

# WESTERN RECORDER

Faith, Hope and Love, these three

79th YEAR.

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A correspondent of the *Novoe Vremya*, writing on Russian affairs, says that the Baptist heresy is spreading rapidly in the Crimea, Siberia, Turkestan and the Transcaucasian regions. Baptists in Russia number 20,000. The Baptists are remarkable among the Russians for their sobriety.

In a speech before the Christian Endeavor Convention in London Rev. J. H. Jowett said that with great foreboding he detected an effeminate strain in much that passed for Christian being and doing. Calvinism is called hard, but it made none which was never bent, and could rarely be broken.

The Foreign Mission Board of the Southern Presbyterians reported an increase in contributions of \$54,070.43 over last year. This is a most encouraging advance. But the sad thing is that there is a scarcity of suitable men offering themselves for the foreign mission work. They wished 10 new men for China, but only 3 have been secured. Their Home Mission Board reported an increased subscription of \$28,286.37.

The London *Daily News* says that Rev. H. Rolfe, pastor of the Baptist church at Pole Moor, received an anonymous letter containing \$1,000, and the letter said the money was to be used to the glory of God in a quiet way. Anonymous letters like that would be an exception to the rule and be welcomed.

In an admirable criticism of an article by Dr. G. Gore the *Watchman* says: "It is well to be so clearly reminded whether scientific evolution is leading us. It has no place in its system for God, nor right nor wrong, nor mind as distinct from matter, nor freedom of choice, nor evil nor good. It has no punishment nor rewards, no hell and no heaven."

BUSSETT TURNER, the smiling colored Methodist bishop in this country, shows the race pride which the negroes must have if ever they are to take their stand among the great races. He said in a speech in New York that God never made the white man. Adam was a negro, and some of his descendants in wandering around the world became bleached. Bishop Turner's exegesis may be smiled at, but his spirit of race pride is commendable.

The Outlook is amusing when it gets upon Calvinism. It has been preaching the funeral of this great system of doctrine from time immemorial. But now seeing that this generation needs the fire which Calvinism puts in the blood and the strength of backbone it gives, the Outlook wishes to revive a part of Calvinism. That cannot be done. It is an intensely logical system, and can only stand as a

## SOME MEDIAEVAL ANTINOMIANS.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In his "Contributions to the Sect-History of the Middle Ages" (Vol. II., p. 664 onward) Doellinger has published in the original Latin a remarkable Antinomian or Universalist document of which the following is the caption: "Summary of the teaching of certain men, great numbers of whom are now found at Antwerp and here and there in some places of Brabant and Flanders, and are sometimes called Zoists from their founder Eligius, an illiterate mechanic, and sometimes Libertines from the freedom of the flesh which their teaching seems to permit."

The date of the document is indicated by neither author nor editor. Whether it be pre-Reformation or post-Reformation I am unable from internal considerations to determine. It seems probable, however, that the party originated during the latter Middle Ages and it certainly persisted until the time of Calvin by whom it was sharply combated. The writing begins: "At the outset they vehemently strive with words of Scripture in which God through his laws threatens punishment and damnation to all men, Christians, Jews, Turks; likewise, on the contrary, promises through his word salvation to all men. Accordingly, as the threats of the law so also the promises of the gospel pertain to all men simply as such, for with God there may be no respect of persons. If any one should say: He that believes shall at last be saved, they reply, first, that faith is the gift of God, therefore it is not in accord with the divine goodness that he should exact from any one what he has not given to him, what cannot possibly be had without his gift. In the next place, Who, they say, arrogates faith to himself and dares assert that he truly believes? Since therefore all are destitute of faith, it must needs be confessed that men are by no means saved on account of faith but on account of the divine mercy alone which he has promised that he will show to all men. Moreover, if God could be brought by faith and prayer to exercise mercy, he would thus seem to be movable and inconstant, which is abhorrent to his nature. Lastly, if any one supposes that God has respect to his own faith and that he bestows salvation on account of his own faith, he has made of his faith an idol for himself. For who, they say, first gave to him that he might render it back to him; for of him and through him are all things.

"They accumulate therefore a great array of Scriptures in which God threatens with judgment and damnation all who transgress his law. Since all men transgress the law it follows of necessity that all are damned. . . . By way of contradiction to these they oppose the divine promises in which God asserts that he wishes to be merciful to all and to remit the sins of all. . . . These, they say, seem to be mutually at variance, that God will both punish and remit sins. For if he punishes, how does he remit, and if he remits, how does he punish? Furthermore, if God condemns all, where are his mercy and promises? And if, in accordance with his immeasurable mercy, he saves all, what place will there be at length for his justice? But if he condemns some through his righteousness but saves others through his mercy, then there is respect of persons with God, which is most alien to him. Wherefore it is necessary that God's justice be exhibited in all men and that likewise his mercy and promise be at length bestowed upon all men, that all the divine words may have their truth established

and that they do not mutually destroy each other. . . .

"If any one asks them: How is Scripture to be understood and harmonized? they reply: We are neither learned nor teachers, what do you think about these passages of Scripture yourself, for we also are seeking for that teacher who will resolve for us these difficulties. And in this is beheld their most potent artifice, when they bring together and confront men with obscure passages of Scripture seemingly contradictory, such as: Who-soever hath not the Spirit of Christ is none of his. Likewise: My Spirit shall not always remain in man, because he is flesh, and those who are in the flesh cannot please God. Who therefore asserts that he has the Spirit of God, and who does not acknowledge that he is still in the flesh? Likewise it is written: He that is born of God sinneth not, and on the contrary: He that says that he hath not sin is a liar. Likewise, Christ said to the Jews: Dissolve this temple, etc. Therefore he commanded that he himself be slain, while yet the death of Christ is imputed to the Jews. God hardened Pharaoh's heart, what fault of his [Pharaoh's] therefore was it? . . . When therefore they see men shaken and affected with doubt, they are at length impelled by many entreaties to explain these knots of Scripture and to remove the conflict, and this they do not unless they think they have the confidence of their hearers.

"With a view to this conciliation, as they think, they cite the seventh chapter of Romans, which they suppose wonderfully supports their position, where Paul has constituted a two-fold man, the one animal, outer, carnal, which has been born of flesh and blood, which does not perceive the things that are of God, the other inner and spiritual, which has been born of God. Between these two men there is a perpetual conflict. . . . That animal, unbelieving man is disobedient to the law of God and a follower after pleasures. The inner man which has been formed according to the likeness of God and born of God, this never assents to the works of the flesh, but perpetually fights against them, and grieves on account of this rebellion of the flesh and deplores miserable captivity through which he is hindered from doing what he would. Wherefore the spirit never sins however much the flesh sins, and just as the flesh cannot but sin, so the spirit cannot sin, since it has been born of God. Wherefore it is compelled to exclaim: Wretched man that I am, who shall deliver me, etc.

"To these two men they refer all the above cited and like passages of Scripture and they assert that in these agreement and conciliation are easily established. For the justice of God is accomplished in this animal and outer man when it is afflicted with various calamities and is at length punished and condemned with the hardest death. But the mercy of God is exhibited in the inner man and spirit when it is liberated from this foul indulgence of the flesh and returns to the Lord who gave it. So it comes about, that every man, that is to say the outer, is condemned; likewise every man, that is to say the inner, is liberated and saved, and in this manner God's righteousness and mercy are both satisfied."

Readers will be able to compare the above teachings with certain popular recrudescences of this dangerous mediaeval mode of thought. The utterly demoralizing effect of such teaching does not need to be pointed out.

## BETRAYING CHRIST BY SILENCE.

There are many ways of betraying Christ. Judas betrayed him with a kiss. A kiss is a token of tender affection. What extreme wickedness to use this token of love as a means of betraying a friend! The best Friend has often been betrayed in this way. Many have put forth the hand against Christ while extolling Him with the lips. Peter denied Christ with an oath. Many use the most violent expressions to set forth their hatred of our Lord or their want of interest in His kingdom. We may not go so far. We may not speak one word against Him nor put forth the hand to tear down His cause. Yet we may be disloyal to Him.

Some men are careful not to show the slightest sign of disloyalty to Jesus Christ and His cause, while at the same time they are doing much to undermine His work among men, perhaps unconsciously and unintentionally. Silence is a token. Silence may speak louder than words under certain circumstances. When ten lepers were cleansed by our Lord one of them returned to give glory to God. He was so filled with gratitude that he was not able to contain his feelings. With a loud voice he gave thanks. But the nine were silent, and Jesus was grieved. So deeply grieved was He that He made mention of it in tones of sadness, and the omission has been recorded as an everlasting condemnation of disloyal silence.

In this world, where so many speak against Christ and lift up the hand against His kingdom, shall we be altogether silent? Listen to what they say. They tell men that Jesus is a myth, that He was nothing more than a man, that He has no more power to forgive sins and cleanse the heart than other men, that salvation is not found in Him, and some go so far as to say that He is a deceiver who ought to be denounced and silenced. And shall we allow these things to go unchallenged? "Shall we whose souls are lighted with wisdom from on high" have nothing to say in this contest? Has He pardoned thy sin? Has He conquered thine enemy? Has He set thee free? Has He cleansed thy heart? Has He given thee strength and comfort, peace and hope? Then how canst thou be silent? Silence is disloyalty. Neutrality is wickedness.

Who would not defend a friend if his reputation or his interests were assailed? Can you stand still and hear your best friend defamed and injured? Could you hold your peace while evil-minded men were trying to tarnish his reputation and destroy his influence and hinder his prosperity? The spirit of friendship, the spirit of loyalty, the spirit of justice would compel you to open your mouth in his defense. How much more are you bound to speak for Jesus? He died for you. Without Him you are forever undone. The world hates Him. You are His witness. It may be difficult to speak for Him. You may feel unworthy. But shall we not undertake some difficult thing for such a Friend? Let the task be never so hard and the cross never so heavy, it may not be avoided without great guilt and shame. Let no one betray Christ by silence.—N. Y. Advocate.

A true gentleman is true everywhere. He who has courtesies for those only who are of equal or superior station is lacking in the graces of genuine nobility.

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

Counterfeits of Christianity.

BY W. C. STREB.

Everything that is valuable and for which there is a general demand is liable to be counterfeited. This is done in order to obtain the benefit of the genuine without paying the necessary cost for it. Counterfeits prove two things, the existence of the genuine and its value. The genuine and valuable has nothing so much to fear as imitations or counterfeits. These not only displace the genuine, but destroy faith in its reality and value. The government inflicts very heavy penalties on those who make or distribute counterfeit money because such practice degrades the currency and thus destroys confidence, ruins commerce and causes incalculable loss to the nation and to individuals. The skeptical citizen who does not believe in the soundness and value of his country's currency, or he who obstinately refuses to use it, does but little harm compared with the man who makes and circulates counterfeit money.

Christianity has its counterfeits. Men are so constituted that they must have some kind of religion, so there is no demand more universal and so imperative as the demand for religion, or something to take its place. Christianity claims to meet this demand and claims to be the only thing that does. Many testimonies and evidences prove that Christianity is the genuine thing for which the universal religious instinct craves. But Christianity is based on certain conditions and makes certain demands on the moral and intellectual nature with which men are naturally very reluctant to comply. Men must exercise faith and must be holy if they are to enjoy the blessings of Christianity. But to believe that ~~reason~~ cannot discover, explain or prove, and to repent of sin, seek forgiveness through the blood of Christ and live in conformity to the precepts of the Bible and according to the example and spirit of Christ, this is the cost of genuine Christianity, and men are not willing to pay the price.

In order to obtain the benefits of Christianity without paying the cost, several counterfeits have been invented and generally circulated. They are the more dangerous because they are such good imitations that people can easily be deceived by them. The first that we shall consider is outward and formal morality. This may be regarded the oldest and most successful of all the counterfeits of Christianity. No other imitation has deceived so many people. The marks of resemblance are so many and so clear, and the evidence of unreality so obscure and indistinct to the thoughtless and superficial. The Bible teaches morality and Christianity makes this its avowed aim and object, and Christians are moral people. It is sin or immorality that God complains about, and it is morality that pleases Him. So there is much that is common in Christianity and a system of ethics, and many suppose they are identical, and thus accept a counterfeit for the genuine article. A counterfeit it certainly is, for a close inspection reveals a real and vital difference. The morality which Christianity produces comes from different and purer motives, and from motives which Christianity itself supplies. Mere morality is not Christianity, but one of its effects. If Christ only raises a moral standard for us to measure up to, then he is but little superior to other philosophers and moral teachers. But while they teach what we ought to do, Christ provides the power that we must have in order to measure up to the standard set before us. This makes Christ different from all other teachers and constitutes the fundamental difference between Christianity and all other religions.

Philanthropy and benevolence is another counterfeit. The two roots of real Christianity are love for men and love for God; so philanthropy, like morality, is always one of its characteristics. But to suppose that kindness, generosity and liberality constitutes Christianity, is to take its result for the thing itself, or, as some unreasonably do, to put a result in the place of the cause, for they think they will obtain religion and what it bestows by their benevolent deeds. Christ commands us to do good and be useful; he by his example teaches us to do this, and we cannot follow him and be actuated by his Spirit without being benevolent; but benevolence is not Christianity. We all rejoice that the influence of the Gospel is now producing in the world more philanthropy than the world has ever known, but for this very reason it is more important than ever to emphasize the fact that this does not constitute Christianity. He who accepts philanthropy for his religion has taken a counterfeit.

A third imitation of Christianity is learning or culture. The relation here is very different from the relation between morality and Christianity and philanthropy and Christianity, for education is not a result of Christianity, but only an instrumental or power which it makes use of. But this is an important relation and explains why Christians have always been advocates of learning. But it really seems strange that something which is only an instrumentality which Christianity makes use of should be made by some a substitute for it. But I fear this is really done, and there is greater danger of it now because of the wonderful increase of interest in the subject of education. Some make the mistake of supposing that the restraints and refinement which culture produces in all the holiness that the Bible requires; and others suppose that there is efficacy in learning to reform and make men good—that knowledge itself has a moralizing effect. This supposition is based on the idea that ignorance is the only cause of vice, and when this is removed a man must become moral. But this is plainly contrary to the teaching of the Bible and contrary to experience, observation, history and reason. Christ does say that the truth sanctifies and cleanses, but this means the revealed truth as it is in Christ. Natural truth has no such cleansing or purifying power. The refinement and good manners produced by learning is not piety, and they who have accepted education for religion have taken a counterfeit for real Christianity.

Such imitations or counterfeits of Christianity may serve for awhile when all goes well, but the testing time will surely come, when it will be discovered that they are spurious. Temptation, affliction and death will be sure to prove how worthless they are. God will be the fate of those who find in such experiences that they have secured and treasured up what proves to be worthless when it is too late to correct their mistake.

No BARGAIN COUNTERFEITS.—There are no cheap things in the spiritual world. There are no bargain days, and spiritual remnants are never offered for sale. The soul that expects to live in the realm of the spiritual on a low-price basis is likely to miss the richest blessings to be secured in the kingdom.

There is nothing cheap in the realm of grace; while the gifts of God are "gifts," he who would appropriate them must pay a high price for them. This is the strange paradox of the inner life, yet those who have reached to any height in it are ready to say that the cost of things is high. It is not a strange law, this; it is the law that rules in the realm of love, which is the realm of real life—all other life is "existence" merely.

The law of love is the law of giving—giving to the utmost of life; and when the heart has given to the full, poured out itself upon the object of its love, its richest gains is realized.

What a willingness to live cheaply in the realm of the spiritual! My heart be suspicious of thy condition when it costs thee little to live! Thou hast thy life truly in the hour that thou layest it down; this is the highest price of spiritual attainment—for thou art then like unto thy Lord—Baptist Union.

The Demon of Discouragement.

BY REV. THEODORE L. CUYLER, D.D.

A hinge is a very small part of a door, yet it is a very important part; for on it turns the question whether the door be opened or shut. So the little word "but" is a very important thing in that Bible text which tells us that "David was greatly distressed, but David encouraged himself in the Lord his God." On the hinge of that word turns a door of hope to God's people in the darkest hour of trouble. David was not the only good man who has been distressed; his experience has been a universal one. Our Heavenly Father has never promised to the best man or woman that their voyage of life shall be over smooth seas without a "capful" of head winds. He so orders it that the precious things shall be costly things, and that the noblest life shall be one of conflicts, oppositions, trials and often of severe discipline.

Observe that there is a mighty difference between being distressed and being discouraged. The King of Israel had good reason to be distressed; for a band of marauding Amalekites had attacked and burned down his town of Ziklag, and had carried off his wife Abigail as a captive. He goes right to God and asks what he shall do; and the prompt answer is to "pursue them." Whereupon he musters his gallant six hundred, pushes after the enemy and routs them, and recovers his wife and all his plundered goods. Disaster did not discourage him; it drove him to God. Such experiences in the Psalmist's life taught him to ring out the words of good cheer, "Why art thou cast down, O my soul? hope thou in God! Trust in the Lord and be of good courage, and he shall strengthen thy heart."

Just in proportion as any life is a thoroughly conscientious Christian life must it encounter enemies without and within. There is no lack of "Amelekites" in any track we may take, and some of them start up in our own hearts. Conversion does not end the battle with besetting sins; it rather intensifies the conflict. Paul might have had a more quiet time if he had let the old Adam have his way, instead of that he exclaims, "So fight I, not as one that beatheth the air; but I keep my body under and bring it into subjection." One of the best men I ever knew has a constant fight with a naturally unruly temper, and there is more than one good woman who has hard work to restrain an unruly tongue. There is enough animal lust in the constitution of some Christians to keep them watching as travelers in Africa watch for tigers in the jungles. Pride is the besetting sin of Brother A—, and love of popularity is the snare of Brother —, and a plucking, covetousness makes it no easy thing for Bro C— to open his purse wide when the collection basket comes along. The Master's constant command is, "I say unto you all, watch!" The Christian who gives up fighting his Amalekites, and tries to find peace by surrendering to them, is disgraced in the sight of God; such discouragement means death to all healthy and happy religion.

Another command of our Lord is, "Keep thy heart with all diligence." Heart keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes and a perpetual battle with all sorts of vermin. If heart clearing could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprising of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is, "What these accursed Amalekites of temptation burn up all my spiritual possessions, and overrun my soul? Shall outward assaults or inward weaknesses drive me to discouragement, and disgrace me before my Master and before the world? Or shall they

drive me to Jesus Christ, who will give me the victory?"

Another frequent temptation to discouragement arises from the apparent failure of our best efforts and undertakings. How often we minister, prepare a Gospel message, and ~~mean~~ the sermon with prayer, and we persuade ourselves that such truths must convert some sinners, and must conquer some hard hearts! No echo seems to follow our strokes; no response is made to our appeals; sermons seem to rebound like shot flung against a wall of adamant. Satan whispers in our ears the taunt, "Where is thy God?" The demon of discouragement lays his icy paw on us, and sneers in our faces, "Didn't I tell you so?" Under such circumstances discouragement is just what a bottle of brandy is to an inebriate, or what a roulette table is to a gambler—it is an assailing sin. When thus assailed, we must encourage ourselves in God, as David did; we must remember that it was his message we were uttering, and his children we were preaching to, and for his honor and glory. We were using his weapons, and he is responsible for results. All that you and I are responsible for is doing our whole duty. Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish, when we do any good thing, or utter any timely truth in love? Our measuring lines do not reach into distant years—much less into the other world. Eternity may have many surprises for us. Wait and see.—Exchange.

THE POSITIVE NOTE.—Preach what you know of man's needs and God's grace, of brotherhood, or righteousness, of sonship in the kingdom of God, and leave your questionings, your processes and debating for your hours of study and the companionship of your books. Let your preaching be the strong, affirmative, positive message of your Master, who met the needs of His age and of all ages, with a declaration of the simple and eternal verities of the life of faith and sonship. ... If you carry the process of your study, however interesting in themselves, into your pulpits, you will fail to reach men. You are not to be Christian essayists; you are to help men and women smitten with very ancient and homely sins, pressed upon by very common temptations, and suffering the sorrows that are as old as humanity, yet as fresh as every new wretch that tears human companionships asunder and wrecks hopes dear to men and women. Do not go before your congregation without some message for those on life's common, dusty road. Have something which may make the man or woman burdened with common trials and humble worries, and the universal griefs, look up and feel that God is over all and in all, and that He has spoken to them through your word.—Williston Walker.

The next time you are in London, if you go along by Hyde Park yonder, look at the second house by the gate; it belongs to Lord Rothschild, who is, perhaps, the richest man in the world. Look at his house, look at the marble pillars in it, and at the cornice yonder; there at the end of one of the cornices, it is unfinished. He is an orthodox Jew; and every Jew's house, according to tradition, has some piece unfinished, to bear testimony that the occupier is but a pilgrim here; that he is lo'iding, like Father Abraham, for the "city that hath foundations;" and there the unfinished cornice of the Jew says, beautiful as it is: "This is not my home; I am traveling to eternity." Soul, in your business leave the marble cornice unfinished. Let it be seen at your work that it is not all work; that though you are toiling day by day for the daily bread, yet you are traveling free to the eternal home. Oh, lay hold on Jesus; he has come to set you free! Amen, for thy fight has come! —Christian Freeman.

The hymns in Glorious Frames are universal favorites and popular, reminding us of the Gospel Hymns.—J. N. Fisher, Putnam, Va.

History of Georgetown College.

BY ARTHUR YAGER, Ph. D.

(Continued from last week.)

This time it was politics of religious, caused by the intense excitement attending the slavery controversy in those years. Doctor Malcom was an Eastern man, and though he was a scholar and a gentleman and a Christian, he shared to some extent the uncompromising feelings of our Northern brethren on this great question; and so he resigned for the sake of peace. After a brief and successful interim under Dr. J. L. Reynolds, the College entered upon an epoch of great prosperity under the leadership of, perhaps, the greatest executive that ever presided over the fortunes of a Kentucky College. This President was Duncan R. Campbell, who came to Georgetown in June, 1829, from Covington, Ky., where he had been Professor in the Western Baptist Theological Institute. He was a most potent personality, full of energy, tact, and enthusiasm, and in a few years he had pushed the College into the front rank of the institutions of learning in the whole West and South. His halls were filled with young men, and the flower and cream of the student body had only a long way to go. Under the aggressive and powerful influence of Dr. Campbell, there passed through Georgetown College scores of notable men who afterward became leading preachers, lawyers, doctors, judges, statesmen and soldiers of their respective States, and had much to do in shaping the destiny of Kentucky and the Nation.

In 1855 the patronage of the College had far outgrown its facilities, and Dr. Campbell threw his mighty resources into an effort to increase the endowment. In about two years' time he had secured an addition to the endowment in good collectible notes of about \$100,000. These notes, however, were not all of equal value, and instalments of five or more years; and before half of them had been collected, the great catastrophe of the Civil War had swept over the land and wrecked the business and the fortunes of those who had promised them.

As the panic of twenty years before, so the war of 1861 played havoc with a great work, almost destroyed Dr. Campbell's dream, and it was necessary to carry the College through the trying ordeal of civil war, dying suddenly in 1865.

Following Dr. Campbell's death and the war, the College entered upon a period of quiet and painful readjustment to a changed environment. For fifteen years this process went on. The patronage fell off, the prestige of the school gradually declined.

During this period two very distinguished and scholarly men served successively as president of the College—Dr. N. M. Crawford, 1865-1874; and Dr. Basil Maury, 1871-1879. Eloquent preachers both of them, scholarly and vigorous teachers, widely known in the border States, they were healthful reminders to them that the College was not progressing and expanding—the conditions upon which its former prosperity was founded had been completely altered. The whole organized social fabric from which it had drawn its students, had been shaken to its foundations by the great civil war, and the horizon of the future was healthful to them as Georgetown! They founded their own schools all through the South and Southwest, and Georgetown had to depend upon Kentucky almost entirely both for students and endowment. And Kentucky had meanwhile built up another College at Russellville. So things had to settle down and the College make a new place for itself in the border States. The time was the longer coming because of another circumstance. About 1870 the movement to bring the Southern Baptist Theological Seminary to Kentucky, from South Carolina, was inaugurated. This involved the raising of \$300,000 by Kentucky Baptists. This was a gigantic task, and together with the national calls upon the State, made necessary by the presence and needs of this great and noble institution, completely absorbed their benevolence and attention for twenty years—and in fact continues largely to occupy them to this day. The College began to emerge from this period of comparative quiet and depression in 1879, when Dr. Richard M. Dudley was placed in charge of the institution. Dr. Dudley's administration covered a period of thirteen years—from 1879 to his untimely and lamented death in January, 1892—a most notable and eventful period in the history of the College, and one whose importance is just now beginning to be clearly realized. Dr. Dudley's vigorous administrative abilities, his clear and far-reaching judgment, his simple, straightforward Christian character, his scientific knowledge of human nature, which made him so successful as a disciplinarian and manager of young men, his self-sacrificing devotion to the institution, his power as a preacher, and his constantly growing influence with the denomination—all these, and other qualities, led powerfully for the good of the College in all directions; and the mountain gathered, and handway widened, continued to carry the College forward for several years after his death. His great work for the College may be briefly summed up under these heads:

(1) His arduous work, such as the strengthening of the Faculty, improving of the curriculum, clearing the college of debt, increasing the endowment, and the general improvement of the rank of the institution as an educational force in the border States. One of the most important and far-reaching changes made under this head was the introduction of the residential system, which has since been partially adopted by many of the colleges in the West. It was a step which will have a powerful effect upon the destiny of the College for all time to come.

(2) Additional buildings and appointments. The new president's house, the new chapel and gymnasium building, and the Rucker Hall, were the fruits of his labors; for while they were not all of them built during his life, the funds that made them possible were provided, and the conditions of patronage and prospects that made them necessary were created by him. Thus about \$90,000 worth of buildings were added to the plant of the institution.

(3) The growth of the endowment. During Dr. Dudley's term of office, or as a direct result of his work, more than \$150,000 was added to the property of the College. This, of course, includes the buildings above mentioned. The Students' Association Fund and the McCalla-Galloway Professorship were completed and made productive about 1885; the Bostwick fund, the Newton Memorial fund, the Georgetown and Scott county fund, and the Maria Atherton-Farnam Professorship were all secured before his death, and the Dudley Memorial Chair was established soon thereafter. There were besides numerous small gifts during these years. In all this work Dr. Dudley was ably and grandly assisted by many others, notably Dr. W. M. Pratt, President of the Board of Trustees, in securing the Bostwick fund, and the lately lost and much mourned son of the College, Dr. J. S. Felix, in connection with the Newton and Dudley Memorials, and Prof. J. R. Rucker, in connection with the Students' Association fund, and the Georgetown and Scott county fund, and many others who by now in this audience; but all joyfully and loyally acknowledge Dr. R. M. Dudley as their leader, and they looked to him for inspiration through it all. With Dr. Dudley's administration, it is proper that this hasty sketch should close. The more recent history of the College is too near us to be understood in its perspective, and by now in this audience; but before closing I want to seize this opportunity to emphasize some points of surpassing interest in this record.

(1) Educational institutions, like political institutions, are not made out of hand—they grow! It is a process of steady, gradual evolution; the charters are shaped by gradual amendments, the buildings are enlarged and added to, the department of instruction are put in one after another, the endowment is slowly increased in fact, everything about a college takes time to evolve and build up.

(2) The splendid list of names found in the records through all the years. We belong to no mean College! Our educational aims were men of mark. Whether we look at the Boards of Trustees and officers, or the presidents and members of the Faculty, or glance through the long lists of students, we constantly come upon names that count for much in the development of our State, especially of our Baptist denomination. Our first President of the Board was Silas M. Noel, one of the most eloquent, pious, energetic and forceful preachers in Kentucky during the early part of the last century. The second president of the Board was Rev. Thomas P. Dudley, who afterwards became the great exponent of our brethren of the Hardshell branch of our church. Then came Roger Quarles, and Gov. J. P. Robinson, David Chesnut, W. M. Pratt, and lastly, our namesake below, Dr. Jno. A. Lewis. Splendid, princely men all of them!

The list of the members of the Board is equally illumined by many names of men notable in Kentucky Baptist history. Turning to the Faculty, we are gratified by what we find there. The presidents have all been able and distinguished men. The faculty has been filled with men whose names are widely known and honored. It is interesting to observe how, through the earlier catalogues, the names of Professors Farnam, Thomas and Rucker, continually recur together, like a human cover leaf on the page of the Faculty. Each of them served the College for almost or quite half a century, and now only one of them is left! Along with these in the earlier years, come the names of Prof. Wm. Garth, who was perhaps the same man who established the "Garth Fund" for educating poor boys in Bourbon county. And there were Odwallader Lewis, and Henry McDonald and scores of other names that shed luster on the annals of our State and church. If we look over the records of the eight hundred graduates and the thousands of students whose impression grows that if we were to take out of the history of the Baptists of Kentucky the deeds and achievements, the names and the work of all the Trustees, the Presidents and Professors and students of Georgetown College, what a mutilated record would be left! In this connection it may not be amiss to remark that we have simple rooms for memorials here at Georgetown. We already have our Pawling Hall, our Students' Chair, our McCalla-Galloway Chair, our Maria Atherton-Farnam Professorship, our Rucker Hall, our Dudley Memorial, &c., &c. All these are well, very well; but there are other names that richly deserve to be thus immortalized here upon this campus. There are Giddings and Campbell and Thomas and McDonald and Felix and others who have lived and labored and given of their money and in other ways built their names into the fabric of this institution, in order that it might be the better for us, their children and successors. Some time we shall see standing about upon these grounds, in some form, worthy monuments to these noble men!

(3) A word about the endowment. Georgetown today has lost more money that it never received, and less that it did receive, than any other institution. I venture to say, in the whole South, it has always been complained how little of the Campbell endowment, and perhaps more than half of the Giddings endowment, was ever used. There are Giddings and Campbell and Thomas and McDonald and Felix and others who have lived and labored and given of their money and in other ways built their names into the fabric of this institution, in order that it might be the better for us, their children and successors. Some time we shall see standing about upon these grounds, in some form, worthy monuments to these noble men!

fields, and positions. None of it has been lost! It would be the best plan to place an earth for money is the treasury of the College—much safer than the pockets of the owners! For this truly remarkable record of successful financial management the College is chiefly indebted to two great treasurers, each of whom faithfully served the institution many years; and one of whom still holds the position—C. McCalla served from about 1840 to 1866, and George V. Payne from 1873 to the present time, and no finer examples can be found in the history of any institution of learning, of long-continued, honorable and skillful financial service than that afforded by these two men.

Lastly, let us notice how the life of the College, like the life of an individual, ebbs and flows. There have been periods of great prosperity, of progress and expansion, and then there have been seasons of quiet readjustment, of settling down and pulling together.

The three great tides of advancement have come under Giddings, Campbell and Dudley, partly because of the exceptional character of the men themselves, because of the great qualities of these able men. In between these epochs have come breathing spells and periods of waiting. It seems to me now, that we have just passed through to the end of a period of waiting, and that the clarion call of opportunity is now heard summoning us to another epoch of enlargement and prosperity. The College has survived the frightful dissections which resulted from the work of Alexander Campbell; it has survived the superheated political controversies which preceded and caused the great Civil War, it has survived the war itself, and the wreck and ruin of our State and nation, and it has emerged from all these vicissitudes, the discussions and controversies of recent years, and it is to-day the strongest institution of learning of the Baptist people West of the Allegheny mountains and South of the Ohio river. Let us all thank God for the noble past and rise and go forward!

Literary. All the books noticed in these columns will be sent at publisher's cost to the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS. What is Art? By Leo Tolstoy. Translated from the original manuscript, with an Introduction by Aylmer Maude. Cloth 12mo, 237 pages. Price, 90 cents net. New York and London: Funk & Wagnalls Company.

This edition of Tolstoy's celebrated book, "What is Art?" issued with the full approval and indorsement of the author, has peculiar interest because, as he states in his preface, it appears for the first time in its true form. Several editions were published in Russia, but in every case the work was so mutilated by the censor as to be not only incomplete, but also to misrepresent seriously the author's views and to make him responsible for the thoughts of other men—thoughts utterly opposed to his own convictions. In introducing the present edition, Tolstoy points out a number of instances wherein the Russian editions were thus mutilated and altered.

In this study of the perplexing question, What is Art? he considers the problem in its most vital relations to human perception and activity. Mistaken theories of the author, heretofore advanced had to be examined and cleared up before the author's views could be clearly stated. The task was one of great difficulty, and it has been accomplished with a brevity and lucidity that are surprising. The translator, Aylmer Maude, says in his introduction to the book: "Of the effect this book has had upon me personally I can only say that it has been a revelation to me. I took it up much in the dark on questions of esthetic philosophy. When I had done with it I had grasped the main solution of the problem so clearly that I never again became perplexed upon the central issue."

MAGAZINES. The famous correspondent, James Creelman, contributes to the August Review of Reviews a character sketch of the Democratic nominee for the Presidency, Judge Alton B. Parker, which is not only a character sketch of the man, but a sane and impressive presentation of the Democratic position on the question. Well illustrated portraits of Judge Parker and his family and his home, Rossmont, at Epopus, N. Y. It was a happy thought that suggested having a prominent delegate to the Republican National Convention write his impressions of the Democratic National Convention, and a prominent delegate of the Democratic gathering give his views of the Republican meeting at Chicago. Two such articles appear in the August number of the Review of Reviews, and are most entertaining and valuable as presentations of how one looks from the other side. The article on the Chicago Convention is by James H. Eckels, one of the Illinois delegation to St. Louis. Mr. Eckels credits the Republican Convention with expedition and vigor, and proceeds to deplore what he calls the "show-bling influence of the national machine. The delegates to the Chicago Convention, who do not sign his name, was impressed with some of the speeches at St. Louis, notably that of Mr. Bryan, and arranged the Convention for its turbulence and the selection of their weakness in conservatism. The illustrations are happily illustrated with political caricatures.

The Cosmopolitan opens with an account of the genesis of Lake's submarine, the "Protector," whose destiny is of great interest to the world just at this moment. Other timely articles are "Railroads Above the Clouds," by Warren Harper, telling of the mountain railways of the world; "Wall Street's Wild Speculation: 1900-1904," by Henry Clews, a clear and instructive account of the methods of speculation pursued in Wall Street during the last four years and their inevitable outcome; M. J. Munn treats of the great outdoor industry of the United States, "Lumbering," fully illustrated. Mrs. George Cornwallis-West writes most entertainingly on the deterioration of modern manners. The editor of the magazine, John Braden Walker, contributes two papers, "What is Education?" and "Dinner for the Poor." The fiction, however, is the chief feature of the number. The stories are contributed by H. G. Wells, Cyrus Townsend Brady, Tom Masson, Howard Markie Hoke, Elizabeth H. Bowle and Edwin Milton Bayle. The magazine prints the welcome announcement that the September issue will be devoted to the World's Fair—an illustrated record so complete as to be a valuable souvenir to those who visit the Exposition and a source of satisfaction to those who stay at home.

There is scarcely a woman whose interests, whether they center about the home and family, the business world, sports, charities, or educational and intellectual pursuits, are not catered to by the August number of The Twentieth Century Home.

The home woman will want to read and see the pictures of Florence R. Traverser's account of the interesting and interesting country, and will acknowledge the profit to be derived from Professor O'Shea's "Teaching Children the Value of Money." Waldemar B. Kaempffer's discussion of the chemical side of pickling and preserving, Jane M. Parker's story of an interesting solution of the servant problem, "Mrs. Cronover—Way Out," Mrs. Slaton's description of negligence for summer months, and the "Month's Work" and a number of the world's best and most famous dishes for which recipes are given by the Countess Florentina-Velle.

For the business woman Gertrude Lynch has written an interesting account illustrated with portraits of successful Business Women, in which she tells of the methods pursued by some of the women who are earning large incomes from commercial enterprise.

Household Religion.

In many families the good old custom of daily worship is falling into disuse. Our busy, hurrying age does not allow time and thought for it. The members of the family get together at a suitable hour in the morning all is rush, and bustle, and confusion, and in the evening the engagements are so many and the hours of retiring so different, that no convenient time can be found for the service. So on one plea or another the parent excuses himself from the duty, and the family goes without the morning and evening blessing. The result is loss is great, and is keenly felt by the more spiritually inclined and more devout of soul, and they would gladly return to their early practice, or to the days of their early childhood when the conditions favored its observance. But doubtless the larger number are satisfied with the seeming necessity that relieves them of the obligation of acting as preceptors of the household.

Whatever the feeling in each case, both duty and privilege call for a return to that excellent and wise custom which sends the entire family out to the duties and temptations of the day with our heavenly Father's benediction and which gathers one and all again around the sacred altar at night in grateful acknowledgment of the protection and goodness enjoyed. The Bible makes much account of this kind of piety. Experience shows that it is of inestimable value to parents as well as to children. It is a decided means of grace to all who share in its benefits. It ought not to be allowed to go out of use. There is an abundance of pressing call for its restoration. Let household religion reassert its rightful place and beneficent power. Neither parent nor child can well afford to do without the morning and the evening sacrifice.—Sel.

Just as the kindergarten methods, in the opinion of some educators, have lost for our children a certain sternness, a certain grip of power, overcoming difficulties, and a certain firmness, the club habit, the president and secretary habit have entailed upon our women serious losses. The daily uncomplaining attention to household details that make for comfort and a restful home atmosphere; the tender, unseen care given to the children; the brooding over, watching and painstaking of the public relations; the brave, inspiring encouragement of the writer, the farmer—for these things has not taste been lost!

I fail to see in women any evidence of the character that is needed in our public life. I fail to see that they are even on the right track to attain it. I think there is no school so eminently unit for the development of character as that of the public relations. Women are seeking more and more. I think there is a grave danger to the moral force of womanhood in woman's increasing participation in organized effort, in public life.—Annie Meyer.

Glorious Praise is a collection of hymns for devotional and evangelistic services which has very few exceptions of the hymns are entirely new, many old and new songs are also to be found, making it a very rich and desirable book of Praise.—Herald and Prebyter, Cincinnati, Ohio.

The Midsummer Fiction (August) number of

Sunday-School Lesson

SUNDAY, AUG. 21.

ELIJAH ON MOUNT CARMEL. 1 Kings 18:20-46.

Motto Text—"If the Lord be God, follow him."—1 Kings 18: 21.

The famine had done its appointed work, and the time had come when "according to Elijah's word," it should rain on the parched and wasted country.

Mount Carmel is a ridge twelve miles long. At one point there is a plateau 1,000 feet above the plain where many thousands could stand.

It was a fair test which he offered; conspicuously fair in that Baal was the Sun-god, and the answer was to be by fire.

Elijah faced a people who had gone off into idolatry, and who had been utterly subservient to their king. He faced the angry king who had sought everywhere to find him that he might kill him.

From early in the morning till three o'clock the priests of Baal besought their god for help. The time of evening sacrifice having come, Elijah called upon the people to help him build again the altar of the Lord which had been broken down, it is probable by Ahab's command.

"And with the stones he built an altar in the name of the Lord."—God's altars were to be built of unburnt stones. The stones of the old altar were lying around, and Elijah would take these. The people were gathered about him assisting, and the priests of Baal were watching him keenly.

"And he made a trench about the altar as great as would contain two measures of seed."—Literally as the space of two seahs of seed, that is, as deep as the measure which contained two seahs. A seah was about three gallons.

After all the arrangements were made for the sacrifice, Elijah commanded the people to fill four barrels with water and pour them upon the altar and the sacrifice. There is to this day a spring near by which has never been known to dry. The dry ground would give off the water.

That when the four barrels of water were poured upon the altar the sound and third time the earth no longer drank it in and the trench was filled. From even in those days understood the art of concealing fire in altars, but

Get Rid of Scrofula

Rheumatism, eruptions, indigestion, soreness of the system and eruptions of the face, dizziness of the head, rheumatism, sciatica, catarrh, wasting, are only some of the troubles it cures.

Hood's Sarsaparilla

Gradually it cures all its manifestations, and builds up the whole system. Accept no substitutes.

the priests of Baal and king Ahab, in the face of what Elijah had done, had no opportunity to accuse him of any trick. Elijah's example in guarding against any opportunity of bringing a false charge by the enemies of religion is one worthy of imitation.

"And it came to pass at the time of the offering of the evening sacrifice."—About three o'clock. In every way possible Elijah indicated he was introducing nothing new, but going back to the old worship.

"Hear me, O Lord, hear me, that this people may know that thou art God."—More literally that "they may know that thou art the Lord God." That was the question at issue. "And that thou hast turned their heart back again."—He speaks as if the miracle were already wrought (cf. John 11:41), and the people already repentant. His prayer is that they may understand that the prodigy about to be performed was wrought for their conversion.

"Then the fire of the Lord fell."—The people could see it coming down from the cloudless sky. Thus instantly God answered Elijah's prayer; not only in its coming down from the clear heavens, but also in its consuming power did the fire show its supernatural origin. It burned up not only the sacrifice and the wood, both of which were wet as water could make them, but also the stones, the water in the trench and the dust or earth. This, it is thought, refers to the earth that was dug out to make the trench.

Before such a miracle the people fell upon their faces and gave their answer to the question Elijah had put before them for decision. "The Lord, he is the God; the Lord, he is the God."—And they knew that Elijah was indeed God's prophet, and brought them a message from him.

The law of God as given by Moses (Ex. 22:20; Deut. 18; Deut. 17:27) was positive in its command and that idolaters, and especially those who incited others to idolatry, should be put to death. Elijah, not being wiser and more merciful than the great Jehovah, as so many think themselves to day, obeyed the command God had a right to give, and had the people slay the priests of Baal.

"Get thee up, eat and drink; for there is a sound of abundance of rain."—Ahab saw no signs of rain, but he must believe the promise of God made by the prophet, and have a feast of rejoicing that the drought was ended. The king obeyed. Elijah went to the top

of Carmel, and putting himself in a position for humble prayer, prayed to God most earnestly. The drought ended as it began with the prayer of Elijah.

Again and again for seven times the prophet sent his servant to look over the sea and look for the cloud; and when it came, he warned the king to ride rapidly. Only a cloud the size of a man's hand at first, but that was the earnest of the great rain.

CATHOLICISM IN MEXICO.

Every Catholic country has its numerous patron saints, divinities and shrines, one celebrated for one thing and another for another. It is estimated that this year 60,000 pilgrims, coming from different parts of the Republic, have visited the shrine of Chalma, in the State of Mexico. Every one comes in compliance with a vow made in the hour of extreme sickness or danger, and gives worship and money to the saint for miraculous deliverance—it may be, in some rail road accident, storm, conflagration or severe illness. The great majority of these pilgrims are poor, and hence must make the long journey on foot, and are usually dependent on charity for the scanty food they beg along the way. They suffer great hardships of hunger, heat, cold and fatigue, many of them dying on the long journey or as a result of it after they reach home. These poor misguided people are groping in darkness, yet they are feeling after God; they want to be saved. They need the Gospel of Christ.

OLD FASHIONED

But Still in the Fashion.

It is an ever new and interesting story to hear how one can be entirely made over by change of food.

"For two years I was troubled with what my physician said was the old fashioned dyspepsia. "There was nothing I could eat but 20 or 30 minutes later I would be spitting my food up in quantities until I would be very faint and weak. This went on from day to day until I was terribly wasted away and without any prospects of being helped.

"One day I was advised by an old lady to try Grape-Nuts and cream leaving off all fatty food. I had no confidence that Grape-Nuts would do all she said for me as I had tried so many things without any help. But it was so simple I thought I would give it a trial she insisted so.

"Well I ate some for breakfast and pretty soon the lady called to see her 'patient' as she called me and asked if I had tried her advice.

"Glad you did, child, do you feel some better?"

"No," I said, "I do not know as I do, the only difference I can see is I have no sour stomach and come to think of it I haven't spit up your four teaspoonfuls of Grape-Nuts yet."

"Nor did I ever have any trouble with Grape-Nuts then or any other time for this food always stays down and my stomach digests it perfectly; I soon got strong and well again and bless that old lady every time I see her.

Once an invalid of 98 pounds I now weigh 125 pounds and feel strong and well and it is due entirely and only to having found the proper food in Grape-Nuts. Name given by Patent Company, Battle Creek, Mich.

Get the little book, "The Road to Wellville," in each package.

From colonial days down to the present time, one great difficulty which has confronted temperance workers has been the fact that whiskey was sold by nearly all the grocery stores, which were kept open seven days in the week. Very active temperance measures are now being taken by the Government, in the Federal District especially. Ordinary shops are not allowed to sell whiskey at all, and it is said that the saloons will not be allowed to open on Sundays or feast days. This is a long step in advance for Mexico, but we trust that it is only the beginning of greater and better things for the country. We are glad to get even a half loaf to begin with.

There are 8,000 Catholic temples in the Republic of Mexico. On the coast and along the northern frontier, where intellectual and spiritual light has entered from without, the people are much less fanatical, and hence more susceptible to gospel impressions. In the interior priests and temples are much more numerous and fanaticism is greater. In proportion to the number of inhabitants, Puebla, Morelia and Queretaro are said to surpass all others in the number of priests and temples, and the people in these cities are wildly fanatical.

Of the 8,000 temples, some 300 are comparatively new and are more modern in construction. But many of the old ones have been remodeled and decidedly improved; old doors and windows have been enlarged and new ones cut to let in more light and also to improve the ventilation, and in some instances seats have been provided for the congregation, a thing almost unheard of in former years.

Of the 8,000 congregations, about one-half, and usually the wealthiest, are under the control of the Jesuits, a large per cent of whom are foreign born—Spanish, French, Italian, very rarely German, Irish and American. This ruling foreign element is one of the main reasons why the Catholic church and her priesthood wield such a powerful influence against the Mexican Government. By birth and education these priests are opposed to democracy, to religious and political liberty in every sense of the word; this leads them to wage a relentless war against the Mexican Government. The very remarkable progress Mexico has made during the last fifty years has been in spite of Catholicism. The railroads and many other improvements are here to-day because the priests could keep them out no longer.

A CATHOLIC INNOVATION.

It is a well known fact that the priests refuse to engage in public discussions with Protestants, but on June the 15th they gave us a surprise in Guadalajara by engaging in a public debate among themselves. Cards had been sent out and announcements made also in the papers. The debate was held in the great cathedral which was thronged with a promiscuous multitude representing all classes, high and low, rich and poor, male and female.

At 9:30 a. m. sharp, the appointed hour for beginning, four men, dressed in purple robes, emerged from an apartment in the rear of the building and filed up the aisle toward the front door where they received the archbishop, who was entering from the street. With great pomp they escorted him to an elevated

seat in front and to the left of the great altar. He appeared, not as the presiding officer, but simply as a spectator. The question for discussion was, "The worship of the most Sacred Heart of Jesus, as approved by the Holy See, is lawful and right, viewed from any standpoint. Three priests took part in the discussion."—Senior Jose Maria Cornejo led the affirmative in a 45-minute speech. He said the heart of Jesus should be worshipped for four reasons:

- 1. A vision: that in the year 1656 our Saviour appeared to Saint Margaret, drawing his heart from his bosom, held it out to her and expressed great sorrow that its worship had been neglected.
2. Beginning with the fourth century, the speaker presented a long line of ecclesiastics who had favored said worship.
3. A large number of individuals worship the sacred heart privately, therefore the church should do so publicly.
4. It has been sanctioned by the Pope.

Two speakers defended the negative, but they faced their opponent while having their backs to the audience, and as they spoke most of the time seated and in a conversational tone, they could be heard by comparatively few people. They advanced the point that the heart of Christ was only one part of his body like the hand or head, hence it could not be worshipped. The second speaker was a large, portly Indian, and a man of evident ability. On the table before him lay six books, from two of which he read brief selections; he referred also to his manuscript a time or two. Not one of the speakers based an argument on the Bible or referred to it as a ground of faith. Although it was a religious discussion, no passage was read from the Bible or public prayer offered on the occasion.

After thinking the matter over, and talking with others, I decided that the object of the discussion was not to elucidate truth, but to bring prominently before the public one of their pet doctrines. But such a procedure is decidedly new in Mexico, and we hope it may awaken a spirit of investigation, and lead to the study of the Bible.

J. G. CHASTAIN.
Guadalajara, Mexico.

IN AND FROM MISSOURI.

On July 21st, just before day-break, Jos. W. Folk was nominated for governor of "Imperial" Missouri, and if elected the certainty of which there is little or no doubt, he will be the first Baptist governor since the career in that capacity of the distinguished and much lamented Charles Hardin.

Jos. W. Folk is a consistent member of one of the Baptist churches of St. Louis, and a high-grade Christian gentleman. Mr. Folk's personality is wonderful, and circumstances have contributed to render him one of the most conspicuous figures in the United States. The Memphis Scientist has the following relative to Mr. Folk:

"Mr. Folk comes of good old Southern stock. His father, Judge Henry B. Folk, of Brownsville, came to Tennessee from South Carolina in 1800 and his mother belongs to the Eaton family of Virginia. The surname's family consists of himself and wife, who was Miss Gertrude Glass, of Brownsville, when Mr. Folk married in 1826. There are four brothers, able from Joseph. One of

There is Rev. Dr. Edgar Estes Folk of Nashville, editor of a Baptist publication; a second is Beau Estes Folk, of Nashville, the present State Treasurer of Tennessee; a third, Albert Carey Folk, president of Boswell College, and the fourth is Humphrey Bate Folk, who is studying for the ministry. Joseph Folk is a nephew of Senator Bate."

The Lock Haven (Pa.) Democrat has the following:

"The nomination of Joseph W. Folk for Governor of Missouri is an honor to the Democratic party in that State, and a triumph for fidelity to duty and honesty in public office. This young man, in the strict line of his duty and in pursuance of his oath of office, made war on one of the most perfectly organized, powerful and corrupt rings ever formed for plunder in an American city. Eighteen members of the House of Delegates of St. Louis, corresponding to our City Council, enough to control any proposed legislation, banded themselves together by oaths to blackmail and rob. Particeps criminis with them were some of the wealthiest men in Missouri, street railway magnates, capitalists and bankers. The rascals believed exposure impossible. But the young and able Circuit Attorney, practically unaided and with at first little popular support, was not long in laying bare the whole infamous system, and that accomplished, the hoodlums began falling over each other in turning State's evidence or in flight to other countries. Some of them are in the penitentiary; others are still fugitives."

The St. Paul Dispatch says: "The national value of Folk is the reputation he gives of that fact; one that should inspire the young man ambitious for public service."

Similar extracts could be obtained from newspapers from all parties.

The Associations will soon begin to meet, which will arouse additional interest in the Master's work all over the state, and from the work that has been done by the pastors, missionaries and evangelists, we will have encouraging reports.

All Missouri Baptists are glad that the Southern Baptist Convention will meet in Kansas City in 1906, which will afford hundreds of our people an opportunity to witness the deliberations of one of the most distinguished bodies in the world. Kansas City, and especially the Baptists of the city, will put on and do their best.

Many of the pastors, and especially those in the large cities and towns, are off on a summering tour, and thus getting ready for a vigorous fall campaign by gathering up their run-down and wasted energies.

Fraternally,  
JOS. N. BARBER,  
Louisiana, Mo., Aug. 3.

DEAR RECORDER—

We rejoice to write you concerning the wonderful things the Lord has done in his church at Union City. We have just closed a series of meetings here in which many souls were saved. I was assisted by Rev. R. L. Baker, of Jackson, Ky., who did the preaching with great power and earnestness, and it became the power of God unto salvation to those who believed. Bro. Baker preached the good old doctrine of salvation by grace, and it had the desired effect. Twenty-one additions, 19 by hap-

tion and 2 by restoration. The church was greatly strengthened and better prepared for more efficient work.

On Sunday, July 31, at 11 a. m., a council composed of the following brethren: Rev. J. K. Nunneley, of Georgetown College, Revs. R. L. Baker, W. L. Shearer and the writer, having been invited by Union Baptist church, proceeded to ordain and set apart to the full work of the ministry Rev. Charles Brookshire. Bro. Brookshire has been a student of Georgetown College for four years. He passed an excellent examination. He is an earnest Christian minister, and goes forth from Union church with the prayers of a grateful people. We take pleasure in commending him to the people whom he may serve.

The writer accepted this pastorate May 21st. We are still expecting great things of the Lord. Brethren, pray for us.

R. L. BRANDENBURG, Pastor,  
Waco, Ky., Aug. 2.

We cannot live to-day on the strength of yesterday's food, but each day has its own bread. Yesterday's sunshine will not light the earth to-day, but there is other sunshine ready each new morning. When you were in sorrow awhile ago, God came to you and comforted you in wonderful ways—through his promises or through a human friend, who brought you blessing, or through a book, whose words were like a heavenly lamp, pouring its light upon your darkness. When a new sorrow comes, that old comfort cannot be used again; but you will have other comfort in place of the comfort which is past.—J. R. Miller, D.D.

**GOT IT**

Got Something Else Too.

"I liked my coffee strong and I drank it strong," says a Penna. woman, telling a good story, "and although I had headaches nearly every day I just wouldn't believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself for he said it did not agree with him, yet I loved my coffee and thought I couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking and she said:

"Yes, and I feel well, too. It's because I am drinking Postum in place of ordinary coffee."

"I said, what is Postum?" "Then she told me how it was a food-drink and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

"I cannot begin to tell you how much better I feel since using Postum and leaving coffee alone. My health is better than it has been for years and I cannot say enough in praise of this delicious food drink." Name given by Postum Co., Battle Creek, Mich.

Take away the destroyer and put a builder at work and Nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a reason."

Get the little book, "The Road to Wellville," in each package.

**A PERSONAL QUESTION FOR YOU TO ANSWER.**

The "Universal Dictionary of the English Language" says that "narcotics are medicines which act upon the nervous system producing sleep or torpor. They are of two kinds, anodynes and soporifics. Soporifics generally act also as anodynes and various anodynes are antispasmodic." This authority to illustrate the meaning of narcotics, quotes a line from Tennyson:

"Like dull narcotic's slumbering pain."

The world-famed Dr. W. B. Carpenter, of London, defines narcotism as "stupor, insensibility," and says, "The term intoxication is sometimes employed in this country (England) to designate that series of phenomena which results from the action of all such poisons as first produce stimulation and then narcotism; of these, however, alcohol is the type; and the term is commonly applied to alcoholic stimulants."

The boasted medical virtue (?) of whiskey and other alcoholic liquors, then, consists in their antispasmodic power and their tendency to benumb and stupify the vital organism. It is easy to see, therefore, how so very many un-informed people in regard to the physiological effects of alcoholic liquors are deluded into the belief that such liquors benefit their health. I think this is why such a vast amount of Peruna, "strengthening (?) cordials" and other patent medicines find such ready sale. Nearly, or quite all of them, contain alcohol which does its work as above indicated and you had as well try to stop the wind from blowing as to try to convince the poor, deluded victim patient that he or she is not benefited. It is the same way with those who use whiskey, brandy, wine, &c., for their health.

Dr. Charles Jewett, in a speech at Cleveland, Ohio, July 29, 1868, said: "A lady who had the dyspepsia said on one occasion to me 'Doctor, I have to take a little ale for my dyspepsia,' and she would swear on all the Bibles in the world that for three months while she was taking it, she had not the dyspepsia. 'Why,' I asked her, 'didn't it cure you?' The philosophy of the process of digestion being a little painful, anything that narcotized the stomach would relieve the distress, but would not cure the disease. Alcohol was not the curer of disease, but reconciled men to its continuance."

The world's wisest man of all the ages said: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 20:1).

Reader, does this language apply to you? Does it? Does it? I leave you to answer.

T. E. RICHEY,  
Princeton, Ky.

**SPEAK REVERENTLY.**

When Prince Bismarck, the Great German statesman, was a lad, his father once overheard him speaking of the Emperor as "Fritz." He reproved him for the familiarity, and added: "Learn to speak reverently of his majesty, and you will grow accustomed to think of him with veneration." The words made a deep impression on the boy which was never effaced. Even in his old age he lowered his voice and assumed a respectful tone whenever he spoke of his sovereign. If a message was brought to him from the pal-

ace, either verbal or written, he always stood to receive it.

What a lesson was the custom of this great statesman to boys who speak so lightly, if not profanely, the name of the King of Kings!

The fault is not confined to them. The growing irreverence of the age is very marked. The words of God are bandied about in the daily prints as lightly as if they were the words of the court-jester. Some fine-spun piece of political sarcasm, parodying some scene in Scripture, is often found in a morning paper, and is laughed over by thousands. The travesty will ever after be associated with the sacred words, especially in the minds of the young. A full-page picture in our best illustrated newspaper one morning represented St. Peter as seated in a great arm-chair before the gate of heaven, with keys hanging by his side, busily reading the daily paper, and deciding not to admit certain parties. It was only one of many similar pictures. It is not enough that Christian parents should seek to hide their smiles over such caricatures, or should mildly deprecate the irreverence. They should set their faces like a flint against them. Such a course would be felt, as in the case of Prince Bismarck.

It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was the response.

Surprised and deeply pained he hastened to quote some precious promise suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.—The Life Boat.

**SIMPSON COUNTY ASSOCIATION.**

In company with our indefatigable Corresponding Secretary, left Louisville on night train, and were met at depot in Franklin by Deacon E. L. Gillespie, the model clerk of the Association, and taken to his home for breakfast, and by him we were taken to the Association where the attending sermon was large. The introductory sermon was preached by Pastor McClothlin, of Franklin. Bro. Malone has kindly promised to report the proceedings.

On Tuesday night Dr. Bow and I took train and reached Covington on Wednesday morning, and proceeded on C. & O. train to Mayville, where Bracken Association met. Pastor Ellis preached introductory sermon. During the meeting dinner was served in parlors of the church to all messengers and visitors in true Ken-

tucky style. The reports from the churches indicated a forward movement along denominational lines. Pastor Musselman and his wife and noble people of Maysville, distinguished themselves in preparing for the meeting. Bro. Musselman will report proceedings. Maysville church is out of debt. The pastor set the example by paying \$100 of the amount.

Pastor Kelley's church at Flemingsburg averaged paying ten dollars each towards church expenses and missions. Pastors Butler, Horner, White, Williams, Hobbs, Crouch, Holmes, Stout and Reynolds are bringing their churches to a high degree of efficiency.

The writer was entertained at the elegant country home of Bro. A. K. Glasscock. It was a great pleasure to meet many tried and true personal friends of Bracken Association.

Last Sunday it was my pleasure to preach for Cloverport for Pastor S. O. Christian, and to enjoy the hospitality of Dr. Owen and family. W. P. H.

DR. S. H. FORD.

DEAR RECORDER—

In view of what has been recently said in regard to the charge against my old friend, Dr. S. H. Ford, I would like to bear my testimony in his behalf. When he was charged with secretly taking Dr. Waller's manuscript, a special committee, on which were Dr. Duncan R. Campbell, William Vaughan, R. T. Dillard and D. H. Porter, who thoroughly investigated the charge and vindicated Dr. Ford fully. The East Baptist church, of which Dr. Ford was at the time pastor, passed resolutions expressing their full confidence in him. At the next meeting of the Long Run Association he was elected moderator, and he held that office till he removed from Louisville. Thus the brethren expressed their confidence in him. I think the charge against Dr. Ford was unfounded and I greatly regret that it should now be revived.

W. E. POWERS.

Todd's Point, Ky., Aug. 5.

**BEECHLAND MINISTERS' MEETING.**

Members of Logan County and Gasper River Associations held a joint meeting with Beechland Baptist church, Logan county, Ky., on the three last days of July.

Ministers present: A. B. and A. C. Dorris, J. R. Kennerly, A. B. Gardner, W. H. Smith, G. W. Millam, C. C. Daves, W. Y. Clardy, W. R. Fitzhugh, J. E. Bajrd, J. E. Bruce and J. F. Whitson, of Lamar Association, Texas. About an equal number of laymen were enrolled, and Eld. G. W. Milam was made moderator and Bro. Volney Gardner clerk.

The brethren faithfully responded in essays and addresses according to previous assignments, making the services varied and attractive. Bro. Smith, late of the Liberty Baptist, brought his preaching with him and discoursed freely and abundantly. Besides, he and a number of others indulged largely in *Senecticism*, which was instructive and edifying to church members.

The largest crowds of people the writer ever saw at such meetings, yet Beechland citizens opened their gates, parlors, bedrooms, kitchens, fountains, cribs and stables for them, as if "they had all things common." The meeting will long be remembered.

F. M. WELBORN.

OUT OF THE DEPTHS.

There comes a day in our lifetime,  
(Have you felt it? Do you know?)  
When the world seems stilled a  
moment.

Sorrow has crushed us so!  
But, alas! 'tis only a moment,  
The weary and faint of heart,  
Life calls us back to the workshop;  
We must each fulfil our part.

And many a day comes to us,  
When, added to toil and care,  
The constant living burdens  
Seem more than strength can  
bear.

We try to endure them bravely,  
But will not yield to the sigh;  
We trust our Father's guidance,  
But we cannot suppress the  
"Why?"

Our friends would gladly help us,  
But their words so often wound;  
For every nerve is quivering,  
They can hardly bear a sound;  
We are keyed to stern endurance  
Of the trials of every day;  
We pray, but the prayer is earth-  
bound,  
Our Father seems far away.

Oh, shine thro' the darkness round  
us!  
Oh, come to us, Father above!  
Break our grief laden hardness,  
And make us feel thy love!  
Oh, let Thine infinite knowledge  
Of all we would like to be,  
Bring us to a closer friendship,  
Aye, heart to heart, with Thee!  
Grace Wade Allen, in Watchman.

**Our Pulpit.**

**HOLDING FAST AND HELD FAST.**

REV. ALEXANDER MACLAREN, D.D.

"As they went forth Jehoshaphat stood and said, Believe in the Lord God, so shall ye be established."—2 Chron. 20:20.

Certainly no stronger army ever went forth to victory than these Jews, who poured out of Jerusalem that morning with no weapon in all their ranks, and having for their van, not their picked men, but singers who "praised the beauty of holiness" and chanted the old hymn, "Give thanks unto the Lord, for His mercy endureth for ever." That was all that men had to do in the battle, for as the shrill song rose in the morning air "the Lord is with them in wait for the foe," and they turned their swords against one another so that when Jehoshaphat and his troops came in sight of the enemy the battle was over and the field strewn with corpses—so great and swift is the power of devout recognition of God's goodness and trust in His enduring mercy, even in the hour of extremest peril.

The exhortation which I have read, and which is Jehoshaphat's final word to his army, has, in the original, a beauty and emphasis that is incapable of being preserved in translation. There is a play of words which cannot be reproduced in another language, though the sentiment of it may be explained. The two expressions for "believing" and "being established" are the varying forms of the same root-word; and although we can only imitate the original clumsily in our language, we might translate in some such way as this: "Hold fast by the Lord your God, and you will be held fast," or "stay yourselves on Him and you will be stable." These

attempts at reproducing the similarity of sound between the two verbs in the two clauses of our text, rude as they are, preserve what is lost, so far as regards form, in the English translation, though it is correct as to the meaning of the command and promise. If we note this connection of the two clauses we just come to the general principle which lies here, that the true means of steadfastness in character and conduct, of victory over temptation, and of standing fast in slippery places, is simple reliance, or, to use the New Testament word, "faith." "Believe and ye shall be established." Put out your hand and clasp Him, and He puts out His hand and steadies you. But all the steadfastness and strength comes from the mighty hand that is outstretched, not from the tremulous one that grasps it.

So, then, keeping to the words of my text, let me suggest to you the large lesson that this saying teaches us, in regard to three things, which I may put as being the object, the nature, and the issues of faith; or, in other words, to whom we are to cling, how we are to cling, and what the consequence of the clinging is.

I. TO WHOM WE MUST CLING.

"Stay yourselves on the Lord your God." Well, then, faith is not believing a number of theological articles, nor is it even accepting the truth of the Gospel as it lies in Jesus Christ, but it is accepting the Christ whom the truth of the Gospel reveals to us. And, although we have come to Him through the Word that declares what He is, and what He has done for us, the act of believing, on Him is something that lies beyond the mere understanding, or giving credence to the message that tells us who He is and what He has done. A man may have not the ghost of a doubt or hesitation about one tittle of revealed truth, and if you were to cross-question him could answer satisfactorily all the questions of an orthodox inquisitor, and yet there may not be one faintest flicker of faith in that man's whole being, for all the correctness of his creed and the comprehensiveness of it, too. Trust is more than assent. If it is a Person on whom our faith leans, then from that there follows clearly enough that the bond which binds us to Him must be something far warmer, far deeper, and far more under the control of our own will than the mere consent or assent of our brains to a set of revealed truths. "The Lord your God," and not even the Bible that tells you about Him; "the Lord your God," and not even the revealed truths that manifest Him, but Him as revealed by the truth—it is He that is the object to which our faith clings.

Jehoshaphat, in the same breath in which he exhorted his people to "believe in the Lord, that they might be established," also said, "Believe His prophets, so shall ye prosper." The immediate reference, of course, was to the men who the day before had assured them of victory. But the wider truth suggested is that the only way to get to God is through the word that speaks of Him, and that has come from the lips either of prophets or of the Son who has spoken more and more sweetly and clearly than all the prophets put together. If we are to believe God, we must be-

lieve the prophets that tell us of Him.

And then there is another suggestion that may be made. The object of faith proposed to Judah is not only "the Lord," but "the Lord your God." I do not say that there can be no faith without the "appropriating" action which takes the whole Godhead for mine, but I doubt very much whether there is. And it seems to me that to a very large extent the difference between mere nominal, formal Christians and men who really are living by the power of faith in God as revealed in Jesus Christ lies in that one little word, "the Lord your God." That a man shall put out a grasping hand, and say, "I take for my own—for my very own—the universal blessing, I claim as my possession that God of the spirits of all flesh, I believe that He does stand in a real individualizing relation to me, and I to Him," is surely of the very essence of faith. There is no presumption, but the truest wisdom and lowliness in enclosing, if I may so say, a part of this great common for ours, and putting a hedge about it, as it were, and saying, "That is mine." We shall not have understood the sweetness and the power of the Gospel of Jesus Christ until we have pointed and condensed the general declaration, "He so loved the world," into the individualizing and appropriating one, "He loved me, and gave Himself for me." Oh! if we could only apply that process thoroughly to all the broad glorious words and promises of Scripture, and feel that the whole incidence of them was meant to fall upon us, one by one, and that just as the sun, up in the heavens there, sends all his beams into the finest daisy on the grass, as if there was nothing else in the whole world, but only its little petals to be smoothed out and opened, I think our Christianity would be more real, and we should have more blessings in our hands. God in Christ and I, the only two beings in the universe, and all His fulness mine, and all my weakness supported and supplemented by Him—that is the view that we should sometimes take. We should set ourselves apart from all mankind, and claim Him as our very own, and so be filled with the fulness of God.

This, then, is the object of faith, a Person who is all mine and all yours, too. The beam of light that falls on my eye falls on yours, and no man makes a sunbeam the smaller because he sees by it; and in like manner we may each possess the whole of God for our very own property.

II. "HOW WE CLING."

The metaphor, I suppose, is more eloquent than all explanations of it. "Believe in the Lord," hold fast by Him with a tight grip, continually renewed when it tends to slacken, as it surely will, and then you will be established.

We might run out into any number of figurative illustrations. Look at that little child beginning to learn to walk, how it fastens its little dimpled hands into its mother's apron, and so the tiny, tottering feet get a kind of steadfastness into them. Look at that man lying at the door of the Temple, who never had walked since his mother's womb, and had lain there for forty years, with his poor, weak ankles all atrophied by reason of their disease. "He held Peter and John."

Would not his grasp be tight? Would he not clasp their hands as his only stay? He had not become accustomed to the astounding feat of standing steady. So he clutched at the two apostles and was "established." A look at that man walking by a slippery path which he does not know, holding by the hand the guide who is able to direct and keep him up. See this other in some wild storm, with an arm round a steadfast tree-stem, to keep him from being blown over the precipice, how he clings like a limpet to a rock. And that is how we are to hold on to God, with what would be despair if it were not the perfection of confidence with the clear sense that the only thing between us and ruin is the strong Hand that we clasp.

And what do we mean by clasping God? I mean making daily efforts to rivet our love on Him, and not to let the world, with all its delusive and cloying sweets, draw us away from Him. I mean continual and strenuous efforts to fix our thoughts upon Him, and not to allow the trivialities of life, or the claims of culture, or the necessities of our daily position so to absorb our minds as that thoughts of God are comparative strangers there, except, perhaps, sometimes on a Sunday, and now and then at the sleepy end, or the half-awake beginning of the day. I mean continually repeated and strenuous efforts to cleave to Him by the submission of our will, letting Him "do what seemeth Him good," and not lifting ourselves up against Him, or perking our own inclinations, desires and fancies in His face, as if we would induce Him to take them for His guides! And I mean that we should try to commit our way unto the Lord, "to rest in the Lord and wait patiently for Him." The submissive will which cleaves to God's commandments, the waiting heart that clings to His love, the regulated thoughts that embrace His truth, and the childlike confidence that commits its path to Him—these are the elements of that steadfast adherence to the Lord which shall not be in vain.

III. THE BLESSED EFFECTS OF THIS CLINGING TO GOD.

"So shall ye be established." That follows, as a matter of course. The only way to make light things stable is to "fasten them to something that is stable. And the only way to put any kind of calmness and fixedness, and yet progress—stability in the midst of progress, and progress in the midst of stability—into our lives, is by keeping firm hold of God. If we grasp His hand, then a calm serenity will be ours. In the midst of changes, sorrows, losses, disappointments, we shall not be blown about here and there by furious winds of fortune, nor will the heavy currents of the river of life sweep us away. We shall have a holdfast and a mooring. And although, like some light-ship anchored in the Channel, we may heave up and down with the waves, we shall keep in the same place, and be steadfast in the midst of mobility, and wholesomely mobile although anchored in the one spot where there is safety. As the issue of faith, then, showing the responsibility for ourselves upon God, there will be quietness of heart, and continuance and persistence in righteousness, and steadfastness of purpose and continuity of advancement in the divine life. The

law of the Lord is in his heart," says one of the Psalms, "none of his steps shall slide." The man who walks holding God's hand can put down a firm foot, even when he is walking in slippery places. There will be decision, and strength, and persistence of continuous advance in a life that derives its impulse and its motive power from communion with God in Jesus Christ.

There will be victory, not indeed after the fashion of that in this story before us. In it, of course, men had to do nothing but stand still and "see the salvation of God." That is the law for us, in regard to the initial blessings of acceptance, and forgiveness, and the communication of the divine life from above. We have to be simple recipients, and we bear no co-operating part in that part of the work of our own salvation. But for the rest we have, to help God. "Work out your own salvation with fear and trembling, for it is God that worketh in you." But none the less, "This is the victory that overcometh the world, even our faith," and if we give heed to Jehoshaphat's commandment, and go out to battle as his people did, with the love and trust of God in our hearts, then we shall come back as they did, laden with spoil, and shall name the place which was the field of conflict, "the valley of blessing," and return to Jerusalem "with psalteries, and harps, and trumpets," and God will give us rest from all our enemies round about us.—London Freeman.

AN AGE OUT OF BREATH.

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

This is an exceedingly busy age. People do not seem to have time for God. They do not seem as anxious to know God as men in the past were. We do not hear them very often calling out, "Oh, that I knew where I might find him!" or saying with the Psalmist, "My heart and my flesh crieth out for the living God." "This," as some one has said, "is an age out of breath. It is going down to the tomb of epochs broken-winded with the pace which it lives its hard, useful, polemic, inquisitive, restless, mechanical life." An age out of breath is an age which leaves God out of its life. An age out of breath is a materialistic age, and "ye cannot serve God and mammon." It is more emphatically true now than ever, "Surely every man walketh in a vain show; surely they are disquieted in vain; he heareth up riches and knoweth not who shall gather them." The clerk says that he must be at his work early and stay late. The business man says he must put all of himself into his business or he cannot hope to succeed, so hot is the pace of competition. So the rush and hurry are encouraged and men push on in their breathless course. Yet people do have heart hunger. There are those who want to know God. But they fail because they are caught in the rapids of time, and the torrents of trade are carrying them onward toward the fall. They fail because they fail to use the means to come into acquaintance with God.

In this hurried age men are kept on the move. They do not give themselves time enough to dig out the thoughts that would enrich them with truth and free them from error. If we would "lay the truth" we must pay the

price of attention, of thought. It is true that we would know God better if we thought more about him, if we "meditated on these things and gave ourselves wholly to them." We read the Bible sometimes. But do we study it? We read books, religious books, written by men of today. These are more interesting we feel, but do not say, than the Bible. But if we wish to know God we must study his word. All other religious books are but as sparks sent off from the central sun. No book will so enable us to find and to know God. Study, meditate, learn spiritual truth—the very first condition of knowing God is thought.

Another means to the knowledge of God is prayer. But prayer is not a gift of an age out of breath. To know about God and to know God are two different things. You may read the life of Phillips Brooks or of William E. Gladstone. You may come to know many facts about these great men, facts that were unknown to even the members of their own families. It is a good thing to know about such men. But what is knowing about them as compared to the high privileges of those who knew them, lived with, associated with them in the closeness of the home life and daily contact? People may know a good deal about God; they may hear sermons and read books and know the literature of theology. But to know God is very different thing from knowing about God. It is in prayer we come to know God. It is in the act of prayer we come into actual fellowship and association with him. In study we learn about God. In prayer we come to know him as friend knows friend. You wish to know God? Then you must come into actual touch with him through earnest prayer. In prayer you do touch him. In prayer you feel his life actually flow into your life. Your soul is lost in him and his life flows into yours.

Men get to know God by doing his will and there is no other way—no way short of this. This is how men become like God, how God's character becomes written upon men's character. And there is no other way. Acts react upon souls. Good acts make good men. Just acts make just men. Kind acts make kind men. "The end of man," says Carlyle, "is an action, not a thought." That is not saying that thought is not a necessary part of all high action. But thought that stops on itself is stopping on the road to truth. That is the best that can be said of it. Action, and action alone, takes it forward. Pilate knew the truth, but he refused to act upon it. The dying thief had not half Pilate's opportunities, but he was a man of action, and it saved him. Think. Pray. But do not forget to act. If you wish really to know God, to make him real to your soul, you must act.

We have read that at Rievate, England, in the spacious grounds of the ancient priory, there is a tree which is known as the tree of decision. Under it stood Lady Henry Somerset in the darkest hour of her life. The very foundations seemed to be giving way. She was struggling with the awful question, "Is there a God?" when there came to her this message: "Live as though I were and you shall know that I am." The decision was made, was followed out, and God became real. Knowing comes by doing. The key of

Christian truth is action. "If any man will do his will, he shall know of the doctrine." Study; but don't be satisfied with thinking. Pray, but don't be satisfied with feeling. Follow up knowing and praying and feeling and resolving with doing, with practical action, and you will certainly come to know God.

In this way alone can there be happiness in the present and an assurance of joy in the eternal beyond. This is the one safe rule for the conduct of life—this is the one infallible guide to the eternity.—Christian Work.

"WE ARE OF GOD."

If we are of God our minds are stayed on Him. He has taken infinite pains to have men keep Him always in mind. By commandments, by memorials, and by His dealings He seeks to keep our minds fixed on Him. He is often forgotten. There are whole nations of people who know not God, and there are many in every Christian nation, where the light shines most clear, who say there is no God. Even Christians find themselves prone to forget. Kneeling to pray at night with weary body and mind oppressed with care, it is too often the case that the thoughts wander. It requires an effort to hold the mind to a proper attitude toward the great Creator. But if we are truly of God and His Spirit abideth in us, our minds will be stayed on Him and our meditation of Him shall be sweet.

If we are of God we shall talk of Him. "Thy speech bewrayeth thee," said one of the accusers of Simon Peter. It is always so. The speech of a German, or a Frenchman, or an Italian betrays him. The same is true of the spiritual and the worldly man. The apostle says, "They are of the world; therefore speak they of the world." Have we not found it so? Listen to the conversation of men and women on the street, in the store, in the home, in the social gathering. What do they speak of? Money, business, trade, politics, fashions, pleasure. Recently a teacher in the Sunday School said it was impossible to hold the attention of the boys in her class for half an hour, because their minds were so full of the theatre that they could talk of nothing else. Even children become worldly minded very early, and "out of the abundance of the heart the mouth speaketh." But the man of God has a word for God. It is not embarrassing for him to talk of God, because the Spirit of God is in him, and the language is not a foreign language.

If we are of God we shall love His house. "The Lord is in His holy temple." He is everywhere, but in His house He waits for the assembling of His saints who come together to receive His blessing. If you had an appointment with the President of the United States at a certain place where you were to consult with him concerning matters of vital interest, you would not be indifferent about going. Christians have an appointment to meet the King of kings in His house, to counsel with Him about the interests of the soul in this world and the world to come. It is not a small thing to be called into His presence. Every man of God loves the habitation of His house, the place where His honor dwelleth.

If we are of God we shall love His word. The Bible is of God, and it suits the taste and the need

of everyone who is of God. It is rich in instruction and consolation to every soul that is right with Him. Reading the Bible is like eating wholesome food when one is hungry, like drinking clear, cold water when one is thirsty, like conversing with an old friend from whom one has been for a time separated.

No man is truly of God who does not love the word of God more than he loves the daily paper, the most attractive fiction, the grandest poetry, or the best book of science or history.

If we are truly of God we shall love His service. Paul declared himself to be the servant of the Lord Jesus Christ. The word Paul uses is very strong. It is the same word that is translated slave in other places. He was not ashamed to confess that he was the slave of Christ. He had turned over his body and soul, time and talents to this divine Master to be used according to His good will. He was ready to be sent anywhere, to be commanded to any service. He accepted any hardship or affliction readily and cheerfully because it was the will of his Master. He preferred to be the slave of Christ rather than to be a lord and master in the kingdom of the world. He was of God, and His service was his delight.—N. Y. Advocate.

"Evil begins in the heart. Before any one goes astray outwardly, he departs from righteousness inwardly. The starting point of every wicked life is in the thoughts of the mind and the desires of the heart. To repent of outward wickedness and continue to indulge evil thoughts would be to cut down the evil tree and leave the living root in the ground to sprout again and send up another tree like unto the former. In true repentance the evil must be overthrown, root and branch, and put away forever. Genuine repentance goes to the bottom of the heart. "Let the wicked forsake his way, and the unrighteous man his thoughts." Uncharitable thoughts, unkind thoughts, deceitful thoughts, dishonest thoughts, impure thoughts, vain thoughts, unbelieving thoughts must be put away.

But some one will say: "How can I control my thoughts. They are trooping into the mind unbidden and unwelcome. They cannot be excluded by an act of the will. I am not responsible for my thoughts." This would seem to be true. The thoughts of the heart as well as the words of the mouth spring from a fountain within the soul. If the fountain is pure, the stream will be pure; but if the fountain is evil, the stream will be corrupt. First make the fountain pure. But who can change his own heart? "Can the leopard change his spots, or the Ethiopian his skin?" Nevertheless, if we are willing to put away the evil and look to God for help, we shall see a great wonder. "That which is impossible with man is possible with God." He not only looketh upon the heart and searcheth the heart, but he is able to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit. Then shall we ascend into the hill of the Lord, and stand in his holy place with clean hands and a pure heart.—Exchange.

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Editorial

SPECIAL NOTICE.

To avoid delay and insure promptness in business, we earnestly request correspondents and subscribers to mail their letters to the Western Recorder, Louisville, Ky., and letters intended for our Book, Publishing and Colportage Departments, to the Baptist Book Concern, Louisville, Ky. The editors, business manager and any of our clerks are liable to be out of the city, and letters addressed to any of us are apt to lie over or be misplaced.

W. P. HARVEY, President.

A more difficult problem to solve at this day is: Why do so few unconverted persons attend our religious services in the city and the remedy? It is a sad fact observed and deplored by every thoughtful Christian. I have for years sought a solution and think I have discovered some reasons for it, and how, to some extent, to remedy it.

The Paulist in his day observed it and said: "The Lord looketh down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Here we have one of the reasons for non-attendance. There is a natural indifference to religion. By nature all men are dead, destitute of spiritual life. They cannot discern and appreciate spiritual things, for they are "spiritually discerned." Such have no taste for religious matters, hence they do not care to go where these are found. Besides such persons find ready prepared to their hand those things suited to their taste, as saloons, theatres, balls, operas, &c. Those who desire to go every day in the week and on Sunday, too, can gratify their tastes. Thus the world panders to their unholy desires and keeps them from religious services. We cannot change this, and can only contend against it as best we may.

Another reason is found in Christians. They often do not live before the world embodying in their lives the pure principles of the Gospel of Christ. Often in business transactions they are as evil as the men of the world. In social life they are as careless as the professedly worldly. Often they spend their money prodigally upon self and niggardly upon the cause of God. Thoughtful men of the world draw the conclusion from these actions that there is very little reality in religion.

Again, Christians do not strive to bring religion to the notice of the unconverted. They seldom talk to men about their personal salvation. Sometimes in revival seasons they make the attempt, but their associates are not moved by these spasmodic efforts. Most Christians do not live and act under the power of the Holy Spirit. Men are impressed and moved by the Spirit through converted persons. The Spirit is the only Agent able to regenerate the soul. He acts through those who yield to Him. A spiritual church and ministry will reach these unconverted by the Spirit's power. If each member were truly converted and Spirit-filled, the work

would and would be done. Christ says, "Let your light so shine that others may see your good works and glorify your Father in heaven." A beautiful Christian character influences beyond all else. "Actions speak louder than words."

Let us seek out the unconverted and induce them to attend our religious services. Especially those under our influence as daily associates, talk to them about their souls and God's love. We can take our friends before God in prayer and He will hear our cry. Thus may we increase the number of the unconverted in our congregations.

BISHOP O'CONNOR, Catholic bishop in New Jersey, has taken a stand which has brought him much praise from thoughtful men of all denominations. He has published a ruling that hereafter only Catholics shall be allowed to sing in the choirs of his diocese. He says that singing in the masses is a part of the worship in which only Catholics can sincerely participate.

We heard some years ago that Dr. Broadus had said in his classroom, "We might as well go outside of the church and the denomination to get a man to do the public praying because he is a good elocutionist, as to take outsiders to sing in the choir because they have fine voices." We asked him if he said it, and he replied that while those were not his exact words, it was in substance what he said.

One of our correspondents some years ago spoke of a lady, a Baptist in an Eastern city, who had a fine voice, but who could never be one of the choir no matter how much she needed the money paid, because if she were in the choir and paid for her services, she would be under obligation to sing all the hymns given out. And she had never reached a point where she could sing "Ee's though it be a cross that lifteth me," without lying to God when she professed to be worshipping Him.

She was right. The singing and the praying are to God; and to speak one word in song or prayer which does not come with sincerity from the heart is to lie to the Holy Spirit.

We hope Baptist and other churches will take to heart the example set by this Catholic bishop, and have no one in the choir who will lie to the Holy Spirit by singing the hymns. May not the sin of many churches in this thing be one reason that conversions have fallen off in the cities? God cannot be mocked in his worship with impunity.

There is one duty of a teacher, and that the highest, which needs to be emphasized. The interest of the students is the one great thing to be considered in the choice of professors. But the highest interest of the student concerns his character, rather than his advancement in knowledge.

President Patton, of Princeton, touched upon this question in his address before the Young Men's Christian Association. He said: "The increasing specialization of function whereby the professors feel under obligation to make some specific contribution to the literature of their respective departments, is more and more divorcing them from other interests in the life of the undergraduate, and I was going to say, particularly in the religious life of the undergraduate. With this divorce of power there comes disengagement, by and by, of the loss of power. The man who is not in the habit of speaking on religious subjects, and by and by finds that he cannot speak on religious subjects. You know that Dr. Darwin says in his biography that he was conscious of a certain atrophy of faculty growing out of disuse—the æsthetic faculty, the love of poetry and interest therein. So there will come, by and by, and there is coming, that kind of atrophy in the intellectual power of the every day professor, which, by so much as he is great in the department that he represents, makes him practically useless outside of that department."

Nothing can take the place of an active interest in the life of the student. Every teacher should know all his scholars, and especially know their characters. And the highest aim of the professors should be to aid in the ennobling of the characters of those committed to their charge.

It follows that while being apt to teach is a necessary qualification for a professor, that he should have a high character is still more essential. If it were not possible to secure both these qualifications, then the first should be sacrificed to the second. But men who are good teachers and also Christian gentlemen can be secured, if our schools are resolute in seeking them, and will not allow the glamour of some distinguished name to make them forget their duty to the students.

President Garfield's words in regard to the best of colleges contain a deep truth. He said there could be no better college than a log in the woods with student on one end and Mark Hopkins on the other. Mark Hopkins was one of the noblest men who ever lived, and was especially gifted in so impressing his students with his own character that they were eager to be like him. He was also a prince among teachers, and his scholars were thorough-educated. Education consists mainly of two things—the power to think and reason, and to concentrate the mind upon one subject and hold it there. These two powers the scholars of Dr. Hopkins had in a marked degree. A log in the woods with only one student would leave that fortunate boy free from things which would divert his attention. And he would be most blessed in having all the thought and care of the great instructor centered on himself. Mark Hopkins would read his character thoroughly, note all its faults and weaknesses, and set himself to eliminate the evil and strengthen the weak points.

That a Professor should be a man of the highest character is the first and great thing. And like unto it is the need he should not have so many scholars that his personal influence could not be brought to bear on each one. The influence of a favorite teacher over the minds and hearts of the young is incalculable. More or less unconsciously they strive eagerly to be and to do what he approves.

The four qualities which mark the noble character are courage, truth, chivalry and a keen sense of honour. The latter includes, of course, honesty and justice, just as chivalry includes reverence, courtesy and consideration for others.

A professor may be a great scholar, and a man free from all vices, and yet be sadly lacking in one of these four essential things. If so, and if his scholarship, though

he may be the most distinguished scholar of his generation. He may be one of the best instructors, also, but if he is inclined to sneer at ideals and to worship success, teaching the boys that the chief thing is to "get there," according to the slang of the day, then it was a sad day for them when they entered his classroom door. And high above these things is the great thing—the salvation of souls of the students. That teacher has no just idea of the responsibility of his position who does not know which ones of his students are not Christians, and who makes no effort to awaken them to a sense of their guilt and danger. He should feel in the depths of his heart that God will not hold him guiltless if one soul in his care goes down to hell, when he has not done all that is in human power to lead him to repentance.

FIFTEEN years ago a wealthy Presbyterian layman thought there ought to be a church in the part of New York City on the west side of Manhattan above 100th street. He bought a lot, a temporary sheet iron building of considerable seating capacity, and made it ready for preaching.

Then he went to the Presbytery and requested them to establish a Sunday School in the building. For some reason they did not think it best, and he applied to the home mission committee, who sent him a young preacher who had just finished his school course.

The young preacher proved to be the right man in the right place. That he was the right man was, we cannot doubt, God's answer to the prayers of the godly layman. He was on fire with his desire for the salvation of sinners, and God blessed his labors. In a few years he had a church which built for itself a fine house of worship which would seat 1,400.

But the preacher continued his earnest work, and the members also sought the salvation of souls. Now, at the end of fifteen years, the church is a strong one with 1,800 members, and had it necessary to enlarge their building, or to put up a much larger one that the congregations may have seats. What a godly Presbyterian layman of wealth can do in one city, a godly Baptist layman can do in every city in which such a man can be found. Go thou and do likewise.

THE *Congregationalist* tells a story which is cool enough for the very hottest of dog days. A Boston friend of Bishop Huntington, who was in Edinburgh, went with the crowd to the church of a celebrated preacher. At the close of the sermon he said to the preacher, "That was a remarkably fine sermon." "Thank you, thank you," was the reply. "But," he continued, "I have heard it before; it is one of Bishop Huntington's sermons." "Ah, yes, to be sure," answered the unabashed preacher, "but Huntington could never have gotten it off as I did."

A TOUCHING story of a Japanese Christian comes from the East. Capt. Jokoku, a Japanese officer, went as a spy into the Russian lines and was captured near Harbin. The Russians had a martial right, of course, to hang him, but they spared his life because they admired his bearing. He left his money to the Russian Red Cross because he wished to obey the command, "Love your enemies."

Editorial Varieties

We regret greatly to learn of the death of Mrs. E. B. Mahoney, who died at her home in Stanford, Ky. She was one of the finest characters we ever knew, "a sweet woman nobly planned." We extend sincere sympathy to her bereaved husband and family.

The Christian inheritance was secured because God became the executor of his own will. Here men die and leave their property and their experience behind them. It is impossible for the Christian to lose his inheritance, since his Father loves and has promised to keep the inheritance for his children.—Rev. F. B. Stoddard.

In the same connection it speaks of the death of a very ably edited Review in England, and comments: "Again an instance of progressive thinkers not having that courage of their convictions which so markedly characterizes Conservatives." Yet their courage is the very thing on which Liberals pride themselves!

The London Daily News, in speaking of the death of Rev. P. M. Holden, of Uppminster, England, mentions some interesting facts in regard to his family and the Rev. John B. Kelly on the trunk of the church. He resigned in 1789, and was succeeded by his son who was pastor for 61 years. When he died, P. M. Holden succeeded him and held the pastorate till he has now died aged 84.

There has been some talk in this country of endowing churches in the cities, but the idea is not meeting with much favour. The results in London are not encouraging. On a recent Sunday in ten churches whose total income is \$27,500, there were only \$13 in the congregations and average attendance of not quite 22. In one of these the congregation consisted of three ladies and one child.

A man's feelings ought to be respected in regard to what concerned him personally, even although he may have been dead for years. Hence it gives one one's feelings to see, as one does at times, "Dr. Robert Hall." For Robert Hall not only declined the title, but said, "I think such titles unlawful and as expressly forbidden by our Lord as anything can be."

The Index might have added, it cannot delay when the editors are not absent. Their personal mail is carried to their homes. Sometimes it reaches the house after they have gone; sometimes they go off and forget it. And they are not rich enough to keep so many servants one has time enough to go down to the newspaper office to take the mail two or three times a day.

The Index has a similar plea to Dr. Harvey's in our last number. It says, "Not a few brethren, in writing to the Index, address one or other of the editors, instead of simply to 'The Christian Index.' And the Index begs them not to do it, because it occasions delay, when the editor addressed is absent. We cannot understand why brethren, friends of a paper, are not willing to comply with so simple a request."

The Christian Work, which since it absorbed the Ecumenical has been more "liberal" than we like to see such an able paper, can yet compliment conservatives. Speaking of the dying of a newspaper in England, it says: "This is not the first time when Liberals, either in the church or in disestablishment, have been found unwilling to give adequate support to their own ably-edited organs. Conservatives are not found making this blunder."

A writer in the Christian Work says drafts of all degrees have been cured of their apathy for duty by a simple remedy within their reach of all. Every time the morning desire for crink comes, they began to eat oranges and continue to eat them as long as it lasted. One man who had been drinking three plates of whiskey a day ate as many as fifteen or twenty oranges. But they cured him. This is a simple remedy, easily tried, and we hope it may save many.

The Commonwealth, of Philadelphia, says, "It has been clearly shown every year in the meetings of our State Association that those churches which have abandoned their conservative organs for their denominational paper are the most active and useful, and the churches which hold no interest in the circulation of a Baptist paper are never progressive nor efficient in the great work of saving souls." This is true in other States as well as in Pennsylvania.









REPORT OF THE CENTRAL COMMITTEE OF THE W. M. U. OF KENTUCKY FOR FIRST QUARTER, 1904-1905.

CENTRAL COMMITTEE:

Miss E. S. Broadus, President, 1319 Third Avenue; Miss Willie Lamb, Secretary and Treasurer; Mrs. E. Rice, Distribution of Literature, 1330 Second St.; Mrs. W. H. Matlock, Bureau to Missionaries, 1517 Brook St.; Mrs. J. N. Friedberg, Recording Secretary; Mrs. T. H. Whyne, Miss Lida Ramsey, Mrs. T. B. Dunca, Mrs. T. B. Larrimore, Mrs. W. S. Miller, Jr.

Table with columns: Foreign, Home, State, S. & R., Tichenor, Cuba, Brazil, Total. Rows include Sunbeams, Societies, and various church locations like Ashland, Auburn, Beechland, etc.

DEAR RECORDER— For awhile during August and September we will hear of little but District Associations. The Dover has already held its meeting, and for some time we will have several meetings on the same day. Some of our people think we should intersperse, strictly speaking, religious meetings in our district gatherings, and one brother, Rev. P. E. Elsom, of Danville, recommends a tent for each Association in which to conduct the evangelistic meetings.

Our Valley work has suffered much in the removal of Rev. Ryland Murdock from Winchester, Va. He had a strong hold over the people, and the outlook for the church was bright. Recently a saloon keeper gave up his business and was baptized. It is safe to say that Bro. M. had much to do with it, though the baptism took place after his departure. The church needs a pastor, and one who is not afraid of hard work. They have a good house of worship and a nice parsonage.

The Lynchburg Baptists have an Extension Society, which has done good work. They recently organized the Franklin Street church in an important and growing part of the city, and now they have nearly completed a mission building in West Lynchburg. How the Baptists have grown in Lynchburg! The writer remembers when there was but one church located on Church Street, and now they have four in the city and one in Madison, and a mission in West Lynchburg. Under the leadership of such men as Drs. Bittling, Montgomery, W. R. L. Smith, Felix, McConnell, Thompson, Arce, Jones, Pickard, and others, the work has gone grandly forward.

A Baptist church has recently been organized in Shenandoah county, Va. There are one or two "regular" or "means" Baptist churches in the county, but none exactly like ours. The writer questioned a member of one of the "means" churches who was present at the organization on the fourth Sunday in July, and wanted to know the difference between them. The only difference he could discover is that we do our missionary work through the Boards and they send direct to their missionary. However, in their case, they could not do otherwise, as they have but one.

The little church in Shenandoah, with only eight members, called a pastor, elected officers and took their first collection for missions. Dr. Humpston, for whom the church was named, has given them a beautiful lot near Boman's Station on the Southern R. R., and they will soon commence building a house of worship.

A very promising field composed of Singer's Glen and Bridge-water churches, left vacant by the removal of Rev. T. F. Hanks, is looking for a pastor. Each church is in a small town and each has a parsonage.

The writer held a good meeting at Browntown, in Warren county, recently, at which there were 8 professions of faith and 7 united by baptism.

Dr. Weston Bruner leaves Calvary, Richmond, Va., and goes to Washington, D. C., and Rev. W. P. Eflines has resigned the care of Park-View, Portsmouth. Farmville, where is located the Female Normal School, is still pastorless.

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**The Farm**

and Household

Six thousand bushels of wheat was sold at Hopkinsville last week at \$1 per bushel.

M. R. Jacoby, of Hutchison, has bought 30,000 bushels of wheat at his elevator at prices ranging from 80 to 92 cents.

E. B. Rails threshed his wheat the other day, realizing 2,000 bu. from 60 acres, or an average of 33 1/3 bushels per acre, which he sold at 90 cents per bushel. — Sharpsburg World.

**THE ERADICATION OF WEEDS.**

There is probably no other single question that claims so much attention on the farm during the summer as how to get rid of weeds. Not only do they offend the eye, but are more or less ruinous to successful agriculture.

In order that war may be carried on intelligently, it is necessary to know something of their nature and growth. Our worst weeds are for the most part of foreign origin, not more than one in twenty being native plants. Thus it follows that they must be furnished with some means of transportation. This is accomplished in various ways—wind, water, birds and animals being largely employed. But perhaps the most prolific source of weed dissemination is the buying and sowing of impure grass seed. When this is the cause of trouble, the remedy is obvious. It is clear that if we are to make any progress in our efforts to eradicate them, we must first do all we can to prevent their propagation.

Weeds, as to their duration, are divided into three classes, viz., annuals, biennials and perennials. Annuals are those that produce only from the seed, and complete their term of life in one year, such as wild mustard, wild buckwheat, purslane and ragweed. There are also others of this class called "winter annuals." They make a partial growth before winter, and are fully developed the following spring. Examples of these are pigeon weed, cockle and shepherd's purse. If the weeds belonging to this class are cut off before the seeds ripen, there will be no further trouble. Some of them, however, have seeds that are covered with a hard coating, and are of an oily nature, as wild mustard; these will retain their vitality for years, and as soon as their position is favorable for growth, by being brought up to the surface with the plow or other implement, will spring into life. This makes the work of extermination a rather lengthy process, but if the "cutting off" is persistently practiced whenever additional ones make their appearance, the desired results may be achieved.

Biennials require two years to complete their growth. They generally have a strong tap root that during the first year stores up a supply of nourishment which is utilized the second year in producing seeds. Examples commonly known are burdock, blueweed and wild carrot. While this class is also only reproductive from the seed, yet they cannot be destroyed by merely cutting them off even with the ground, as they will stool out and be more troublesome than ever. To do effective work, they should be severed below the crown of the root, about three inches deep, with a spud or sharp spade.

Perennial weeds live from year to year. There are two kinds; those that reproduce themselves from the seed only, like the ox-eyed daisy, dandelion and yarrow, and those that are propagated from both seeds and rootstocks, representatives of which are Canada thistle, couch grass, bindweed and plantain. The latter class are by far the most troublesome of all weeds and need close attention to insure their eradication. The rootstocks are creeping in their nature, and are supplied with numerous buds, which send out new plants. If these roots

are broken during a warm, moist time, additional sprouts shoot up. Hence it will be seen that a dry season is most suitable for getting rid of them. Where there are only small patches, they may sometimes be smothered out by covering thickly with straw, thus preventing the development of green leaves, and literally starving the roots to death. The same purpose would be served by sowing some dense sod-forming grass, as millet, that will exclude the light. Where large areas are badly infested, a bare fallow is perhaps the most effective remedy; if only moderately foul, a well-cultivated hoe crop will generally be all that is required.

The practice of rotating crops is a valuable means of checking weeds. For instance, pastures are conducive to curled dock, plantain and ox-eyed daisy; fall grains to pigeon-weed, cockle and chess; spring grains to mustard, wild oats and foxtail. A good plan is to sow spring grains on land where there are weeds common to fall grains, and vice versa. In the first case, the cultivation involved will easily destroy them, and in the other instance the spring crop will be harvested before the weeds have seeded. A foul pasture may be cleaned by following with corn and roots, killing the weeds by cultivation. When they are once subdued, never let the land be idle for a season. Then, by thorough study of their nature, and the application of proper methods, it is at least possible to keep any weed under control, if complete extermination is impracticable.—J. H. M., in Country Gentleman.

**A Notre Dame Lady's Appeal.**

To all sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, sacroache, pains in the kidneys or nervous system, I write to her for the best treatment which has repeatedly cured all of these troubles. She asks it her duty to send it to all sufferers FREE. You can cure yourself at home for thousands will testify to the change of climate being necessary—no change of climate being necessary. This is the discovery of a brilliant scientist from the West, located the stiffened joints, opened the blood, and brought to the system. If the above interests you, send for a copy. M. Summers, Box 212, Notre Dame, Ind.

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43 Miles the Shortest, Fastest Best to the **World's Fair.**

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\$12.80 good returning until December 15th, 1904.  
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\$7.00 Coach Excursion tickets on alternate Tuesdays and Thursdays during June and July, good seven days.

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20 years experience enables us to permanently treat and relieve every cancerous and tumor without the knife. It is guaranteed to cure. Address Dr. S. L. DANLEY, 709 S. 2nd St., St. Louis, Mo.

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**WHAT IS INSIDE OF THE WORLD'S FAIR**

And How to See it at the Least Expense.

The Henderson Route has gotten up and is now offering for free distribution a very complete and valuable booklet descriptive of what is inside and what is outside of the World's Fair, and how to see it at the least expense.

The booklet contains information of such value, that all prospective visitors to St. Louis should have a copy.

How to reach the Fair Grounds upon arrival in St. Louis, how to get around the grounds to the best advantage, the most economical plan for touring the Exposition, things of importance to see in St. Louis, together with many other valuable pointers regarding a trip of this nature, are only some of the many points covered in this complete booklet.

It is something you should have before planning your World's Fair trip, and can be obtained by addressing Mr. L. J. Irwin, General Passenger Agent, Henderson Route, Louisville, Ky.

The aggregate yield of wheat in Clark county is less than three-fourths of the usual crop but the price is so much better than usual that the aggregate value of the crop is about the same as in ordinary years.

R. R. Hutchcraft sold to W. H. Whaley 100 hogs, averaging 220 lbs., at 5 1/2c. ... Ed. Blake, of Centerville, had ten acres of wheat that averaged 36 bushels to the acre, and 17 acres that averaged 31 bushels.—Paris News.

Mr. Chas. T. Marshall, of Marshall Station, threshed 916 sacks of wheat from 60 acres last week. Of this 652 sacks were threshed from 40 acres. His crop lacked but little of yielding 40 bushels to the acre.—Maysville Bulletin.

Hundreds of cattle are reported to be dying in Southern New Mexico on account of the prolonged drouth and consequent shortage of feed. Unless rains come in a short time the loss of live stock in that section will be enormous.

In Bracken county the wheat crop is reported short and the mills at Augusta and Brooksville are paying \$1 for it to get a supply for the season. This shuts out the dealers at present, as they are not willing to risk over 90c.

Messrs. R. B. Alexander and S. Z. A. Alexander gathered this year from 40 acres at Laredo, Texas, 45 car loads of onions, averaging 24,000 pounds to the car, and bringing between \$26,000 and \$28,000. The expenses of this crop were about \$6,500.

Wisconsin milks more than a million cows and turns out 90,000,000 pounds of cheese per year. This comes from nearly 2,000 cheese factories all over the state. If this cheese were shipped all at one time it would take 3,500 car loads or 125 trains of 25 cars each.—Exchange.

L. M. Bedford sold his fat cattle last week to Jonas Well at \$5.40. ... At R. E. Goddard's sale at Burgin, horses ranged from \$80 to \$455, and shorthorn registered cattle went correspondingly low. The total aggregated about \$48,000. The forty horses averaged a little the raise of \$137 a head. ... Haley & Weathers, of Clintonville, sold their 200-acre crop of wheat, about 3,500 bushels, to N. G. McDonald, of Avon, at 93 cents, the highest price we have heard of. ... Joe Trach, of Elizabethtown, sold to Wm. Boston, 542 bushels of wheat at 90 cents. ... Martin Doyle sold his 20-acre wheat crop to Peed & Dodson, at 90 cents. It averaged about 25 bushels to the acre.—Paris Kentuckian.

**HOG NOTES.**

Charcoal given to the sow will correct scours in pigs.

A small handful of oil meal will have a good effect on the system. The hog pasture must have shade or shelter and abundant water.

Drain off the filthy wallowing holes and give the hog a bath of clean water to plunge in. Young sows that do well with their first litters may be considered good brood sows.

Watch the hogs and be sure that they are not lousy. If lice are found, spray the hogs with some good dip or kerosene emulsion.

Hogs thrive best when they are surrounded by clean, dry conditions and not compelled to wallow in filthy holes and stagnant pools.

When the pigs begin to smell around the trough, give them some milk and oats or middlings in a small trough, in a pen not accessible to the sow.

Twenty-four hours after the pigs are born give the sow a slop of wheat middlings or bran. A little warm water or milk will do no harm at any time.

Always give water or slop to a hog before feeding him grain. This will greatly increase the gains and will tend to keep him in better health than if allowed the grain first.

Every man who raises pigs should take enough time each day to look over his herd and note the condition of each hog. If any show signs of ailing they should receive attention.—Kimball's Duty Farmer.

Glorious Prairie is excellent and must come into popular favor. So it seems to us.—Michigan Christian Herald.

**"BIG FOUR"**

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And all points in Indiana and Michigan

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**LOW RATES**

To Monticello, Via N. C. & St. L. Railway.

One fare plus 25 cents for the round trip has been authorized for the following occasions:

W. C. T. U. Congress, August 1-7; tickets on sale July 30th and August 1 and 2, limited to August 16th.

Monticello Sunday School Institute, August 12-20; tickets on sale August 8th, 9th and 10th, limited to August 31st.

Season tickets are on sale daily at regular summer tourist rates, good to return on or before October 31st.

Monticello is one of the most delightful summer resorts in the South. It is situated on the Tracy City Branch of the Nashville, Chattanooga & St. Louis Ry., on the tip-top of the Cumberland Mountain Plateau, 2,500 feet above sea level. The scenery is the most beautiful and attractive and interesting.

The great Southern Assembly, with its schools, lectures, attractive cottages and homes, make it an unusually pleasant place to spend the summer. For illustrated folders, write to

W. L. DANLEY, General Agent, N. C. & St. L. Ry., Nashville, Tenn.



Items of Interest

One of the most wonderful of human phenomena is the registering meteorograph, the work of a professor in the University of Stockholm. It was placed last winter about two hundred yards below the summit of one of the highest mountains in Swedish Lapland. It registered temperature, barometric pressure, humidity of the air, velocity and direction of the wind, as well as the amount of rain or snow. As ink would freeze, the registration is by means of perforations in the paper.

The New York State Commission on Lunacy have issued their annual report. This shows that during the year the increase was 40 per cent. In Massachusetts the net increase is even much greater. The report shows the increase in the manufacturing districts. There are 50,000 insane cared for by the State. The ratio of insanity per capita is three times as great in Massachusetts as in Texas, due to the fact that so many more in Massachusetts work in the factories.

Mr. Oliver Lodge, who ranks high among the scientists of England, has published an article in Harper in which he gives a new theory in regard to matter. He says that an atom of matter is a shell of positive electricity which has, whirling around inside of it, hundreds of particles of negative electricity. This makes matter nothing but electricity. Now for the next game. What a dynamite bomb to scientific theories radium was!

One undoubted centenarian is Mrs. Sylvia Langdon Dunham, of Southington, Conn., who has just celebrated her one hundred and fourth birthday. She lives in the house to which she came as a bride eighty years ago. She retains her mind and senses and is an active member of the Daughters of the American Revolution.

An interesting incident is reported from Paris which is vouched for as true. A Newfoundland dog was swimming in the Seine when a man on shore struck him a cruel blow with a stone. The dog made for his tormentor in righteous anger, and while the man was trying to avoid being bitten, he fell into the river. Immediately the dog sprang in and saved him from drowning. The story is no doubt true, but we are confident there is a mistake in one point. The Newfoundland is a black, vicious dog. This dog was probably a St. Bernard, or at least was part St. Bernard. St. Bernards are amiable.

The number of railroad accidents is coming so great that it is time something should be done to guard the lives of the people. There have been two bad wrecks in this state within a week, and a much worse one in Colorado. There a train plunged through a bridge which was "believed to be safe," of course, over what is called Dry Creek, near Eden. Two crowded passenger cars and a baggage car went down, and only three of them escaped. More than 100 were killed, but the exact number of passengers was not known.

The war news of the week is more of the same. Port Arthur has fallen—it hasn't. The Japanese have taken the outer works—they haven't. Kuropatkin is surrounded and in a terrible fix; he is retreating northward in good order, killing several million Japanese with his rear guard. The truth probably is that the Japanese are getting the best of Kuropatkin, who is doing all that skill can do with the small number of raw recruits which the cowardly czar has let him have.

The French government appointed a committee to consider the disposition of France and they have made report through Dr. Lemaître, one of their number. He says not only has the birth rate declined, but the proportion of deaths among adults has greatly increased. This mortality in the French cities is greater than in English ones. The death rate among French soldiers is double that among German soldiers.

THE KENTUCKY BAPTIST HISTORICAL SOCIETY.

The Society had a successful meeting at Campbellsville in connection with the meetings of the General Association. In addition to gifts of important historical material announced by the chairman at that time, others were made at the meeting, such as minutes of associations, churches, &c. Since the meeting at Campbellsville the portrait of Dr. J. M. Pendleton and his complete works newly and handsomely bound by the American Baptist Publication Society, have been deposited in the Library of the Seminary; the generous gifts of Hon. and Mrs. B. F. Procter, of Bowling Green. All material will be carefully catalogued and stored in the fire-proof book-room of the Library. It will thus be safe and at the same time easily accessible. The Society is anxious to gather valuable material bearing on the history of Kentucky Baptists and thus preserve it for future use. We are especially anxious to secure complete files of minutes of associations, old church books, rare books written by Kentucky Baptists, complete catalogues of our Baptist schools, files of old papers and magazines, &c., in short, everything that bears on the history of any part of our denomination. The Society specially urges all the Associations of the State to undertake to make a complete file of their minutes and deposit them with the Society. We will pay all the expenses of mailing or shipment in other form, and any other necessary expenses. They may be sent to J. P. Jenkins, Secretary, or W. J. McElrothlin, Chairman, both of Louisville, Ky. W. J. McElrothlin, Ch'n.

Bro. A. G. Washburn writes from South McAlester, I. T.: "Please change address from South McAlester, I. T., to Vinita, I. T. I have resigned as general missionary and go to be pastor at Vinita. Success to the Reconnais."

FROM VIRGINIA. The season of District Associations is upon us. Two of the largest and most influential—the Dover and Rappahannock—have held their sessions. These meetings give a great impetus to the mission work in all its phases in the state.

Rev. W. P. Hines, of Portsmouth, has accepted the call to the Upper-street church in Lexington, in your state, and will begin his pastorate in September. Bro. Hines was ordained in the Court-street church, Portsmouth, of which he was a member and of which I was the pastor. He is a man of good personal appearance. He has a good voice and sings well. He has great evangelistic gifts, and is a good speaker and a fine pastor. He will add greatly to the strength of the Kentucky ministry.

Rev. W. M. Vines, of Norfolk, will supply the pulpit of the Second church in Chicago, and will attend the University of Chicago while in that city.

Rev. John D. Harte has decided not to leave his field on the Eastern Shore of Virginia. He resigned some time ago, but he has been persuaded to withdraw his resignation.

Rev. E. A. McFarland, of Honaka, has accepted a call from the Farmville church, and will take charge in September.

Rev. J. J. Hall, D.D., of the Park Avenue church, Norfolk, has been called to Fayetteville, N. C. I do not know what he will do in the matter.

Virginia is playing "tit for tat" with Kentucky. Kentucky took Dr. J. J. Taylor for Georgetown College, and now Virginia takes Prof. Metcalf as Professor of English for Richmond College. Both states are enriched and both are impoverished. However, there is joy in both Colleges.

There are several vacant pulpits in Virginia. There are three in Richmond. The first church is still without a pastor. Calvary has just been resigned by Rev. Weston Bruner, and Rev. Joel Tucker has given up the East End. There are several country churches which have no pastor—Urbanna, Saluda, Beaver Dam, Mathews, Berea, and then the Park View in this city.

Rev. A. J. Fristoe, D.D., will supply for Rev. Rufus W. Weaver at Brantly church, in Baltimore, during August.

Rev. W. Russell Owen, of Baltimore, is reading in North Carolina. He will soon be in Portsmouth. A. E. Owen.

The saddest devil is character adrift.

THE KENTUCKY BAPTIST HISTORICAL SOCIETY.

At 2 o'clock the body was called to order. Scriptures read by N. B. Tow and prayer by A. Malone. The report on Temperance was then read by Carey Witt, and discussed by Bro. G. W. Young, secretary of the Kentucky Anti-Saloon League. In connection with his speech he presented a map of Kentucky which gives the "wet" and "dry" and partly dry counties in the State. The speech and the map made the strongest impression for temperance ever made upon our people. We all felt that the hand of God is in this great temperance move.

But the hardest thing that I ever attempted to do is to write up the figures and facts of an Association. Let me then group the facts together. The first thing I want to speak of is this: There was probably more money sent in for missions than was reported in the letters. So no one can tell how much our Association gave for missions till the minutes are published. I hope this will never occur again. Let all the Associations finish their work one month before the Association meets; then the letters and the treasurer's report will agree.

All the reports on missions were ably discussed. And there is one thing of which I wish to speak particularly; it is this: The speeches made by J. N. Prestridge and Bro. Pierce on State Missions so aroused our people that a resolution was passed to attempt to support a missionary in the mountains. The matter will be brought before our churches at once, and I believe that it will be done. The Franklin church will support a missionary in the foreign field, and the other churches in our Association will support a state missionary in the mountains. What a grand work!

It seems, according to our church letters that we lost by death and by letters more members than we gained last year. Of this fact I want to say a word: By reference to the minutes of our fourth annual session it will be seen that our little Association of thirteen churches reported 396 baptisms; for a revival wave swept nearly our entire Association, most of the meetings of which were led by Eld. M. F. Ham. Then next year followed with only a few revivals, and, if I am not mistaken, only about 80 baptisms. But I never attended an Association in which a greater interest in every department of church work was felt. Every report was ably and tenderly discussed, and every pastor felt that he wanted to carry the inspiration into his churches.

The very kindest feeling was felt all through the meeting, and the hospitality of the people was simply unbounded. A great people, a good church and a noble pastor.

The next session will be held with Shady Grove church, Tuesday and Wednesday before the first Sunday in August, 1905. Bro. E. N. Dicken, this scribe alternate, was appointed to preach the next annual sermon. What a closed one of the best Associations I ever attended in life.

After the report on the Orphan's Home had been discussed a collection was taken, but the amount I did not learn.

A. MALONE.

I consider Glorious Praise one of the best selections in print—W. C. Golden.

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Advertisement for Paracamp Cures Sunburn. Includes an illustration of a person and text: "Paracamp Cures SUNBURN. Burns, Mergel, Nits, Sore Feet, Chafing, etc. Try it. Sold."

THE MARKETS.

Table with columns for 'LIVE STOCK' and 'HOGS'. Lists various types of livestock and their market prices.

Table with columns for 'SHEEP AND LAMBS'. Lists various types of sheep and lambs and their market prices.

Table with columns for 'LEAF TOBACCO'. Lists various types of tobacco and their market prices.

Table with columns for 'COMPARISONS WITH PREVIOUS YEAR'S SALES'. Compares sales figures for 1904, 1903, 1902, and 1901.

Table with columns for 'REJECTIONS'. Lists rejection statistics for 1904, 1903, 1902, and 1901.

REJECTIONS. Rejections this week, 1904, 216; 1903, 331; 1902, 583. Percentage of rejections to another table, 1904, 27; 1903, 19; 1902, 23.

REJECTIONS. Rejections Jan. 1 to date, 1904, 9,082; 1903, 13,273; 1902, 24,912.

REJECTIONS. Many of our readers troubled with cuts will be glad to learn of the existence of a perfect cure. After a thorough investigation we have found a highly successful cure in the form of a ointment, known as the "Cure for Cuts," which is guaranteed to cure all cuts, scratches, and abrasions, and is especially adapted for use on the face and hands.