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Faith, Hope and Love, these three

1904 YEAR

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GENERAL ASSOCIATION.

MINISTERS' MEETING.

The Ministers' Meeting, which precedes the General Association of Kentucky Baptists, met in the Baptist church at Campbellville, Monday evening at 8 o'clock, June 13, 1904.

The body was called to order by Bro. W. W. Hamilton, moderator of last year. After several songs and prayer by Bro. S. F. Thompson and Bro. E. W. Oakley, the business of permanent organization was taken up. Bro. W. W. Hamilton was elected moderator, and Bro. E. W. Oakley, clerk.

The moderator announced that, as both appointees and the alternate for the annual session were absent, he had called Bro. J. M. Weaver to preach. After reading the 21st Psalm and offering prayer, Bro. Weaver announced as his text Deut. 11:21: "As the days of heaven upon the earth."

"Days of heaven, he began, are such days as are enjoyed by heavenly beings, full of life, peace and joy. There are such days upon earth, when the obedient come into the life and joy of heaven. 1. The first of such days is when a soul accepts Christ as a personal Saviour. The whole world is changed and everything seems new, because the heart is changed and the person is made a new creature in Christ Jesus. 2. Another of the days of heaven is when one surrenders himself obedient to Christ's will. There are those with whom the first joy of conversion does not last. They don't lose their salvation, but lose the joy of salvation. When under the Holy Spirit the doubting soul is fully surrendered to Christ, there is a restoration of joy, such as is perceived to be of heaven. 3. Another of the heavenly days is when the hope of the future home dawns bright upon the soul. In the smoke of conflict the vision of the celestial home is shut out. The soul almost doubts the existence of such a place. But when the Spirit of God is with you, the darkness goes, and the eye of faith looks over almost upon the outlines of the city of God, and its music and glory are in the soul. A realization of the heavenly home is the strongest motive to warn the child of God from the sinful pleasures of the world. 4. The last day the believer spends upon earth is often a heavenly day. As we near the great ocean the tide fills all the channels of the soul, we are hushed, and our thoughts are full of the fragrance of heaven. Heaven and earth are not together. When I was a young preacher I had a shaking from death and the dead. Now, when I look upon the blazon face of a saint or a child, it brings to me the light and peace of heaven.

The session of Bro. Weaver was interesting and interesting indeed from beginning

to end, and it struck a fine key-note for the meetings which were to follow. After prayer by Bro. A. C. Graves, the hearty singing of "Happy Day," the benediction was pronounced by Bro. W. T. Underwood.

Tuesday Morning.

The first half-hour of the morning session of the Ministers' Meeting was given to devotional exercises, Bro. J. E. Check leading. Bro. H. H. Hibbs prayed. The leader read from Psalm 119, and called upon Bro. J. C. C. Dunford to lead in prayer. The remaining time was devoted to hearing favorite passages of Scripture. About twenty-five brethren responded, and the day's work had made a good beginning.

Bro. W. W. Hamilton took the chair, and announced the following committees:

On Programme.—B. A. Dawes, J. P. Jenkins and Pastor Blake. On Enrollment.—W. P. Harvey, H. H. Hibbs and G. W. Argabrite. On Obituaries.—W. H. Felix, J. M. Weaver and J. W. Waldrop.

On motion it was decided to give the morning session to a special programme prepared by the Kentucky Baptist Historical Society.

Bro. J. M. Weaver read a paper on "Bible Readings as a Form of Preaching with a Sample Reading." The reading of the paper elicited the closest attention, and, when the discussion came, various brethren were full enough to commend what had been presented, or give their views on the subject. The paper was unusually suggestive and helpful. Bro. S. F. Thompson wanted to give Bro. Weaver his hand. Bro. Edmund Harrison thought the paper clear-cut and strong, because it was full of the Gospel. Bro. W. H. Felix pointed out the difference between expository preaching and Bible readings. He showed from his own experience some of the advantages of expository preaching, as he had in this way gone through different books of the Bible. Such preaching takes work. I had rather, he said, show a finished piece of work in the pulpit, than to show the tools I used, and explain how I did it.

Bro. J. K. Nunneley had been delighted and helped by the paper. Some of the best sermons he had ever heard were of the Bible-reading order. Bro. J. L. Willis was much pleased, and said that he felt helped by everything Bro. Weaver says or writes for the papers, because he is a man who is close to God. Bro. T. T. Eaton said, among other things, that one summer when Dr. John A. Broadus was the supply at Walnut St. church, he took up First Corinthians. He announced it the beginning what points he would make, and what sermons he would preach. To this day, remarked Bro. Eaton, I hear allusions to that series of expository sermons.

Bro. H. E. McLendon thought it a good way to read the Scriptures in the pulpit without comment. Bro. Argabrite thought Bro. Weaver's paper admirable, and he enjoyed it greatly.

"I Love to Tell the Story" was sung, and Bro. C. H. Nash led in prayer.

Bro. E. D. Pollard read a paper on "The Work of the Holy Spirit in Inspiration." He began by saying, we take the fact of inspiration for granted. Luther proposed to set aside an "infallible church" and set up in its place an infallible Word. In the work of inspiration the Spirit works upon the mind, and even through personal peculiarities of character. It is a psychological fact that in

some mysterious manner spirit acts upon spirit. The prophet was a man of the Spirit of God, and his message he called "Thus saith the Lord." His natural gifts were not set aside, but elevated and intensified.

After the reading of the paper, which commanded close attention, Bro. Preston Blake led in prayer, and the congregation sang "Come, Holy Spirit, Heavenly Dove."

Bro. Geo. Varden said he had greatly enjoyed the paper. We must not forget, he added, that the advances of science are helping to support the doctrine of inspiration. Bro. Weaver thought we were getting into deep water. The paper was scholarly and beautiful; but we must discriminate between the inspiration of men and the inspiration of the Scriptures. Inspiration implies infallibility. The word of God given to Paul and Peter was inspired; but if they as men were inspired, we cannot conceive that they would fall out and part asunder.

Bro. Eaton said, let no man think there is such inspiration to-day as when the Scriptures were written. He had personally addressed a letter of inquiry to a prominent brother who teaches continuous inspiration in the books and sermons we write, asking him to point out anything he considered inspired in a written sermon I proposed sending him. I never heard from him any more.

Bro. Preston Blake replied to some previous speakers, who did not fully agree with Bro. Pollard's paper, saying that the paper said in the beginning that we take the fact of inspiration for granted. Bro. W. H. Felix said he would like to see the paper published, so that he could read it with care. Bro. W. P. Harvey said the discussion of this question is all right, and will do good. Bro. J. N. Prestridge said the paper would be published as read.

Bro. H. T. Muselman, J. I. Willis, T. W. Johnson and Edmund Harrison discussed the paper.

Bro. E. Y. Mullins said he had enjoyed the paper. No one could get up a paper on this subject, perhaps, upon which we all could agree. Modern science is confirming the fact that Christianity is scientific. The Holy Spirit inspired the Bible; but can we know the "What" and the "Why" of inspiration? We may know the nature of those things like redemption, because the Word of God tells us.

Bro. Pollard rose to close the discussion on his paper. God does not inspire things, but men. A book let down from heaven, as is claimed for the book of Mormon, would not be inspired. He inspired the prophets to make their utterances. We must tread reverently in our investigation of the Bible; and when we come to things we cannot explain, we must leave them to God. I have no defined theory of inspiration, as I hope to have some day.

Adjourned with prayer by Bro. J. W. Waldrop.

Afternoon.

Devotional exercises were conducted by Bro. G. W. Argabrite. Several songs were sung with spirit, and the following brethren prayed: W. E. Powers, E. Y. Mullins, B. A. Dawes and J. G. Bow.

Bro. Everett Gill read a paper on "Some Suggestive Methods of Bible Study." He insisted that each one take some book of the Bible, and give it an expository study, making an analysis, without the help of commentators. He gave his own experience in the study of the Book of Romans. Go to the Bible as if it

were just from the press for the first time, and then work it as men would work a new gold mine.

Discussion of the paper was in order. Bro. J. M. Weaver said that twenty-five years ago his library, which he had been years in collecting, went up in smoke. He thought at first it was a great misfortune; but it had driven him to study the Bible, and it had become a new book to him. Bro. B. A. Dawes told of his experience in preaching series of expository sermons from the Epistle to the Romans and Hebrews. Bro. E. Y. Mullins emphasized the importance of getting a clear conception of leading words in passages we study. There are certain key-words that should be divested of everything until they glow like a diamond. Get at the meaning of these words until you know their value as you do that of a five dollar gold piece. Bro. E. B. Pollard did not favor the concordance method of Bible study; but we should follow the vital method that gets hold of the great ideas of the inspired man of God.

Bro. J. W. Warder said he tried to study the Bible as a personal message from God to his own soul and life.

"Am I a Soldier of the Cross" was sung, and Bro. W. W. Horner led in prayer.

Instead of reading a paper, Bro. L. W. Doohan made an address on "The Test of Ministerial Success." He insisted that the true test of a minister's success is not outward but inward. We are not to look for it in learning, money raised, or even the number of persons brought into the fold. Suggestive examples of ministerial success, past and present, were given.

The topic being open for general discussion, Bro. G. W. Clarke thought the proper test of our success is the amount of spiritual good we get out of our work. Bro. Everett Gill did not agree with Brother Clarke. He thought we should look beyond ourselves in our work. Christ lost sight of Himself and said, "My meat and my drink is to do the will of my Father." Bro. S. F. Thompson thought Bro. Doohan's address one of the ablest he had ever heard in this Ministers' Meeting. When I like a thing I like it. Bro. J. M. Weaver thought the one great test that applies to the life-work of every minister is that of Faithfulness. He referred to the example of the late Dr. Wm. Vaughan, whom, as a pastor, the world would not call a success, but it was a rule of his life to be first of all faithful.

Bro. E. Y. Mullins thought the proper test of a minister's success is—The spiritual response of the congregation. The successful man is the one who accomplishes results. When the squirrel falls before the hunter, when the farmer's corn is brought into the barn, there are results. Spiritual response comes in many forms.

Bro. W. E. Powers said that in a few days he will have been a Baptist fifty years. He had said to his brethren that, when he was gone, if they could say anything about him, he could wish nothing more than "He was faithful." Among the hardest trials of his life had been when he was compelled to part company with brethren who, he thought, had departed from Christ.

Prayer was offered by Bro. B. D. Gray, Secretary of the Home Mission Board.

Evening.

The meeting opened with devotional exercises. Bro. H. A. Sumrell offered prayer.

As the evening was to be given to the

(Continued on 4th page.)

QUESTIONS ANSWERED.

By James.

"When the Principal of a school has made arrangements with a number of public speakers to deliver lectures on Education, is it right for the members of a Baptist church to offer the use of their house of worship to all of the speakers regardless of their religious or professional life? Yes, it is entirely right; that is, if it is done by church action. Individual members would have no right to grant the use of the building, but the church by a vote could do it. Baptists do not regard any buildings as sacred; theirs are meeting houses, to be used on week days for any purpose that is of benefit, and is not lacking in reverence. Our churches are frequently used for school houses. Lectures on Education should not be given on Sunday, of course. But on the other days of the week I can see no objection to them. And the profession in life or the religious views of the speakers need not be considered. Unless a speaker was of notoriously bad character, or one who had so little courtesy and common sense that instead of speaking on the various phases of education he would advocate religious views which he knew would be repugnant to Baptists. For example, there would be no reason why a Presbyterian lawyer should not speak or a lawyer who made no profession of religion. But if either of these would be in danger of leaving their subject to urge infant baptism on the audience, he ought not to be invited to deliver an address.

"I hope the Recorder will put this in before the meeting of the General Association of Kentucky, hoping that will cause the irate sister to forgive me. She says I profess to answer the questions sent me by ladies promptly, no matter how much "hot water" I get myself into by doing it. And she sent me a question in regard to action of the General Association some nine months ago and I haven't answered. Peccavi, I beg pardon. But I do not remember that I promised to answer the questions of the sisters immediately, though I have promised to answer them no matter how hot the water into which I plunge. I always answer questions of discipline first, and as to other questions, I delay answering if I have recently answered a similar question.

I do not belong to the General Association of Kentucky, and had no copy of the Minutes. The sister sent me a copy which I mislaid. I was intending to send to Dr. Bow for another copy in order that I might answer, but time passed on and I neglected to do it. I won't wait to get a copy, but will answer according to my recollection of the action to which the sister called my attention.

It was a resolution calling on the state government to do something or other in Breathitt county. I remember that I was surprised that the General Association should have passed any such resolutions. For I have always felt proud of the Kentucky Baptists as a whole, and felt they could be trusted to maintain Scriptural and Baptist ways. I assure my sister had I been a member of the Association I should have opposed it, might and main! The total separation of church and state for which Baptists have always contended works both ways. If the state is not to give directions to the churches as to what they shall do, neither are the Baptists, as such, to attempt to give directions to the state. The legislature of Kentucky has just as much right to tell the General Association what it wishes the Association to do, as the Association has to advise the legislature. Only when the governments interfere with religious liberty, or with religion in any way, has it been the custom of Baptists, as Baptists, to make protests. If men wish to express opinions on Cesar's business, let them get together as citizens in political conventions or in mass meetings and pass resolutions or

take whatever action which comes best in their eyes. Let everything be done not only decently, but in order, in the right time and in the right place. Now the Baptist way of doing in such a case, that is if anything at all was to be done, is very different. The Baptist way would have been to ask the General Association to pray to God to stop the awful state of affairs in that county; to raise money to send a Baptist preacher to the county, and if possible to send other Baptist preachers to other points in the county. It would also be consistent with Baptist principles and practices to pass a resolution requesting the brethren throughout the state to pray earnestly to God to convert many souls in that turbulent county. Prayer and preaching are the Baptist weapons of warfare against evils of the kind that were troubling Breathitt county. The trouble was that the brethren in the Association did not stop to think. They only thought that the resolution expressed what they as individuals heartily approved and wished the state government would do. I believe if any brother had gotten up and stated the points against such action which I have put in an abrupt and poor way, as strongly and eloquently the great majority of messengers could have done, the resolutions would have been defeated. The Association would have prayed for God's help, and instead of directing the legislature, would have directed the State Board to send a preacher there.

The sister is evidently very angry with me for not having answered her question in regard to the General Association. For she sends me the report of the proceedings of the Southern Baptist Convention and asks my opinion of several things. Oh dear! Yes, ma'am, I will answer to the best of my ability, but I will wait till the Convention gets through shouting its own praises at the top of all its lungs, which it is now engaged in doing.

The Baptist Conscience.

BY A. L. VAIL.

In the Presidential address, at the Southern Association, Rev. Hugh Price Hughes, the eminent English Methodist, used these words: "I assert with a full sense of the responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences all over the world." And President Freeman added: "We thank God for the Baptist conscience, and we pray that many may be made, through the Divine Spirit's operation, in our beloved land. We also hope that the able minister who used these words, seeing so much good in the Baptist conscience, may seek and get one for himself."

Here is a conspicuous and far-sighted leader of a great people, looking out over the world for an anvil equal to the breaking of the Jesuit hammer, a force competent to cope with the most powerful, shrewd and unscrupulous expression of evil in the world; and so looking, not resting his eyes on his own communion, or any other among the heroic forces of right, but on the Baptist conscience. If this means anything serious, it means a conspicuous appreciation of that conscience and a strenuous challenge to it. Had not our Methodist admirer over-measured us? Was he not putting his confidence in an unsafe place? When the hammer falls will not this anvil quake and break? Are we as trustworthy in high estimate as he thought us to be?

These questions are serious, expanding the outlook beyond the British and taking in ourselves of this side of the sea. We are accustomed to thinking our English brethren somewhat lacking in denominational nerve and vision, and we hasten read them little lectures, more or less sweet, throughout. Therefore we should exact of ourselves as much anvil and as much iron in the anvil, at least, as they have. Less than that would be insincerity in the lecturing and cowardice in the conflict. I confess to a touch of uneasiness about the anvil. There may be error in Mr. Hughes' interpretation of the hammer, but essentially he was surely right. Satan is going to smite tremendous blows, in the now impending times, against those things that we hold central in the citadel of truth. Is it really true, does it come anywhere near the truth, that when those blows fall, the other resistances on which we count will be as wood, hay and stubble, to be consumed, or, if stronger than these, still so lacking in heroic strength that under it they shall be smashed and scattered, and so at last the iron anvil, tempered and tenacious, that arrests and defies and breaks the hammer shall be the Baptist conscience? Had Mr. Hughes at all got hold of God's thought about us? Is our Lord really depending on us in any such great way as that? If he is, then we are, whether we wish it or not, set on a hard and high place; and when one is set on a hard and high place, there is only one process by which he can save himself from falling. What is it?

It is, first, to understand the situation clearly, and second, to grapple it considerably and adequately. And as to conscience specifically, in this case, it is to have a conscience equal to the situation and then use it appropriately, courageously, persistently.

Conscience is fundamental in all conflicts of this sort. "Ironsides" are impossible without it. A people can never bear the brunt of a great battle for God without a great sense of duty to God. The evolutions of civilization have not touched the essentials of constitutions, God's demands on man remain the same, and man's responsibility to God is unchanged, and so strenuous conscience toward God is as necessary to the service of God, manward, now as when Elijah faced the prophets of Baal, or Daniel opened his window toward Jerusalem; as when Stephen sank beneath the stones, or Peter spoke at Pentecost; as when Knox arraigned the queen, or Cromwell tramped the moor. Dawdling and doing God's will are incompatible for evermore. Now are we Baptists up to the need of conscience? Are we exalting the idea of duty in the forefront of our teachings and our enterprises? How far is our endeavor to please men diverting us from the supreme endeavor to please God? How much have our pulpits and other teachings to say about duty to God?

There are consciences and consciences. Many of them that are honest are not reliable. They lack the elements and the make-up of trustworthiness. Now we Baptists have considerable conscience, such as it is, but what is the "such" of it? Rein us up to-day, under some great stress of suffering for our loyalty to Christ, and how far would our lines break? Make it cost every man much in money and every woman much in society to be in a Baptist church, and how many would stay in? Wouldn't we get a startling revelation of the stuff that is in us, if somehow a broad wave of real, solid persecution should strike us all around and test us through and through? I am only asking questions, and have only this remark to add, that the business before us is not going to get done without an anvil conscience.

There is a vacant niche in the world's library for a great book on "The Baptist Balance," showing how, historically and logically, the preservation of the balance between loyalty to Christ and liberty for man has been the central strength and the shining glory of our life. When we lose that balance, we are lost. Neither one alone will do for us to live on. That is the New Testament conscience. And in this balance of the standard, where veers our peril to-day?—Journal and Messenger.

Instances of Soul Winning.

REV. J. W. WOODRUFF, JR.

Dr. H. Clay Trumbull, lately gone to his reward, himself a great soul-winner, introduces his little book on "Individual Work for Individuals," one of the most cheering and stimulating things ever written, by relating the incident of his conversion. It came about through a soul-winning letter addressed to him personally by a friend. Dr. Trumbull was then a young man, a clerk in a railroad office at Hartford. "Before I had read the last of this letter," he says, "I was on my knees in that lofty tower summit, asking forgiveness of God, and committing myself to a long-sighted Saviour. That was a turning point in my life career." He was led to it by the simple fact that a friend could think enough of him to speak to him about his soul. And so he gives it as his deliberate judgment that "the seeking of a single individual by a single individual has been God's chosen way of evangelizing from the beginning of the Christian age, even to the present day."

Here is a leaf out of the autobiography of a soul-winning pastor, one of the most successful that ever lived, Dr. C. L. Goodell, of St. Louis. I knew him to love him. "Across the street from my study there was once a beautiful home where a worthy family lived, as yet without a Christian hope. They were my parishioners and valued friends. Often in my study alone did I pray with the greatest earnestness for their conversion, but in vain. One day, as I was looking from my window over their cultivated grounds and inquiring within myself why they did not become Christians, I saw the fountain playing in the yard, and it occurred to me that the water was carried there from a reservoir by a pipe laid to their home. I noticed, too, the street lamp on the corner of their grounds. I remembered that gas pipes communicate with that. Without these pipes laid directly to his home there would be neither water nor light there, however abundant the supply might be at the source. It flashed upon me like a revelation that my prayers were vain, alone. I resolved to carry the water of life and the light thereof straight into that home, praying as I went; and soon, by God's grace, it became a rejoicing Christian household. I had been waiting for God to convert that family. He had been waiting for me to carry his salvation there. That incident has colored my whole ministry. I have prayed more than before, but I have charged myself with bearing special tidings to individual hearts, whether I spoke from the pulpit or along the way-side, and from house to house, as did St. Paul."

Such is the record of one whom Dr. William M. Taylor called "the great heart of the Western pulpit," a happy, genial soul, yet always reaching out to win men to his Christ, and having marvelous success therein. We get the best clue to this blessed success in what his biographer, Prof. A. H. Currier, says of him:

"For years, as he also confessed, he seemed in his work to be like a man standing up before four or five hundred empty bottles trying to fill them from the platform with a hose. The water dashed over them, and a little went in, but not much was accomplished. Then he tried a different way. He took up a bottle, put in a funnel and filled that bottle. Then he filled another. In other words, he worked with individuals, and in this way more was accomplished. One by one the souls were gathered in, baptized. Each one represented much prayer and labor, often for years."—Zion's Advocate.

Two essentials every perfect work must show—a perfect pattern, and perfect fidelity to it. Each is the product of sustained endeavor. The goal is not at once: Step by step unfolding vision may be realized by faithful work for art's sake and student, professional or business man. To obey is to know yet further of the doctrine, and faithfulness is rewarded by still other visions of the perfect, except in character—there God requires no man to reach out the perfect standard.—Carl Denney.

The Preacher and Teacher and Their Relations to Politics.

REV. A. C. GILBERT, M. C.

Almost every age of the world's history has been pre-occupied in some particular line of achievement, and all subsequent ages are but followers and imitators in the sphere of that particular pre-occupation.

The ancient Egyptians were the world's great builders and modern engineers can lift the stones or handle the chisels that stand in the valley of the Nile as monuments of a prehistoric age. The modern architect goes to the ruins of the Parthenon and studies the beauties of proportion and design at the feet of a Grecian architect who lived more than two thousand years ago. The modern painter and sculptor likewise are great in proportion as they approach the old masters of Phidias and Praxiteles. The Romans in turn taught the world jurisprudence and the power of discipline and organization. The middle ages taught the world how to build and to ornament those magnificent cathedrals, and for centuries they have been, and for other centuries will continue to be, models for imitation not to be surpassed. So, too, in the drama, the brightness of every other poet has paled and will for ages continue to pale before the resplendent genius of Shakespeare. In like manner the period of the American revolution will stand in coming ages as pre-eminent in solving the duties and limitations of government. And the declaration of independence was to the civil institutions of mankind what the Sermon on the Mount was to the religions of the world.

It is difficult for us to realize at this day the stress of protestant re-education among the ruling classes and ruling classes of Europe denounced its sentiment as subversive of society and as promotive of all kinds of social disaster. The authors were sneered at, caricatured and ridiculed as anarchists and fannel-mouthed disturbers of social order. It requires a man to stand up against the customs and traditions of centuries, to stand in spite of the sneers of the crowd, the scoffs and contumacy of the first members of society, and to go right on in the great work for the welfare of mankind. Not many years ago some workmen, while engaged in excavating among the ruins of an ancient city, struck the skeleton of a Roman senator standing erect at the gate of the city. On his naked skull still rested the helmet which he wore in life. In his long, bony fingers he still clasped the iron spear with which he defended the city. A shout of admiration went up from the whole civilized world when this skeleton was discovered still in his post of duty. Even the burning lava of Vesuvius could not drive this soldier from the post which duty assigned him as a sentinel at the gate. So, too, the founders and builders of our constitutional liberty stood receiving the shafts of ridicule, the arrows of kings and scornful of nobles who had been entrenched in the citadels of power and privilege.

The greatest curse of mankind had been the almost universal doctrine of the divine right of kings. Beginning at St. Petersburg and Constantinople, and going eastward and backward through the entire world, the monarchs had pointed human enterprise and made the great masses of our race mere hewers of wood and drawers of water in every age and clime. Absolute despotisms have been almost universal. A few men were supposed to have been born booted and spurred to ride over their fellow beings. This ruling privilege was conferred on all the leaders of thought, all the worthies, and they alone usurped all the good things of every land. Wherever paganism has existed the priesthood and the aristocracy have alike oppressed the people, have absorbed the wealth and power into their own hands. Wars were waged to gratify the ambition or the caprice of some monarch. They were regarded as the Lord's anointed, with purple blood in their veins, and by divine right they were not only the head of the government, but the fountain head of the religion, and the society, and the social order of the people. After many centuries a few bold, advanced thinkers began to dispute this miserable doctrine, and at last the whole system was boldly denounced and successfully overthrown by the builders of our republic. The greatest state paper ever penned by a single mortal was this Declaration of Independence. The most important declaration outside of revealing to the world that all men are created free and equal, and that all governments derive their just powers from the consent of the governed. We must remember that when this declaration was written the feudal system still prevailed, slightly modified, in all the governments of Europe. The Bastille still stood on the banks of the Seine, its dungeons still filled with the black blood of France. In these dungeons still to be seen in rags and vermin who had never been indicted by any grand jury, who had never been publicly charged with any offense, and who spent many of their lonely hours wondering far and vast as they had incurred the enmity of their rulers. In like manner and filled with similar horrors stood the Tower of London, the Tower of London, known as the Tower of London. So in Spain was the Inquisition, in Italy was the Temple of St. Anthony, in Russia was the Kramlin, and so on all over the world.

That immortal Declaration has been the prime cause of the wonderful progress of the year in the last few years. This is the only and best method of making head and shoulders of mankind by which the tolling cone and daughters of men have been overthrown from the show of the ages and started upon the great highway of human progress. It was this doctrine that tore down the walls

and filled up the mounds around the old man-groves and worn-out cities of the old world, and started international trade and commerce. This doctrine that all men are endowed by their Creator with certain inalienable rights served to tear down the old castles of the nobility that stood perched upon the mountain crag and served to scatter the masses out and away from the protecting arms of those old castles and started them to the building of homes, farms and factories, protected by laws made by themselves and governed by officers who are the mere agents and servants of the people. It was this doctrine of the equality of mankind that established schools for all the children of all the people instead of confining the blessings of education to the few of the privileged class. These architects of our republic were the great political economists who induced mankind to stop worshipping at the old shrines and to look upon all rulers and all officers from President to constable as merely the temporary agents to execute the will of the people.

There is no sentiment of mankind so universal as the love of liberty, and yet there has been no political doctrine so universal as that of the very opposite, the divine right of kings. Whether we study poetry, history or romance; whether we read Zoroaster, the Koran, or the Bible, we here struggle for liberty occupy the first place among men. There is always a halo of glory around the stories of such characters as Theseus and Theseus; of Horatio and Spartacus; of William Tell and Kossoak; of Bruce and Wallace, that no years can dim and no circumstance can tarnish. And yet all this king-dom is the fountain head of all power and of all social distinction; his arbitrary will has been law to all the millions; his religious tenets have been the religion of his subjects; his despotic commands have been law to his subjects; his sickness has furnished lamentations for all the people; his temper and disposition have made all the people miserable or happy by turn. Most of the wars and bloodshed of antiquity have been waged to gratify the personal pique or whim or caprice of some crowned head. In the attempt to rule the world by the sword every age and country the human family have crunched as slaves in the blindfold of despotism.

The seven great monarchies of the ancient world exhausted their energies and destroyed their vitality in endless butcheries and destruction of property, and to-day the lizard crawls in tri-umph in full possession of the broken temples, the silent, of desolation reigns in supreme fulfillment of their fall; the sands of the desert white and eddy in glee with the dust of their crumbled art, and curious archeologists are digging among the ruins of their buried cities. What a strange contradiction of sentiment, and we have not yet gotten rid of the spell of this ancient legend. It is the story of the country that has been told that does not, in some form or other, and under some pretext or other, support an idle and innocent aristocracy by taxes levied upon the people.

But the world has learned at last that the preacher, teacher and other sounders of public sentiment are better conservators of the peace than the king, the lawyer and the politician, and these preachers, teachers and other sounders of public sentiment are in the habit these latter days of constantly raising the hue and cry about politics and the debauching of the bullet and the crooked method by which sentiment is secured. But they are more to blame than any other class in the country. They are to blame because, as sounders of public opinion, the condition of politics is what they suffer it to be. There is an influence exercised by intelligence and refinement which controls the social circles, the business circles, the school circles and the church circles; and wherever that class of people pre-pare to be in the country, in the influence for good could be exercised to avoid the supposed contamination that you gentlemen will receive by coming in contact with politics and politicians.

You make the same mistake that the hermits and cloisters of the Middle Ages committed. They shut themselves up in monasteries for the fear of becoming contaminated by the contact with the world, and they let the world wag along with its crime and folly; whereas it was their duty to go forth into that age, to mingle with the people and improve their condition and elevate their sentiments by their contact. So it is the plain duty of teachers and preachers of this generation. It is their duty to go forth into the rough and tumble and badness to control the politics of this country (and they do control them, if at all) solely by reason of the carelessness and indifference of your set. No man should be too good to be a good citizen, and no man discharge his full duty as a good citizen unless he takes an active part in a proper way in the government of his country. You must maintain the value of American citizenship, and you underestimate the importance of preserving our civil institutions when you fail to exert your influence in the solution and settlement of public questions. Politics will continue to be bad until the good people feel and see the importance of making them responsible voters.

The man of business comes who will make a hillside and build while his city was in flames and his money has come down converted by the universal sentiment of mankind. The man of business, wealth and refinement who can wield an influence for good, and who is too busy to exert that influence on election day and allow others to be the only benefactors of the country, will be the man of business and refinement in a middle class falling when the will of his country is at stake.

Send us \$1.00 for a year's subscription. You will not regret it.

Shall We Comfort Sinners?

BY REV. A. E. WILKINSON, D. D.

It is not our business, God has not called his ministers to prophesy smooth things; but loving, tenderly, and with all fidelity, to declare the whole counsel of God. Isaiah was confronted with a demand to soften the message. He was sent with God's message to "a rebellious people, lying children, that will not hear the law of the Lord; who say to the seers, See not, and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits." But the prophet had no such message from God. God had not sent him with a message to comfort sinners, but to warn, persuade and entreat, by all the righteous actions of his holy law.

Such is the message that God has given to his ministers to-day; because he loves, pities and seeks to save the lost ones. We can never overstate the depth and tenderness of God's love, nor can we too faithfully warn sinners of the awful doom that awaits the finally impenitent sinner. The Book of Isaiah is the hands of honest progress; is the best and most convincing answer to all sophistries. The trouble with our broad friends is that they, with ourselves, can neither weigh nor understand the infinite interests of all moral beings under moral government. We are no more capable of fixing the penal sanctions of divine law than a child of three years would be of judging of a case of surgery where human life is at stake.

Hence we turn to revelation, God's setting forth of the guilt and demerit of sin. We are more than willing that a being infinitely wise, infinitely benevolent, infinitely tender and loving, and absolutely just, shall measure and mete out the penal sanctions of his holy law according to all the moral interests involved in his government. This he has done. He has clearly announced the duration of the punishment of the wicked, in the same terms in which he has measured the happiness of the righteous. Our Lord represents the punishment and sufferings of the wicked by the words, "He shall be as the chaff of the threshing floor." His final sentence against the wicked is, "These shall go away into everlasting punishment, and the righteous into life eternal." The Greek qualifying adjective (everlasting) is the same in both clauses. If life is to be eternal, punishment must be. In the same connection he declared, "Then shall the curse be upon him, and he shall be cursed, into everlasting fire" (Matt. 25:41). If the lost cease to exist, it would be a meaningless statement to call their punishment everlasting. That which has no existence can not be punished. Cessation of being is cessation of consciousness, cessation of suffering, of punishment. Rev. W. W. Smith, in his sermon, "The punishment of the wicked," says, "The smoke of their torment ascendeth up forever and ever," which is meaning if the wicked do not exist. Again, "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 19:20). The punishment is only possible to eternal being. Non-existence is non-punishment. The Scriptures use language that is well defined. "For ever" means just that and nothing less. "The word of the Lord shall stand for ever," does not mean for a little time. God says, "My righteousness shall be for ever," not for a few centuries, or for a few years. "Thou, O Lord, remainest for ever," not for a time. Daniel declared, concerning the kingdom, that God would set up, "It shall stand for ever." The eternity of God's existence, of his glory, his attributes, his Word, his worship, is not disputed. The eternity of Christ, of his kingdom, of his power, of his church, of his Word, of his kingdom, of his condition of the saints is declared and accepted. But suddenly when the same word or phrase is applied to the punishment of the wicked, language has lost its meaning in the estimation of our expert exegetes.

There was no attempt to cover the terrors of the violated law. That was the type of preaching that wrought moral and spiritual transformation in the hearts of the following: John the Baptist, Luther, Calvin, Luther, the Wesley's, Whitfield, Knox, the Scottish, English and German reformers, believed and preached the doctrine of Christ and his apostles: "These shall go away into everlasting punishment." The modern preachers, Spurgeon, MacLaren, Edwards, Lyman Beecher, Nettleton, Finney, Avery, the Bonars of Scotland, Moody, and all the men who have led in the great revivals; with all the great pastors in our own church, in the Methodist, Congregational and Baptist churches, have preached what Christ taught on the subject of retribution. They have not been so reformers, no avengers. They want none. We may not comfort sinners by attempting to expurgate the Scriptures.—Herald and Presbyter.

The church wants "saved souls" added to its membership, and those who come into it from social and personal considerations. It is trying to bring up and develop a school for those who have the principle of grace in their hearts. It is to make robust and useful Christians. It is designed for growth in love, piety and service. It is to reach out after the lost and when it has found them to bring them into saving relation to Christ, it is to maintain them in the path of continuing connection and operations. If it is first full of regenerated members, it will not be long before it will show to the world the power and ripeness of the sanctified membership.

The golden moments in the stream of life rush past us, and we are no nothing but sand; the angels come to visit us, and we only know them when they are gone.—Canadian Church Magazine.

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

MAGAZINES.
The Bible and Student for May and for June gives the report of the meeting of the Bible League. This League has been formed by the leading orthodox scholars in the country to resist the insidious attempts of the "Religious Education Association," of which Pres. Harper is the moving spirit, to get hold of all the religious teaching in the schools, the Sunday Schools, and even the homes in the country.
The greatest scholarly in the land ever present at the meeting of the League, and strong and able speeches were made. The Student and French or gives these speeches, and they form a body of doctrinal teaching in defense of the Bible which will be of great value to every one who will get these two issues. The Bible Student is published at 37 Bible House, New York, and is in its 10th year, and is a copy of \$1.00 a year.

The June number of the New England Magazine, just out, is perhaps not so striking as the May edition, whose superb art illustrations, unique and fascinating Japanese articles, and other strong features, made it a remarkable number. Yet it is quite as fine in its way and holds its own bravely among current periodicals. The New England has always made a specialty of town articles. This month it is the fine old town of Farmington, Me., the home of the famous Abbott family, that is illustrated by Rev. W. W. Smith, Mary Stoyell Simpson and lavishly illustrated.
Another article notable for its fine illustrations, and for the charm and fascination of its style is Part I of "Jamaica as a Summer Resort," by Maurice Baldwin. Among literary papers of unusual quality should be placed "New England in the Nineteenth Century," by Philip E. Barlow, and "Jacob Abbott, a Neglected New England Author," by Fletcher Osgood.

The Treasury for June has the following contents: Sermons: Hoisting our Banners, Rev. Geo. Bailey, Ph.D.; Christ in the Home, Rev. David Gregg, D.D., LL.D.; The Source of True Happiness, Rev. W. W. Smith; Truly Devout, Rev. D. D. Williams; A Sermon Study, Rev. John E. Tuttle, D.D.; Outlines and Leading Thoughts of Sermons: The Words of God, Rev. Alex. W. Stein; The Social Earth, Rev. John W. Chadwick; Poor Fool and the Fool Rich, Rev. Frank Crane, D.D.; Christ's Mighty Touch, Rev. Frederick P. Shannon; Authority, Rev. W. W. Smith; Philosophy and Religion of Emanuel Kant; Editorial; Current Thoughts and Events; Movements Among the Churches, Rev. Charles H. Small; The Pastor and His Work, Pulpit Style; Christian Education; Home and Family Life; Temperance, Rev. James B. Dunn, D.D.; Prayer Meeting Topics, Rev. G. B. F. Hallock, D.D.

There is a tendency in some quarters toward an undue emphasis upon the intellectual factors in religious training, and toward an indiscriminate abuse of Sunday School teachers, many of whom, though lacking the acquirements of exact scholarship, are nevertheless exercising a powerful influence over the lives of the young.

In an excess of zeal for method and scholarship, the chief element, humanly speaking, in the religious education of the child may be overlooked, or at least devalued, from the rightful one. That factor is personality—a life enlivened by the grace of God, a life that appeals with constraining love to the deepest spiritual forces of the soul. The impregnable argument for Christianity is not the results of historical research and criticism, but Christian character. The most potent influence upon the child is not the knowledge of the Bible which is imparted, so much as the grace of God working upon and in the child through a Christlike nature. We can scarcely overstate the value of a teacher's influence with a scholar who is able to give the child's life with bonds of simple friendship. Though unskilled in dialectics and lame in historical and Biblical criticism, a sensible, kindly, ordinarily intelligent and warm-hearted teacher may greatly lead the young (into the green pastures of a perfect trust in God, and by the still waters of a complete confidence in Christ). On the other hand, unpleasant as the truth may be, it is true that a minister or a theological professor, however learned in the literature of methods and criticism, a skillful teacher of the intellect, may be, by his unlovely and unloving disposition, a stumbling-block rather than a help to the young.—Wahart.

Habitual communion with God is the root of the trust and purest compassion. It does not withdraw us from our fellow-feeling with our brethren; it cultivates no isolation for undisturbed beholding of God. It at once supplies a standard by which to measure the greatness of man's goodness, and therefore of his gloom, and a motive for laying the pain of the known on our hearts as if they were our own. He has looked into the heavens to little purpose who has not learned how bad and how mad the world now is, and how God bends over it in pitying love.—Alexander MacLaren.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does like it—in time.—Dinah Maloch Clark.

General Association.

(Continued from 1st page.)

Kentucky Baptist Historical Society, Bro. B. F. Proctor was elected to preside over the meeting. On taking the chair he made some very happy remarks. Bro. J. S. Dill led in prayer.

The following are the officers of the Society, as presented in the report of the secretary: W. J. McGlothlin, President; J. P. Jenkins, Secretary and Treasurer; with T. T. Eaton, J. N. Prestridge and B. F. Proctor the Executive Committee. On motion of Bro. Eaton, these officers were re-elected for the ensuing year.

Bro. T. T. Eaton, by appointment, delivered a sketch of the life and character of the late James Madison Pendleton, D.D. It was a remarkable tribute to a remarkable man. The sketch will be published, and all who heard it will eagerly await its appearance in the Western Recorder. Suffice it to say, that the speaker, who had known Dr. Pendleton from his childhood, was greatly attached to him, and during his remarks, he was so moved with emotion, that his voice trembled and his eyes were moistened with tears.

At the conclusion of Bro. Eaton's sketch, a quartette was rendered by male voices.

Bro. Proctor called upon Bro. J. N. Prestridge to present to the Historical Society a portrait of Dr. Pendleton. The portrait is the gift of Bro. and Sister Proctor, she being a daughter of this great and good man. Mrs. Proctor was called to the platform, and upon her appearance the congregation arose spontaneously. Then she unveiled the portrait of her honored father.

"The Sweet By and By" was sung.

In the absence of Bro. W. J. McGlothlin, his paper on Dr. John W. Waller was read by Bro. W. W. Hamilton, in a clear, strong voice. The paper was an elaborate one, covering the entire career of Dr. Waller and giving many details of his life. Elaborate quotations were made from his writings, and letters on the subject of alien immersion and union with the Disciples, which made him appear as advocating strongly the validity of such immersions and favoring such union. Indeed, Bro. McGlothlin constructed out of these quotations an argument in favor of these two things.

This, and some other things in the paper, grated on the ears of many present; for example, the reflections on Dr. John L. Waller and Dr. B. H. Ford. He said it was a tradition that Dr. Waller smoked one hundred cigars a day, and that he was too fond of strong stimulants. He said that Dr. B. H. Ford was Dr. Waller's partner, and when Dr. Waller died some of his manuscripts disappeared. Although his partner denied having taken them, yet as he had every opportunity to do so, it was believed that he did.

The next morning Pastor Weaver arose and said the essay was not satisfactory to him, and he believed it was not to the body, and he wished the body to express an opinion about it. President Mullins asked Bro. Weaver why did he object if the essay conformed to the facts? The facts in men's lives ought to be given whether we liked them or not. Bro. Weaver insists that there were things said in the essay about Drs. Waller and Ford which were not facts. A resolution was passed appointing Bro. Weaver a committee to confer with Prof.

No Appetite

Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alternative and tonic Hood's Sarsaparilla which has cured thousands.

McGlothlin in reference to the objectionable statements.

Some of Dr. Ford's enemies reported after Dr. Waller's death that Dr. Ford had stolen some of his manuscripts. Dr. Ford denied indignantly and demanded investigation. A committee of the best men in the denomination were appointed. They investigated the matter thoroughly and asserted there was no shadow of proof whatever against Dr. Ford.

GENERAL ASSOCIATION.

The early hour of 9 o'clock for the assembling of the General Association, brought together a large congregation at the Baptist church. The attendance far exceeds all expectations. All parts of the state are represented. The good people of Campbellville, led by Pastor Gatton, have worked systematically and thoroughly to take care of the visitors, and are succeeding admirably, when one considers that so many of the brethren had not previously sent in their names. The weather is ideal, a fine spirit of enthusiasm is manifest in the body and there is every prospect of a great meeting. It is evident that there is a growing interest in the work of our General Association.

Bro. W. H. Felix, moderator of last year, called the body to order at 9 o'clock, Wednesday morning, June 15, 1904.

Singing of several songs was entered into heartily by the congregation now filling the house and standing in the aisles. Brother Weaver read the Scriptures, the second Psalm and some verses from Acts 1. He said, we believe theoretically in the Holy Spirit; now let us be surrendered to the Spirit, that He may guide and help us in the great work before us.

Bro. J. M. Frost, of Nashville, prayed.

The moderator announced as the Committee on Enrollment, B. A. Daves, W. P. Harvey and H. H. Hibbs.

The election of officers being in order, on motion, Bro. Eaton was directed to cast the ballot for the re-election of Bro. W. H. Felix as moderator.

The moderator thanked the brethren for thus honoring him, and asked their co-operation in keeping order and dispatching the business. Several brethren were put in nomination for the position of assistant moderator. Bren. T. H. Plemons, Everett Gill and C. M. Reed were appointed tellers to take up the ballots.

On Order of Business, the chair appointed as the committee, Preston Blake, J. F. Williams, W. E. Mitchell and Walter Brock.

On motion, Bro. Weaver was directed to cast one ballot for Bro. J. K. Nunnelle and J. Henry Burnett as secretary and assistant secretary.

A song was sung by the male quartette.

The following visiting brethren were recognized and invited to seats: Bro. Harvey Hatcher, of Atlanta, Ga.; Bro. J. M. Frost, Nashville, Secretary of the Sun-

day School Board; Bro. B. D. Gray, Secretary of the Home Mission Board, Atlanta, Ga.

Bro. J. N. Gatton, pastor in charge, delivered an address of welcome, saying, This is the third time he had had the honor of being the host of the General Association. His address was impressive and felicitous, several times calling forth roars of laughter. Some of his reminiscences were very interesting, and his reference to the missionary history of the Russell's Creek Association was impressive. This was one of the associations visited by Luther Rice, the co-laborer of Judson, and he received for foreign missions a collection amounting to \$114.50. He strongly welcomed the brethren and the sisters.

Bro. J. S. Cheek was called upon by the moderator to respond. He said, we have done the right thing in coming to Campbellville. I think I have never seen such orderly and thorough arrangements for the entertainment of the General Association. We have never been met by more hearty and elegant hospitality. Bro. Cheek's remarks were well received.

The tellers reported, announcing that Brethren B. F. Proctor and J. J. Taylor were elected first and second assistant moderators.

The house was now overflowing, and it was announced that Bro. J. J. Taylor would preach at once in the Methodist church. It was said that at the overflow meeting there was a full house, while at the Baptist church standing-room was in demand.

J. G. Bow, corresponding secretary, presented the annual report of the Board.

Report of State Board of Missions

With grateful hearts for God's blessing on the year's work, we come to give account of our stewardship. We have made progress; there has been growth, the evidence of life; but the progress and growth have not been commensurate with our ability and our opportunities.

As to State Mission work, we are not beginning to measure up to our privilege, ability and obligation. Strenuous appeals and special calls are made for almost every other phase of work, missionary and educational, but somehow such efforts are not put forth for State Missions. We gladly supply tracts which give information and make appeals for Foreign and Home Missions, but who thinks of writing tracts on State Missions? What pastors and mission committees are trying to inform the churches about the needs and progress of the work in our state? The oxen that tread out the corn cannot increase in strength unless you take the muzzles off their mouths. Some churches that live to-day because of the aid given by the State Board practically ignore the claims of our own state work. It is both ungrateful and suicidal, injuring the very interests they attempt to foster. While we should emphasize the great work of Home and Foreign Missions, we should none the less place the greater emphasis on the work of State Missions.

There are a hundred points that need to be entered and manned at once, but the meager funds put into the hands of your Board will not enable them to meet these pressing demands. A line run from Mayville to Mt. Sterling, through Richmond, Somerset, Glasgow, Bowling Green, to the Tennessee line, will include about half the territory of our State, and more than one-half the pop-

ulation. I know of no churches except Ashland, London, Jellico and Williamsburg in all that territory which have all-time services. And all these churches just named have been assisted by the State Board. There are thirteen counties within this territory without a Missionary Baptist church in the county seat. In nearly all of them Baptist doctrine is in the ascendency, but the people need instruction and development. The 500,000 population of this territory, with proper training and leadership, can, in a large measure, be held to the doctrine of grace, a converted church membership and believers' baptism. To do this we must have men and money. We need one or more efficient men as state evangelists, who will preach the whole truth, including missions and ministerial support; men who will give us uncertain sound and will make no compromise on Baptist doctrine. During the year we have had 18 men employed as missionary colporters, beside several of our missionaries and some pastors have done colportage work. We need an efficient man in the field as Sunday School missionary to organize and develop Sunday Schools, and put sound literature in the schools and homes.

Church Building.

There has been an increase in our Church Building Department, and the interest in this work is acting like leaven among our people. The contributions have been considerably more than last year, and yet what we have done is no more than a drop in the bucket compared to the urgent need for houses of worship. At the beginning of the year we had to the credit of this fund \$67.51. Receipts \$785.09. Expended \$643.44, leaving a balance of \$78.06.

The Board has been promoting co-operative work with the colored Baptists. The colored brethren

FOOD FACTS.

What An I.L.B. Learned.

A prominent physician of Rome, Georgia, went through a food experience which he makes public: "It was my own experience that first led me to advocate Grape-Nuts food and I also know from having prescribed it to convalescents and other weak patients that the food is a wonderful restorer and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely and go to the mountains of this state, but two months there did not improve me; in fact I was not quite as well as when I left home. My food absolutely refused to sustain me and it became plain that I must change, then I began to use Grape-Nuts food and in two weeks I could walk a mile without the least fatigue and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt so well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers I consider it a duty to make these facts public." Name given by Postum Co., Battle Creek, Mich.

Trial 10 days on Grape-Nuts when the regular food does not seem to sustain the body will work miracles.

"There's a reason." Look in each package for the famous little book, "The Road to Wellville."

have done good work and deserve credit for their enterprise. Bro. J. W. Warder has been employed during the year in New Era Institute work. He makes his own report.

Missionary Work.

Missionaries employed, 68; missionary colporters, 18; total missionaries, 86. Days of labor, 12,122; miles traveled, 75,654; sermons, 6,168; churches supplied, 167; out stations, 64; conversions, 1,255; baptisms, 708; churches constituted, 13; Sunday Schools organized, 62.

Finances of the Board.

Balance in treasury May 1, 1903, \$671.82; receipts during the year, \$9,241.16; withdrawn from deposit, \$1,090; interest on deposit, \$77.33; total, \$10,990.31.

Receipts for Sunday School and colportage, \$2,807.07; receipts for Foreign Missions, \$2,179.51; receipts for Home Missions, \$13,192.28; boxes for Home Missionaries, \$5,375.30; Ministers' Aid, \$283.05. Beside receipts are reported for Orphan's Home, Ministerial Education, the Sunday School Board, and other objects.

The report of the Board gives a very important table, showing the contributions to the various associations to State Missions, Sunday Schools and Colportage, Foreign Missions, Home Missions and the Church Building Fund. This table, which shows an immense amount of work, gives reports from 73 associations, while the table compiled by that master of statistics, Dr. Lansing Burrows, and printed in the last minutes of the Southern Baptist Convention, gives Kentucky credit for only 72 associations. Perhaps Dr. Burrows overlooked Breckinridge Association, which is given in Bro. Bow's report.

J. W. Warder, Superintendent of Institute work, read his report. During the year there has been held twenty-four institutes, sixteen of which he had attended in person, delivering to each of them from four to six lectures. The best of our colored brethren themselves appreciate the good these institutes are doing for their people. Their value and interest have been growing from year to year. It has been an advantage to bring the white and colored preachers together in these meetings. It is a great responsibility upon the white Baptists of the United States to have in their hands the work of training the colored people for citizenship in the nation and in the Kingdom of God.

Bro. H. T. Musselman read the report on Young People's Work. He then spoke very earnestly in behalf of this work, saying the cultivation of the head and heart must go together. Our young people are to be trained for work. Appeal to them to do this, not for your sake, but for Christ's sake.

Bren. J. A. Taylor, E. Gill and B. A. Daves spoke upon the subject, showing the place and importance of this work in our churches.

The moderator announced the following Committee: State Missions—E. B. Pollard, J. S. Cheek, T. Gill, J. A. Bennett, W. M. Stallings.

Foreign Missions—Calvin M. Thompson, W. W. Hamilton, E. Y. Mullins, A. C. Owen, J. G. Parsons.

Home Missions—A. C. Graves, J. M. Weaver, J. N. Prestridge, S. Burgett, J. A. Burns.

Ministers' Aid Society—T. N. Compton, B. E. Bailey, C. M. Reed, J. S. Gatton, Evan Rogers. Temperance—O. H. Nash, W.

M. Stallings, M. B. Adams, J. W. Greenhouse, J. B. Howard.

Orphans' Home — J. I. Wills, W. W. Horner, T. H. Plemons, C. G. Early, A. F. Baker. Young People's Work — H. T. Musselman, A. R. Bond, I. T. Woodson, C. H. Nash, B. A. Dawes.

Nominations — W. D. Nowlin, B. J. Davis, J. A. Booth, J. W. Loving, T. N. Compton, J. F. Williams, E. B. Pollard, L. W. Doolan, M. M. Wood, G. W. Argabrite.

Woman's Work — J. R. Dill, J. N. Prestridge, J. A. Taylor, Geo. Varden.

Sunday School and Colporteur — H. T. Musselman, T. H. Plemons, B. J. Davis, O. M. Huey, J. B. Crouch.

Adjourned with prayer by Bro. B. D. Gray.

Afternoon.

The meeting was opened with singing and prayer by Bro. M. E. Staley.

Bro. W. A. Bruce spoke with reference to the Hope Rescue Mission, Louisville, by invitation. He pictured the deep darkness and destitution of the field in which he works. He gave instances of persons who had been found in the depths of sin and degradation, but when brought to Christ had been put in the way of upright Christian living. We take men who are down in the world, furnish them food, try to point them to Christ as a Helper and Saviour, and, when we can, get employment for them. Some of these tramps and criminals came from good homes; they have fallen, have been cast off by their friends, and they need sympathy and a helping hand.

Bro. J. R. Willingham, of Richmond, Corresponding Secretary of the Foreign Missionary Board was recognized and invited to a seat. He said he had been anticipated and pleased by seeing the walls of the church covered with mission maps, for which he thanked Secretary Bow.

Bro. E. B. Pollard presented the report on State Missions. The report recognized with thankfulness the blessing of God upon the work of the past year, and urged renewed efforts for the future.

Bro. J. G. Bow said missions had filled his mind and his heart for the past four years. But for the help of his wife, who works in the office six days in the week, he could not spend so much time in the field. The great cause of missions is one. We foster and encourage Foreign, Home and State Missions as only departments of one great work. As the people of God, it is our business on earth to win the world to his Son Jesus Christ. The greatest honor God ever conferred upon men is with those who go forth, and with those who pray and give to carry the Gospel to a lost world. If this sin-ridden world ever hears of the way of life, God's people must carry the message.

Secretary Bow went on in the course of his stirring remarks to say, there is not one of your associations that does not need a colporteur. Even in the most favored of the associations, there is destitution. There is a need for the distribution of Bibles and good literature. Louisville is one of the greatest mission fields this side of New Orleans. We need to put more men in the field, and, to do this, we need more money. Beside raising this year \$20,000 for State Missions, let us raise \$30,000 for Foreign Missions and \$20,000 for Home Missions. Our

Church Building Fund is a crying need, and I greatly hope it will have your attention and help. Pastors, members, brethren and sisters, we need your sympathy, prayers and co-operation. This was regarded as one of the strongest appeals Bro. Bow had ever made upon the floor of the General Association.

Bro. B. A. Dawes said that some have been saying we are giving too much money to mission work in Louisville. Louisville gives twice as much to State Missions as she receives. Beside this, you are coming to Louisville all the time to help schools and churches. Bro. Clarke is in a great field of destitution, and he needs help to plant our cause on a broad foundation. Louisville is the greatest mission field in Kentucky.

Bro. T. H. Johnson told of the work at Bellview. We have a town of nearly 8,000, and until recently we had there no Baptist church. Two months ago we organized a church with 34 members, and in that short time the membership has been doubled. They are still joining, and our greatest need is a house of worship. The members give not only to support the church, but they give regularly also to missions.

Bro. W. W. Hamilton offered a resolution to the effect that we increase our giving to State Missions.

Bro. W. A. Burns, of Oneida College, Clay county, said their educational work needed help. He combines preaching and teaching.

Bro. Preston Blake said he had been at Oneida recently and spent several days. Good work was being done there, and he had been much impressed with what he had seen. There are gathered there over 100 boys and girls, the most of whom are being trained to serve

COFFEE CATARRH.

An Unappreciated Cause.

It is curious how many diseases come from a disordered nervous system which locates disease in some part of the body and the primary cause can often be traced to coffee which first breaks down the nervous system. A Georgian says:

"There is no doubt coffee gave me nasal catarrh. The cephalic my nose was all gone and the catarrh was eating its way, getting hold of the main bone of the nose. It also affected my sight very much."

"My nose was constantly dripping bloody water but in two weeks time after I quit coffee and used Postum Food Coffee in its place, I could see my way very well, the dripping from my nose stopped and my nose finally got perfectly well and healthy as far as is possible for the cephalic to grow back."

"There is no doubt it was a case of coffee catarrh and the cure was made entirely by changing from coffee to Postum. The rest of my family took up the new drink and Postum relieved my wife and little boy of frequent headaches and what is called 'coffee headache' is not known in our family any more. Our sleep is so much more refreshing."

"We have influenced many people to try Postum and all of them like it better the longer they use it and most of them say it is better than coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

God in some way. The graduating class would compare favorably with the graduates of many of our more favored schools.

Bro. H. R. McLeod, of Burning Springs, was called out. I stand before you, he said, as a man who has been trying to know the mind of God. I did not go to Africa or Brazil, because I did not feel called of God to go to these fields. Where I am, I have great opportunities for doing good.

Bro. H. H. Hibbs spoke of Corbin as a mission point. It is going to become a place of commercial importance. It is in a great Baptist section, and, if we will lay a good foundation, soon there will be a strong Baptist church in that place.

Bro. J. M. Weaver urged upon the young pastors present to make their churches missionary by becoming missionary themselves. Enter heartily into the work yourselves, and see that your members come up to the work. Give your thought, your time, to it, and we shall have \$20.00 to carry on State Missions.

Bro. Geo. E. Baker told of his work at Burnside. He told how he had worked to get a church house. Many of the churches of his section are falling into line in co-operation with the General Association. Some young men come to him regularly for study. I live in a prosperous community, and I want to have a prosperous Baptist church.

Bro. J. N. Prestridge called attention to the great Big Sandy valley, where there are 20,000 Baptists, and where we greatly need schools and church houses.

Bro. Argabrite said that when he got to preaching in the mountains, and saw how readily the people responded to the Gospel, he felt sorry for the Blue Grass region. In Jackson a few months ago more than a dozen of the best citizens came out on the Lord's side under the Spirit and were baptized, as the result of a ten days' meeting.

Bro. E. B. Pollard said that a short time ago he was in Ashland, and found a strong and hopeful church, because they had been encouraged and now have a good and inviting house of worship.

Bro. S. F. Thompson told about one man in Jackson who had given more than \$3,000 toward the building of a Baptist church in that place. He has since gone home to God. There was great mourning for William Combs.

Bro. W. W. Hamilton said, our future preachers are going to come largely from the mountains. Let us increase our giving to the work in that vast section of our State, from which we must look for rich returns in the time to come. The State Board ought to have \$20,000 this year.

Bro. E. H. Wyman said his heart had been greatly moved as he had heard of the destitution and the work in the mountains. He then told of the destitution along the Pacific Coast, as it had come under his own observation.

Adjourned with prayer by Bro. W. T. Amis, of Hot Springs, Ark.

Evening.

The moderator was promptly in the chair. "All hail the power of Jesus' name" was sung. Bro. Eaton read the second chapter of Second Timothy, and Bro. J. J. Taylor led in prayer.

The annual sermon was then preached by Bro. T. T. Eaton from the text, "But the word of God is not bound."—2 Tim. 2:9.

The sermon commanded the closest attention from the crowded congregation, it made a lasting

impression, and called forth a general expression of appreciation at the close. By unanimous vote the General Association requested that the sermon be published in the Western Recorder.

Orphans' Home.

Bro. J. I. Wills presented the report on Orphans' Home. A collection was taken for the Home amounting to more than \$43.

Adjourned with prayer by Bro. W. D. Nowlin, of Owensboro.

The next meeting of the General Association goes to Russellville. Bro. J. J. Taylor is to preach the annual sermon.

Thursday Morning.

The meeting opened at 8:30 o'clock with devotional exercises conducted by Bro. B. F. Swindler. Several songs were sung and prayers were offered.

Moderator Felix then called for the order of the day.

Ministers' Aid Society.

Bro. T. N. Compton presented the annual report of the Ministers' Aid Society, located at Owensboro. At the beginning of the year there were 38 beneficiaries. Six of these have entered into rest, namely: C. W. Hambleton, J. J. Edwards, S. S. Perry, Jas. A. Peters, John T. Finley and Mrs. Nancy Buss. The Board had not found it practicable to have all moneys for the Society solicited and forwarded by the Secretary of the State Board of Missions. Still the services of our Corresponding Secretary were discontinued. Amount of permanent fund, \$34,234.29; amount received from churches since last report, \$889.52; amount from interest, \$1,438.08. Total receipts for the year, \$2,327.60; paid beneficiaries, \$1,515.50.

The report recommended that a corresponding secretary be put into the field.

Bro. Compton discussed the interests and claims of the Society. These old and disabled servants of God have a claim upon us. They have grown old and worn themselves out in fighting the battles of the Lord; and it is only common humanity that we shall see that their temporal wants are cared for. We need a corresponding Secretary to go among the churches, for very few of them have sent us any money the past year. I hope every preacher here will now resolve to do more for this work.

Bro. Prestridge announced that Bro. McMurray had been secured to work as an evangelist in the State. Bro. and Sister Proctor providing his salary.

The Seminary.

Bro. T. T. Eaton reported on the Theological Seminary. Bro. E. Y. Mullins addressed the Association. Consider for a minute, he said, the making of the minister. You must first find him, God and God alone must furnish the supply and tough the heart. The church has a work in calling out those whom God has called to the ministry. There is no reproductive power in the mineral world. But in the moral and spiritual world we find the power and fact of reproduction. The churches need ministers to be reproductive. Ministers in an eminent degree should show themselves the seed of the kingdom. The ministry is the blossoming of all that is good in the churches. The supply of ministers comes largely from the country churches. May God increase the number.

I want to emphasize the importance of the training of the ministry. A great deal that is taught in some institutions is mere nonsense. The minister needs to know the doorway into the heart of Jesus Christ and to know the doorway into the hearts of men. He is to be a teacher, and he must know how to help men to know. He must be the busiest of men.

How to relate the teaching of theology to character must have his attention. There may be a face without a smile, but there never was a smile without a face. Character must be the foundation of Christian efficiency. He must know the relation of truth to Christ, and he must know the relation of truth to man. The Seminary is to help men accomplish results. We try to make them efficient as the leaders of the churches.

Pledges were then taken for the Students' Fund, which called forth many responses, the amount of which was not announced. Roland Snugs, a boy of four years, the child of a missionary, walked up and handed Bro. Mullins 5 cents, who said he appreciated this gift more than all the rest.

Our Schools.

Bro. T. T. Eaton read the report of the committee on denominational schools and colleges.

Bro. J. J. Taylor, of Georgetown, said: "I have come into a great heritage, but did not discover myself as a college president. This was done by Georgetown College about ten years ago, and then last year the request came in such a way I dared not decline." It is amazing to contemplate the founding of such an institution as this in an isolated part of the land in 1829. He paid tribute to the late President Dudley, and to the wonderful work done by the school in the past. He quoted from Dr. Yager the statement that if you should take out of Kentucky Baptist history the workers sent out from Georgetown College, there would not be much left. He was glad President Mullins was urging the importance of college training for the ministry. Bro. Taylor's address made a fine impression.

Bro. W. H. Harrison, of Bethel College, said he came as the voice of one crying in the wilderness. The ideals of our college are the highest. We had a good increase of students last year, the largest number there has been for many years. Our colleges must make progress in order to meet the competition of irreligious schools. One of the prime needs of all schools at present is endowment. We believe there is room for Bethel College. We, as Kentucky Baptists, do not appreciate the future that is opening before us. You must come up to our support. I believe in the religious element of education. The charter provisions of Bethel College require that four-fifths of the trustees shall be members of Baptist churches.

Bro. Edmund Harrison, of Hopkinsville, wanted to say with emphasis and in the fear of God, Endow your female schools, and give your women the facilities you demand for your men. You can not have great men without great women.

Home Missions.

A. C. Graves read the report of the Committee on Home Missions, and said that he was sure it would be agreeable to us all to have Secretary Gray speak at this time.

(Continued on 12th page.)

DEDICATION HYMN.

Tune "De Fleury."

BY GEO. WHITMAN.

Behold the Lord's house all complete,
Its timbers and stones all in place;
Its parts all so useful and neat,
A building of beauty and grace.
It lifts its broad roof to the sky,
An offering of praise to our King.
Its beauty to gladden the eye,
And age-lasting blessings to bring.
We give to our Savior and Lord
This house for his earthly abode,
And with it pledge hearty accord
In worship and service of God.
May this be the gate-way of peace
To sinners with heart-woes oppressed,
And every saint find sweet release
From sorrow in this house of rest.

O thou who art Maker of all,
Who fillest the heavens with light,
Wilt thou condescend to our call,
And come in thy glory and might?
Here set up thy sovereign throne,
Here power and glory display,
Till all men thy goodness shall own,
And walk in the brightness of day.
Buffalo, June, 3, 1904.

Our Pulpit.

THE LION'S DEN.

C. H. SPURGEON.

"O Daniel, servant of the living God, in thy God, whom thou servest continually, able to deliver thee from the lions"—Daniel 6:20.

The empire of Babylonia and Chaldea passed into the hands of a new dynasty, and king Belshazzar was slain in a night-attack upon his capital. On that very night, he had clothed Daniel in scarlet, and made him the third ruler in the kingdom. This was providential; for, had Daniel been in obscurity, he would have been little likely to attract the notice of Darius; but, observing him in the palace, clothed in scarlet, Darius would naturally ask who he was, and enquire into his antecedents. The fame of his wisdom would be quickly told, and the fact of his having twice interpreted the dreams of Nebuchadnezzar, in former times, and of his having just then, with startling precision, foretold the downfall of Belshazzar, and the capture of the city by the Medes and Persians, would be eagerly related. Hence it was all not surprising that Darius took great notice of Daniel, weighed his character, observed his conduct, and, after a while, exalted him to be prime minister of his realm.

Daniel's prosperity and honors excited the envy of the courtiers. Full of sullen spite, and brimming over with jealousy, presidents and princes conspired together to cast him down with calumnious accusations. We are wont to say that "any stick will do to beat a dog;" so they looked about for any charge with which they might assail him. I have no doubt they watched him constantly, waited eagerly for his halting, all the while busily satiating the

man they wanted to trip up. Can they discover a flaw in his accounts? Can they question the impartiality of his judgment? Can they detect a lack of loyalty in the administration of his government? Can they find fault with his private life? Nay; but in there nothing against him? Is Daniel such a four-square man that he is more than a match for them? I can well believe that they hunted him here and there till their haughty faces grew haggard in the vain effort to find a cause of complaint; and that they set spies to stalk about his house, and mark his movements; and, in fact, they stooped to the meanest stratagems, little heeding how they compromised themselves if they might but compass his downfall. But his integrity was proof against all their devices. The more closely they observed him the more closely they discerned that he was always diligent, discreet, and devout. So conscientious and so uniformly consistent was Daniel, both in his character and his conduct, that every effort to entangle him in the meshes of their conspiracy proved to be vain.

At length the devil, who does not often run short of devices, puts them up to a fresh plot. O Satan, thou art full of all subtlety! "Let us contrive a new law," they say, "that shall bring his piety and patriotism into conflict. He is a Hebrew by birth, and he believes, with all his heart, in only one God. Our divinites he despises; towards our temples he shows a silent scorn; he sets no value on the magnificent statues that we venerate; three times in the day he has been accustomed to offer prayer to an invisible Protector whom he calls 'the living God, Jehovah'; surely these peculiarities will supply us with a pretext, and so we shall entrap him." So they laid their evil heads together, and devised as cunning a snare as they could possibly invent; and yet, clever as they were, they perished in the trap they had prepared. They managed to involve the king himself in their iniquitous device, and to entangle him in such a way that he must either sacrifice his favourite courier, or compromise his own truthfulness, and violate the sacred traditions of the empire. A royal statute was framed, and a decree published, forbidding any petition to be asked of God or man for thirty days. How posterous!

But when was there ever a despot who was not, sooner or later, deserted of his wits? The passion for power, when indulged without restraint, will lead a man to the utmost foolishness, and urge him to a madness of vanity. In such a false position stood the monarch, who was easily persuaded to issue the infamous edict desired. In this strait, how will Daniel acquit himself? Will he count it prudent to desert his post, and get out of the way? Nay; Daniel had a soul above such policy. Yet you might imagine that, if he must pray, he would go down into the cellar, or offer his supplications to God in some retired place where he need not challenge notice. His petitions will be heard in heaven without respect to the place from which they are presented. Or it might have been expedient to suspend the vocal utterance of prayer, and offer his supplications silently. Daniel, however, was a servant of the living God, and therefore he scorned thus to temporize, and play the coward. Well does one of the old writers call him *Osus*

de Lion, for he had the heart of a lion. Into that den of lions he went, a lion-like man, not cruel, like the beasts of the forest, but far more courageous. His conscience towards God was clean, and the course he pursued before his fellow-creatures was clear. His sense of truth would not suffer him to be a trimmer. He does not change his habit; but goes upstairs, thought he might have known that it was like climbing the gallows; he drops upon his knees, puts his hands together, with his windows open towards Jerusalem in the presence of all his adversaries, and there he prays three times a day as he had done aforesaid. He prays openly, not ostentatiously; in the spirit of a Protestant rather than in the fashion of a Pharisee. He sought no honor, but he shunned no danger. To encounter shame, or to endure reproach, if needful, for the cause of righteousness, had long been a fixed habit, and now that it threatens to bring on him swift death, he swerves not.

Hear those quick feet as they patter along the streets of Shushan. All the presidents and princes are coming together; there is mischief brewing, for they are going to seek an interview with the king. They are anxious to inform his majesty that they have caught Daniel committing the horrible crime of prayer! Was not this a new offence? Oh, no! The first man that ever died fell a victim to his religion; and so, I suppose, for many and many a century, this was one of the foulest offences a man could commit against society. Those who serve the living and true God are sure to challenge the sneers of the time-servers in any age. There are many, nowadays, who hate nothing so much as a religious man. All the epithets in the catalogue of scandal are too good for the man who offers homage to God in everything. An infidel may be reputed honest, intelligent and worthy of respect; but a genuine Christian is at once denounced as a hypocrite. Away with such a fellow; his conscience is as offensive as his creed! There is toleration for every body who conforms to the fashion of the day; but no toleration for any one who believes that the laws of heaven should regulate life on earth.

So they told the king that the laws of his empire must be kept inviolate; good, loyal souls as they were, they would not have a statute broken for the world! There is an end to your monarchy if your royal proclamations are not to be respected! They are so jealous for the common weal, and so earnest for the king's honor, that they must, at all hazards, even if it be at the risk of seeing their dear friend Daniel put into the lions' den, maintain the dignity of the king, and assert the majesty of his imperial edict. The king perceives that he is caught, but thinks the matter over and, finding no alternative, gives Daniel up to the conspirators. Ah! I see the godly man flung in among the lions; but what do I hear? Do I hear his bones cracking? Can I hear a shriek from the prophet? Is there a noise of the howling of those savage beasts of prey? There is an awful hush while the king puts his seal upon the stone; shall we step down and peer into the den, to see what is going on there? No sooner had Daniel arrived at his destination than an angel of God encompassed in that dungeon. Stretching his broad wings, he seems to have fixed his station in front of those three beasts. The safety of Dan-

iel was secured. The mouths of the lions were shut, and they lay down like lambs. Perhaps Daniel found a comfortable pillow for his night's rest upon the shaggy body of one of those monsters that would have devoured him had not the heavenly visitant hushed them into silence by his presence; or perhaps the appearance of the angel was as a flame of fire, and wrought an illusion before the lion's eyes, so that Daniel seemed to them to be surrounded with flame, or robed with fire. At any rate, that night, the prophecy of the latter days, that the lamb shall lie down with the lion, was fulfilled to the letter. God, in his providence and grace, preserved his servant. We can easily imagine that, like Paul and Silas, when he did not sleep, he made the lions' den vocal with his songs, and that the lions growled the bass while God's angel stood there listening to such music as he had never heard before, till the morning dawned, and then he sped his way up to heaven as the king came to fetch Daniel out of his prison-house. So Daniel was delivered, and his foes were confounded. There is the story; now, what lessons are we to learn from it?

Now note the effect of what Daniel did. It is comparatively easy to follow the Lord in bright days; but the sun of prosperity suddenly darkens, and the man of God is encompassed with perils. If he continues in his holy course, he will forfeit the king's favor, and lose his life in the most dreadful manner. What will Daniel's determination be? Oh, the true grit is in him! He is a blade of the true Jerusalem manufacture, and is not to be broken. He will do just as he did before. He opens his window, and in the same posture, down on his knees, he prays, as he did aforesaid. Glory be unto the God of Daniel, who made and who kept such a man with his head clear in the crisis, with his heart pure in the midst of persecution, and his feet steadfast to the end!

Ah! dear friends, some of us little know what these pinches mean. There are a few of you who do; you have endured torture without accepting deliverance. I have felt a holy pride in some of you when I have seen how you have borne trial. Witness the man who has a shop, which brings him in more profit on a Sunday than it does all the rest of the days of the week; and who says, "It must be one thing or the other; I cannot go to the Tabernacle, and keep my shop open, too, which shall it be?" His faith proves stronger than his fear. The shutters are closed on the first day of the week. His business goes; he loses everything; and yet he does not regret it, he parts with ill-gotten gain without a grudge, and goes back to hard manual labor with a moral satisfaction and a manifest ease of conscience that he never knew before. Dear souls, your pastor is proud of you. I feel that I can thank God and take courage since the gospel of Christ educates and brings up such simple honest servants of the living God; and when I have heard of young men serving in a shop, who, when asked to do something positively dishonest, have at first mildly answered that they could not, and when told that they must either comply or retire, have boldly said, "Then we will leave." I have felt how highly honored I am of God to have such men in our ranks. My eminent predecessor, Dr. Gill, was told by a certain member of his congregation, who ought to

have known better, that, if he published his book, "The Cause of God and Truth," he would lose some of his best friends, and that his income would fall off; and the Doctor said, "I can afford to be poor, but I cannot afford to injure my conscience." The devil and the deceit of your own heart will readily suggest that you must look after your family; and some good Christian people mistake prudence for piety. I seriously, had Daniel gone to consult Mr. Prudent Thrifty, and asked his advice, he would have said, "Well, you see, it is a very important thing for us to have you at the head of affairs; I do not think you ought to throw away such an opportunity as you have of doing good. It is not absolutely necessary for you to pray for thirty days! Would it not be better for you to trim a little, and yield a point or two? You do distinguished service to our cause; and, by keeping your position, you will be putting your foes to a non-plus. By compromise you will gain concessions. Worldly wisdom is worth your study." This is the way that fools are beguiled from their moorings. To plead present distress is, for the most part, a mere pretence. "Let us do evil that good may come," never was in the code of Old Testament or New Testament truth.

I remember a notable instance some years ago of this fallacious reasoning. A reflection was cast on the career of a distinguished clergyman, who resigned his connection with the Established Church, and, after much consideration, allied himself with the Baptists. "Did he gain credit," it was asked, "or increase his congregation by the change?" What of that? The answer is easy. Let conscience assert its supremacy; for circumstances do not weigh a feather in the scale. Long departed from among us, we may still speak of him as the Hon. and Rev. Baptist Noel; and he was right and righteous in his decision, as one who feared the Lord in the face of any loss. If, by stopping where he thought he ought not to stop, or by conforming to what he believed to be a corrupt corporation, he could have saved multitudes of souls, the good done to others would not have extenuated the guilt incurred by himself. You and I have nothing at all to do with consequences. Be it ours to hearken to the voice of the Lord, and obey his high behests. When God prompts our conscience to a course of action, the slightest demur will recoil with a sense of guilt intolerable. Though the heavens should fall through our doing right, we are not to sin in order to keep them up. At the call of duty, never parley with danger. Should everything seem to go amiss with us after we have done the right thing, there is no cause for regret. Remember that our conduct is the maker of our character. Ye men of faith, hoist your colors! Leave to your God the providing; stick ye to the obeying. Learn your duty, and do it bravely. "Through floods and flames," if Jesus leads, follow on, never doubting that your welfare is assured.

Here, dear friends, I would remark that the only service to God which is real, genuine, remunerative, is this continual service that sticks at nothing. Any hungry dog will follow you in the streets if you do but entice him with a piece of meat, or a bit of biscuit. How closely he keeps to your heels! But, after a while the bait is gone, and the dog retreats. That is like many

Editorial

THE GENERAL ASSOCIATION

Many said it was the best session of the body ever had. It was indeed a fine meeting. The hospitality of the saints in Campbellville was simply magnificent.

The pastor, the Rev. J. R. Gattion had had experience in entertaining the Association, and he was fully equal to the occasion.

We congratulate the good people of Campbellville on the elegant and tasteful way they entertained us. Pastor Cheek, of Russellville, who made such a gallant fight to get the Association last year, was called on to respond to Pastor Gattion's address of welcome, and in his reply he admitted that the body was wise in coming to Campbellville.

Next year we go to Russellville, and Pastor Cheek and his people are on their metal to see that they are not surpassed by Campbellville. We look forward to a great time in Russellville.

The report of work done was most gratifying. Dr. Bow has made a splendid record as Corresponding Secretary. There has been a steady growth of interest and contributions, as well as of work done. The figures are given in our report of the meeting and need not be repeated here.

For the first time in many years we have had a committee on the work of the women's missionary societies, and this is now to be a regular part of the proceedings each year. We are glad that the work of our women is to receive full recognition and that this work is to be brought into closer touch with the Association and its work.

The proceedings of the women's meeting and the tables of their figures have all along been published in the General Association Minutes. Dr. Dill, chairman of the committee, made a stirring speech with lots of good sense in it in presenting the report. In his church at Bowling Green the women's missionary society raise more money than any other in the state.

This society is regarded as just as much a part of the church work as is the Sunday School, and their contributions pass through the hands of the church treasurer, proper credit always being carefully given. We understand that one reason why other societies have not done the same thing was the impression that the funds raised would be taxed to pay the expenses of the State Board. This is a mistake. Every dollar contributed and passing through our regular channels will go exactly as designated. No fund is ever taxed for anything against the wishes of the donors. We congratulate the Woman's Missionary Union for the State, on having Mrs. B. F. Proctor for President.

The three Southern Baptist Convention Secretaries were present and made able addresses, mutually surpassing each other. Presidents, Mullins, Taylor and the two Harrisons made telling speeches. This was Dr. Taylor's first General Association since he became President of Georgetown College, and he made a fine impression both for the College and for himself. He was appointed to preach the sermon next year.

Of course, Dr. W. H. Felix was re-elected moderator, and he again showed himself a master of an-

swers. President Taylor and the Hon. R. F. Proctor were fitly honored by being chosen assistant moderators. The latter's offer to support a state evangelist was very generous, and it was highly appreciated. The election of Mr. J. Henry Burnett as assistant secretary was fitting.

Dr. G. W. Young was never happier in his advocacy of temperance. Joining force with the Anti-Saloon League marks an advance. Indeed on every line of progress the Association took a distinct step forward. Let the new year be the best in our history.

Our only criticism of the session is that it was too hurried. Owing to the railroad schedule, the brethren concluded they must get through Thursday night, and this crowded matters too much. At Russellville there will be no such necessity, so we hope fall time will be taken.

The writer was one of the happy guests of Deacon and Mrs. Creed Haskins.

In the Literary Digest there is a review of Herbert Spencer's autobiography. The reviewer says: "The egotism displayed in these volumes is simply colossal. The whole universe is regarded simply as affording material for thought for that highest product of evolution—the philosopher of evolution. He records the minutest in his career that helped or retarded his devotion to the work of his life. He records his many changes of address seemingly with the intention that the houses will henceforth receive some mark of distinction. Most men care to trace their ancestry because of the distinction of their ancestors. Herbert Spencer analyzes his parents and grandparents in order to trace back the qualities that made himself great. So important does he consider everything relating to himself that of malice aforethought he has added to his autobiography appendices on a scale of equivalents, a velocimeter, and skew arches, with an invalid bed and fishing rod joint, some of which come almost with a refreshing effect after the intense concentration on a personality of almost inhuman dullness."

Whatever opinion one may entertain in regard to Herbert Spencer's claim to greatness, there can be no question that he regarded himself as the greatest man of all history. He was not willing to have an unappreciative world to form their own opinions of him, he must needs tell through four massive volumes what a great man he regards himself. And yet Spencer is surpassed by others even in egotism. There was Pinto, for example, a French singer of whom few people have ever heard, who was more egotistic than Spencer. Pinto wrote the epitaph to go on his own grave, and here is a translation of it: "Here lies Jean Pinto. On arriving in Heaven he united his voice to those of the archangels. At once on hearing it God said, 'Silence, all of you!' and allow the illustrious singer, Jean Pinto, to sing alone." While this borders on blasphemy, it is the highest egotism.

While it must be confessed that Spencer measures up well as an egotist, however far he may fall short in other things, yet even in this he has been surpassed. Yet he is the only man who has filled four large volumes with his own praises, and herein lies his distinction in that line.

"If Dr. Eaton had been faithful to the Baptists, as he should have

been, and exposed this heretic, the cause would have been saved some of the humiliating troubles and heresies brought on us by Prestridge and his spiritual allies." Again: "It is pitiful to see Dr. Eaton falling into line, with Prestridge in the lead, for a Pan-Baptist Conference."

The above deliverances are parts of a three and a half column editorial by Dr. Ben. M. Bogard in the Landmark Baptist, of June 8th. The reference is to the charge that is organizing the Baptist church in Corbin, several years ago, Dr. Prestridge was on the presbytery and by his efforts secured the adoption of articles of faith which made the church open communion and alien immersion. The incident occurred when the editor of this paper was abroad, and he knew nothing about it till he returned. Some resolutions on the subject were published in the Western Economist, however. Learning of the matter, the editor learned also that Dr. Prestridge flatly denied having done as charged, and the editor simply accepted that denial. Of course, a minister's solemn word must be accepted, unless there be clear and positive evidence to the contrary. Dr. Bogard claims to have positive evidence which proves that Dr. Prestridge did do what was charged, his denial to the contrary notwithstanding.

While we have no desire to be mixed-up in this affair, and say this much only because the editor's name has been brought in by Dr. Bogard for the purpose of censure; yet we cannot refrain from adding a word more. Dr. Bogard gives what he claims Elders R. A. Mahan, J. N. Brock and G. G. Vine said, but he fails to give any distinct statements from them. Fairness to Dr. Prestridge demands that the actual, duly signed statements of the witnesses against him be given, so he can have full opportunity to meet them. It is not enough to charge that a minister is guilty, and add that so-and-so and so-and-so say he is guilty. If they may so, let them say it over their own signatures. We fail to see wherein we have been unfaithful in this regard. We simply accepted the word of a minister in good-standing in a matter about himself. It will be a sad day for us when this cannot be safely done.

In regard to the Pan-Baptist Conference, we do not know what we have done to which Dr. Bogard objects. We do not recall having done anything in particular on the subject.

Texas was a theological conference held at Yale University at the recent commencement of the Divinity School, in which there were a number of addresses. The Outlook tells us of two addresses by Dr. G. H. Beard and the Rev. W. W. Ramsey respectively on the Incarnation, and tells us also that "no clear dissent from the positions taken was expressed." Hence these positions must be in line with the thinking at Yale. Speaking of the early creeds, these gentlemen held: "They had been at fault in conceiving of deity and humanity as natures of different kinds. The identity of the two must be insisted on. The Incarnation was not a solitary event, but a process culminating in a great event, the appearance of a man who was without sin, ideally human. Incarnation meant first of all, the individuality of God in his world, especially manifesting himself in his highest creature, man, and most fully in Jesus, the

perfect man. Of his divinity there could be no doubt. But divinity in Jesus differs from divinity in the best of other men in degree, not in kind. Jesus drew upon divine resources, but only such as are available for us."

This is bald unitarianism. While using the word "divinity" these men do not mean deity, but simply a something to be drawn upon by man; and we can draw upon it as Christ did, and so can be as divine as He was. Rotten is no name for such theology as that. People who hold the evangelical faith and who think of sending their sons to Yale, would do well to stop and consider the religious atmosphere there. Send your boy to Yale, and the probabilities are he will come back despising the faith you have all your life cherished. You would not send your boy into a region where the air was laden with malaria, lest his physical health be undermined. But spiritual health is infinitely more important than physical. Better a boy's health should be ruined, a thousand times over, rather than that his faith should be undermined. Then, too, there are plenty of places where he can get as good teaching as is done at Yale, without danger to his faith.

Texas is nothing which more clearly reveals the true inwardness of the higher criticism and its sister, the new theology, than their talk of how their "results" give an "increased value" to the Bible. They deny the infallibility of the Bible and claim it is full of all sorts of mistakes. Then these gentlemen think fallibility is more valuable than infallibility, that errors are more valuable than truths. They claim that God did not say what the Bible represents Him as saying, but that men said these things as expressive of their own feelings and opinions. Of course, then, if, in the eyes of these gentlemen, this view gives the Bible an "increased value," it necessarily follows that they regard man's word as more valuable than God's word. And yet we are told, over and over again, of the "reverent" attitude of these men toward the Scriptures! A man who considers man's word as more valuable than God's word, cannot have a very high opinion of God. To talk about such a man's "reverence" is grotesque. To such ridiculous conclusions do the higher criticism and the new theology lead us.

No; if what these men say of the Bible were true, it would have no value at all. It would be simply a fraud to be cast out forever. They go to work to attack the Scriptures and to prove the Bible is of no authority; and yet they try to persuade us that this gives "an increased value" to the Bible. They deceive themselves, but they will not deceive the Christian public.

PRESIDENT PATTON of Princeton Theological Seminary, in a speech before the Presbyterian General Assembly in Buffalo, opposing union with the Cumberlandians, took up the latter's Confession of Faith and said: "I affirm that this is an Armenian Confession. How do I know it? I have read it. The doctrine of election and the doctrine of the primacy of Almighty God in the salvation of souls are not in this book."

In Los Angeles, California, they have the smallest Bible in the world. It is three-fourths of an inch long and one-half of an inch thick.

Editorial Varieties

In his address before the General Association Dr. J. M. Frost pronounced Gloucester "a glorious bank."

The Baptist chronicle gets Dr. R. H. Dewart's name "Dr. B. H. Dewart." Dr. Dewart is a preacher of high merit, and he is not dumbed.

The Baptist Messenger in the name of a bright paper started in Pensacola, Fla., with Brent J. T. Sappington, W. H. Maples, Fred Jones, Fred Abbott and J. W. Senterfit in charge. This is the third Baptist paper in Florida.

We think it strange that Newton Senary has fixed 72 as the age limit to his family. Why give the greatest man's best work such a low value? They had reached that age. Efficiency rather than age should determine the matter.

Some pastors in New York have organized a "Baptist General Commission," to publish sermons, papers read at speakers' conferences, addresses, etc., by the brethren. A charge is made of \$6 for each 1,000 words in the document published. This commission now awaits papers and money.

Alfred Austin, the present Poet Laureate of England, in a recent address lamented "the growing distaste for the higher kinds of poetry" among English-speaking people. Nobody to-day is writing the "higher kinds of poetry," and the taste of the age shapes company with the achievements of the age.

"Away with pulpit foolishness!"—Texas Christian Advocate. How about new foolishness? Some foolishness? Newspaper foolishness and foolishness generally? While we cannot deny there is foolishness in our pulpits, yet it is certain that the pulpit has no monopoly in that line.

The General Association unanimously adopted a resolution offered by Dr. T. N. Compton, recommending the Rev. I. N. Johnson as appointed by our Foreign Mission Board for work in Pune. This appointment will give great satisfaction in Kentucky as well as elsewhere, and it will greatly stimulate missionary zeal in many hearts. We hope it will soon be arranged.

The Biblical Recorder strongly intimates that we are not in sympathy with the effort to raise money for the endowment of the Seminary. The only answer needed to this, is to compare the record of what the office of the Biblical Recorder has done for the Seminary with the record of what the editor of the Western Economist has done for it. "By their fruits ye shall know them." 'Twas this paper is not edited from a distance.

The Biblical Recorder charges us with "spitefulness" in calling attention to its singing at brethren the epithets "nuts," "wots," "joshaks" and "holies." It is unable, however, to use any "spitefulness" in its singing these epithets of its brethren. We have heard of the pot's calling the kettle black, but we never heard of the pot's calling the pitcher black. Yes; it was Dr. T. H. Pritchard, of North Carolina, who said: "The world is round and funny."

Some of the secular papers are citing the large gift of a Protestant to build a Roman Catholic cathedral in a Western city, and the gift of another Protestant in this country to a Roman Catholic college in Rome, as proof of the growth of religious liberality and charity. But will some one cite us to an instance where a Roman Catholic has given liberally to build a Protestant church edifice or to help a Protestant college? We pause for a reply.

The first public meeting of the Kentucky Baptist Historical Society was held Tuesday night of last week in Campbellville. After the editor of this paper had presented his paper on Dr. J. M. Proctor, a fine portrait of Dr. P. was presented by Dr. J. N. Freestridge with appropriate remarks, and cheerfully received by Mrs. B. F. Proctor, a daughter of Dr. Proctor, and greatly remembering him. This was followed by an able and elaborate paper by Dr. W. J. McWhorter on Dr. John B. E. Hamilton, presented by Dr. W. W. Hamilton. This paper contained some unfortunate statements, which, it is hoped, will be eliminated. It is expected that the Society will hold a public meeting every year. Those who have letters pamphlets, books or notes of historical interest, are urged to give them to the Historical Society for preservation and for the use of future historians.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton's topics were "Make the yoke lighter" and "John's Bible." He closed at the meeting of the General Association.

Broadway—Pastor Jones spoke on "Windows open toward Jerusalem" and "Let no man despise thy youth." Thru joined by letter since last report.

Chestnut St.—Pastor Weaver preached on "Most excellent knowledge" and the young people held an evangelistic meeting at night. Four joined by letter since last report.

East—Pastor Gill's themes were "Kentucky for Christ" and "Lost opportunity." One joined by letter. Sunday night meetings to be under direction of the young people.

McFerran Memorial—Pastor Hamilton's subjects were "The new revival" and "The purpose of Christ's coming."

Clifton — Pastor Foster spoke on "Christianity vs. greed" and on "Home Missions." Home meetings to be held. Two added by letter.

Franklin St.—Pastor Jenkins spoke on "The three I am" and on "Christ making the lost." Pastor Jenkins left Monday to aid Pastor Davis at Burke's Branch. Moonlight excursion July 2nd.

Germania—Pastor Janura preached on "The land of the Lord" and "The invisible reign of Christ." Four added by letter.

Highland—Bro. E. Y. Mullins spoke on "The call to prayer" and Pastor Davis on "Jesus and the storm." Four added by letter. Sunday School picnic Saturday.

Logan St.—Pastor Wall's subjects were "Words of comfort" and "Counseling Christ." Five reunited by letter and four for baptism. Tent meeting begins Sunday.

Parkland — Pastor Taylor's themes were "Christ's saving in the atonement" and "No condemnation to those in Christ." Sunday School picnic on the 28th.

Southgate St.—Pastor Clark's subjects were "The guide of truth" and "Loyalty to a priest." Two joined by letter.

Third Avenue—Pastor Allen's topics were "The pastor's conscience" and "Keeping the heart."

Twenty-sixth and Market — Pastor Reed's themes were "God's wanting men and money" and "Praise to Christ." One joined by letter.

Hazelwood—Pastor A.H. Hoff spoke on "Christ magnified" and on "Eternal life."

Van Buren St.—Pastor Hall spoke on "Election" and "The wages of sin." Six received by letter and six for baptism. Meetings nightly.

Hope Mission—Pastor Bruce reported a good week.

Oakdale—Pastor Mosher preached on "God in the midst" and on "Jesus, the man."

Marydale—Pastor Williams spoke on "Where art thou?"

Salem—Pastor Carver spoke on "The investment of a light."

Ormsby Ave.—Pastor Canada preached on "A king's folly." Two joined by letter.

Bro. E. B. Farrar told the Pastors' Conference of his work in Davison County Association for seven months. R

A Wonderful Medicine.

If you had this paper you know about Dr. Williams' Pink Pills for Pale People. We certainly believe it is one of the best of our modern medicine. It can cure a trial bottle of Dr. Williams' Pink Pills for Pale People. Write for a trial bottle to Dr. Williams' Pink Pills for Pale People, Druggists, Chicago, Ill.

was a fine report. There were 112 baptisms and a fund church revived. In all there were 177. McLean county has driven out snakes. The work, too, has paid its own way. Bro. C. W. Chadwick has been appointed missionary.

Rev. Gill spoke on missions in Mediterranean countries, giving his observations on his recent trip and his conclusions therefrom. He emphasized doing more in the way of printing, colleges and hospitals.

THE STATE.

Pastor E. W. Morehead writes: "Bro. Francis W. Taylor, of Corydon, Ky., has promised to assist us in a meeting beginning the 16th inst. We are praying for a revival that will be lasting in its results. Pray for us."

OTHER STATES.

Pastor Willis L. Wray is assisting Pastor Royall in a meeting at Bedford City, Va.

Pastor Wm. H. Fitzgerald writes from Baltimore, Md.: "These are my papers to the above address. My work is opening up fine prospects. Maryland Baptists mean to step to the front."

Pastor Wm. J. Agee writes from Caldwell, Idaho: "I have engaged to supply here through the month of July and August. We had a good day yesterday (June 12) for the Baptist cause in Caldwell. Four received by letter, two baptized and one received for baptism. Hope to send you some more good reports. My health seems to be improving. Love to the makers and consumers of the dear old RECONSTRUCTOR."

Burleson College, Greenville, Texas, on the 24th inst. closed the most prosperous session in the history of the school. There were eight graduates. President W. I. Gibson is much encouraged with the present outlook of the College.

Pastor R. F. Jenkins, of Greenville, Texas, supported by his noble church, is planning to build a fifteen thousand dollar home of worship. Most all the money is in sight. The work will begin soon.

Crop prospects were scarcely ever better than in North Texas at this time.

Pastor A. J. Fawcett, of Farmerville, Texas, preached the commencement sermon for Burleson College, June 24th.

The church at Barnsville, Ga., closed a gracious revival with 23 added to the membership. Pastor C. W. Durden was aided by Bro. H. P. Jackson, Montezuma.

A new church was constituted at Huntington Ga., with 16 members; 5 others went under the watchcare. Bro. J. A. Bell was unanimously called to the pastorate of this young enthusiastic church.

Bro. C. K. Dozier has been set apart to the full work of the Gospel ministry by the First church, Gainesville, Ga. Bro. Dozier is a Reformatory boy and will supply at Dayton, Ala., during his vacation.

The new meeting house at Berryville, Ark., has been set apart to the worship of God, free of debt. They have the largest Sunday School in town.

Pastor T. M. Smith, Sullivan Mo., has been assisted by Bro. James Rider in a meeting resulting in 16 additions by experience and baptism.

A series of meetings with the Grand church, Mo., resulted in 21 conversions. Bro. G. H. L. Cunningham assisted Pastor F. P. Carroll.

Pastor E. L. Barkley, Mt. Pisgah church, Mo., has been aided in a meeting by Bro. J. E. Brisson. 34 united with the church, 7 by letter.

One of the greatest meetings in the history of the church at Monet, Mo., has closed resulting in 52 conversions, 49 by experience and baptism. Bro. J. T. Jenkins assisted the pastor.

DEAR RECONSTRUCTOR: Why is it the fact that all of the learned people of the world all agree that immorality is the original and proper mode of baptism, and on the other hand most all of the 19th Century Methodists, or the millioned, classed "abolitionists" in all right? If an abolitionist is helpful, why don't these big fellows try and teach the little ones? I do believe that this doctrine of sprinkling has and is causing souls to be lost, and that baptism is essential to the growth of the church in the South. I have been told, that a baptism was to a scholar or missionary, to go back to his own country and agree to

what is right and then deny and preach Respectably. BRIGGS MILBURN, Bradfordville, Ky.

Dr. Williamson gave us a pleasant call. He had been to Franklin, Ky., and under his appeal the church there subscribed enough money to support a missionary.

Dr. Gordon B. Moore has been elected Professor of Political Science and History in the South Carolina College. He is an able man and he will give a good account of himself.

Our friend, Rev. A. T. Jamison, manager of the Connie-McCraw Organplex, was married a few days ago to Mrs. Madge Caldwell, of Columbia, S. C. We extend congratulations.

We had a pleasant call from President P. T. Hale of the Southwestern University at Jackson, Tenn. He was in town on Wednesday. We prophesy good things for the University under his leadership.

Married—At the bride's home, West Point, Ky., Miss Cora B. Burbridge and Dr. Robert A. Thomas, of Bowling Green. Rev. R. A. Laney officiated. At home, Bowling Green, after September.

The old WESTERN RECONSTRUCTOR makes its weekly visits into my home, and has for about three years. I don't know how I could get along without it. It is so strong on doctrine. I think any preacher who wants to grow stronger will do so by reading the RECONSTRUCTOR. Spurgeon's sermons are more than worth the subscription price of the paper. WANNER, La., June 12.

DEAR RECONSTRUCTOR: The following brethren called at our office on their return from the General Association: Elders J. A. Bennett, C. S. Alwood, E. H. Maddox, W. D. Norman, R. F. Swindler, R. F. Jenkins, J. K. Nunmally, E. G. Vink, J. G. Bow, J. R. Hunt, B. T. Vineyard, N. F. Jones and others. All enjoyed the General Association, and praised the generous hospitality of the citizens of Campbellsville.

CAVE CITY.

Last Saturday and Sunday I preached for Pastor Pickett, who has recently accepted the care of the church. On Saturday Bro. W. M. Sanderson and S. R. Davis were ordained. Bro. Davis' prolocution was composed of the pastor, A. W. Garr, W. S. Doyle, the writer and Bro. Winn; all deacons of Horse Cave. Salem, Glasgow Junction, Little Hope and Little Bethel churches. Bro. Sanderson and Davis are men far above the average, and bid fair to make efficient officers.

Pickett will move his family to Cave City, and devote all his time to Little Bethel and Cave City. It was my pleasure while in Cave City to enjoy the hospitality of Bro. Martin, Sanderson and Davis. W. P. HARTY.

Bro. R. F. Page, of Oakland, Warren county, died May 28th in the 57th year of his age of heart failure. He was a member of Friendship church, was a successful pastor for 26 years and was loved by all who knew him. Brother Vinal of Bowling Green preached the funeral after which he was buried in Smith's Grove Cemetery.

Ephraim Graham, father-in-law of Rev. R. F. Page, died June 14th. He was 84 years old. He was a member of Mispah church. H.

DEATHS.

Per actual subscription we have an ordinary notice of 100 words. We charge one cent a word for all over 100 words. We will be glad to take the charge and you know at once what the charge will be. It will be found at the bottom of the notice.

(Continued from 16th page.)

WHITLEY.

Rev. A. J. Whitley, one of the oldest and best known ministers in this section of the state, died at his home near Mt. Tabor church, Wednesday, May 26th. He was born in Taylor county 78 years ago. He was licensed to preach by Mt. Tabor church the fourth Sunday in October, 1828, and was ordained on the same day the fourth Sunday in October, 1827. He was the last member to pass away who had taken a part in framing the constitution of Mt. Tabor church. He served as moderator of Lynn Association for a number of years, and delivered the closing remarks at their last session, getting the right mark of true time and a right kind of telephone by instinct and almost without opposition. Omnibus would grow, like roses from the rose-tree, if a somewhat large image may be excused. A man farming in some conspicuous corner of Kent could

A New Book

Published and for sale by the Sunday School Board of the Southern Baptist Convention, 718 Church St., Nashville, Tenn. Price, cloth, paper 25 cents. Postpaid. Lessons delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. G. H. Green, D.D., D. Litt., President, Calvary Baptist Church, Washington, D. C. The Twentieth Century Sunday School. Contents: Authority; Progress; Introductory Word; Lessons; The First Book; The Second; A Its Organization; A Its Methods; A Its Importance; Appendix. Several Programs of Special Services in the Sunday School of Calvary Church. A full and complete list of Teachers' Meetings as conducted every week by the Officers and Teachers.

Children's Bible Day

For Sunday Schools and Churches in the Southern Baptist Convention. Second or Last Sunday in June.

Programs, Supplements and Hints. Books now ready and will be furnished without cost in any quantities wanted.

Send in Your Orders. The Collection is for the Bible Fund, which stands for the Bible work of the Baptists in the Southern States.

BAPTIST SUNDAY SCHOOL BOARD, 718 Church St. J. M. FROST, Secretary. Nashville, Tenn.

BAPTIST PERIODICALS

Seek their KEYSTONE and Bend in TRUTH

The combined circulation of the Periodicals last year was over 46,767,000 copies, and they are still growing.

Table with columns for MONTHLIES, QUARTERLIES, LESSON LEAFLETS, HOME DEPARTMENT SUPPLIES, and ILLUSTRATED PAPERS. Includes items like Baptist Department, Baptist Teacher, Bible Intermediate, Bible Primary, Picture Lessons, Bible Lesson Pictures, and various leaflets and papers.

Send Work (monthly) 15 cents per year. In clubs of ten or more, 10 cents per year. Illustrated Edition now complete, is printed in three parts. I. Preparation FOR CHRIST, in lessons in the PERSONAL PRACTICE OF CHRIST as lessons in the GOSPEL. II. GOSPEL in the PERSONS, as lessons in the Acts and the Epistles. Third, in paper cover: Parts I and III. 25 cents each; Part II, 20 cents. The complete works, 40 cents.

American Baptist Publication Society WESTERN HOUSE, 407 Olive Street, St. Louis, Mo.

ing—Mt. Washington and Corinth. His greatest work, however, was in his home church and the community in which he lived. Having served a number of years as pastor of his home church, he also served thirteen other churches, one of the number giving him a lifetime call. The following resolutions were adopted by the members of Mt. Tabor church at their regular meeting Thursday before the first Sunday in June, 1904:

Resolved, That we, our present members, strive to live so as to honor its present and future history as he has its fund. Resolved, That in his death the community at large has lost a Christian citizen whose life taught lessons of morality, integrity and charity. Resolved, That in his death the church lost an efficient member, a faithful counsellor and one who was ever ready to promote the cause of the Master. Resolved, That a copy of these resolutions be spread on our church book, also a copy be sent for publication to the Western Reconstructor and the Leno County Herald. Also a copy be sent to Sister Whitley and family.

The most business-like thing ever said upon this earth was this: "Seek first the Kingdom of God and His righteousness; and all these things shall be added to you." If we knew what kind of consciousness we really wanted, if we were enthusiastic for the Republic and saw it writhing in a vision, we should find our subconscious getting the right mark of true time and a right kind of telephone by instinct and almost without opposition. Omnibus would grow, like roses from the rose-tree, if a somewhat large image may be excused. A man farming in some conspicuous corner of Kent could

walk about his own farm, planned and tilled with his own hand, and yet be startled with pleasure at some patch of perfect cornfield or some drift of apple-blossom like a sunset cloud captured by the low trees. No citizen of the local City would be startled by some patch of perfect Post Office or some colored cloud of gloriously clad postmen, which the healthy commonwealth had brought forth, as it were, in the very carelessness of health. As it is, we do not have a beautiful city, for the very simple reason that we do not want one. One man thinks day and night about omnibuses; consequently we have had omnibuses. Another man thinks day and night about telephones; consequently we have had telephones. For a curse in these things from the beginning of the world, we have any man so long as he does not worship them. It is as if a poet were to hope that he might fall in love, so that he might write good love-poetry. It is evident that he would not write good poetry at all unless he were sufficiently in love to despise poets and poetry like mire in a ditch. And here it is that in some sense I part company from many of those whom I most admire, and who art most excellently concerned about this modern problem. Here it is that I develop that attitude which, under the epithet of "optimism," was lashed with the iron rod of Mr. C. P. Maestriany man so that one thing must come before all others. The people must love something. The people must find something in their own lives which they perceive to be quite supernaturally valuable. I do not mind what. The door-knocker would do very well. And this is the first thing I think to preach not only the shame of Brixton, but also the glory of Brixton. For all the practical schemes of which I have spoken, I have the warmest respect; with most of them I am in the warmest agreement. But I am neither disrespectful nor exaggerating; nor talking nonsense, when I say that a sudden and passionate preference on the part of a row of villa-owners for the particular shape of their knockers would mean to me a more important and hopeful symptom than all of the schemes put together. —Chas. Carter.

General Association

(Continued from 22 page)

Bro. Gray called attention to some new features of Our Home Field, which has been doubled in size without increase of price. If I did not think the work I am in is God's work, I would go at something else. The work of the Board was encouraged by marked increase of contributions last year. We stand ready to help destitution anywhere, whether in the mountains or the cities. I believe the finest opportunity ever presented to any religious people is now before the Baptists of America. We have the resources, moral and material, and we have come into the Kingdom for such a time as this. Get ready to meet the coming tide of immigration which is tending Southward. He referred to Baptists as "the Jordanic Tribe," and said he had been in cities where this tribe was in the supremacy. Texas gave last year \$75,000 for State Missions, and she gives largely to other missions; and our Home Mission Board saved Texas to the Baptists. He referred to the wonderful program in Oklahoma and Indian Territory.

Afternoon

The meeting opened with singing and prayer. Bro. B. F. Swindler presented the report on Sunday School and Colportage Work.

Bro. J. M. Frost, Corresponding Secretary of the Sunday School Board, addressed the body. One of my ambitions, he said, has been that the Sunday School Board should stand in the way of none of our enterprises, but should be helpful to them all. I don't ask you for money, but I do want a kindly word from all of you. We are about to bring out a new hymn book, "The Baptist Hymns and Praises Book." We are trying to make a Baptist book for Baptist churches, that will not have to be laid aside for your protracted meetings. I want to get large numbers of "The Life of Yates" into our churches because of its influence in creating and fostering the spirit of missions. I believe that pastors, by virtue of their position, may be the greatest propagandists in the world. Matthew T. Yates was made what he was by the reading of a book.

The Sunday School Board at Nashville is furnishing literature to about 50 per cent. of the white Baptist Sunday Schools of the South. The time is coming when all the white Baptist Sunday Schools in the territory of the Southern Baptist Convention will be using the literature of the Convention. It is coming, and it will be seen. Our Board reaches more churches, more homes and more individuals than any other agency among us. The South is fast becoming the industrial center of the world. This necessarily suggests increased opportunities and responsibilities.

Bro. B. F. Swindler spoke of the needs of the cities and towns in Kentucky which are considered as suburbs of Cincinnati. Our cause there is little more than able to hold its own. We need more missionaries and colporters.

Bro. S. F. Thompson wanted to emphasize the importance of colportage work. We should see to the circulation of our literature, to inform the people and to counteract pernicious literature.

Bro. Harvey Hatcher spoke concerning the work of the American Baptist Publication Society of Philadelphia.

Bro. W. P. Harvey said, You can get all the Baptist books you want at the Baptist Book Concern in Louisville and save freight charges.

Temperance

Bro. W. M. Stallings read the report of the Committee on Temperance.

Bro. M. E. Adams read a communication from the Interdenominational Local Option Committee of Kentucky, saying that their name had been changed to that of the Kentucky Anti-Saloon League, and asking the consent of this body to the change of name.

Bro. J. J. Ecker said we are going to make some improvements in managing our finances.

Bro. G. W. Young was invited to address the body. He said that the decision of the Christian world is almost a wait that the saloon must go. He showed the progress of legislation, state and national, upon the liquor traffic. The church is the original temperance society. Other parties come and go, but the church never stops fighting the battle against the bar-room.

Bro. A. B. Pettie took the floor to receive pledges to the work of the Anti-Saloon League. There were many pledges.

It was upon motion decided to have printed in the minutes the paper by Bro. T. T. Eaton upon the life and character of Dr. J. M. Pendleton, Tuesday evening.

Bro. T. T. Eaton was, by vote of the body, requested to have published in the Western Messenger the sermon preached by him last night before the body as the annual sermon.

Adjourned with prayer by E. W. Coakley.

Evening

Moderator Felix rapped for order at 8 o'clock, and asked Bro. T. N. Compton to conduct the devotional exercises. He read part of the 10th of Romans, and asked Bro. P. T. Hale to lead in prayer. "I love to tell the story" was sung, and Bro. O. M. Huey prayed.

Subscriptions to the temperance work were continued and \$1,000 was secured.

Women's Work

Bro. J. S. Dill read the report of the Committee on Woman's work. Bro. Dill remarked that woman's missionary societies are not of such recent origin as many suppose. They arose almost with the beginning of modern missions. The woman's missionary society is a part of the church, as much as the Sunday School. It should make an annual report to the church. Such a society ought to be a power in the church; and, I hope that any of you who have not such a society in your church will go home from this meeting, and organize one. These societies will bring missionary information into the membership. It is information that our people need in order to be called in the work of missions. God is using women in foreign lands as missionaries as well as men; and there is a work for them at home.

Bro. T. T. Eaton said there is a great deal of good sense in that speech. Let us not get the idea that our women do nothing for missions except as they have separate organizations. When we take a mission collection in our churches, perhaps the women give more than half of what is secured. They have always been doing mission work, and I hope our women will take more interest in State Missions.

Foreign Missions

Bro. W. W. Hamilton read the report of the Committee on Foreign Missions. The report showed that the work of the Board has been growing in receipts, in the number of missionaries, and in the results of mission work in foreign lands.

Bro. E. J. Willingham, Corresponding Secretary of the Foreign Mission Board, was invited to address the body. He said, This has been the sweetest, best meeting of the Kentucky General Association I have ever attended. The speaking has been of a high order, and the spirit of the brethren fraternal. We need more men for the foreign field. He desired that we all just now join in a prayer with Bro. W. O. Carver, that God may raise up missionaries from your own churches.

After the prayer, Bro. Willingham said, Missions are worldwide. God loved the whole world, and his Son died on Calvary for every lost nation and every lost soul on earth. It is God's purpose to bring the lost race of man to the feet of Jesus Christ. There are some missionaries here tonight. If, in your work in far-off lands, you meet trials and temptations, remember that He who commands you to go, saves also. "Lo! I am with you." The ends of the earth are brought together, so that you can talk with our missionaries in Mexico or China. The languages of earth have been mastered. He told of several young men who had recently come before the Board in Richmond for examination in order to appointment as missionaries; one of them was reared in Kentucky, another in Virginia, and another in Texas; and, coming in one at a time, each one traced his conversion either to a living or dead mother. Oh, mothers! you have a work in the home for saving a lost world. As we have advanced in giving, God has advanced in giving us saved souls in our foreign fields.

R. H. Graves in North China, and Dr. Taylor in Italy, now old and feeble in the work, are calling to us for some one to come and stand by their side. If ten of the best pastors in Kentucky would lay themselves on God's altar, it would start a great wave among your churches of missionary zeal. The address of Secretary Willingham came burning from his great heart, and many present said they had never heard such a powerful appeal for missions. It will not soon be forgotten by the great congregation, and it will surely bear fruit.

Seven missionaries present, four men and three women, were called to the front, and many came forward during the singing of a song and gave the hand, bidding them God-speed.

The General Association closed one of the best meetings in its history. Never were the messengers more hospitably entertained, never were the wants of the body more carefully looked after by the good people of Campbellsville. The meeting was thoroughly enjoyed by all, and it must have a fine influence upon the whole state, as well as upon the community where it was held. The closing prayer was by Bro. E. D. Gray, of Atlanta.

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of the faith and character of his saints to love and to look for that blessed hope.—Richard Baxter.

Chronic Sores Eating Ulcers A Constant Drain Upon the System.

Nothing is a source of so much trouble as an old sore or ulcer, particularly when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissues beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple, and are a threatening danger always, because while all such sores are not cancer, a great many are, and this should make you suspicious of all chronic, slow-healing sores and ulcers, particularly if cancer runs in your family. Free sores are common and cause the greatest annoyance because they are so persistent and unightly and detract so much from one's personal appearance. Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some venereal disease, are the chief sufferers from chronic sores and ulcers. While the blood remains in an unhealthy polluted condition, and the sore will continue to grow and spread in spite of washes and salves, for the cure is the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remedies cannot cure. A blood purifier and tonic is what you need—something to cleanse the blood, quicken the circulation and invigorate the constitution, and S. S. S. is just such a remedy. It counteracts and removes from the blood all the impurities and poisons, and gradually builds up the entire system; and when the blood has been purified the healing process begins and the ulcer or sore is soon entirely gone. S. S. S. contains no mineral or poisonous drugs of any description, but is guaranteed purely vegetable, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers. If you have a slow-healing sore of any kind, external or internal, write us about it, and our physicians will advise you without charge. Book on "The Blood and its Diseases" free. THE SWEET SPECIFIC CO., ATLANTA, GA.

Some years ago while at work, I fell over a bench and severely lacerated both my thighs. My blood became polluted and a result, the doctor told me I would have to amputate for life, and that if they closed up the wounds would be fatal. Under this discouraging report, I left off their treatment and resorted to the use of S. S. S. Its effects were prompt and surprising. It took only a short while for the medicine to cure the sores, and I am now free from the doctor's bill. I would like nothing more than to have the same cure bestowed on you, and hope it will be the pleasant case when I have done so.

JOHN W. FURBER, Care Southfork Bowling Co.



purely vegetable, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers. If you have a slow-healing sore of any kind, external or internal, write us about it, and our physicians will advise you without charge. Book on "The Blood and its Diseases" free. THE SWEET SPECIFIC CO., ATLANTA, GA.

Advertisement for 'ELECTRIC BELT' featuring an illustration of the device and text describing its benefits for 'NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES'. The text includes 'IT IS YOURS' and 'For the relief without use of any medicine'.

Advertisement for 'MAYFIELD SANITARIUM' located at 912 Taylor Ave., St. Louis, Mo. It describes the facility as an ideal place for those in need of the most efficient and careful attention in sickness, founded and maintained by Baptists. It lists 'DR. W. H. MAYFIELD, Surgeon-in-Chief' and 'DR. W. G. TYZZER, General Manager'.

Advertisement for 'MISSOURI BAPTIST SANITARIUM' located at 919 Taylor Avenue, St. Louis. It describes the facility as a well equipped, quiet, beautiful institution, long established, with best buildings, fully equipped with every appliance, convenience and amenity. It lists 'DR. L. E. CADWALLADER, M.D.' and 'DR. L. E. CADWALLADER, Physician-in-Chief'.

The Holy Spirit goes through resolution, who resists the sorest the world employing the magnet temptations from within and without, who bears the heaviest burden of the cross everywhere to seek to draw me to himself by the attraction of its love.—Wm. M. Taylor.

The greatest man is he who ance on truth, on virtue, on eGd chooses the right with invincible is most unflinching.—Channing.

Sunday-School Lesson

SUNDAY, JULY 3.

THE KINGDOM DIVIDED.

1 Kings 12:12-20.

Motto Text—"Pride goeth before destruction and an haughty spirit before a fall."

"No Jeroboam and all the people came to Rehoboam the third day as the king had commanded."—During these three days Jeroboam had been busy strengthening the discontent and preparing for his own reign. "The king answered the people roughly."—Tyranical and haughty Rehoboam was not ready to listen to wise counsel. The whole training of his life was against him. "And forsook the old men's counsel—" who told him he only needed to speak kindly and considerately to the people then. Whatever men may say in this generation, wisdom is to be found with gray hairs, which shows the folly and dangers of organizations composed of young people alone. "And spake to them after the counsel of the young men."—Who were his companions in his father's harem, who knew his disposition and how to please him, and who knew nothing of the people. There is no evidence beyond the discontent and ambition of the tribe of Ephraim that Solomon's yoke had been heavy. Rehoboam ought to have resented the charge against his father. "My father also chastised you with whips, but I will chastise you with scorpions."—This refers to the thorn whip which was used for criminals instead of the whip which was used for slaves. Solomon was the wisest of men, but his only son was the greatest fool on record. He seems to have had not one atom of sense, but to have been filled with a belief in his own greatness, which is incredible.

"The cause was from the Lord." Rehoboam had no thought of God, but God was ruling him nevertheless. Here is another of the many instances in which we see the sovereignty of God and the free will of man. God had decreed all, foretold all by his prophet to Solomon. And yet Rehoboam acted with perfect freedom in his unspeakable folly. The result was what all who had any sense must have known it would be.

"So when all Israel saw that the king had bowed not unto them."—It is difficult to conceive greater folly in a king than Rehoboam showed in his rough answer to the ten tribes. Their complaints may have been groundless, but that was no excuse for such an insulting answer as he made them.

"What portion have we in David? Neither have we inheritance in the son of Jesse."—He belonged to the tribe of Judah. For seven years he ruled Judah alone, and then the ten tribes accepted him as a king. There was always jealousy felt by the great and haughty tribe of Ephraim towards Judah. David was dead but it was his dynasty, and Rehoboam inherited as from him.

"To your tents, oh Israel."—Probably an old war cry from the days of the desert march. It meant go home and have nothing further to do with David's dynasty. As the many thousands were there in a small city, they were living in tents and obeyed literally.

"See to thy own house, David."—Judah could be obedient to Rehoboam if it chose. They would have nothing further to do with that king. It was a warning to let them alone which Rehoboam did not have the sense to understand.

"So Israel departed unto their tents."—To wait what their leaders would do towards choosing another king. "But as for the children of Israel which dwell in the cities of Judah, Rehoboam reigned over them."—Simeon was scattered among the other tribes, and many lived in the bounds of Judah. Besides closely connected as the tribes were many would go into Jerusalem to live, attracted by the court. Business and relationship would carry others into the cities of Judah. All these attempted no insurrection, nor did they go back to the territory of their tribes.

"Then King Rehoboam sent Adoram, who was over the tribute."—It might not have been too late to have made an agreement with these men, by which they would have acknowledged Rehoboam as king, but the cool ignoring of their declaration of independence; the insolent sending of the man to collect the tribute as if the tribes had said nothing, and did not mean what they said, showed Rehoboam's utter stupidity.

"And all Israel stoned with stones that he died."—It was of the heavy taxation of Solomon that they had complained. Rehoboam sends them the tax-gatherer, the most obnoxious man to them in all his dominions. And thus the tribes answered the king. For the first time he seems to have grasped the idea that the ten tribes were in bitter earnest, and he grew alarmed for his own safety. When the blood of the mob was up there was no telling where they would stop.

The blood of Adoram made the breach irreparable. Whether for good or for ill the ten tribes were now separated from Judah and Benjamin. The tribe of Benjamin, which in the days of the Judges had been reduced to six hundred, was so small that it was not considered as a separate tribe but rather as an appendage to Judah. But little Benjamin gave to the world in after ages the greatest man the race has yet produced, unless Moses be an exception.

Jeroboam went home to his native place in the tribe of Ephraim. It became noised abroad that he was there. Not only his known ability, the skill with which he had managed matters at Shechem, but also Solomon's hospitality to him recommended him to the people, who hated the dynasty of David. Besides, he belonged to the great tribe to which Joshua had belonged, a tribe which always illy bore the supremacy of Judah. These things made him pre-eminently the man to be king of Israel.

There was a great gathering of the tribes, and Jeroboam was formally anointed king, leaving Rehoboam to rule Judah, little Benjamin and the scattered portions of Simeon. But these made no insignificant kingdom in those days.

"In the northern kingdom decisions were made according to the preference of the people and their rulers, but the Southern kingdom, however, as it wandered into iniquity, never wholly lost the idea of the theocracy, a government by God through a king as vicegerent. Jeroboam undertook to reign over the ten tribes

in his own right. Rehoboam, with all his faults and weaknesses, reigned as the representative of God." Rehoboam was more weak and vain than wicked. When God commanded he yielded without a word. Since God had decreed the separation of the tribes he would not fight against the will of God. When we blame the blind vanity of Rehoboam, let us ask our own consciences if he was not better than we are in his prompt obedience to God. Jeroboam was a man of great ability, surpassed by few rulers the world has known. But he was without principle or the fear of God. The kingdom ruled by the weak king as time went on than the larger kingdom under a strong and able man without a conscience.

FROM MISSOURI.

The German Baptist church of Carthage, the beautiful capital of Casper county, was the meeting place recently of the Dunkards, or German Baptists of the United States, in their annual gathering. One hundred delegates were present. The conference proceeded at once to change the name, and henceforth they are to be known as German Baptists, and not as Dunkards. Next meeting to be held in Tennessee, place yet to be selected.

Dr. J. T. M. Johnston, pastor of Delmar Avenue Baptist church, St. Louis, quite recently celebrated the seventh anniversary of his pastorate. During his pastorate 509 members have been received and \$80,000 raised for church expenses.

May 20th, by unanimous vote, says a St. Louis paper, the Episcopal Council at Richmond, Va., adopted an amendment to canon nineteen of the faith under which the members may indulge themselves in going to theatres, balls, and can attend horse races without fear of being disciplined by church authority.

The Methodist General Conference recently adjourned at San Francisco, pursued the opposite course after a very spirited debate.

The Baptists put themselves on record with the other great denominations by the action taken on the divorce question at the meeting of the American Baptist Home Mission Society. The following resolution on the subject was unanimously adopted with applause:

"Whereas, There is a general movement among the churches of the country in which we are deeply interested and with which we are in warm sympathy, looking toward the protection of the sanctity of the marriage relation; and,

"Whereas, Our church policy being purely congregational, does not allow us to take action as some other bodies can, enjoining either our church or ministers in this matter, yet we desire to place on record our united opinion and firm conviction, first, that the country ought to have a uniform law on the subject of divorce, based on Scriptural teaching; and, second, the Christian ministers and Christian churches of all names ought to be at all times, and especially in these times, courageous and positive in their adherence to the instructions of the Scripture concerning the marriage relation."

The above action was had quite recently, and speaks for itself. Word and Way has many good things to say about the recent great meeting of the Southern Baptist Convention. "The personnel of the Convention was

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E. Y. MULLINS, President.

enough to stir one's Baptist pride. There they were, hundreds and thousands of amiable, intelligent, earnest, eloquent and godly Baptists. A finer body of finer people was never seen on earth."

Dr. Ford's *Christian Repository* will still retain the old name, but will be in other hands. "At last Ford's *Christian Repository* passes into other hands. It may preserve the name, but the venerable and able journal cannot be itself with Dr. Ford and his gifted wife left out."

Rev. T. L. West has given out the sad information that Evangelist J. H. Dew, of the State Board, and whose labors the Lord has so abundantly blessed in sick with typhoid fever at his home in Liberty.

Bro. Weest also says that about "thirty of our students will do mission work this summer. They will go to work immediately on the closing of the schools."

J. N. BARRETT, Louisiana, Mo., May 29.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—Joseph Parker.

Love is the only power by which you can make yourself rich in a moral world. Love especially all innocent, good and beautiful things.—J. S. Blackie.

A pastor cannot spend his vacation to better advantage than by visiting the Divinity School of the University of Chicago.

The lectures of the first term began June 21. The lectures of the second term begin July 25.

INSTRUCTORS

- Old Testament—Ira M. Price, R. F. Harper, H. L. Willett, C. E. Jewett, J. H. Brewster.
 - New Testament—E. I. Burton, Shailer Mathews, C. W. Votaw, E. J. Goodspeed.
 - Geography—George B. Stevens (Yale), G. R. South.
 - Church History—Franklin Johnson, J. W. Storer, Everett Gates.
 - Homiletics—Franklin Johnson, H. L. Streeton (Kalamazoo).
 - Practical Theology—Chan. E. Henderson.
- Other departments of the University are open to students. For circular address

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SUMMER RESORTS.

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The Farm

and Household

Y. Y. Hudson sold to Mr. J. A. Wood 30 hogs, averaging 150 lbs. for 3 3/4c.—Woodford Sun.

Wharton Brothers, of Keosau, bought of Warritt Woods, 600 bushels of wheat at \$1.19 per bu.—Jennings Journal.

Buyers are offering \$75 to \$90 for choice mare male colts. The demand for yearling males is greater than the supply.—O'Connell Log Option.

In Nicholas county Tim Shannon sold to Jim Myers, of Moorefield, 3 male colts at \$20, \$20 and \$125, and the wool from 60 sheep at 25 cents per pound.

Lined oil is useful for poultry. It brightens the plumage, regulates the bowels and promotes digestion, but it must not be fed too highly.

A half interest in "Queen," the biggest male in the world, was sold to a Mexico, Mo., man last week for \$200. The famous animal now weighs 2,300 pounds.

ONION CULTURE.

A Popular Crop of the Present and How to Grow It.

There is everywhere much interest in onions as a ready money crop. The following from Rural New Yorker by a practical farmer should interest prospective growers:

The ideal soil for onions would be rich, well drained muck land, well stored with human or vegetable matter. Lacking this, select the best available soil and in so far as possible supply the necessary and lacking elements, by manure, fertilizers and culture. Reject clay or sandy loam, avoiding either heavy clay or light sand.

To make the best of what you happen to have, plow down the coarse manure, the more the better. Leave the fine for top dressing and supplement with hen manure, wood ashes, leached or unleached, and nitrate of soda. Do not mix the ashes with the manure, but work the manure well into the soil, after that the ashes. Plow the ground only ordinary depth. Do not turn up new soil to the surface. Spread on the top dressing, all you can get, and disk and harrow until the soil is fine and mellow. Then broadcast evenly 100 or 125 pounds nitrate of soda, harrow lightly again and level the surface with a plank float. The above work must be done just as early as ground and weather conditions will permit.

Sowing.—The seed must be of the last year's growth, not older, four to six pounds to the acre. It is best put in with a drill, which should be carefully adjusted before beginning. Poor onion seed is very discouraging. Ninety per cent ought to germinate when the seed is tested in the house. The sowing should be done right after the leveling. Sow in drills twelve to fourteen inches apart in straight rows. Drill first row by a line stretched across the field. If the drill has a reversible marker, it is easy to keep the rows straight after that. Otherwise straighten by the line, as crooked rows are very hard to cultivate. Cover the seed not less than one inch deep, and the sooner cultivation begins the better.

Weeding.—Start the wheel hoe early, running the hoe close up to the wheel mark of the drill. If the wheel hoe has weeder attachment, use that instead of the hoe, going all over the ground. When the plants are just breaking through, rake over the rows with hand rake. It will kill what weeds have started, but will not injure the plants. Some weeding by hand will have to be done, and the best way I know is to get down on the knees astride the row. The best tool I have ever used for the hand weeding is an ordinary four-tined steel table fork. When well established, onions should be thinned to six to ten plants to the foot of row.

Cultivation and Top Dressing.—Keep up cultivation often enough to destroy all weeds and preserve the loose, mellow condition of the soil. Six or seven weeks after sowing another dressing of nitrate of soda, same as first amount, will be very helpful, but do not apply when plants are wet with dew or rain. Still another like application in midsummer will also be thoroughly good practice. When the plants begin to bottom nicely, the soil should be worked from instead of to the row.

HEALTH AND COMFORT IN SUMMER.

During the summer the poultry houses should be well ventilated and shade of some kind provided to keep them as cool as possible. If there are glass windows, it is a good plan to remove them and substitute sliding windows of wire netting of a small mesh. In coops used on the range an opening similarly protected should be arranged. If the coops or houses are placed where they are shaded during the afternoon by trees, they will be much cooler, but if this cannot be done train vines over the window spaces of the houses. Any of the annuals will answer although some hardy vine, like American Ivy, which will increase in size each year, is better. If nothing better is available, an awning made of sheeting is easily arranged over the window, and will keep out much of the heat of the sun. Something of the kind ought also to be arranged over the windows of the stables on the sunny side, and screens should be placed in the window openings, so that the stock may have air without flies.

One does not realize the quantity of water used by farm stock until he plans a way of placing it so that the animals can have free access to it. Even the house cat, who is popularly supposed to do without water almost entirely, will drink considerable if the water is fresh and clean. Here is a plan for providing poultry with water, which gives them a full supply at all times, and is readily changed when it becomes soiled or stale. I have noticed repeatedly that fowls like a receptacle containing water that has considerable depth, why, I do not know, unless it is the natural gratification of seeing an abundance of anything one likes. Working along this observation, a trough was arranged on the shady side of the poultry yard, and a hole was bored in the bottom at one end, into which was placed a plug of hard wood when water was in the trough. The trough was sloped just enough so that the water would run out of the hole when the plug was withdrawn. The end of the trough ran through the baseboard of the fence, and here a place was arranged for a drain. An excavation two feet deep was made and the space was filled in with stones so arranged that the formation was somewhat like a basin. By this means the water, when let out of the trough, drained down through the stones and into the soil, hence, was not an annoyance. During the warm weather this trough is filled several times daily, and the birds drink more water from it than from all the other fountains and other arrangements in the yard.—Tribune Farmer.

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CANCER

Only two years in the history of the United States has as much as 10 per cent of the cars crop been exported. Out of the crop of 1897 11.47 per cent was shipped abroad, and out of the 1898 crop 10.20 per cent.

J. M. Yensell, a farmer residing near Catawba, Clark county, Ohio, is growing 13 acres of onions, and expects to clear \$1,000 per acre. Joseph Hefflinger, of Springfield, O., on which he will put out 60 acres of onions.

Richmond Court.—Monday was County Court day and only a small crowd was in town. Madison county stock yards report about 150 cattle with market fairly good, bringing from \$3 to \$4 per hundred. There were also 50 sheep, at 3 cts., all of which sold.—Chimes.

At a public sale of Shorthorn cattle, held May 24 at Chicago by E. S. Kelley, 34 females averaged \$322 and 8 bulls averaged \$300.00.

At Williamsport, O., on May 26, Mr. W. I. Wood sold 40 females at an average of \$127, and 10 bulls at an average of \$179.

At Colmar, Ill., May 28, W. H. Nevee sold 46 females at an average of \$98, and 10 bulls at an average of \$98.

At Okaloosa, Ia., May 28, Kriner Bros. and J. W. Brown sold 25 females at an average of \$132, and 8 bulls at \$84 average.

At Washak, Ind., on May 26, the Washak Combination Sale Company sold 34 female Herefords at an average of \$63.90, and 13 bulls for \$38.25 average.

At Greiggville, Ill., on May 17, various breeders sold 82 Aberdeen-Angus cattle at an average of \$167.

The rain last week was general over Warren county, and farmers were busy setting tobacco. While the acreage of dark will be decreased, the acreage of Parley will be very greatly increased, and a larger crop than usual will be planted this year.

"BIG FOUR"

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The Texas Train

A new fast train running between St. Louis and the Southwest, via the

Cotton Belt Route

Effective April 24th.

Leave St. Louis daily at 4:26 p. m., reach St. Louis, Mo., 5:19 p. m.

Fast time and high class through service to Shreveport, Beaumont, Port Arthur, Houston, San Antonio and the Gulf coast country.

Fast schedules to Dallas, Ft. Worth, Corsicana, Waco and all important Texas points.

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KENTUCKY DAY AT THE WORLD'S FAIR

THE BANNER DAY OF THE EXPOSITION.

THE HENDERSON ROUTE THE OFFICIAL LINE FOR KENTUCKIANS.

Governor Beckham, the Louisville Board of Trade, the Commercial Club, and the Merchants' and Manufacturers' Association have chosen the popular Henderson Route as the Official Line to St. Louis for the great Kentucky Day Celebration.

When purchasing your tickets, ask for them over the Henderson Route, the Free Reclining Chair Car Line.

A sunny temper glides the edges of life's blackest cloud.—Outhrie.

At Williamsport, O., on May 26, Mr. W. I. Wood sold 40 females at an average of \$127, and 10 bulls at an average of \$179.

At Colmar, Ill., May 28, W. H. Nevee sold 46 females at an average of \$98, and 10 bulls at an average of \$98.

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The rain last week was general over Warren county, and farmers were busy setting tobacco. While the acreage of dark will be decreased, the acreage of Parley will be very greatly increased, and a larger crop than usual will be planted this year.

It is estimated by those who are very familiar with the situation that the planters of Montgomery county will not raise more than 50 per cent of a full tobacco crop this year. It was originally intended to raise about 60 per cent of a full crop, but the season for planting is backward and tobacco plants are scarce, so the acreage will likely be still further reduced.

Last week's rains enabled the farmers in Henry county to set out all the plants that were large enough to use. Several got through while many others could not finish on account of the smallness of plants.

Get Cheaters' Prices—the best yet—25 cents.

THE HENDERSON ROUTE

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Making more appropriate, making more showy, making more complete, making more desirable and more permanent.

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In need for beauty of design and finish of quality. It possesses character, worth and value. A complete assortment of our full catalog. Let us send you our large, free Silverware Catalog.

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for Treasurers of Churches and Lodges. The most simple.

Names and addresses only have to be entered once during the year. By far the best one made in every respect.

TWO FROM MANY.

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

Permit me to say in regard to your Record Book, for weekly contributions, that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Perrel, Jr.

BAPTIST BOOK CONCERN

LOUISVILLE, KY.

When you get ready to purchase any books write to us about **GLORIOUS FRAMES**.

Items of Interest

Went the World Over.

Two boys were having a fight in the gallery of the Hopkins Theatre in Chicago, and the disturbance not being subdued, some one cried "fire." Instantly there was a panic and a rush, till all the audience was out of the house. Several women fainted in the crush, and some persons were bruised and lacerated, but no life was lost. It was very fortunate that there was no fire, for the young man in the ticket office who ran promptly to the fire alarm box in his excitement was unable to take in an alarm.

The Tibetans are few in number, and a peaceful people but sadly abused. But they are dying bravely in defense of their country invaded by the English. And a recent dispatch from Europe indicates that England may have more trouble than she reckoned on in her attack upon the peaceful shepherds. For it is not the Hindus who are preaching a holy crusade against the English invader in the villages of Mongolia, and the Mongolians are better fighters than the Tibetans.

A Pan German Congress has been holding a session at Lebeck. It is a plain-speaking body of men. One speaker attacked the Emperor's cause for Tripel, and insisted that he spend at least six months in the year in Berlin attending to his duty as emperor. The Congress denounced the recent treaty between England and France as having settled the long question without any consultation with Germany and insisted that the settlement must be unsettled.

The United States Supreme Court is being sharply criticized for its decision in regard to the case of two Americans in the Philippines. One speaker who said something which offended the automatic Taft Commission and they were arrested and imprisoned. They were denied trial by jury, although a white jury of Americans could have easily been secured. But any American jury would have said this did not suit the high and mighty Commission. The editors appealed to the United States Supreme Court, which by five to four has decided that a white American citizen has no right to trial by jury on American possessions! What next!

One of the most disgraceful things which has ever happened took place in the meeting of the Northern Presbyterian Assembly. A paper signed by President Patten of Princeton, easily the greatest man they have, and by other leading preachers and elders—among the latter two of the greatest of living lawyers, was signed by an intolerant majority! What is the world coming to when men have grown so hysterical they are not willing even great men shall hold an opinion different from theirs!

A Chinese officer who has been in Port Arthur for some time says that Kurapatkin has only 75,000 men all told, including the garrison at Port Arthur. The way in which Alexieff deceived the Russian government, because he is a Jew and favored the forward movement amounts to treason, Kurapatkin, if this Chinese officer's statement is true, is probably a spy, do nothing but retreat and avoid fighting till he can receive more troops.

The Japanese have been replying to what the European papers have said of the "yellow peril" if Japan wins. These men who are replying may voice the Japanese sentiment, or may not. They say Japan desires to weld the yellow race into close relations; if not into one empire, and to drive out the white man from China. They propose to do this by using to it that no one of the yellow race says anything from the white. Already they have thus killed the trade of the West with Korea. But they do not dream of attacking Europe.

One Japanese said that the white man had discriminated the red race, enslaved the black and had taken possession of the lands of the brown race, and were enslaving them while the brown race were dying from plague and famine. And only the yellow race drive out the white were invading China, Russia, in Manchuria, Germany in Siam, England at Hong Kong and Japan in Corea, China. To prevent themselves from the fate of the other races Japan would and will drive China to drive back the white.

Remember in ordering **GLORIOUS FRAMES** you take no chance. It's certain is the greatest living stored any composer. The book is also bound in cloth. Price 25 cents.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. For other subscribers a word for all over 100 words, proportionately in advance. Omit the words you do not want, and the money returned to you. Unless the money accompanies the notice, it will be brought down to the work.

BRENTS.

Isabella Brents was born April 19, 1813, and was married to Samuel Brents in 1848, to whom she bore two sons. Her father and one son preceded her to their eternal home. She professed a hope in Christ and joined the Baptist church and was baptized by Elder J. B. McCallion in 1873, and lived a Christian life until death took her away, April 29, 1904, aged 91 years and 10 days. The funeral services were conducted by Eld. A. Bertram at the old home on Sunday, May 1st, after which the remains were buried in the old family-burying ground to await the resurrection morn, when we hope to be raised in the likeness of Christ's glorious body.

J. F. BRENTS,
A bereaved son.

THE GOODLY HERITAGE.

The Christian is well off. He has much to enjoy here and much to look forward to in the world to come. One has enriched his life by giving his many most desirable and delightful blessings. He is God's child and while he has much to gratify him now, is to have still more in the coming years and experiences when he enters upon the fullness of his inheritance.

David, as a man of God, chosen to high and difficult duties, had many sorrows and trials. In it all, however, he realized his great honor and privilege. He was God's child. He was sustained by his presence. He was guided by his counsel. He had much to enjoy from God and he had much to look forward to in God's service. So he comforted himself in God and went on in the performance of duty with a glad heart and a contented spirit, thanking God that he had so goodly a heritage.

If David had much to thank God for, we certainly have still more. He was a king, to be sure, but good people in our favored land have even more causes for gratitude than had he. We possess many things to-day that give us comfort and cause our delight that could not be purchased by the kings of preceding centuries with the wealth of all their coffers.

For one thing we have the complete Word of God, making known to us the Redeemer. We can never sufficiently thank God for his holy Word. In its precious revelation we have a goodly heritage. In its doctrine and precepts and promises we have that which makes us rich beyond comparison with earlier believers.

But we have in our land and age, as a result of the Gospel, princely privilege under our Christian civilization. We have the opportunity for culture, for the enjoyment of art and literature, for world-wide travel, for comfort in our homes, that David never had. Although a king, he lived a circumscribed life compared with that which we may live. We have all these things in the heritage of which David in his palace never dreamed. Our homes and our churches are beautiful and elegant beyond anything he ever saw. In it all we should be very grateful, rejoicing that we have so goodly a heritage.

We have wisdom and resources as a nation, in our public buildings and great cities, our vast domain, our fertile plains, our mighty lakes and rivers, our Harbors and mountains, our immense means for defense and for progress. We should be grateful to God, for all of this, and if David was appreciative, we should be far more so.

With all that we possess it becomes us to ask whether we remember God as the source of it all. "Molochabenezer was proud and boastful over Babylon and God humbled him. He can humble us, too, if we are like Molochabenezer rather than like David. If we are humble, grateful, appreciative, religious and spiritually-minded, our goodly heritage will be to us not a curse, but a blessing.—Exchange.

Neglect is enough to ruin any one. A man in business need not commit robbery or forgery, to ruin himself; he has only to neglect his business and his ruin is certain. A man lying on a bed of sickness need not commit suicide by an overt act, he has only to neglect his means of recovery and he will die. To labor that because one is not a fugitive and he will be saved, is as irrational as to labor that because he is not a drunkard his farm will produce a harvest or his speculative business take care of itself.—Exchange.

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The Latest 1903 Edition of the World Famous



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REVISED AND ENLARGED by Chauncey A. Goodrich, D.D., late Professor in Yale College, and Noah Porter, President of Yale College, with an Appendix of Useful Tables, including Recent Population Statistics of the World and a Supplement of more than 5,000 words and phrases—3,000 illustrations. PUBLISHED IN 1903. The Latest Dictionary printed from type and not a cheap reprint edition. Double Thumb-indexed—Bound in Full Tan Sheep—Weight 9 Pounds—Nearly 1,900 Pages on Good Paper. Every home, every office, everybody should have this great Dictionary. And just think of the price at which you get it.

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642 Fourth Avenue, LOUISVILLE, KY.

H. B.—No agent's commission is allowed when the Dictionary is ordered.

Items of Interest

From the World Over

The Confederate Veterans held their annual meeting in Louisville last week...

It seems that the Government Steamboat Inspectors were to blame for the awful catastrophe of the Gen. Slocum...

It is said Russia has one general, the greatest of all, whom she is holding in reserve...

But Admiral Skrydoff, who was sent to take Marikoff's place, is showing himself efficient...

The General Slocum, a large three-decked steamer, started out from New York City with the Sunday School of St. Mark's Lutheran church...

We hope the mothers in the land will read and remember this item, and the fathers will call their attention to it...

The distinguished man was very severe upon the various foods, condensed milk, &c. If a mother cannot do her duty and cannot get a wet nurse...

The article it was the fate of historians to deny the truth of all the old legends, especially the heroic deeds which almost all nations have...

being established. Among those who were relegated to mythical was Marcus Curtius...

LOUISIANA LETTER.

The closing exercises of both of our colleges were up to the high standard of former years...

We are looking forward with a great deal of pleasure to our coming State Convention, which convenes with the church at Natchitoches, on the 19th day of July, 1904...

Our State paper appears to be doing well under the management of Editor Bounce Benton.

The Bible School is on at Mt. Lebanon. Drs. Robertson and McClothlin, of the Seminary Faculty, Louisville, Ky., are the leading spirits.

The church at Welch, H. T. Corniah pastor, has just closed a gracious meeting. There were 27 accessions to the church, 22 of these being by experience and baptism.

I am glad that two of the number, Dr. J. G. Meadows and sister, Miss Julia, under appointment to go out as foreign missionaries, are from Louisiana.

And so it turns out that the First church, Shreveport, have drawn on Kentucky for their next pastor. H. A. Sumrell, of Danville, is the man.

W. B. Penick, D.D., and the Ardis Memorial church are progressing well. Dr. Penick made the address before the Y. M. C. A. and King's Daughters at the commencement exercises of the Louisiana Industrial Institute, Riverton.

J. B. CAMPBELL.

DEAR RECORDER:

The very day I saw your editorial about Dr. J. B. Moody proposing to preach six sermons on Grace, I wrote him for an engagement. He came the first Sunday in June, and finished last night. I am utterly unable to make a report that will do the work he did

justice. It was the unanimous consent of my people that no such preaching had ever been done in Auburn. He made us forever sure of the reign of peace.

"Our people need 'confirming,' 'establishing' and 'building up' in the faith of the Gospel." We feel "enriched" by a better knowledge of some of the deep things of God.

Brother pastors, I have heard these sermons, and if you have not, invite him to your church, and your people will be permanently blessed.

Sincerely, J. H. MOON.

Auburn, Ky.

DEAR RECORDER:

We write a few lines that through you our friends may know of our work and rejoice with us. God has been signally blessing us during the past few months...

Recently we closed a meeting conducted by Evangelist M. F. Ham, in which there were more than 50 conversions, while 30 were baptized and 8 others received into the church by letter and otherwise.

On last Sunday the church debt was brought before our people and they heartily responded with a contribution of more than two thousand dollars.

In the meantime Bro. Sam Burgess slipped in on us and secured some two hundred dollars toward a fund for the education of poor girls in Georgetown College.

We are jubilant over past blessings and achievements and hopeful for the future.

W. B. HALL.

Dayton, Ky., June 14.

Do not let us think too long or too sorrowful about our dark days. There's a rest on the road of life, and God gives us our bright days lovingly, while the sad ones come but now and then.

For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know that there may be some other manifestation of deity.

HOSIERY GOODNESS AND LOW PRICES COMBINED

Make the Specials offered by this department extremely popular. The low prices for this week are especially attractive.

- 25c 50 down Ladies' Fine Black Gaze Lisle and Lace Hosiery, also sheer quality, with apliced heels and toes, extra length, 2 1/2 value, special 25c a pair.
35c 75 down Ladies Gaze Lisle Hosiery, Harmsdorf black, fine sheer quality made with apliced heels and toes and garter top; a regular 35c quality. Special 35c; 3 for \$1.

EXTRA SPECIAL HOSIERY BARGAIN.

- 38c 50 down Ladies' Fine Black All-over Lace Hosiery, new and very handsome patterns; apliced heels and toes; regular 60c quality. Special 38c a pair.

Kayser's Fabric Gloves For Summer Wear.

Kayser's Double Finger Tipped Fabric Gloves, in a splendid assortment of shades and black and white. Wearing qualities specially guaranteed. Prices \$1, 75c and 50c

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the immemorable past, something may have been done by a God. Thus, unless he knows all things—that is, provides another deity by being one himself, he cannot know that the being whom he rejects does not exist.—Pater.

TRACTS FREE.

"RULES FOR YOUNG CHRISTIANS" is a tract that will be helpful to preachers and Christian workers to lead out to new converts and Christians, old and young. We will send a package free to any one wanting to contribute to the glory of God.

J. W. REEBORN, Pres., Methodist Female College, Madison, Miss.

THE MARKETS.

Table with market prices for various goods like Choice prime ship, Med. to good, Choice butcher, etc.

Table with market prices for SHEEP AND LAMBS, including Good to extra ship, Fair to good, etc.

Table with market prices for NEW YEARS, COMPASSIONS WITH PREVIOUS YEARS SALES, and RECEIPTS.

LEE E. CRALLE,

FUNERAL Director and Embalmer.

408 W. Chestnut. Phone—Main 528.

The University School,

1047 Second St., Louisville, Ky.

Boys Prepared for college or university, for professional, polytechnic or Government schools, or for business.

Girls that wish to do serious work in the way of preparing for college or university will be admitted.

Limited Number Last year the University School proper, and its preparatory department, in charge of Miss Annie Lee Frayer, had all the pupils that could be accommodated.

Additional Room For the fall term three rooms will be added; a recitation room, a room for the preparatory department and a large assembly hall.

Small Classes Strict classification is a strong feature of this school. When pupils are properly classed, enthusiasm and a high order of work are sure to be found. Individual work is done wherever it is found advisable.

Faculty This school has a faculty of eight teachers, educated in Harvard, Yale, Harvard and other institutions of high order.

Athletical The University School has a large and well-equipped gymnasium, where all students are required to take systematic exercise. The school has secured a large block near by for an athletic field. In this school both indoor and outdoor athletics will be kept in their proper place and will be made to help rather than hinder the regular work of the school.

Boards A few boys will be taken to board in the home of the headmaster. For further information send for illustrated catalogue.

W. H. THARP, Head Master. Phone Cumberland 1906 South, LOUISVILLE, KY.

Rejections Jan. 1 to date, 1904, 8,167; 1903, 11,509; 1902, 20,800. RECEIPTS: Receipts this week, 1904, 1,791; 1903, 1,807; 1902, 3,884. Receipts Jan. 1 to date, 1904, 51,777; 1903, 50,180; 1902, 71,848.