is only one kind of bread which satisfies all hunger—the bread of righteousness—which, hungering after, men shall always be filled, for it is the bread of Heaven; but, hungering after the bread, or wages of unrighteousness, they shall not be filled, that being the bread of Sodom." It is impossible for men to be happy without being righteous, and to become righteous they must seek, not pleasure, but righteousness.

I not only gladly admit, but I earnestly insist that God meant His creatures should be happy. This is written in every sunbeam, muttered by every breeze and whispered by every flower. "Religion was never designed to make our pleasures less." That is true, but it is also true that the design of religion was not to make our pleasures more; but to make us holy and like God. Incidentally, we are made happy as well as holy, but it is upon the holiness rather than upon the happiness that we should fix our gaze. What we need is not joy, but love; not happiness, but freedom from sin. Suppose God could have made men eternally happy in sin; would that have been a blessing to them? Would it not have been far better to be eternally miserable in holiness, if such a thing were possible? Ten-

nyson was right—"Tis better to have loved and lost, Than never to have loved at all." Better to love, even though love brings disappointment and sorrow, than to have the affection locked up to wither and die in the heart. Holiness and happiness go hand in hand throughout eternity, but it is holiness we should seek, for "without holiness no man shall see the Lord." The first two Commandments, which sum up all duty, and are greatest of all—Jesus Himself being witness—are, "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength," and "thy neighbor as thyself." After these, with space between, comes the command, "Rejoice evermore."

Still it is written, "Rejoice evermore," and Jesus bade His disciples rejoice because their names were written in Heaven. We should therefore always be joyful and happy. "We ought not to please ourselves," Paul tells us, but does not say that we ought to seek to displease ourselves and discard all that is pleasant and joyous in life. Jesus "pleased not Himself," and He is our great example, and yet He never did any penance nor inflicted upon Himself any pain. He suffered all that was necessary to redeem fallen men, but we see Him at the marriage in Cana, and at the Pharisee's dining. It is a gross and base perversion of Christianity for men to imagine that they please God by making themselves miserable. What would you think of your child if he should look sad, go without his meals and perform acts of penance in order to please you? Would you be pleased at his behaving thus? Would not such behavior show that your child utterly misunderstood your character? Does our Father in Heaven care less for us than we care for our children? If we, being evil, are ready to give good gifts unto them, how much more will our Heavenly Father give good gifts to us, and be pleased when we rejoice! Then, too, when you wish to please your friends, do you try to make yourself as miserable as possible? Do you not rather throw off all sadness and endeavor to be bright and joyous? The ascetic makes a mistake when he imagines his penance is pleasing to God, and

Christianity requires him to—no matter how feeble or ignorant you may be—by living for others, not for yourselves. Will you try this plan, that has never failed? Forget yourself, and strive to make others happy. You may begin this path late in life, after having failed in other directions, after your weary feet have grown tired of the ways of selfishness. Eyes are never too old to see opportunities of doing good, if only they are on the lookout for them, and weary feet gain fresh vigor by walking in this way.

There is but one way to be happy in this world; believe me, no man has discovered or can discover any other with all his searching. It is true the noblest men care little for happiness, and scarcely know the meaning of the word *pleasure*; yet all of us, save the few noblest, do desire to be happy. There are a thousand paths which open out before us along which men have sought for happiness. Life is too short to try them all, and so decide for ourselves by experience, which brings the surest happiness. We have but a few years at the longest; in them we cannot lay up great riches to see if happiness can be bought with money, and then, if that fails, begin afresh and acquire great learning to see if knowledge brings happiness; and, in case that fails, begin yet afresh as a soldier and win fame as a warrior to see if happiness is to be found in wearing the laurel wreath of the conqueror. We can try one of these ways, and but one. If we spend our lives in money getting, we cannot spend them in the study; if we spend our lives on the battlefield, we cannot write epic poems, paint great pictures, nor carve immortal statues. And if disappointments meet us in the path we tread, there can be for us no second trial—life is not long enough for that. It is the more needful then that we learn in which way happiness is to be found. The experience of mankind shows one path where failure is never met.

It is the divine law, and no man can alter it. The only way to make sure of happiness is to forget yourself and labor for the good of others and for the glory of God. There is no real happiness without love, and love is unselfish. The misery in the world is not due to want of money, nor to want of learning, nor to the want of anything but love. Men do not love God with all their hearts, nor their neighbors as themselves; and, consequently, wails of anguish go up on the air, and murmurs of grief are heard over all the wide world. "Pleased not Himself." You know of whom these words were written; and history tells us of but one man who could say, "My joy is fulfilled," and that was John the Baptist, and he could say it only because he had placed his joy entirely in unselfish devotion to the cause of Christ. If you endeavor to live simply for yourself, you will be restless, dissatisfied and miserable; while, if you forget yourself and throw yourself heartily into living for others, and, above all, for God, you shall win for yourself joy and gladness, here and hereafter.

One beauty of this path to happiness is that any one can walk therein. If you seek happiness in money and what money can bring, it is necessary for you to have an aptitude for business. Then, too, your ability to enjoy what wealth gives will, in great measure, have passed away. The same is true of high position in the world. It can come only to those of special talent, and to them only after years of effort and anxiety. But even the children around us can be happier than kings upon their thrones, if only they will exert themselves to make others happy.

You can be happy today, tomorrow finite intellects. Nor am I referring to that class of wicked men who, with strong imaginations, bring up vividly before their minds the horrors of eternal death, and seek to escape them by denying their existence. But to the man path late in life, after having failed in other directions, after your weary feet have grown tired of the ways of selfishness. Eyes are never too old to see opportunities of doing good, if only they are on the lookout for them, and weary feet gain fresh vigor by walking in this way.

It is a law of spiritual life that unselfish love is the road to happiness. If a Christian should resolve to devote all his energies to his own growth in grace exclusively, he would not grow. He might spend all his time at his devotions, and the only result be that his whole nature would become maimed and warped and dwarfed. He would take up strange notions about Bible doctrine, wild ideas about Christ, His nature and work, and probably he would become insane on all religious subjects; or, at least, would become sickly and sentimental in his religion—always feeling his own spiritual pulse. No man can remain long in either spiritual or physical health who is continually feeling his own pulse and studying his own symptoms. No robust Christian character was ever yet built up by such methods. Let a man exercise simply for the sake of exercise, thinking all the time of the benefit he will derive from it, and it will do him far less good than if with no thought of himself, he took exercise in doing something for others. The same is true spiritually.

No; to grow in grace and joy we must labor to make others more like Christ, act more like Christ, and "go about doing good;" try to win souls; try to make the church members about you better and more devoted Christians. Watch your opportunities to speak a word fitly for Jesus; to build up and strengthen His little ones. So shall you grow yourself in the joy you seek to plant in others—so watering, you shall be watered. Without this love and care and labor for others, your religion will be a pale, juiceless and fruitless thing—like a plant struggling feebly for life in a dark cellar. Nay, there is not which does not care for the salvation of others. If you begin by caring for your own souls alone, you will soon end by not caring even for them.

Whenever we fall into doubts about our acceptance with Christ, it is a sure sign that we have been remiss in endeavoring to lead others to Him. The only great business—the one duty of Christians—is to bring men to Christ. Let the purity and unselfishness of your lives prove that you have been with Jesus. That is the chief way to labor for souls. But "the second is like unto it"—by earnest prayer and loving words of warning and entreaty. If you have not been laboring to bring others to Jesus, no wonder you have fallen into doubts of your own salvation, and those doubts will deepen and blacken unless you go to work for Christ. If you would be happy with the peace that passeth understanding, go out of yourself in loving care for other souls—that is the only way.

If a man falls into doubts about the truth of Scripture, there is no surer nor speedier way of curing those doubts than by seeking to bring others to Christ. I am not speaking of that class of young men whose learning is small and whose conceit is great, who think God should say nothing in His revelation beyond the grasp of their

What is true of Christians individually, is here true of them collectively. A church must not simply seek to please itself; such a church is not like its professed Head, of whom it is written, "He pleased not Himself." A church which cares only for its own advancement is sure to be a failing church. The missionary spirit is to all churches as the breath of life. Show me a church which gives nothing to missions, establishes no chapels, organizes no outside Sunday-schools, and I will show you a church where the spiritual dry-rot is making fearful headway. The best way for a church to be prompt and liberal in raising funds for its own necessities, is to be generous in response to outside calls. The churches of our anti-mission brethren are dead by the scores and dying all over the land. Nothing would be easier than for us to die by simply caring for our own welfare, and seek only to please ourselves. A live church must be an aggressive church; always working in all practicable ways for the Lord. The more it gives and the more it does, the more liberally and cheerfully will it give and do. Let us remember this when inclined to think there are too many claims urged upon us. Get out of yourselves, your own interests, and your own feelings. You have not time to concern yourself with them; there is too much work for you to do. Turn your salvation over to Christ; leave it entirely in His hands, and then go to work for souls. Labor for the happiness and prosperity of others. If God prospers you in business, do not think, "Now I can make a great fortune; now my family can live magnificently or array themselves in purple and fine linen." So did not your master—"He pleased not himself." Think, rather, "My business is increasing; I can give more employment to the poor, who have not the talent to manage for themselves successfully; my profits are increasing; I can give more for the spread of the Gospel and the relief of the needy." Ah! that is the way to make every dollar you earn glorious with the light of Heaven. That is the way to lay up treasures above when you lay them at Jesus' feet.

Brethren, we ought not to please ourselves—that is to say, our pleasure must not be considered in determining the course of our lives. Why, even men of the world teach us this lesson, for they "are wiser in their generation than the children of light." The merchant knows that he must please not himself, but his customers; the employe soon learns that he must please not himself, but his employer; the professional man realizes that he must please not himself, but his patrons, and the politician, before you hear of him in public life, has found out that he must please not himself, but the people. And

now, if to gain worldly ends, these can refuse to please themselves, shall Christians, with a higher aim in view, do less? All of us have learned that if we would get along pleasantly, we must sometimes go contrary to our own preferences to please those about us. This is sometimes carried to such an extent that convictions and even duty itself is sacrificed. Shall we not then yield to God's will? It is not for us to please ourselves, but to deny ourselves; nor are we to please the world, but to overcome the world. Our great aim must be to please God, and this is to be done by believing on Jesus and doing His commandments.

We learn also from the text that desiring to do anything wrong is no excuse for doing it, no matter how intense the desire. How often have you heard a strong desire urged at least to palliate an act of sin? And then, too, how often is it said about a given sinful act?—"It is as bad to want to do it as to do it, so if you have the desire, you might as well do the act." For example, in reference to going to a circus or theater, I have often heard it said, "You had just as well go as want to go." And many persons, having the desire, are persuaded that they have already committed all the sin involved in going, and so they go on. A sad mistake this—"Just as well go, as want to go." Then, if I am angry at a man, and the desire rushes up in my heart to kill him, I had just as well go on and dip my hands in his blood. If a man wants to steal, had he just as well go on and steal? Away with such an idea! To desire to do wrong is itself a sin, but to go ahead and do the wrong is another and a worse sin. That we have committed the first is no reason for our committing the second. "Christ pleased not Himself." Are you like Him, or are you ever seeking your own pleasure? I ask you, my unconverted friend, which is better, which is nobler—to please yourself, or to please God? Will you not, then, give up striving to please yourself and seek to become well pleasing in Jesus' sight? It was, never written, "Blessed are they that do as they please," but, thank God, it is written, "Blessed are they that do His commandments." And remember, blessed means happy. Would you be happy? Then come and be filled with the joys of the Lord. You must deny yourself; you must put self down and exalt God to the supreme place in your heart. The path along which you go so carelessly ends in disappointment, hopeless and eternal; the cup of pleasure you are quaffing has dregs exceeding bitter with the wrath of God. Will you pursue the path farther? Will you quaff the cup still deeper? Is pleasure the idol before which you kneel? Are you so lost to all that is noble, that you do not see how much better it is to seek righteousness than to seek happiness? Is there not something in you which tells you it is better to be pure and suffer, than to be impure and be glad? Do you care only to have what you call "a good time" in the world? Then, where-in are you better than the swine? For every swine does all it can to have a good time. I will not believe any of you are sunk so low as to care only for your pleasure. But I would place before you a path that leads to glory and to happiness beyond your wildest dreams. The path may lead through shadows and over rough places, but it is radiant with the light of Heaven. It is a blessed thing to work for God. "He that goeth forth weeping, and bearing precious seed," shall return again with rejoicing, having all tears wiped from his eyes. He that treads the path of humble service to God will be cheered and com-

forted along the journey, for "blessed are they that do His commandments," not blessed shall they be, and then, when his journey ends, he will hear the glad welcome, "Enter into the joys of thy Lord." Think, brethren, what it will be to us to hear Jesus say that, after our struggles are ended and our battles all over, "Enter into the joys of thy Lord." And what must it be to enter into those joys?

HURTFUL EVANGELISM.

W. W. Hamilton, General Evangelist.

Paul says that sin is so exceeding sinful that it can work death through things which in themselves are good, and many of us know how the devil is sometimes able to bring evil results out of the most helpful work, even out of evangelism. How carefully do we need to guard ourselves lest we do good and have evil come of it. Enemies of evangelism are so subtle and are so numerous that it is almost impossible to have a series of special services without discovering at the close that the enemy has crept in somewhere.

Everything has its enemy. There is not a vegetable, or flower, or fruit, or fish, or fowl which does not seem to have some especial foe, and this is just as true of every method of work for improving the condition of man, whether it be physical, financial, social, political, mental, moral, or spiritual. The government employs experts to study the enemies of cotton or grain or cattle, and then seeks to discover some plan for destroying and for forestalling them, and we as sowers and harvesters in the Lord's service should know how to do our sowing under the best conditions and how to keep the enemy from blighting or decreasing or injuring the results. The purpose of this article is to mention some things which do harm in the work of evangelism, and to thus perhaps help on the discussion and discovery of the best and the discontinuance of that which is not good.

1. Money. The love of money is just as dangerous in evangelism as elsewhere, though probably no more subtle. The pastor, or deacon or other Christian worker is just as much in danger from this blight as is the evangelist, only everybody in the community may not get so good an opportunity to know of it or to talk about it. The stinginess or covetousness of the member may shut up the windows of Heaven so that spiritual famine is the result, and the same God-robbing crowd whisper it around that the evangelist received as much for two weeks' work as the surgeon received for two hours, and forget that the evangelist cannot stay at such tension all the time and must get his living in about one-half of his life. Still there are a few evangelists who seem to make mere gain their first thought, and who are tempted to prostitute their high calling to the service of Mammon.

2. Numbers. As good a man as David caused great trouble to the people of God on account of his pride over numbers, and even churches, pastors and evangelists fall into many a snare through the desire to count. It is right to count when it is time to count, but it is a sin to take pride in mere numbers, and—to lie about numbers. Probably the very best results in a genuine revival cannot be tabulated, and the temptation is to swell what ever figures are given in a vain endeavor to tell what is really being done, and in overstating these the world is given occasion to mock, the truth is discounted, the church

is injured and evangelism is given a false label.

3. Vulgarities. It is neither Christian nor smart to be vulgar, and vulgarity is not necessary in order to keep an audience awake, or to make a sermon interesting. Out of the abundance of the heart the mouth speaketh, and the vulgar evangelist advertises to the community that he has a heart so vulgar that it must find expression even in the pulpit. This of necessity cheapens the gospel, which he is preaching. Humor, which is so essential in the pulpit, is always clean, and some speakers make the very sad mistake of thinking that vulgarity is humor, that filth is fun, that mud and mire are mirth.

4. Self-exaltation. Wholesale denunciation of churches, tirades against Christian people, heaping ridicule and contempt upon faithful pastors may be cheap talk and will almost surely be caught up by worldlings and will be treasured up against the gospel of our Lord. Such talk may for a time exalt the man who spares nobody but himself, but it will necessarily act as a boomerang also against him and his work. Churches and Christians and pastors are not all they should be, nor are the evangelists, and while preaching against sin and worldliness and formality and neglect we as evangelists will do most for the cause of Christ if at the same time we strengthen the hands of the pastors and cause to rise in the churches that new life which will force the dead leaves to drop off and new foliage and fruit to spring forth.

5. Character-salvation. There are two plans of salvation, the world's plan and God's plan. The world's plan is salvation by character, while God's plan is salvation by Christ. It is easy for a speaker to be misunderstood, and it is easy for the world to think when you speak of its sins and preach repentance that reformation and salvation are synonymous terms, that by works and morality and reform it is to be saved. "Another gospel" it is indeed, and "not another," for the world easily perverts the gospel of Christ, and Paul says that should an angel from heaven (even the one that gave the Book of Morrison to John Smith) declare any other salvation than through Christ let him be accursed. Culture and morals and refinement and reformation may put silver harness on the wild horse, but they cannot change his nature. Such things cannot implant the divine nature of which we must become partakers if we are ever to enter into the kingdom of God. Character will result from salvation, but is never the cause. Any evangelism is hurtful which fails to make this fact clear, which fails to make the cross the center of the dial-plate, the pivot on which turns every hour, every minute hand of life.

6. Shallowness. There is stony-ground preaching as well as stony-ground hearing. Weeds and briars sometimes spring up and choke the truth out of the pulpit and oftentimes the devil catches away the Word out of the sermon. The preacher should be apt to teach and that evangelism will abide longest which leaves the Word in the hearts of those who hear. He is a poor evangelist who is not able to stir the emotions and influence the will, and "dry-shod" preaching is too heartless to ever accomplish much. At the same time great harm is done to the man whose decisions are based merely on sentiment and emotion. Happy that workman who knows how to heat the iron, who knows how to strike it while it is hot, and who does not allow the heated iron to cool before it has re-

ceived the bent of heaven.

7. Gloominess. The joy of salvation is a most attractive thing, and gloominess has turned many from glory and from God. Certainly there are many things which the sinner surrenders when he comes to Christ, but blind indeed is the soul which does not see what one gives up in order to be lost. "I pray thee have me excused," and from what? From the joys and blessings and happiness and reward of salvation. Gloom indeed! He chooses gloom who chooses hell and sin. This we must not fail to preach and to practice. The continual falling inflection in many a man's voice, the solemn tone, the long face, are not to be expected of the child of the King. Some services impress people with the suggestion of tombstones, as did a earload of sisters of charity, which a young man saw in Kentucky. They were out on a vacation, but you would never have thought it. They looked as if they had been to the funeral of their last smile.

8. Methods. Machine-made converts are not likely to wear well. That will surely be a hurtful form of evangelism, which emphasizes a method of work more than the majesty of God, which insists more upon form than upon faith, which calls attention to the power of the preacher rather than the Prince of Peace, which directs the hungry heart and the seeking soul to human help rather than into the Holy of Holies. Somewhere, sometime, the last soul must see Jesus only, must stand before the cross and hear in answer to its cry for mercy the Master's voice saying, "It is finished." Any worker, any method will be in the way if standing either behind or beside the cross. Evangelists, pastors, workers, methods are most helpful when, like Andrew, they bring men to Jesus and when, stepping back, they leave the Saviour free to begin in the sinner that work of salvation which can change even a Simon to a Cephas.

SIX SPECIMENS OF SECRET LOGIC.

1. Some people who are more given to the discussion of theological questions than they are to practical religion, undertake to prove that the heathen will be saved without the gospel. They say that if the heathen do the best they can surely they will be saved; or, that as they have never had a chance to hear of the Christ, to believe in him, surely God is so good and just, that he will not send them to eternal punishment, therefore, will save them. The secret logic of this idea when stated may be, "I love my money, therefore, the heathen will be saved without the gospel."

2. "I believe in Home Missions, but not in 'furen' missions," is an expression we sometimes hear. Then the reasoner hits foreign missions, somewhat in this way: These people kill our missionaries, and we cannot afford to sacrifice so many human lives; or, the heathen are so soaked in idolatry that our religion is not adapted to them; or, the salaries of our secretaries are so great that it takes ninety cents of every dollar given to get ten cents to the foreign field.

When we see how little these advocates of Home Missions give to this object, we feel that the logic of the situation is about this: "I love my money, therefore, I believe in Home Missions, but not in 'furen' missions."

3. Many members of Baptist churches in moving from one community to another leave their church membership behind, perhaps at the church of their child-

hood. When the pastor tries to persuade him to join the church near them, he has excuses which may be numbered thus: (1) I am so attached to the old home church; (2) my father and mother are buried there, so are my children, and I expect to be; (3) the church here don't worship like they do back there; I like to hear people shout myself; (4) there is too much style here, and the church is so cold; (5) they are always fussing over something.

How about this as the secret logic of the excuse: I love my money, therefore I will not move my church membership (for as long as I let my membership stay over yonder they have but little opportunity to worry me about giving, and these people won't expect me to give. The fact is these folks give more than I am used to giving, and they are talking about building a new church house, and I'll not move my letter till that is over, and—perhaps, not them).

4. A church member withdraws his influence and support from the church, and ceases to attend its services. In giving his reasons for so doing he may say: (1) The pastor said or did something that doesn't suit me; (2) A little clique is running everything; (3) I have fallen out with a member and he goes to church, and I can't act a hypocrite by worshipping with him; (4) The church is not orthodox like it was once.

Doesn't secret logic say: "I love my money, therefore I will not aid nor support the church."

5. A man and wife belong to different denominations. They remain so far awhile; then they belong to one. In a giving of reason for joining another church one of these may suit him: (1) I love one church just as well as another; (2) There is as good people in one church as another; (3) It doesn't make any difference which church you belong to, just so the heart is right; (4) We are all travelling different roads, but aiming for the same place.

Secret logic murmurs: Wife and I love money, therefore I think a man and his wife ought to belong to the same church. We could not afford to bear the expense of supporting two churches.

6. Church discipline is lax. In the membership are card-players, swearers, drunkards and all sorts of sinners. Why is not the rod of discipline laid on? We hear an answer: (1) May be these members will reform if we bear with them; (2) Young people ought to be let alone that they may have a good time; (3) The Bible says, "Let the wheat and tares grow together"; (4) We are all more or less sinners anyway.

Down in the soul does not secret logic whisper: We love money, therefore we must let all these sinners stay in the church; for many of them are liberal and thus our financial burdens are lessened. Moreover, they have some rich kinsfolk that pay, well; and, of course, we cannot afford to offend them.

Conclusion: I love money, furnishes a basis of reasoning on most any subject. In a syllogism it takes the place of both major and minor premises and drives the poor reasoner to one of a thousand conclusions. To escape is inevitable. And the strange thing is, those who reason thus are willing to be driven to most any conclusion. They never seem to dream of the possibility of accepting a fallacy. In fact they are not caring if all the plain rules of logic are violated; but consider such reasoning as abundantly sufficient for all practical purposes.

W. J. PUCKETT.
Cave City, Ky.

Editorial

It seems fitting in this number to give briefly the chief events in the life of Dr. T. T. Eaton.

He was born in Murfreesboro, Tenn., November 16, 1845. His father was Dr. Joseph H. Eaton, President of Union University, and his mother Mrs. Esther Treadwell Eaton, who as a teacher and a writer won a fine reputation.

He attended Union University until the year before the war, when his mother removed to Alabama, and he went to Madison, now Colgate University, where his uncle, Dr. George W. Eaton, was president. The war began in April, 1861, and in June following Mrs. Eaton returned to Murfreesboro, and Thomas T. came home to go into the Confederate army. He was in the Seventh Tennessee Cavalry. Young as he was he was soon detailed as one of Gen. Jackson's headquarter scouts and couriers. This was a high honor, as the bravest, coolest and most resourceful men, those who could decide most quickly what to do in an emergency, were chosen for these scouts.

After the surrender he returned to Murfreesboro, and taught school for a year. Then he went to Washington and Lee University and graduated in one year with high honor. The faculty chose one student from the literary department and one from the law to speak on Commencement day. He was chosen from the literary department to deliver the oration, and also received from the students the gold medal for oratory.

Returning to Murfreesboro, he was Professor of Mathematics in Union University while he studied law. He was admitted to the bar, and was very successful for a few months, when he felt called of God to the work of the ministry. In 1870 he was ordained and became pastor of the church in Lebanon.

After three years he accepted the call to the Chattanooga church, and afterwards to the Petersburg, church, Va. In 1881 he came to Louisville to the pastorate of the Walnut Street church, in which work he continued till his death.

In 1872 he was married to Miss Alice Roberts, of Nashville, and found in her a helpmeet indeed. In his pastorate she was as much beloved as a pastor's wife as he was as a pastor.

He always did the work of three strong men. While he was making a brilliant record in Washington and Lee, doing two years' work in one, he also was tutor of mathematics in the University. While he was Professor of Mathematics in Murfreesboro, he preached to the Lebanon church, and studied law. And while he was pastor of Walnut Street church, he edited the Western Recorder and did a great amount of general denominational work. The marvel is not that he died at sixty-two, but that he should have lived so long.

The Laymen's Missionary Movement (interdenominational) is planning a campaign of education on a national scale. Men's Missionary Conventions are to be held in about fifty of the most important centers in the United States and from these centers deputations of speakers will be sent to other cities to assist in conducting special meetings.

It is also purposed to organize the Laymen's Work in the cities

and summer conferences will be held at six different places. The object of these conferences is to impart needful information that speakers may make a more "persuasive presentation of this subject."

The Recorder is favorable to any movement that advances along New Testament lines, but does not feel enthused over the methods of this interdenominational movement. As churches of Jesus Christ we have little to gain and much to lose by being identified with this projected religious syndicate that will obliterate, in its onward march, some things that are fundamental and for that reason precious to every loyal Baptist. The New Testament concept of particular churches, the ordinances, their administration, etc., should be matters of grave concern to Baptists.

The prominence given to a pronounced Unitarian on certain occasions in connection with this movement is also to be deplored. Eminence in position does not make valid the denial of the deity of Jesus Christ.

The following report was adopted unanimously and by a rising vote. Owing to its importance we publish it in full:

Our Home Mission Board having appealed to this Convention to define the relation which it shall bear to the Home Mission Council located in New York City, and representing many of the Christian denominations of this country, respectfully recommend that this Convention shall make the following deliverance for the guidance of the Board.

1. That we rejoice heartily in the courtesy and fraternity which has always marked the relations between our Board with kindred organizations in the past, and most sincerely desire that this spirit of neighborship and kindness shall always continue.

2. We desire also that our Board shall have ample liberty for conference and for such concert of action with other Home Mission Boards, so far as it may deem proper for the maintenance of kindly relations and good understanding as to the vast and unspeakably important work of Home evangelization.

3. We feel it to be of the utmost importance, however, to remind our Board that the people who make the Convention, hold doctrines set forth in the Scriptures, which are held only in part or not at all by many of our brethren of other denominations, who are engaged in Home Mission work. These doctrines we hold only as we find them in the Scriptures, and they constitute, very largely, the reason for our denominational existence, and we cannot look with approval upon any alliances on the part of our Board that could possibly imperil these doctrines.

4. We deem it necessary to say further to our Board, that we cannot justify its entrance into any relations with other Boards which can possibly circumscribe our independence or liberty as to the fields which we are to occupy, or the methods which we are to adopt in carrying forward the work which we feel that the Lord has committed to us. Our churches, which make up this body, are independent of each other so far as their internal government is concerned and therefore, cannot be lined up in any sort of federation that can subject them to any external authority, or commit them to any special line of policy.

5. It is to us a matter of honest regret that our honored brethren of other denominations seem unable

to get our own point of view as to our attitude and spirit as a denomination. We do not mention this in any mood of critical or censorious complaint against any, for we love all; but we deem it essential to say to our Board that we can do none other than to maintain our position in such a manner as will leave to us the broadest freedom in proclaiming our distinctive doctrines and establishing churches of our faith wherever we can. We feel that it is our duty to lead the people, so far as possible, in accepting Christ, to adopt those doctrines which we believe to be of the gravest importance, though often overlooked by many brethren whom we love and honor. We believe in charity, but we believe the highest type of charity is that which sweetly, graciously and courageously seeks to present to the people the whole counsel of God.

6. We do, therefore, with the utmost earnestness and yet with the most cordial goodwill and brotherly kindness to all, say to our Home Mission Board that we deem it inadvisable to form any relations with the Home Missions Council which can in any way abridge its freedom, warp its policy or embarrass its action in the future.

The Year Book for 1909 is out and contains some very interesting statistics.

The Baptists of the United States are put down at 5,115,177, against 4,969,524 in 1908, an increase of 145,653. There are 34,132 churches, an increase of 94 over the previous year. There were 294,383 baptisms, an increase over 1908 of 18,875. There are 32,815 Sunday Schools, an increase of 301. Meeting houses, 36,315, an increase of 1,267. Value of church property, \$125,214,095, an increase of \$3,343,755. Contributions to missions, \$2,480,906.46, an increase of \$200,360.26. For Education, \$323,503.43, showing a decrease of \$32,819.94. Total contributions reported, \$22,813,864.28, an increase of \$544,971.53.

Kentucky is credited with 223,840 Baptists. The white Baptists show an increase in membership over last year of 13,051. There are 1,787 churches, an increase of 43 over the previous year. The ministers number 1,301, an increase of 56. Baptisms, 11,781, a decrease of 907. Sunday Schools, 12,688, an increase of 84. Meeting houses, 1,458, an increase of 44. Church expenses, \$385,950.27, an increase of \$17,677.39. Education, \$40,266.28, an increase of \$4,854.67. Total contributions reported, \$616,397.37, a decrease of \$65,473.35.

The Baptists of the United States have 921 American missionaries on the foreign field.

There are 114 Baptist periodicals reported, six in Kentucky, five of which are in Louisville.

There are reported 6,066,753 Baptists in the world. Of these 5,115,177 are in the United States and almost 4,000,000 of these are found in the territory of the Southern Baptist Convention. In all of North America there are 5,293,170; in South America, 5,133; in Europe, 563,878; in Asia, 162,857; in Africa, 15,697, and in Australasia, 26,018.

There are ten Theological Seminaries in the United States with property valued at \$1,327,000, and endowments of \$3,659,994. Of these Rochester has property valued at \$425,000, and an endowment of \$1,161,562; next comes the Southern Baptist Theological Seminary at Louisville, with property

of \$350,000 and an endowment of \$650,000. The total income last

year of Rochester was \$69,063, with twelve instructors. The Louisville Seminary reported an income of \$27,500, with nine instructors. The Pacific Coast Baptist Theological Seminary, Berkeley, Cal., reports but four instructors, with property valued at \$11,500 and an endowment of \$13,500.

The Baptists have 95 universities and colleges with property valued at \$28,846,085; endowments amounting to \$28,212,869; and a total income of \$3,833,166. Then we have academies, seminaries, institutes, and training schools to the number of 84, with property valued at \$4,245,407, and endowments amounting to \$1,684,094.

There are also 49 charitable institutions, with property valued at \$2,222,121.

"A great many merited compliments have been given to the Western Recorder, of this city, for its enterprise in publishing a daily Western Recorder during the Southern Baptist Convention. The Recorder is eighty-four years old, and is ably edited by the Rev. Calvin M. Thompson. His associate is the Rev. Dr. Jonathan G. Bow, for many years State Mission Secretary and also led in founding the Kentucky Baptist Ministers' Aid Society."

The above is from the Courier Journal of May 24th. The editors make their politest bow and tender thanks for the compliment.

This was the first time in the history of the Southern Baptist Convention when the proceedings of that body were reported in a special daily edition of one of the denominational journals. Last year the Texas Baptist Standard issued a daily during the sessions of the Texas Convention.

The Recorder's daily contained eight pages, the pages being the exact size of the regular weekly edition. A full and accurate report of the proceedings of the Convention appeared daily in its columns. The demand for copies of the paper grew with each issue and the edition for the last day disappeared in a short time.

The brethren said many kind things about this "new effort," for which the Recorder feels truly grateful.

Dr. A. C. Graves, of Lebanon, Ky., was our principal reporter. He always does good work.

One of the great questions in connection with successful newspaper business is that of advertising, and one of the prime questions concerning advertising should be the character of the advertisement.

It has been the fixed purpose of the present management of the Western Recorder to eliminate all patent medicine "ads," together with cancer cures and all other "ads" that might prove misleading. This has been accomplished, and for several weeks all advertisements like those just mentioned have not appeared in the columns of the Recorder.

This may appear as a slight matter, but such is not the case. Even from a pecuniary standpoint it means much. In the course of the year this means the actual loss of several thousand dollars. The Recorder needs money in the general conduct of its business, but does not feel justified in selling its advertising space to proclaim the merits of "cure all" nostrums. We commend the advertisers who are using our columns and trust our readers will make it convenient to patronize them.

The patriot's highest loyalty is to the King of kings. He who loves God will love his brother also.

EDITORIAL VARIETIES

Dr. Lloyd T. Wilson reports that one of his members at Newport News gave \$5,000 to the Seminary Endowment.

According to Oliver Wendell Holmes the three best books are "the Bible, Shakespeare's plays and a good dictionary."

It is said that the richest man is the one "who absorbs the best in the world in which he lives, and who gives the best of himself to others."

The planting of poppy is now forbidden in six provinces in China, and the war against the opium habit is meeting with general approval.

Do full justice to a "rainy day congregation." Those who come to God's house when the weather is unfavorable should be rewarded with the best the preacher has in store.

The authorities permit the Jews of New York City to keep their stores open on Sunday. It would be interesting to know just how many of these same Jews keep their stores closed Saturday.

The name by which Ex-President Roosevelt is known by the African natives is "Bwana Tumbo." It means "portly master," and is intended to be complimentary. Such is fame.

Dr. Cortland Myers, of Brooklyn, has been called to the pastorate of the Tremont Tenth Baptist church. The ministrations of Drs. Geo. C. Lorimer and P. S. Henson made this pulpit famous.

The prisoner of the Vatican is to have an automobile. A few American admirers are having a special machine constructed that will enable this voluntary prisoner to spin around in his extensive gardens.

It is to be hoped that the press reports about the game bagged on a recent Sunday by Ex-President Roosevelt are a mistake. Certainly he would not be guilty of desecrating the Sabbath, no matter where his lot might be cast.

The Rev. Dr. Spencer B. Meeser has been elected to the chair of Systematic Theology in Crozer Theological Seminary which has been vacant since the death of the lamented Dr. E. A. Johnson. Dr. Meeser is an alumnus of this institution.

The Baptist Book Concern and Western Recorder offices were thronged during the Convention. Our Reception Parlor was the rendezvous of our many friends. We rejoiced to welcome them. We bid them all God speed, and say come again.

Dr. and Mrs. F. N. Peloubet have just celebrated their golden wedding at their home in Massachusetts. Each year for thirty-six years Dr. Peloubet has brought out his "Notes on the Sunday School Lessons." The Recorder extends congratulations on this notable event.

The end of the month will find an empty treasury unless Kentucky Baptists give immediate attention to the raising of funds for State Missions. The missionaries are excellent men and need that which is due them. Brethren send in your contributions at once.

The religious world has sustained a serious loss in the death of Marcus Dots, Sheldon Jackson and Charles B. Galloway. The two former were eminent in the councils of the Presbyterian church and the latter was for years one of the great leaders in the Southern Methodist church.

Dr. Wm. J. Holtzclaw has been offering a prize to the student of Ewing College Ill. who reads the largest number of verses of Scriptures during the year. President Leavitt has just reported the whole number of verses read this year, 478,893, last year it was 394,150. Dr. Leavitt says it has been the greatest stimulus to Bible reading he has ever known.

England's Cocoa firms have declined to trade with the Portuguese merchants of San Thome. These merchants, in order to secure business, agreed to abolish "slave labor" on the island. They failed to carry out their agreement and the English dealers declined to have further trade relations with them. This is a splendid example of the application of Christian principles to the commercial world.

Charleston, W. Va., has just experienced a genuine and unexpected shock. Local option was not so much as mentioned in a recent municipal election. The new council, at its first meeting, by a vote of twenty-two to seventeen refused to renew the license of the forty-nine saloons of the place. Citizens and saloon-keepers were alike surprised. Here are city fathers that place the morals of the community above every other consideration.

AMONG THE Churches.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

This week the final examinations are on, and all the boys are unusually busy.

The commencement exercises will be held on the night of June 1st.

Some few of the students are planning to remain in the city during the vacation period, but most of them are going to return to their homes or to permanent work as pastors.

Bro. W. P. Reeves, of Alabama, has accepted the call to the church at Grandview, Ind., and will spend the summer on the field. He was recently ordained by the Walnut Street church, of this city.

Bro. Benj. E. Dunn has accepted work in Ohio, as pastor of the First Baptist church, of Gallipolis, a city of some 15,000 inhabitants.

Bro. Edwin R. Harris, who has been pastor of the Deer Park church for the past year, has resigned to accept the call to Mars Hill Baptist church, in Western North Carolina.

Bro. W. T. Smith, of Georgia, goes to Macon to begin work the second Sunday in June as pastor of Mabel White church. Bro. Smith has been in the Seminary for the past two years.

The last chapel meeting of the student body was held in Norton Hall chapel on Friday morning, May 21st.

Dr. Geo. B. Eager presided. An entire hour was given to devotions and expressions of appreciation, exhortations and parting words by faculty and students.

Dr. W. Wood, of Wisconsin, was present and gave a short talk to the students.

He also paid a beautiful tribute to the Seminary.

EATON MONUMENT FUND.

Supplementary Report. There are several typographical errors which crept into the list published in the daily issue of the Recorder of May 15th, which we have sought to correct in the complete list elsewhere in this paper.

Also, by a much regretted clerical blunder the gift of the Ladies' Working Society of the Walnut Street church was improperly credited to the society of another church. Correction is hereby made.

The following have paid their subscriptions between the time of the publication of the weekly list, May 13th, and the present date. Their names are inserted in the full list, but this supplementary report is given in order that the whole may balance.

There will probably be no further published statement regarding the Monument Fund except the report of the auditing committee, which cannot be made until all bills are paid.

Friends everywhere will be glad to know that all expenses will be met in full. Previously acknowledged, May 13th \$2792 47

Bakewell, Mrs. F. S., Louisville.. 1 00 Brewer, Mrs. Maria, Louisville.. 1 00 Brock, Walter L., London, Ky.. 1 00

Clarke, Rev. Geo. W., Paris, Ky. 2 00 Converse, Mr. and Mrs. E. A., Louisville.. 3 00 Converse, Eugene A., Louisville.. 1 00

Converse, Julian L., Louisville.. 1 00 Cowherd, Mr. and Mrs. A. M., Louisville.. 2 00

Cunning, Mr. and Mrs. T. J., Louisville.. 3 00 Cuning, Miss Louise, Louisville.. 1 00

Curd, Mrs. Thos. H., Middleboro, Ky.. 1 00 Curle, Miss C. T., Louisville.. 5 00

Harford, Thomas S., Hemp-ridge, Ky.. 1 00 Hutson, Rev. A. C., Magnolia, Ark.. 1 00

McCarty, W. L., Louisville.. 5 00 McDowell, Rev. C. H., Indianapolis, Ind.. 1 00

Mobly, C. D., Louisville.. 5 00 Moses, Frank S., Louisville.. 1 00

Moses, Mrs. Frank S., Louisville.. 5 00 Moses, Franklin S., Jr., Louisville.. 1 00

Nash, Dr. Chas. Harris and wife, Hawkinsville, Ga.. 5 00 Peter & Burghard Stone Co., Louisville.. 75 00

Rogers, E. E., Beaver Dam, Ky.. 1 00 Wilber, Mrs. M. E., Farmington, Mich.. 1 00

Woodbury, Mrs. C. L., Louisville.. 1 00 Woodson, Isaac T., Louisville.. 25 00

Total cash received \$2942 47 HENRY ALFORD PORTER, Chairman.

THE STATE.

Rev. A. N. Whittinghill has been secured as Missionary Evangelist for Muh-

lenberg County Association. He accepts the work for one year and will begin June 1st. We shall expect to hear good reports from this needy but promising field. Whittinghill is a hustler and brings things to pass.

Rev. Ellis A. Cottrell has accepted a call to the pastorate of Falmouth and Union churches. The former is the county-seat of Pendleton county, the latter is the old historic church near Pointexter Station in Harrison county. Bro. Cottrell begins his work there June 1st.

TO THE PUBLIC!

Owing to a rumor, which has spread somewhat widely in Western Kentucky, that the Trustees of Bethel College at Russellville had invaded the endowment of that institution in the conduct of its affairs, they met on the 28th of April, in Russellville, for the express purpose of receiving the report of a special auditing committee, composed of W. V. Perry and W. C. Nourse, selected to audit the accounts of the College, and for the additional purpose of personally investigating its financial condition.

The report of the committee, instead of showing any diminution in the assets of the College, showed a gratifying increase, notwithstanding the fact that no additions to the endowment fund have been received in very recent years.

The investigation showed that there was in the hands of R. W. Davis, Secretary and Treasurer of the Board, notes and securities to the amount of \$52,147.33, and in the hands of the Fidelity Trust Company, of Louisville, Ky., securities to the amount of \$44,782.73, aggregating the sum of \$96,930.06, being the par value of its securities, consisting in the main of good notes, well secured by real estate; also high grade bonds and other investments.

We regard all the above to be worth their full face value, except one or two, perhaps, which do not constitute investments by the trustees, but came as legacies to the College, and we are confident that any discount which may attach to them is more than offset by a premium upon others listed above, at par.

Further investigation disclosed that at no time in the history of the College has its endowment reached these figures. Meanwhile, a new Library and Gymnasium building has been erected, and many lesser permanent improvements have been made upon the splendid campus already adorned with structures befitting one of the oldest and most famous Colleges of the South.

Not a small portion of its endowment is the community in which it is located, that for a century has been famed for its culture and refinement. In view of the above facts, and lest such rumors, unrefuted, might incline the public interested in such matters, to conclude that the College from its necessities is in its decadence, it was thought best that the undersigned, a Committee of the Board, issue this statement to the end that strangers may know the truth, that its friends may be encouraged, and that its ill-wishers, if it has any, may be informed as to the real condition of the endowment fund of Bethel College.

JOHN F. SACKETT, of Henderson, Ky., JAS. H. FUQUA, SR., of Russellville, Ky., W. T. TANN, of Hopkinsville, Ky., Committee.

MINISTERS' AND DEACONS' MEETING.

The Ministers and Deacons of the Daviess County Association held their annual meeting with the Maceo church, May 6-7th. Though not as largely attended by our local ministers as desired, yet many pronounced it the best meeting in years.

In addition to our local brethren we had the able assistance of Rev. W. J. Mahoney, State Sunday School Secretary, and Dr. C. M. Thompson, editor of the Recorder. Our people expressed themselves as being under great obligations to these brethren for their signal services.

The two addresses by Dr. Thompson upon the subjects, "The Scriptures, the Ultimate Authority in Religion," and "The Bible Doctrine of Substitution," cannot be excelled on those subjects. We would like to see them in print.

During the first day's session, in pursuance to the action of our last Association, the Baptist Sunday School Union of the Daviess County Association was organized by the adoption of the suggested constitution as printed in the minutes of the Association, and the election of E. O. Cottrell, President; J. P. Fuqua, Vice President; W. W. Williams, Secretary;

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name, Price List Per Quarter. Includes items like The Convention Teacher, Bible Class Quarterly, etc.

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name, Price. Includes items like B. Y. P. U. Manual, Leavell, cloth, Training in Church Membership, etc.

BAPTIST SUNDAY SCHOOL BOARD

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

Griffin Kelly, Treasurer. The president and secretary are ministers and the other two are superintendents. The first meeting of the Union was held with the Yellow Creek church, May 25-26.

E. O. COTTRELL.

FIFTH SUNDAY MEETING.

The Fifth Sunday Meeting of Sulphur Fork Association will be held with the Eminence church, May 28-30th. Following is the programme:

Friday 7:30 p. m. Characteristics of a Successful Pastor—J. W. Heald, Pendleton, Ky.

Wherein Baptists Differ from Other Christians—W. E. Powers, Todd's Point, Ky.

Saturday, 10 a. m. Cultivation of the Missionary Spirit—W. A. M. Wood, Leepport, Ky.

The Prayer Meeting—J. F. Satchwell, Campbellsburg, Ky.

Saturday, 2:30 p. m. Scripture Teaching on the Flesh and the Spirit—J. P. Bozarth, Lagrange, Ky.

The New Birth—J. W. Vallandigham, Lagrange, Ky.

Saturday, 7:30 p. m. Methods of Reaching the People—J. T. Sampson, Lagrange, Ky.

Question Box and General Discussions—Led by Pastor Johnson.

Sunday Morning. 9:45—Sunday School. Sermon—J. S. Wilson, Lagrange, Ky.

Ordination of Deacons—Charge by J. M. Fowler, Lagrange, Ky.

Sunday, 7:30 p. m. Relation of the Conscience and Public Sentiment to Moral Questions of the Day—J. M. Fowler, Lagrange, Ky.

The Laymen's Movement—J. T. Sampson.

COM. ON PROGRAMME.

DEAR RECORDER: Myself and Bro. N. P. Taylor are in a meeting at Cumberland, a mining camp of about twelve hundred souls, without a church and have no preaching except at chance times, since it has been a camp.

Prospects for a good meeting are promising. We expect to organize a church and locate Bro. Taylor as pastor. The people are very indifferent, as would be expected, being almost isolated from the Christian world.

Many such fields are to be found in the mountains. We need preachers by the score. I have to leave the meeting Sunday with Bro. Taylor, to make two other points, one of them twenty-five miles away, in order to baptize some persons approved some time ago.

Bro. Arvin seems to be moving along nicely at Barbourville.

J. T. STAMPER.

Cumberland, Ky.

MARRIED.

At the home of Rev. W. E. Farr, 745 Third avenue, Monday afternoon at 3 o'clock, Mr. Wm. T. Barnett, of Owensboro, and Miss Francis Lewis, of West point, were united in marriage. They are very prominent young people and have a bright future.

DEAR RECORDER: Though I am in another State, and my field of labor in the Northern Baptist Convention, yet my thoughts often wan-

der back to "my old Kentucky home," and how eagerly we look for the visits of the grand old Recorder each week.

We recently had that powerful man of God, Rev. J. P. Jenkins, of your State, with us in a series of meetings. Verily he is a foundation builder, and a strong gospel preacher. Our church was greatly revived and strengthened, and there were five added to its membership, four of them for baptism.

Our work here is very hopeful. Since taking charge here eight months ago, our congregations have doubled, our Sunday School increased one-third in attendance. We have a teacher training class that enrolled twenty-two members. There have been sixteen added to our church.

I have held series of meetings at Amelia, Ohio, and also with Stonelick, Ohio, churches. Just returned from the latter place yesterday, where I baptized four candidates as a result of our meeting.

The Baptists of the North are very jubilant over the successful outcome of the campaign for all missions, having raised the "budget" of \$1,500,000. To God be all the glory.

JOHN C. TAYLOR.

Bethel, Ohio.

The Recorder never had a better agent than Bro. J. R. Parish, of Meridian, Miss. He is so beloved by his brethren that they dislike to refuse a request from him, and they have such confidence in his judgment they are sure a paper he recommends is worth taking.

DEAR RECORDER:

I have recently closed a meeting of twenty-two days with our Corbin church, assisting the pastor, the Rev. J. W. Campbell. Bro. Campbell has only been pastor since the first of January of this year, but he is already deeply imbedded in the hearts of the people, not only of the church but the whole town. He has a noble helpmeet and co-worker in his wife, who is a daughter of the late Rev. W. B. Arvin, who wrought such a noble work for his Master during his life. The Corbin church has some noble spirits, and if all the Baptists of the town would only join hands with them in the work our church there would soon become a mighty power for God in this mountain county.

The citizenship of the town is a moving thing, it being a railroad town, which always makes a field more or less difficult, but makes the opportunity all the greater. We did some work at the shops while there that we hope may yet bring some fruit. There were eighteen additions to the church, most of them very valuable, increasing the financial and working power of the church. I am now with Pastor Detweiler, at Calvary church. I would be glad if the brethren who desire my services this year would write me, that I may arrange my schedule of dates as soon as possible.

J. P. JENKINS.

1014 Second St., Louisville, Ky.

ORDINATION.

At the First German church, Rochester, N. Y., on May 14, 1909, ordination services were held at which our Bro. Frederick Mutschulat was publicly set apart to the work of the Gospel ministry, after the manner of the Presbyterian Church. The candidate, and being satisfied on all points, recommended his ordination. The sermon was preached by Prof. J. S. Gubelmann, D.D.

Our brother came to the Seminary from Porto Alegre, Brazil, and has now been called to the German Baptist church at that place.

O. E. KRUEGER, Clerk.

The General Association meets June 23rd, at Ashland. The Woman's Meeting will be held on the 22nd. Write to Miss Broadus, if you are going to attend.

Family Circle

Stories For The Young And Old.

WASH YOUR OWN WINDOWS.

A certain woman of censorious mind, To criticize her neighbors was inclined; Their dingy houses with discolored paint And dirty windows, were her chief complaint. Her righteous soul became at length so vexed, She called her pastor, Rev. Take-a-Text, Told him her trouble, and besought advice; The wise old doctor answered in a trice: "Get soap and water and remove the stains, And dirt, and fly-specks from your window panes."

The woman did so, and, to her surprise, Seemed to be looking out of other eyes; Her neighbors' houses, now no longer seen Through dirty windows, all were white and clean.

The moral of this story seems to be: Who looks through dirty windows dirt will see;

Wash your own glass and then, as like as not, Your neighbors' window panes will have no spot;

Extract the beam before you vainly try To take the mote from out a brother's eye.

—Charles D. Crane, in The Advance.

A THREADBARE CARPET AND A VELVET RUG.

By Marion Brier.

The minister looked around the room with a smile that was half sad in spite of the glad light that shone in his eyes. The books were packed in boxes; it had not taken very many boxes to hold them, but what books there were were tried and proven friends. The tacks were out of the carpet and it was all ready to be taken up. Such a threadbare carpet as it was! So worn by the heavy boots and shoes that had tramped across it so often that it was hard to tell what the pattern had been. The best rocker was carefully wrapped in newspapers. That was the rocker that Uncle James gave them last Christmas; all the other chairs were too badly battered already to have it worth while to wrap them in newspapers. He could hear the rattle of dishes in the next room, and he knew that his wife was packing all but the few that they would need from which to eat their breakfast in the morning; that breakfast that was to be their last meal in the little parsonage. He picked up a letter that had come in that day's mail and glanced a part of it over again.

"Dear John: Accept my heartfelt congratulations. I cannot tell you how pleased I was to hear of your call to Vine Street Church in the city. That is an ideal church, perfectly organized. It will be a pleasure to work there and the salary will be more than double what it has been in that little backwoods charge you have been serving. Not many young ministers rise with such a bound. But, John, you have proved yourself worthy of the advance. That was a great sermon of yours at the Convention. It is to that sermon that you owe your call to the Vine Street Church."

Just then the reading was interrupted by a knock. The minister turned quickly to open the door. The door of the parsonage always swung open quickly and widely to any seeking admittance. But tonight as he opened the door the minister stood speechless in surprise for a moment at the friendly shout from many voices that greeted him. His bewildered eye swept over the crowd of people of all sizes who were dimly outlined in the darkness without. He recognized little Jimmie Ware's voice ringing shrilly out above the others: "It's a 'sprise party! It's a 'sprise party! Are you 'sprised?"

The minister's face lighted up. "Indeed I am surprised and even more glad than surprised. I was wishing I could see you all once more," he said heartily, shaking hands right and left. Work-hardened hands they were that he shook; even the small hands of the children showed the marks of work. But they were hands whose friendly grasp always carried a sense of warmth to the minister's heart.

Old and young quickly made themselves at home in the rooms that had become so familiar to them during the past five years. How many good times they had had there! How many sorrows they had brought there, and always they had gone away with some of the bitterness taken from the sorrow; how many burdens they had brought there, and always they had gone away with the load on their hearts lightened; how many feeble ambitions and good resolutions they had brought there, and always they had seemed to take root and spring into

hardy growth in the atmosphere at the parsonage; how many joys they had brought there, and every joy had been deepened by the friendly sympathy always found there. No wonder the parsonage seemed homelike to them, each and all!

It was a merry evening outwardly, but underneath all the laughter was a minor strain, and when at the close of the evening all united in singing "God be with you till we meet again" the minor note hushed the note of gaiety. The minister's eyes were moist as he sang; these were his people whom he had labored among ever since he entered the ministry.

Then came the good-bys. Almost in silence the people crowded about to take the hand of the minister and of the minister's wife for perhaps the last time.

Tom Lane had lingered until he was the last one, and as he withdrew his hand he left a small purse in the minister's hand. "It's isn't much, pastor," he said diffidently, "but we wanted you to have it. And I want to tell you that we are glad for your sakes that you are going where you'll get dollars in place of our dimes. I don't know what we'll do. They say the old church'll have to be shut up." Tom's voice grew husky and he hastened away into the darkness.

There was a lump in the minister's throat as he opened the purse. It was not a very big purse and it was not very full, but no one knew better than the minister and the minister's wife how much loving self-sacrifice each small piece of money represented, and to them its value was not counted by dollars.

A few days later the minister and the minister's wife were settled in the new parsonage in the city. It was a fine parsonage, beautifully furnished. The shabby furniture that had been shipped from the little parsonage in the woods was stored away in the attic.

"Isn't this rug soft and thick, John?" the minister's wife said reflectively one evening as she and the minister stood in the parlor doorway looking over the elegant room. "But do you know it makes me lonesome," she added with a little smile that was almost tearful.

"The rug makes you lonesome?" The minister looked inquiringly at her with puzzled eyes.

The dark head nodded. "Yes, it does! Lonesome for the threadbare places where the feet of our people have worn it out, you know, and the dingy spots where the children have tracked in mud. Don't you remember?"

The minister nodded this time. "Yes, I remember. But you must remember that our new people have not had time to wear the rug threadbare yet. They seem very cordial."

The answer came slowly and reflectively. "Yes, I know they are cordial and I think they are lovely people, but I don't believe patent-leather shoes wear carpets threadbare, do you?"

The minister was a great success at the Vine Street Church. His congregation was large and grew larger every Sunday, and it was composed of the "best" people; every line of work was perfectly organized and things moved as if by clockwork; his salary was paid promptly. But some way while he preached to his large, well-dressed congregation he often found himself wondering what his people back in the woods were doing on Sunday now that their church was closed. Was Sunday getting to be just like any other day to them?

When he looked over the fine Sunday-school, where every modern appliance for making the lesson interesting and impressive was in use, he found himself wondering what was becoming of Sam Wood and Gene Brown and Will Reade and all the other boys in his old class back in the woods. Yes, they were a wild set of boys, but they had good hearts and a fine sense of honor. There was the making of fine men in them. But who was there to bring out their best now? Were they growing wild and reckless? No, no, they must not! And those young people in the minister's wife's class, they were getting a glimpse of higher ideals. Would they forget them all?

When he listened to the plans of the Temperance Committee he always seemed to see Joe Barnes's face before him. Who was helping Joe now to fight the fierce appetite? Was the boy losing all the ground he had gained so hardly these last years, all for the want of a helping hand? It troubled the minister.

Then when he met with the Good Literature Committee and helped the young people arrange a course of study

Dick West's face persisted in looking at him with reproachful eyes. Dick was his bright, ambitious mind, his love of books and his few opportunities. Who was helping him now? Would he give up all his ambitions in discouragement? Again the minister was troubled.

Not a day passed but some face from the little backwoods settlement came between him and his work. He tried to put them aside. "This is my work and I must put my whole self into it," he chided himself. But the faces would not be put aside.

One evening near the close of the year a committee from his church officials called upon him. The clerk presently drew out a letter which the minister recognized. "We have come," he said, "to ask you to reconsider your resignation. It took us very much by surprise. Now I feel sure that you cannot find another church better organized or easier to serve than ours, and as for salary, whatever offer you have received elsewhere we are ready to duplicate. In fact, we expected to increase your salary this year, for we think you deserve it and we feel that we cannot afford to lose you. Will this be any inducement to you?"

The minister shook his head. "I keenly appreciate your kind words and your generous offer," he said, "but I had carefully considered matters before writing you and my decision was final."

"Remember, we are ready to duplicate any offer you have had," the clerk persisted.

The minister smiled. "As for the salary, it would not be hard to duplicate that. I expect to receive scarcely more than a third of what you offer me."

The eyes of the entire committee were turned upon him in a perplexed stare. "This seems a little extraordinary," the chairman remonstrated. "Would your mind telling us why you wish to leave under these circumstances?"

So the minister told them of the little settlement back in the woods with no church and no pastor. He told them of Dick and of Joe and of Gene and of many of the others with a tender note in his voice as he talked. "You see how it is," he ended, "they have no one else. There are scores who can fill the place here as well as I can. No one will be neglected because I leave. But it is different there."

But the salary, man," insisted the chairman. "You have talent; you can't waste it for a pittance there in the backwoods. I know something of what the demands are in a charge like that. You will be worn out in a few years if you persist in staying there."

There was a quizzical smile on the minister's face. "Yes," he said, "I suppose that is very possible. It may be that men and carpets are somewhat alike; they are both more quickly worn out there than here." In answer to their uncomprehending looks, he told them of his wife's remark about the old carpet and the new rug.

A month later the curtains were up in the windows of the little old parsonage in the woods. A new carpet was being tacked down, but it certainly seemed probable that it would soon be worn threadbare by the number of heavy boots and shoes that had already crossed it.

"It's a shame the way we're tramping around on your new carpet with our muddy boots. We'll have it all worn out in a week at this rate!" Dick West exclaimed with self-reproach.

Just then motherly Mrs. Gates came in from the next room. "Now you come right over home with me to supper," she said. "You must be all wore out. Here there have been about fifty of us in today, and we have all told you all our troubles and you have helped every one of us. But I know you must be just wore out."

The minister's wife laughed merrily. "Neither we nor the carpet have any idea of being worn out for a long time yet," she said; "but even if we should be it is well worth while.—American Messenger.

A GOOD LISTENER.

By Amy D'Arcy Wetmore.

"Well, I suppose you both discussed the affairs of the nation or in other words your summer outings, and the new ideas you each brought home with you this season?" I asked my sister on her return from a call upon an intimate friend.

Mary smiled. "Not exactly, Nellie did the talking and I the listening. I hardly mentioned my trip, nor did she seem at all anxious to hear about it."

"Oh," said I, "then you certainly will be spoken of as the most agreeable person in town, for nothing Nellie Lee likes better than a good listener."

"We all do, I fancy," my sister replied. "I sometimes think Frank Stockton's idea of paying a person for just such a capacity would not be bad."

"True, and then the compensation should also secure a certain amount of sympathy, for merely listening intelligently not sympathetically is no compliment at all."

"We should be both willing to listen and to be listened to," I declared in a manner of one who has given forth an epigram as she took her departure elsewhere, leaving me to meditate upon the subject.

How few really good listeners there are in the world, I thought, and yet if one wishes to be agreeable there is no surer way to gain the desire than by being quiet occasionally and allowing our friends to talk. A great talker as a rule is a great bore, for he (and indeed a man is often just as immense in this

line as a woman) is a nuisance pure and simple. His views, his doings, his belongings are naturally of great importance to himself and he fancies all would like to hear of them, but turn about is fair play; why not also be willing to listen attentively in return, and in this way both parties would be amused. Of course, if everybody assumed the roll of the listener there would be in the end nothing to hear, as there would be no conversation, so let it be a mutual arrangement, each talk awhile and each listen. And at all events if we wish to be deemed agreeable then let us do our fair share may even more of sympathetic listening.—Christian Work.

A CLEVER BOY MECHANIC.

A Los Angeles, California, boy, fifteen years of age, has just completed the construction of a real automobile. He calls it the "California Midget." It is built upon principles similar to those of the factory-made cars, and is capable, as demonstrated by actual tests, of skimming over the road at the rate of from twenty-five to thirty miles an hour. It has also climbed hills of thirty per cent grade, and has carried three passengers over ordinary roads.

The car is six feet in length, and weighs about three hundred pounds. It is provided with a three-horse-power engine, has a friction transmission and a double chain drive. It has a three-foot tread, with nine speeds forward and three on the reverse. The machine is air-cooled, the battery control is through an electric-light switch and the differential operates successfully. There are external brakes on the rear wheels, and the machine is otherwise fully equipped throughout.

Aside from the engine, the machine was built entirely by the boy—and even the engine had to be rebuilt to conform with some of the peculiarities of the automobile's make-up. His other purchases consisted only of rods, wire, nails, pine boards, a few castings and such material, even the wheels being his workmanship. The latter are equipped with motor-cycle tires.—Technical-World-Magazine.

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STORIES FOR LITTLE ONES.

JACK.

Jack was a wee baby bear, and lived with his mother in the nicest kind of a house in the side of a mountain.

Poor little Jack felt very lonesome after his mamma was gone, and wished he was big, so he could go, too.

Poor little Jack! He could not run very fast, and the dogs were very close now, for the noise that frightened him so was the barking of Mr. Hall's dogs.

Who was Harry, and what did pet and plaything mean? wondered the poor little bear.

Harry could not guess, so his papa opened the bag, and out rolled the little brown bear.

Harry and his father made a little house for the bear, and it was not long before Harry and Jack were the best of friends.

Jack had such a good home that he soon forgot all about the house in the woods, and Harry often wondered how he ever got along without his little brown bear.

the hare who went step, step, step in the snow till he came to the red fire.

So his mamma gave him a hug and said:

"Once upon a time was a wee wise hare who knew how to run fast when man came by.

"I do not want to run and jump and play in the sun. I want to run far, far in the wood, and find the red bush. I have seen it away off in the dark. It is good for me to eat, I know."

"It is fire," said his mamma. "Only man can make it, and it is not good for you. It can burn and hurt. You may eat the good food that you can find near our home."

"I do not want to eat the good food that I can see here. I want to do just as I like. I want to pick the red food from the red bush. I know it is like buds in the warm time."

"Hush," said Papa Hare, very low and deep. "You are not good. When you are good, and the moon is high in the sky, and it is just like day, I will take you far out in the wood, and you may run and jump and eat the food that is best for you."

"I do not want to go out in the wood and run and jump and play when the moon is high in the sky. I want to do just as I like. I want to eat the red buds from the red bush," said the Wee Hare.

"Shut your eyes and put your ears down and take your nap," said his mamma. "You are too tiny to go away from me. Now, hush, do not say one more word. The red bush is the Red Fire. It can hurt and burn. Man has it, and Dog is with Man. They can hurt you, and if you run far in the wood, Wind may blow too hard for a wee hare, and Snow may come and bury you. Shut your eyes and put your ears down and take your nap."

It was noon; the sun was high in the sky.

Good Papa Hare took his nap, and Mamma Hare took her nap. The Wee Hare shut his eyes and put his ears down but he took no nap. By and by he went out of the door and ran and ran till he came to the wood. Then he ran and ran in the wood, but he did not come to the Red Fire, and he ran and ran and ran till his feet were sore, but he did not come to the Red Fire, and he ran and ran and ran and ran till he was not able to run any more, and no Red Fire did he see. He lay down to rest in a bush, and very soon his eyes were shut, and he did not see or hear, for it was long past the hour for his nap.

When he woke Snow lay on all the open ways of the wood. The Wee Hare gave a leap from his bush, for he knew that Snow can grow deep, and deep, and a wee hare cannot walk in it. How he did wish he was at home!

The sun was far down in the west, and its last rays lay red on the snow. Step, step, step, went the lame wee hare in the cold snow. He went back into the wood to try to find his way home. It grew gray, and it grew dark, and snow grew so deep that the wee hare had hard time to walk. Then wind came. It was so cold, and blew him out of the path and how he did wish he was at home! Step, step, step in the snow he went. The wind blew more and more.

Just then he saw the red fire. Man and dog did not let it come too near them, and he saw them keep

away from the Red Fire.

"They fear it, too," said the Wee Hare. "It is not good for me. I must take care or it will come and hurt me." He sat on his cold feet, and did not dare to take a nap.

"By and by Man put Snow over the Red Fire and he and Dog, went away, and the Wee Hare went step, step, step in the snow, soft, soft, for fear.

"I wish I had been good," said the Wee Hare, and Wind and Snow were able to hear, and they felt sad for a wee hare.

"We will help him," they said, but low and soft so he did not hear. The moon came up high in the sky till it was just like day, and it grew very cold. Snow grew hard as ice in the cold, and the Wee Hare did not sink in it any more. Wind did not blow so hard. It came back of Wee Hare now, push, push, to help the Wee Hare over the Snow. How fast he went—hop, skip and jump! Soon he came to his home. How glad he was! He went in and lay down by his mamma.

"I have not been good, mamma," he said, very low in her ear.

"Be good now, then," his mamma said, and he did not know how glad she was to have him back.

"I want to be good," said the Wee Hare; and he shuts his eyes, and put his ears down and they all took a nap till the dawn came.

"Just like us," said Tiny Hare, and he was glad that he lay snug and warm by his mamma, and he was glad she had told him the tale of the Wee Hare and the Red Fire. —A. J. Sykes in April St. Nicholas.

An element of weakness in much of our resolving is, that we try to grasp too much of life at a time. We think of it as a whole, instead of taking the days one by one. Life is a mosaic, and each tiny piece must be cut and set with skill.

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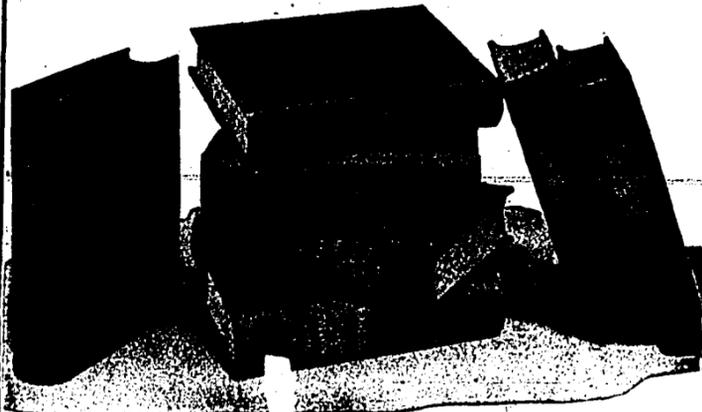
"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes after boiling and served with cream, then it is certainly a delicious beverage.

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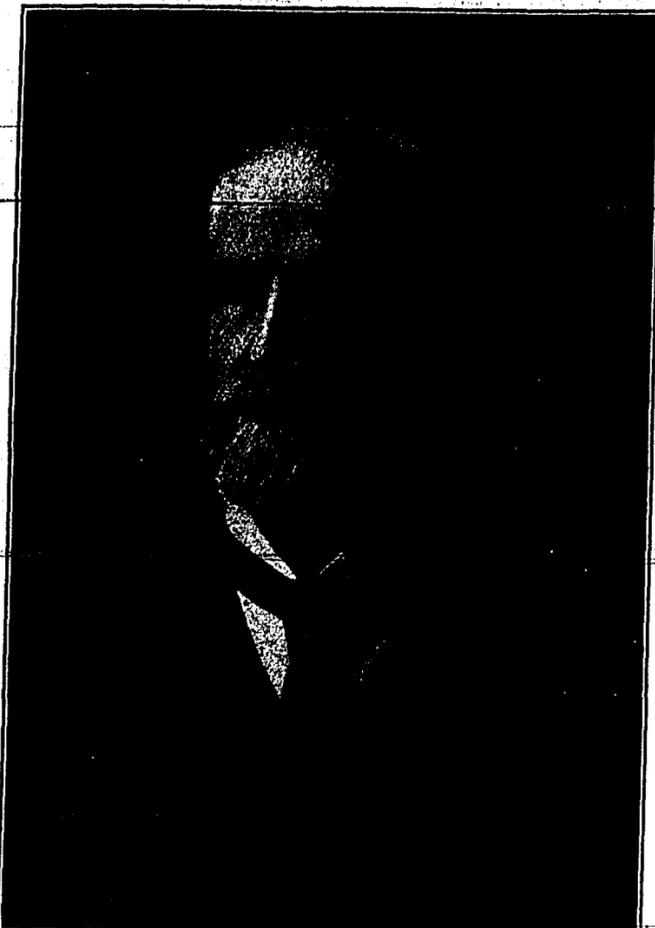
KY.

THE STORY OF THE WEE HARE AND THE RED FIRE IN SHORT WORDS.

One day in the cold time when he lay snug and warm by his mamma, Tiny Hare said: "Tell me of

(Continued from page 5.)

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THE REPORT OF THE PROCEEDINGS OF THE W. M. U. MEETINGS IN CONNECTION WITH THE SOUTHERN BAPTIST CONVENTION.

More women were gathered in the auditorium of the First Presbyterian church at the opening session of the W. M. U. meeting than since the service for women held in this church by E. B. Meyer many years ago. Beside the twenty messengers from each of the different States, many interested visitors are present. The local Baptist women are also taking advantage of this great gathering and much enjoying the meeting face to face with many prominent workers from other States. One feature of the meeting that adds much to its impressiveness is the presence of so many missionaries, Mrs. Chambers, Miss Kelly, Miss Pettigrew, Miss Whilden and Mrs. Britton, from China, all with the same message from the native women converts, "Thank our American sisters for sending us the Gospel and ask them to send more workers." Miss Campbell, from Oklahoma, sent there by Virginia young women and Miss Barnett, were among the number. The address of Miss Heck, President of W. M. U., was enthusiastically received and heartily endorsed. The following ladies were appointed on the various committees: Resolutions, Mrs. J. L. Chipley, Florida; Literature, Mrs. L. S. Jenkins, N. C.; Y. W. A., Mrs. W. T. Amis, Ark.; R. A., Mrs. A. J. Orme, S. C.; Apportionment, Mrs. W. C. Golden, Tenn.; Sunbeams, Miss Lillian Forbes, Miss; Plan of Work, Mrs. I. W. Wingo, S. C.; Obituaries, Mrs. J. B. Gambrell, Texas. A most pleasing feature was the singing of the W. M. U. Training School girls. And the report of the Training School made by Mrs. McLure was inspiring, delivered beautifully and easily heard by all in the large auditorium. Requests came to the chair several times requesting the ladies to speak louder. Three thousand dollars is necessary for the annual current expenses of the Training School, and the message from this meeting to the societies is pay your apportionment of this sum first, then specify the amount for other purposes in connection with the school. Mrs. Lowndes, Treasurer W. M. U., made her report, in which was a little note of triumph. \$10,000 this year in advance of last. The total being \$197,143.

Mrs. A. C. Johnson read the report of the Sunday School Board which was adopted, and a collection for the Bible Fund taken amounting to \$20. Mrs. Joshua Levering showed an advance in the work of the Literature department. Recommendations of the Home Board were read and after some discussion adopted. Some changes were made which will be noted later. Mrs. B. D. Gray made a most telling plea for Mountain Schools. Four hundred and eighty-five new Sunbeam Bands reported this year. Two banners, which will be presented at some time during this meeting, have been offered the Sunbeams. One for the largest offerings to Foreign Missions, the other for the same to Home Missions. These offered by Mrs. O. E. Bryan, Ark. and Mrs. B. D. Gray, respectively. Much regret was expressed at the absence of Mrs. E. N. Walne, Japan, on account of illness. Mrs. F. S. Davis, Texas, delivered a loving greeting from Mrs. Walne. Report of the Margaret Home was read by Mrs. Thomas, of Virginia. \$1,560 is asked for the support of this home for missionaries' children and Kentucky is asked for \$100 of this amount. The missionary exhibits in the Library of the church are well worth a visit. Kentucky is not to the front, though she makes a very fair showing. The calendar from the Cynthiana church is especially good. After prayer by Mrs. Orme, of S. C., meeting adjourned until Friday 9 a. m. Friday Morning. Each session grows in grace and Christian fervor. Mrs. W. J. Neel, of Georgia, led the devotional hour, which was tender and reverent. The visiting ladies seem as eager to hear and as much interested in the proceedings as are the messengers. The recommendations of the Foreign Mission Board caused some discussion before their adoption. The suggestion that Sunbeam Bands raise \$8,500, to be devoted to the salaries of our missionaries in Africa was feared would lessen the interest of the children, as heretofore their money has gone to China. Also the suggestion that the Y. W. A.'s direct their energies in paying for a property in Shimonseki, Japan, would cool their ardor. The lively talks from the ladies among the number, Mrs. Crutchfield, S. C.; Mrs. Leake, Va.; Mrs. Davis, Texas; Miss LeCompte, Ky.; Mrs. Wheeler, Tenn.; Mrs. O. F. Gregory, Va., showed they took a keen and intelligent interest in the subject. But with the fullest confidence in the Board's judgment, when Miss Evie Brown, Tenn., moved its adoption, the motion was carried unanimously. The most optimistic reports were made on every line of work fostered by the union. The organizations of Y. W. A.'s have increased 50 per cent. There is a total of 992 auxiliaries reporting. Georgia claiming the largest of any one State, 181. Mrs. Haynor, a teacher in the Oneida School, was introduced and made an interesting talk. Much discussion was indulged in in regard to time of closing books of the Constitution. It is to be so changed as to allow the fiscal year of W. M. U. to close at same time of closing of the Home and Foreign Boards. Mrs. Belle Brengle most thrillingly told of the work among the Indians. The Sunbeam report was read by

Miss Forbes, of Miss., and that on boys' work by Mrs. Orme, Ga. Mrs. Bennett, of Newport, has charge of this latter work in Kentucky.

Friday Afternoon.

The devotional hour in the afternoon was turned into a praise service. Mrs. A. J. Wheeler, of Tennessee, leading.

The Committee on Apportionment reported \$85,000 to be raised for Home Missions and \$115,000 for Foreign Missions. Of this amount Kentucky is apportioned \$18,000 for Foreign Missions and \$14,500 for Home Missions.

Recommendations of W. M. U. read. They will hereafter set their own aim after consultation with State Vice Presidents and the secretaries of the Boards.

The press report was presented by Mrs. Matlack of Kentucky; that on resolutions by Miss Spaulding, Florida, and the Y. W. A. report by Mrs. Amis, Arkansas.

Mrs. Burnham, Missouri, led in an earnest prayer "for the host of Baptist women remaining at home but whose hearts were with us on this occasion."

Nine suggestions were made in report of Plan of Work, which will later be laid before the States.

The election of officers resulted in re-election of the old officers.

Miss Heck was escorted to the chair, upon her re-election, as president, by Mrs. Gambrell, of Texas, a tiny precious little woman, who compared herself to a little tug and Miss Heck the stately steamer.

The Vice Presidents as they were recognized each made a gracious little speech of acknowledgment.

Mrs. Burnham, Vice President of Missouri, claimed she would rather be vice president of this body than president of the United States.

Miss E. S. Broadus is Vice President for Kentucky.

Mrs. Gray and Mrs. Leake were re-elected editors of the Woman's Missionary Department of the Home Field and the Foreign Mission Journal, respectively.

The press of our city have been unusually full and accurate in their reports of the meetings and a hearty vote of thanks was extended them.

The Kentucky women, delegates and visitors are requested to meet Monday morning at 9 o'clock in the First Presbyterian church. A mass meeting will be held Sunday afternoon at 3 o'clock in same building.

No meetings tomorrow, on account of Seminary Jubilee.

The delegates and visitors are invited to a reception at the Galt house Saturday afternoon, between the hours of 4 and 6.

Reception of W. M. U. at Galt House.

From time immemorial in the history of the W. M. U., at some time during their sessions these busy handmaidens turn aside from business, don their prettiest gowns and meet and greet each other in a purely social way, hence the reception Saturday afternoon at the Galt House between the hours of 4 to 6 in honor of the delegates and visitors to the Convention. Louisville ladies being the hostesses.

Notwithstanding the continual down-pour of rain the affair was most charming and largely attended. As Miss Heck stands at the head of every good word and work connected with the Union, even so she patiently stood at the head of the long receiving line of Vice Presidents from the several States. The beautiful parlors of the Galt House were made even more beautiful by the presence of these gracious Southern matrons and maidens. Music was there of the sweet-

est and W. M. U.'s, Y. W. A.'s, R. A. and Sunbeam Leaders mingled freely. Yet in spite of the good cheer and social atmosphere the hearts of some of these good women would turn to the "work" and little groups would be seen discussing the same. Refreshments of cake and ice cream were served in the small banquet room of the hotel, which was handsomely decorated for the occasion. A pure white, fragrant carnation was the souvenir presented to every one present, pinned on by the deft fingers of Miss Wilson and her lovely assistants. These receptions are one of the most pleasing features of the Convention.

Sunday.

Fully 800 women were present at the Woman's Missionary Mass Meeting Sunday, 3 p. m. Missionaries from China and interested home workers addressed the meeting, Miss Heck, the President of W. M. U., presiding. Dr. Willingham conducted devotional exercises, and extended a hearty greeting to the delegates present. He hoped that each one would take home with her some spiritual help from the meeting and would be made to fully realize that "we are not our own." Dr. Love, of the Home Board, urged upon the W. M. U. the necessity of reading more missionary literature and thus keeping in closer touch with missions.

The Woman's Missionary Society of the First Baptist church, Columbia, S. C., sent greetings by telegram and invoked God's blessing upon the gathering. Also a telegram was read from Miss Buhlmaier from the immigrant station at Baltimore.

Attired in the costume of her adopted country, Miss Pettigrew, of China, described the conditions existing in the northern part of that country. She dwelt at length on the medical branch of the missionary work with which she is familiar. "When a patient is cured at our hospital the news soon spreads," she explained, "as many as ninety patients come for treatment in one day. Only a small percent of these are Christians. It is only as a last resort that they come to us. The first message we give to one who wants admittance is that from the Great Physician. Before the patient is treated, he must hear the gospel.

"For the last five years the hospital has been self-supporting. Last year we had three or four baptisms. Before we admit the sufferer he must have with him a well person to care for him while at the infirmary. In this way we have a twofold object, for not only do we teach the Word of God to the afflicted, but to the nurse as well."

Educational work in China was discussed by Miss Anna Hartwell. She related a story of a young girl who, after having made her first piece of lace, had made Miss Hartwell a present of it instead of selling the article and keeping the money. This same piece of lace was brought to the meeting by Miss Hartwell and she presented it to Miss Heck, who in turn had it cut into twenty-four pieces and distributed among as many leaders of the Young Woman's Auxiliary Society who were present. She requested them to relate the story to their various societies when they returned home.

The Sunbeam Band at Cabot, Ark., was given the banner for contributing the most money to Foreign Missions, the amount being \$95. The other banner went to the Sunbeams at Kingston, N. C., which gave \$41.30 to Home Missions. One of the most deeply interest-

ing talks was made by Miss Whilden, who has been in China many years. In speaking of the native converts Miss Whilden said she knew of several women who would rather die than "sin against Jesus."

The meeting was a spiritual uplift and did not close until 6:30 p. m.

Close of W. M. U. Meetings.

The last day of the meeting was devoted to committee and conference meetings. Sunbeam leaders and those interested in boys' work gathered at the First Presbyterian church and earnestly discussed best plans and how best to carry them out. The Y. W. A. leaders had mapped out twenty-three questions to be discussed. These covered every important phase of the work and many leaders spoke briefly and to the point on the various subjects.

The tenor of the meeting in the afternoon was for better organization in the churches. The questions discussed were "Facing the Need," "Fixing the Aim," "Planning the Work" and "Working the Plan." The Boards of W. M. U. Training School and Margaret Home met for reorganization and to plan the work for the coming year. And so closed the twenty-first meeting of the W. M. U. Auxiliary to the Southern Baptist Convention. We trust our women returned to their homes better fitted to carry on the Master's work in the respective fields.

SOUTHERN BAPTIST EDUCATIONAL ASSOCIATION.

The spacious auditorium of the Walnut Street Baptist church was well filled Wednesday evening, when President F. W. Boatwright called the Southern Baptist Educational Association to order. The address of welcome was delivered by Prof. W. H. Harrison, and the response was made by President A. P. Montague, of Alabama. The addresses of the evening were delivered by President Arthur Yager, of Georgetown College, and Dr. R. H. Pitt, editor of the Religious Herald. Dr. Yager discussed with telling effect "The Denominational College and the Carnegie Foundation," while Dr. Pitt spoke about the much mooted question, "Education Commissions."

The session Thursday morning was not largely attended, because of a misunderstanding as to the hour of the meeting. The Dean of Vanderbilt University, Prof. F. W. Moore, was the first speaker. His theme being "The Course of Study in the Southern Baptist Colleges." Prof. Garnett Ryland followed with an address on "College Entrance Requirements." After this address, came the general discussion of the themes presented, before the session up to this time. Those participating in this discussion were President Jameson, of Mercer University; President Montague, of Howard College, and President Yager, of Georgetown College. The following resolution offered by Dr. Montague, was adopted:

"Resolved, That President Boatwright shall offer before the Southern Baptist Convention a resolution that after this year a place for denominational education be given during the sessions of the Convention." The motion also prevailed requesting the Convention to change its time of meeting, so as to have no conflict between it and the commencement exercises of the various colleges. At this point, the election of officers occurred, and the body elected Prof. B. G. Patrick, of Marion, Ala., president of Judson College, as president of the As-

sociation; Dr. E. M. Poteat, president of Furman University, was elected vice president, and Prof. R. H. Rivers, of Arkansas, was elected secretary.

The closing session of the Association was held Thursday afternoon. Dr. S. P. Brooks, of Baylor University, was the first speaker. His theme was "The Denominational College and the Secondary School." This theme was further discussed by Drs. Boatwright, Vann and Patrick. Prof. W. O. Carver, of the Theological Seminary, discussed "The Relation of Our Colleges to the Seminary." At the close of this address a report of the committee on a tentative constitution was presented and adopted, and the Executive Committee was forced to draft a constitution and by-laws and declaration of principles underlying the organization, to be presented at the next meeting. The meeting then adjourned.

Honorable Lyman G. Gage relates in the Youth's Companion an incident which shows the value to a young man of being known as one who has good companions. A young man had worked his way through subordinate positions in a bank to one where almost unlimited trust was placed in him. He held the combination which unlocked the vaults and safes in which the money and securities of the bank were kept. In the safe a large package of United States bonds, never sealed, was kept as a favor for a wealthy depositor. One day the owner found a certain bond was missing, and reported the fact to the president of the bank. The president called the cashier and told him of the loss. The cashier, strong in the knowledge that no departure from the rule of strict integrity could be summoned against him, said to his superior officer: "The owner is laboring under a misapprehension. I cannot believe that he would willfully bring a false accusation. There are but two alternatives, he is in error or I am a thief. It is for you to decide. What is your decision?" The president replied, "I have watched your course in the bank. I am familiar by report concerning your associates and your ways of life. I have studied the expressions of your character. I am ab-

solutely certain that it would be impossible for you to take the bond. It is possible that the owner is mistaken. Give yourself no concern about it. Perhaps time will clear up the matter." Time did clear it up, for it was found that the owner had sold the missing bond and forgotten the transaction. Had the cashier been known to have one evil associate, no matter how good a record he himself bore, the charge against him would have stood and he would have been dismissed from the bank, a disgraced man.

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The Farm and Household

Giltner Bros., of Eminence, purchased recently for Brown & Harris, of Knoxville Tenn., twenty-six head of yearling and two year old mules.

Adair county.—Farmers are making good use of the nice weather planting corn and doing other farm work. Columbia is still moving up along all lines.

Mr. C. W. Lovell, of Stanford, says that his neighbor, Mr. Jas. H. Baughman, has a bunch of yearling and two-year-old mules that cannot be beat in this State.

Mule colts are coming fast and strong in Montgomery county, and many sales are being made. Extra good mare mules have sold at \$100 with a bulk of sales at from \$70 to \$90.

Boyle county.—J. C. Robinson, of this county, sold his crop of 55,000 pounds of hemp to E. F. Spears & Son, of Lancaster, at \$5.25 per hundred pounds, straight. The total crop brought an aggregate of about \$3,000.

Farmers are holding wool for 30 cents. Some wool is said to have been sold at that price here Monday. Messrs. Schobert & Willis recently sold 44 sheep to Squire J. H. Cooper, of Midway, at \$7 per head. Mr. H. D. Wilson sold 42 head of sheep at \$6.50.—Versailles Sun.

Bourbon county.—Active work has again commenced with the settled weather. Many hemp fields are showing young plants from one to three inches tall. Wheat and grass are growing nicely. Live stock is thrifty and commanding high prices. Corn planting is in progress, and farmers are very much pleased with the condition of things generally.

Madison county.—Last week of pretty weather was taken advantage of by the farmers, most of whom managed to get in the balance of their corn crop. Considerable amount of hay was also baled and hauled to town for the market at from ten to fifteen dollars per ton. Many loads of last years corn were hauled in and readily sold for four dollars per barrel.

Nicholas county.—Corn planting is about finished and farmers are turning their attention toward sheep shearing. Wheat is looking well and a banner crop is expected. Rye looks well, but oats are not doing as nicely as was expected. Prospects are for an unusually large crop of potatoes. Gardens are good and truck gardeners are already in the market with early vegetables. Stock is in thrifty condition. Tobacco beds are in good condition, and farmers now have plants large enough to set out.

Fayette county.—Farmers for the most part have finished their spring planting, with the exception of the tobacco crop, which will be attended to in another week or two. Plants probably will be plentiful. Potatoes are coming up well and long green stripes can be seen from a distance across the fields, giving promise of a good harvest this fall. Wheat is in the best of condition, the weather having been favorable to it. With the exceptions of apples and strawberries, the fruit is appearing in the best of condition.

COOKING SOUTHERN VEGETABLES.

All sections of the United States have certain vegetables to which they are especially partial. These receipts have been used in plantation kitchens for generations, and are both simple and palatable.

Baked Cashaw.—Cashaw is a vegetable resembling the northern winter squash; it matures in the summer, and may be stored away for winter use, as are pumpkins. It is very delicate and finely flavored when properly cooked. Chop off the long neck, which may be sliced and fried, like potatoes; split open the hollow round part of the cashaw, and scrape out the seeds, wipe, and bake in a slow oven till tender; scrape the flesh out of the rinds, wash and mix with a tablespoon of butter, a little salt, a cup of sugar, an egg and a sprinkle of nutmeg; put this mixture back into the empty rinds and bake until brown on top. Serve as a vegetable, and eat with gravy or hot butter.

Sweet Potato Pone.—Pare and grate two large sweet potatoes, mix with a cup of molasses with a pinch of soda dissolved in it, a little salt, two tablespoons of melted bacon grease or butter, a tablespoon of flour, and a small quantity of ground spice. Pour the mixture into a hot greased pan and bake very slowly till well done and quite brown. Eat this hot or cold, with gravy and meat or with milk and sugar, just as you prefer.

Peas and Rice.—Wash a cup of dried field-peas, commonly called "cow-peas," or, if green, two cups will be necessary. If dried peas be used pour into boiling water, but if green, into cold, add two or three slices of bacon, and boil in plenty of water till nearly tender; then add a cup of washed rice a pod or two of red pepper and a little salt. Stew slowly till the peas and rice are very tender, shaking the pot to prevent scorching. This needs careful cooking for a long time, but is a very excellent stew.

Eggplant Fritters.—Pare and split open a large eggplant, boil until tender, remove all the seeds possible, and mix with two tablespoons of flour, an egg, salt, pepper and a small onion, finely chopped; drop in spoonfuls into boiling lard, and fry brown. Serve with tomato catsup.

Fried Green Tomatoes.—Cut into thin slices large green tomatoes, sprinkle with salt and dip into corn meal, fry slowly in a little butter, till well browned; keep the frying-pan covered while they are cooking, so they will be perfectly tender. These are very delicately flavored, and much easier to fry than ripe tomatoes. They make an excellent breakfast dish.

Fried Okra With Tomatoes.—Chop into thin slices a dozen pods of young okra, fry until brown in a little butter, and add a cup of stewed tomatoes; season with salt, pepper, and a little sugar, and simmer for a few minutes. Pour over slices of hot toast.

Stewed Okra.—Have a few slices of good bacon simmering in a saucepan, wash and cut the ends off a dozen pods of tender okra add to the bacon and drain, remove bacon and serve with rice. Good Housekeeping.

Orange Cake.—Cream together one cupful of butter and two cupfuls of sugar. Add the beaten yolks of five eggs and the whites of two, one cupful of milk, the grated rind and half the juice of one orange. Stir in three and one-half cupfuls of flour with which has

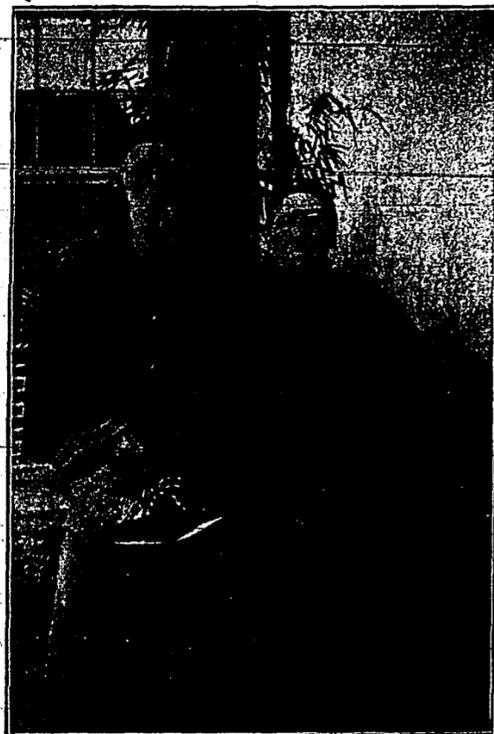
been sifted two teaspoonfuls of baking powder and a little salt. Bake in two sheets. For the frosting, beat the whites of three eggs to a stiff froth. Stir into the whites the grated rind and juice of an orange; then beat in enough confectioners' sugar to make it thick enough to spread nicely. The amount of sugar needed will depend on the amount of orange juice used. If the cake is to be used at once, divide small oranges or tangerines into sections and lay them in even rows over the top of the frosting before it is firmly set. Cut the cake so that there shall be a slice of the fruit on each section. This makes a particularly handsome cake, but a cake even a little more delicious, although not quite so attractive in appearance is made by cutting oranges in small bits, freeing them from every particle of the bitter white, draining them clear of juice and covering the frosting with them. Of course, the fruit should not be used unless the cake is to be served the day it is made.—Emilie Fox.

Catsup.—An appetizing catsup can be made from either the wild grapes or the cultivated ones that are tart and not well ripened. Stem the grapes, and wash. Put into the preserving kettle, with just enough water to prevent their scorching. Cook until tender, stirring and

mashing with a wooden spoon. Rub through a colander, rejecting seeds and skins that do not press through readily. Measure the pulp, and allow to every three pints a pound of brown sugar, a cup of vinegar, a heaping teaspoonful each of ground cinnamon, allspice, mace, salt and white pepper, and a half teaspoonful of ground cloves. Simmer until the catsup is reduced to less than half the original quantity, and quite thick. When cold, bottle sealing tightly. A little cayenne may be added if desired.

Pickle.—Pick the grapes from the stems without breaking, wash in cold water, drain thoroughly, and pack in a jar. They need no cooking. For seven pounds of the fruit put into the preserving kettle a quart of good vinegar, not too sharp, three pounds of sugar and a tablespoonful each of whole cloves and cinnamon stick. Scald thoroughly, then pour over the grapes. Cover when cool, laying first grape leaf or horseradish leaf directly over the pickles. Do not use for two or three weeks.

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DORRIS.

Mary Ann Benson, daughter of Edward and Elizabeth Benson, was born in Sumner county, Tenn., March 25, 1849. Was married in Logan county, Ky., to A. C. Dorris, October 24, 1870, from which union was born, four children, two sons and two daughters.

First born, a son, died at age of four weeks. Second born, a son, died at age of eighteen weeks. Daughters survive. She was converted somewhere in the sixties. She joined the Baptist Church at Antioch, Todd county, Ky., and was baptized by Elder A. Malone in 1876.

She would have joined the church sooner, but her parents were hardshell, so-called and she, not in sympathy with their creed, hated to join a separate faith from her parents. Just when her affliction began is not so easily given. If the change in voice which was a prominent feature of it is to be taken as marking its beginning, it ante-dates our marriage. Her physical decline dates from fall of 1901. In spring of 1902, she seemed to have a stroke of apoplexy and was never herself, so to speak any more. She died May 1st, between 4 and 5 o'clock p.m. The Western Recorder was her favorite paper. When I entered Bethel College second time it was 1884, I was taking seven journals. I said, "I cannot read all these papers, I am taking, I will have to stop some of them. She readily spoke and said, 'I want it understood the Recorder continues coming. It remains understood The Recorder continues coming.' A. C. D.

WHITLOW.

Alphesus Whitlow was born in Edmon-ton (Metcalfe county, November 10, 1834. Moved to Warren county, at the age of nine. Married January 10, 1861. Professed faith in Christ at the age of 40, and united with Friendship Baptist church and lived a consistent member till the day of his death. He also served the church efficiently in the capacity of deacon for a number of years. His last illness lasted exactly six months.

As a citizen he was loyal to his country. As a moralist he was always found on the right side of every question. Socially, he stood as high as any one. He was loyal and true as a friend. As a counselor he was sought by many, especially the young men. His christian character is a rich bequest of which his children are justly proud. He was strict in his attendance on his church duties. He was a friend and support to his pastor upon whom I loved to lean. He was strictly honest in business, and was successful.

The family, church and community are sadly bereaved, but thank God their grief is mitigated by the thought that they can meet him in "The Sweet By-and-by." The wife and surviving children are all devoted christians and members of the church he so much loved. The writer preached the funeral at the home, after which we laid his body away in the family burying ground to await the resurrection.

J. B. FERRILL.

WEST.

Mrs. Mary A. West was born in Garrard county, January 13, 1832. She was formally Miss Mary Middleton and was married to John K. West in 1854. For more than fifty years Mr. and Mrs. West lived devoted and happy lives together. Her husband and four daughters survive her. There were four sons born to them, three of them died in infancy and Robt. R. West was for more than eighteen years in the Treasury department at Washington and was appointed to the office of Auditor of accounts by the canal commission to Panama, died there in 1905, of yellow fever.

Mrs. West united with the Old Fork church in early womanhood, afterwards taking her letter with her husband to Lancaster, Ky.

She had always been an earnest christian and died with the hope that only the Christian can have who has the consciousness of a life spent in the service of him who loves us.

The last years of Mrs. West were spent in suffering, but she bore it patiently and with fortitude. A few years ago she

had a stroke of paralysis from which she never fully recovered. As one of her daughters expressed it, "she seemed just to be waiting for death," the summons that cures all ills.

Mrs. West was a lover of home and truly could it be said of her. She was a keeper at home, because she found its duties pleasant and loved to minister to those whom she loved.

HOWARD.

Mr. E. H. Howard was born in Cynthia, Ky., September 6, 1832, but spent his young manhood in Covington, Ky. He lived for many years in Boone county, Ky., where he married Miss Fannie James. He was happily converted and united with the Bullittsburg Baptist Church, October 18, 1906, in the evening of his life and the eternal morning broke gloriously, May 7, 1909. His faith was sure and steadfast, his hope was anchored on the Rock of Ages.

DON'T CHERISH GRIEVANCES.

One of the worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with troubles. The fifth petition of the Lord's prayer not only states a condition of salvation, but a condition of happiness in this life. For our own peace we need to forgive and forget. The present should be loaded down neither with troubles of tomorrow nor with the grievances of yesterday.

Many err in believing that when the soul is once converted the work is done. Vain dream! The Christian life is a warfare, from the beginning to the end. It is quite possible to "run well for a season," and then drop by the wayside. Your faith will not go untried, even after God has accepted you in Christ. He will uphold you in every trial, if you keep your fidelity; but you will find it necessary at every step to watch and pray, to fear and to struggle. You will be tried by all the old seductions that formerly prevailed with you, and by all the new allurements that the ingenuity of the adversary can invent. There is no hint in Scripture of the possibility of final failure in the case of any who "fight the good fight of faith" to the end; but the Bible is full of warnings against security, against forgetfulness, against ceasing to strive earnestly. McClintock.

A leading official in a large insurance company, who is a devoted Christian Scientist, was suffering from an attack of indigestion. Calling his son he sent him with a message to a "healer" living in a neighboring town, requesting an hour's "absent treatment." Within a few hours he had so far improved as to go to business. All day he took occasion to explain his case as an example of the wonderful work of the Christian Scientist healer. On reaching home he asked his son what the healer said to him when he got the message. The lad hung his head guilty and then said: "I hope you won't feel angry, papa, but I was late for school this morning, and didn't take your message."

So everywhere positives, not negatives. The way to get out of self-love is to love God. And to help us to this positive life we have this positive salvation, these positive things fairly revealed to us, God's will, Christ's love, and the eternal life. It is no hard master that stands over us. It is the King in his beauty. Before him repentance and faith become but one perfect act. When we really get the scales off our eyes and see him, the struggle of life will be over. We shall not have to leave our sins to go to him, as if they were two acts. The going of the soul to him will be itself the easy casting away of sin, the easy mastery of this world which masters us so now.—Phillips Brooks.

If thou couldst be a lily before God, for at least one hour in the twenty-four, it would do thee good. I mean, if thou couldst cease to will and to think, and be only. Consider, the lily is as really from God as thou art, and is a figure of something in him—the like of which should also be in thee. Thou longest to grow, but the lily grows without longing; yea, without even thinking or willing, grows and is beautiful both to God and man.—John Pulsford.

Now and then some devout soul is distressed over the fact that the heroes of the Bible behave at times quite as foolishly and as unrighteously as though they belonged to this unheroic age. My brother, the Bible is given to us as a record of God's dealings with human beings, and not with angels. Were this not true, it would be of little profit to us to read it. The Word of God presents but one perfect character.

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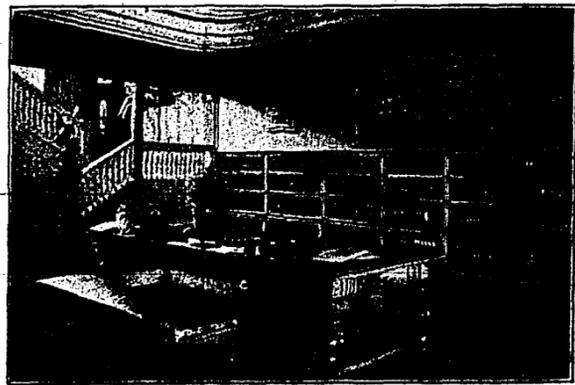


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We need the strength of duty as much as we do the fire of love. The steady discharge of the duties of the day saves our religious life from being a mere weak alternation of fits of joy and fits of depression. The resolute will that allows no mere mood ever to interfere with the appointed work of the present moment is the backbone of the truly religious character. The instinct of love, glorious as it is; yet may degenerate into mere dreamy feeling, into sentimental sorrow for sin, and sentimental longing for a holier life. That which saves it from this degenerate end is the strong, steady sense of duty. And there is no one quality which it is better for us, in every sense, to form, to retain, to cherish in our souls than this.—Archbishop Temple.



How Your Library Looks

has an important relation to the value of your books. If they are attractively housed, the library will be more alluring—a room of pleasing atmosphere—something to be proud of.

The Viking Sectional Bookcases are built for the man or woman with discriminating taste in furniture. They come in Craftsmen type, De Luxe Home Library, or in any of the preferred styles, and in the finest seasoned woods, with plain or leaded glass doors. You can have the

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ITEMS OF INTEREST

News The World Over.

The Department of Agriculture conducted a series of experiments in making paper out of cotton stalks.

There has been some discussion as to what the memorial to Grover Cleveland in Chicago should be.

The French Government has had a commission of experts examining the state of their navy.

Sir Robert W. Peeks, of England, a distinguished engineer, who built the Manchester ship canal has come to Canada to build a ship canal.

The big steamships continue to "break all records." The Mauretania broke her own record and all others on her last eastward voyage.

Vicomte de Vogue for many years has been a leading French diplomatist, having spent the greater part of forty years in Constantinople and St. Petersburg.

One of the pathetic things in the spread of prohibition through the South and West is noticed by Christian Work.

Dr. William M. Hess, who has worked for twenty-five years among the poor in New York City, wrote to the New York Times "I agree with Prof. Poulson and other German and English writers."

Dr. C. E. Jefferson, in New York City, recently preached a series of doctrinal sermons on God. The sermons were an hour long, and the large building was crowded.

Charles E. Ellis, one of Philadelphia's rich men, has left his estate to establish a college for fatherless girls.

The Anti-Saloon League has done a great work. But alas! how much remains to be done! There are yet over 200,000 saloons in this country.

COLLEGE COMMENCEMENTS.

Bethel College commencement will be held May 30th to June 2nd. Following is the programme:

Sunday, May 30th, 11 a. m.—Annual Sermon—Rev. L. B. Warren, First Baptist church, Owensboro.

Monday, May 31st, 8 p. m.—Declamation Contest for T. D. Evans Medal.

Tuesday, June 1st, 8 p. m.—Literary Address.—Rev. C. D. Graves, First Baptist church, Clarksville, Tenn.

Wednesday, June 2nd, 10 a. m.—Commencement Day.

Valedictory and Salutatory addresses by members of the Senior Class.

Baccalaureate Address—Rev. W. J. McGlothlin, D.D., Southern Baptist Theological Seminary.

Delivery of Diplomas. JAMES D. GARNER, President. Russellville, Ky.

Following is the programme of the Commencement exercises of Simmons College, to be held May 29-June 2:

Saturday, May 29th, 4 to 6 p. m.—Art reception.

8 p. m.—Graduates' recital. Sunday, May 30, 11 a. m.—Baccalaureate Sermon—Rev. Holmes Nichols.

8 p. m.—Missionary Sermon—Rev. A. B. Ingram.

Monday, May 31st, 10 a. m.—Oratorical Contest, for medal offered by Hon. W. R. Smith, M. C., Colorado, Texas.

3 p. m.—Piano Recital. 8 p. m.—Expression Recital.

Tuesday, June 1st, 10 a. m.—Inter-Society Debate.

3 p. m.—Alumni and Old Students' Reunion.

4 p. m.—Annual Meeting of Board of Trustees.

8 p. m.—Grand Concert. Wednesday, June 2nd, 10 a. m.—Commencement—Theses by Students: 11 a. m.—College Address, Rev. C. A. Ridley.

OSCAR H. COOPER, President.

The following is a list of the more important features of the commencement exercises of Georgetown College:

The examinations will begin Tuesday, June 1st, and continue through the week.

Musical Recital, June 3rd, at 8 p. m. Elocution Recital, June 4th, at 8 p. m.

Baccalaureate Sermon, June 6th, 11 a. m., by Rev. E. B. Pollard, D.D., Crozer Theological Seminary.

Sermon before the Christian Associations of the College, June 6th, 8 p. m., by Rev. M. E. Dodd, pastor of First Baptist church, Paducah, Ky.

Address before the Literary Societies, June 7th, 8 p. m., Judge Robert H. Stout, Versailles, Ky.

Meeting of the Kentucky Baptist Education Society, June 8th, at 10 a. m.

Meeting of Board of Trustees, June 8th, 2 p. m.

Class Day Exercises, Class of 1909, June 8th, 11 a. m.

Address before the Alumni Association, June 8th, 8 p. m., by John M. Stevenson, Esq., Winchester, Ky.

Graduating Exercises and conferring of degrees, June 9th, 10:30 a. m. ARTHUR YAGER.

Following is the programme for the commencement exercises of Ohio Valley College, Sturgis, Ky., to be held June 12-16:

Saturday, June 12—Athletic day, on Campus.

Sunday, 11 a. m.—Commencement Sermon, by Pastor Milton E. Miller, of Marion, Ky., in Baptist church.

3:30 p. m.—Final Chapel exercises, in chapel.

7:30 p. m.—Sermon, "Our Church and Our School," by President-Pastor, in Baptist church.

Monday, 10:30 a. m.—Literary address by Pastor Jas. A. Kirtley, of Madisonville, Ky., in chapel.

3:5 p. m.—Informal reception at McGill House.

8 p. m.—Recital and debate by Utopian and Berean Literary Societies, in chapel.

Tuesday, 10:30 a. m.—Alumni address, by Pastor Henry C. McGill, of Providence, Ky., in chapel.

8 p. m.—Recital of departments of Music and Expression, in chapel.

10:30 a. m.—Graduating exercises and address by Dr. C. V. Cook, of Henderson, Ky., in chapel.

8-10 p. m.—Campus evening and farewell, on campus.

OTHER STATES.

The beautiful new meeting house at Ft. Meade, Fla., has been set apart to the worship of God. Bro. E. Sanford is their honored pastor.

The meeting at Herculaneum, Fla., closed with 52 added to the church. Bro. E. C. Calvert has been called as pastor for all time.

In a fifteen-days' meeting at Ashdown, Ark., thirty-seven were added to the church, twenty by experience and baptism. About twenty-two strong men

came into the church and Pastor W. S. Smith is happy.

The church at Stuttgart, Ark., is coming to the front in every good word and work. Their meeting closed with twenty-six added to the church, seventeen received for baptism.

The meeting at Monette, Ark., resulted in twelve additions to the membership.

In the great meeting at West Plains, Mo., so far, 122 have united with the church.

Bro. D. P. Montgomery held a two-weeks' meeting with the church at Bevier, Mo., forty-eight were added to the church, twenty-two received for baptism.

Prof. W. J. Burns, Van, Mo., for many years one of the leading school teachers of Polk county, has been set apart to the full work of the gospel ministry.

At the Hebron church, Hernando county, Fla., a meeting of ten days resulted in eighteen additions.

A good meeting has closed with the Second church, Lake Charles, La., resulting in forty-eight additions to the church. Thirty-eight of these received for baptism. This field needs a pastor's full time.

The saints at Rockwall, Texas, have set apart their new meeting house to the worship of God. Bro. M. J. Hoover, of Terrell, preached the dedication sermon.

The meeting at Palmetto Beach, Tampa, Fla., resulted in a new church organized with seventy members, a Sunday School with over 100 in attendance and a woman's mission society with sixteen members.

The revival at West Raleigh church, N. C., closed with thirteen additions by baptism and several by letter. Bro. C. E. Maddy, of Greensboro, did the preaching.

A two-weeks' meeting at the church of North Charlotte, N. C., resulted in fifty-nine applicants for membership, thirty-two of these for baptism. Bro. J. R. Phillips, of Macon, Ga., aided pastor S. F. Conrad.

Pastor I. P. Trotter, Hattiesburg, Miss., has been aided in a meeting by Bro.

John E. Briggs. The meeting lasted twelve days and resulted in fifty-three additions.

Prof. C. H. Webb has been set apart to the full work of the gospel ministry by the church at Poplarville, Miss.

A new church has been constituted at Beaumont Schoolhouse, North Knoxville, with twenty-four charter members. This is the twenty-third Baptist church in Knoxville and its suburbs.

A good meeting at Poetry, Texas, resulted in twenty-two additions to the church, a prayer meeting and a Sunday School organized and Bro. R. A. Watson unanimously called to the pastorate.

We see the old and reliable ad agency of N. W. Ayer & Son have just passed their fortieth anniversary, and I feel like it is my duty, as well as pleasure, to say a word in regard to this agency. I began my advertising career in 1883 with the Western Recorder, and have been connected for nearly a continual service of this kind ever since.

WESTERN RECORDER, J. D. Gilman, Adv. Mgr.

TO THE READERS OF THE WESTERN RECORDER.

If you wish to purchase anything you see advertised by any of our Louisville houses and cannot come to the city yourself to make your selection, our advertising manager, Mr. J. D. Gilman, and his wife, will take pleasure in selecting the goods for you without charge.

Live Stock Markets.

CATTLE.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Good to choice ex. steers, Light shipping steers, Good to choice butch sters, etc.

HOGS.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Good to choice prs. and brs., 200 to 300 lbs., Medium packers, 160 to 200, etc.

SHEEP AND LAMBS.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Good to choice fat sheep, Medium to good sheep, Com. to med. sheep, etc.

TOBACCO.

BURLEY—Dark Red.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Trash (sound), Common lugs, Medium lugs, Good lugs, etc.

BURLEY—Bright Red.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Trash (sound), Common lugs, Medium lugs, Good lugs, etc.

DARK.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Trash (sound), Common lugs, Medium lugs, Good lugs, etc.

BUTTER.

Fresh, packing 16 1-2 per lb.

POULTRY.

Hens, 13 1-2c per lb.; roosters, 6 1-2c; young chickens, 20 to 25c; ducks, 9c; geese, 5c; turkeys, 12 to 13c.

EGGS.

Case count, 18 1-2 to 19c; rehandled, 19 1-2 to 20c.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

WANTED—Every preacher, Superintendent and Choir Leader to see "Our Choice Songs Complete." 192 pages; 230 songs, 15 cents each prepaid. Dortch Publishing Co., Tallahoma, Tenn.

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