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Four hundred Baptists met in Massachusetts some months ago and issued a manifesto that they desired Northern and Southern Baptists to unite. Another conference has been held in New York City with the same purpose. This time there were sixty, a good proportion of them being negroes. At that rate of decline the next meeting in St. Louis will consist of ten.

The *Examiner* says there were sixty or more delegates, and explains: "The names as a rule are grouped under the organization with which their owners are connected. It should not be inferred that in all cases that the credentials were complete." They evidently had a strange idea of the meaning of the word "delegate." Because one belongs to the General Association of Kentucky or did at its last meeting gives one no shadow of right to pose as a "delegate" of that body to any assembly under the sun.

Men are published in this great list of sixty "delegates" as being delegates from State Conventions which have not appointed them as messengers, or delegates or representatives in any sense; in fact, of Conventions which have not met since the "call" for the conference was issued. Verily the world is round and funny.

Speaking of the Welsh revival, a paper says: "Will the revival be repeated in this country? To answer the question we are as usual doing the inconsistent thing. We read the Welsh revival grew out of prayer, and has no machinery, and then we set to work to get all our machinery in motion. We read from Pentecost to now the most potent instrument for spiritual advance is prayer, and then we meet in the interest of a revival and talk several hours and pray several minutes."

A correspondent of the *Examiner* tells of a meeting being held in Hanover. A pastor who is no orator but merely an earnest, godly preacher, is holding the meeting. Crowds pack the large building two hours before the time for preaching. There are no musical attractions. He preaches an hour, a plain gospel sermon, and the crowds hang on the message. How many have been converted no one knows for he asks for no expression. He delivers his message from God and leaves the house. But day after day hundreds are turned away because the house can hold no more.

All truly wise thoughts have been thought already thousands of times; but, to make them truly ours, we must think them truly over again honestly, till they take root in our personal experience.—Goethe

## Origen, Eusebius and Athanasius.

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

The writings of Origen are so voluminous and so abound in materials having a direct or indirect bearing on the history of the New Testament Canon as to justify us in bestowing considerable attention upon what he has to teach us. I quote the passage, translating it anew, from the introduction to his commentary on Matthew's Gospel, which Eusebius (*Ecclesiastical History*, Bk. VI. ch. 25) has preserved for us: "Among the four Gospels, which are the only indisputable ones in the church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican but afterward an apostle of Jesus Christ, who published it for the benefit of converts from Judaism, composed in the Hebrew language. And the second is according to Mark who made it as Peter guided him, whom also in his catholic epistle he thus acknowledged as a son, saying, 'The co-elect in Babylon salute you and Mark my son.' And the third is according to Luke, the Gospel commended by Paul, made for those from the gentiles. And beside all these that according to John." In his "Exposition of the Gospel according to John," Origen has this to say about the apostolic epistles: "But he who was made fit to be a minister of the new covenant, not of the letter but of the spirit, Paul, who fully preached the gospel from Jerusalem and the regions round about as far as Illyricum, did not indeed write to all the churches that he taught, but even to those to which he did write he sent a few lines. And Peter upon whom the church of Christ is being built against which the gates of Hades shall not be strong enough, has left one acknowledged epistle, perhaps a second also, for this is still a matter of dispute. What it is needful to say about the one who reclined upon the bosom of Jesus, John, who has left one Gospel confessing that he might have made so many that not even the world could have contained them? And he wrote also the Apocalypse having been commanded to keep silent and not to write down the utterances of the seven thunders. And he has also left us an epistle of very few lines, perhaps also a second and a third, since not all say that these are genuine. Yet both together are less than a hundred lines in length." In his "Homilies on the Epistles to the Hebrews," Origen expressed himself regarding this writing as follows: "The character of the diction of the epistle super-scribed 'To the Hebrews' has not the barbarous (*idioticon*) quality of the apostle (Paul), who confessed himself to be a barbarian (*idioten*) in speech, that is, in style; but that the epistle is more conformable to classic Greek diction any one who has the power of discriminating differences of style will acknowledge. . . . That the thoughts of the epistle are wonderful and not second to those of the writings acknowledged to be apostolic. . . . every one who applies himself attentively to the reading of apostolic literature would admit to be true. . . . But I should say, if I should express an opinion on the matter, that the thoughts indeed are the thoughts of the apostle, but the phraseology and composition are those of some one who remembered the apostolic thoughts and, as it were, leisurely wrote out the things spoken by his teacher. If, therefore, any church holds this epistle as Paul's, let it (the church) be held in esteem for this; for not without reason have ancient men

handed it down as Paul's. But who wrote the epistle God only knows for certain. But the story has come down to us from the past of some who say that Clement who was bishop of the Romans wrote the epistle, and of some who say that Luke who wrote the Gospel and the Acts wrote it."

It will be noticed that Origen laid great store by ecclesiastical tradition and encouraged the churches to accept as Paul's a writing that he felt perfectly sure that Paul did not pen. Yet he had no word of reproach for such churches as refused recognition to the Epistles. While he heartily accepted most of our canonical books, he seems to have given almost equal recognition to a number of books that finally failed of a place in the canon. The Epistle of Barnabas he characterized as "a catholic epistle" and in his "Onomasticon" gave it a place side by side with the other catholic epistles. The "Shepherd" of Hermas he regards as an inspired book, presupposes that the churches are well acquainted with it, identifies its author with the Hermas of Romans 16:14, and makes copious use of it for Scriptural proof; but he does not fail to call attention to the fact that it was held in contempt by some.

Passing over nearly a hundred years, let us see how far the canon of the New Testament had reached completeness and definiteness by the time of Eusebius (about A. D. 325). It is rather disappointing to find that rather little progress was made during this time toward unanimity regarding what should be included in an authoritative collection of the writings of the new covenant. Eusebius places "the quaterion of the Gospels" first as accepted with practical unanimity by catholic Christians; then the Acts of the Apostles; then the epistles of Paul (without naming them); then the First Epistle of John and the First Epistle of Peter. "In succession to these must be ranked the Apocalypse of John, if indeed it seem proper, the opinions concerning which we will expound on a proper occasion. These then belong among the acknowledged writings. Of the disputed writings, which nevertheless are familiarly known by many, are the so-called epistle of James, and that of Jude; also the second epistle of Peter, and the second and third epistles that bear the name of John, whether of the evangelist or of some other one of the same name. Among the spurious (or rejected) writings should be reckoned the writing of the Acts of Paul, and the writing called "The Shepherd," and the Apocalypse of Peter, and the epistle of Barnabas that has been handed down, and the so-called "Teachings of the Apostles;" besides, as I said, if it seem proper, the Apocalypse of John, which some, as I said, reject, but which others consider among the acknowledged books. And with these some have classed also the "Gospel according to the Hebrews" in which those of the Hebrews who accepted Christ take the highest satisfaction. And all these may be reckoned among the disputed books. Of these also in like manner we have thought it necessary to make a catalogue, discriminating between those writings which according to ecclesiastical tradition are true and sincere and allowed by all, and the others along side of these which, though not canonical but disputed have been known by most ecclesiastical writers, in order that we may be in a position to know both these works and those that are being paraded by the heretics under the name of the apostles, including such Gospels as

those of Peter, and Thomas, and Matthias, and of certain others besides these, or the Acts of Andrew and John and the other apostles, which in the writings of ecclesiastics of recognized orthodoxy no one has thought it worth while to mention at all."

Thus it appears that, while he denied a place in the canon to all writings that were not finally accepted, Eusebius and many of his contemporaries had grave doubts about the Johannean Apocalypse, Second Peter, Jude, and Second and Third John. He says nothing here about the Epistle to the Hebrews and it is probable that he acquiesced in the opinion of Origen, which he quotes, that while it could not have been actually written by Paul, the thought was so thoroughly apostolic that it could safely be classed with the Pauline epistles.

Athanasius, a later contemporary of Eusebius, expressed his approval of all the books of the present New Testament canon and gave the Epistle to the Hebrews a place as the tenth of Paul's epistles. His great authority among orthodox Christians, no doubt, did much to remove the scruples that many had felt to the acceptance of several of the books.

The canon may be regarded as practically settled by the middle of the fourth century; but the Council of Laodicea (A. D. 364) omits the Apocalypse from its list of canonical books and the Council of Carthage (397) omits James. Cyril of Jerusalem (died about 385) omits the Apocalypse from his list. Jerome (died about 420) seems to have accepted our present canon but expressed doubt about the propriety of giving to Hebrews a place among the Pauline Epistles. The authority of Jerome in the West, like that of Athanasius in the East, prevented apparently any further questioning regarding the right of the disputed books, to canonical recognition and the critical spirit seems by this time to have departed from the churches.

When we compare the least important of the books that secured a place in the canon with the best of those that failed of such recognition, we cannot escape the conviction that divine providence presided over the preservation and collection of the sacred books no less than over their composition; and we may rest content with what we have in our New Testament as that which God designed that we should have for our guidance in faith and practice.

Indifference to Christianity is a worse enemy than blatant infidelity or worldly antagonism. To let it alone, or to treat it as of no personal account, is very common. Thousands will not speak against it or work against it, but they show by their actions that it is something which can get along without their help, and which they can do without. This indifference is a wrong which should be rectified. Professing Christians cannot afford to turn a deaf ear to the pressing calls of religion, while those who have been educated in Christian homes and in the Sabbath School, and are children of the covenant, do themselves a grievous injury by alighting the Gospel of the Son of God. It is the hope of the world and the glory of our age.

Attainment is a hope rather than a possession, and enduring and striving in hope is the normal condition of him who would attain.—H. Clay Trumbull.

The only wealth which will not decay is knowledge.—Langford.

## The Clansman.

BY M. B. WHEATON, D.D.

I have read *The Clansman*, Thomas Dixon's last and greatest novel, and I feel as if I had just left a theatre where Julius Caesar was the tragedy enacted, and Edwin Booth the actor. His brother, J. Wilkes, was the chief actor in the great tragedy with which the book almost opens. The plot of the work is laid first in Washington just after the surrender of Lee at Appomattox, from which it is carried to Piedmont, a village in the hill country of South Carolina. The time is from 1865 to 1870, and the design to show up in all its sickening horrors the old hated reconstruction days in the South, which brought on the organization of the Ku-Klux Klan, which put an end to that saturnalia of crime, bloodshed and ruin. The principal characters are Abraham Lincoln, Edwin M. Stanton, Andrew Johnson, and, above all, Thaddeus Stevens, *alias* Austin Stoneman, which is a creation of the novelist scarcely second to Rodin in the *Wandering Jew*, the two having many resemblances to each other. As Rodin sought to uphold Catholicism by all the mean subterfuges and villainies of which it is possible to conceive, so did Stoneman seek to build up and make permanent the success of the Republican party by the most high-handed outrages ever known in any country. He is pictured as the Master of Congress and the czar of his party. Lincoln has a place given him second only to that of Washington, looked upon as among the greatest of statesmen and philanthropists, and the friend of the South. His death at the hand of the fanatic Booth was the worst blow the South ever received. All is told, how the rabid Republicans sought to overthrow the policy of Lincoln and destroy the power of Johnson, who strove honestly and manfully to carry it out, the country being saved sometimes by a bare majority from the blackest despotism, and Andrew Johnson's impeachment being prevented by a single vote—all honor to the man who cast it, opposed and browbeaten as he was. The scenes of the Washington part of the book cluster around the White House, the Patent Office, converted into a hospital, the Capitol, and the little black house of Stoneman, or Thaddeus Stevens, on Capitol Hill. The love story, which is intensely interesting, began in the hospital when Elsie, the heroine, nursed Colonel Ben Cameron, a young South Carolina officer, who was a wounded prisoner in the Patent Office, then filled, as was every other available place, with Confederate prisoners and sick soldiers.

After telling all about the reconstruction measures adopted by Congress, often over the veto of the President, Stoneman and family go to Piedmont, S. C., as a health resort, but which was in fact a love resort, for it was the home of the Camerons. Elsie and Ben wished to be near each other, and Margaret, having visited Washington to see her sick brother, had captivated Phil, the son of Stoneman, a brilliant young Federal officer, into whose arms Col. Ben Cameron had fallen when meeting with the hard fortunes of war. Through their influence Piedmont was selected as the best place for the worn-out leader of Congress to go, and all went; and this gives the author the opportunity to depict the horrors of reconstruction in the most hated State, and the one that suffered most, the State of Calhoun, Lamar, and Haynes. Then you have the picture in all its horrible blackness and details; and while some critics have said that the picture, like that in Uncle Tom's Cabin, is overdrawn, I do not think so. Many such scenes have come under my observation during the dark days. I remember once in Georgia, when the Legislature was thronged with negroes, and fine citizens were arrested and carried to United States Courts for trial under guard of negro troops in many portions of the country.

As to the horrible fate that befell little Marion Lenolt, the same has befallen hundreds of pure, beautiful girls in every

State and in almost every county of the South. The outrages proceed till the best men in South Carolina, the descendants of old Scottish Clansmen, organized the Ku-Klux Klan, and then the negroes took to the woods, and white men of intelligence and virtue again came into power. The love story ends beautifully, but much is left to the imagination of the reader as to who married and when, and what became of the club-footed old Congressman who had brought so much trouble on the country.

Leopard's Spots was a great book, but this is a greater. It is almost impossible to begin reading it and then stop to do anything else—to work, or eat, or sleep, or smoke a good cigar. Dixon is wonderful at holding the attention. This is a book that will do more towards giving the rising generation an understanding as to real history of the South during those dreadful years, than all the school histories, biographies, or orations that have ever been given to the public. Thaddeus Stephens, William Lloyd Garrison, Wendell Phillips and all the statesmen of the North could do nothing till Mrs. Harriet Beecher Stowe appeared on the scene, and then war came. So Dixon's work will open the eyes of the people in an opposite direction, showing up the South's side as it has never been done before. It is said Mr. Dixon has another and final volume on this subject in view, and that it is to be called "The Traitor." Let it come! He will show up those wretches, Southern, as well as Northern born, who have gone against truth and right and made the patriot cry out—

"Is there not some secret curse,  
Some hidden thunder red with wrath,  
To blast the wretch who owes his greatness  
To his country's ruin?"

The South owes a great debt of gratitude to Thomas Dixon. I should be glad to see *Leopard's Spots* and *The Clansman* circulated throughout England, Scotland and Ireland, and translated into French and German.

IGNORANCE OF OUR SLAVERY.—"We were never in bondage to any man," said the Jews. We are but too apt to repeat the empty boast, and as they forgot Pharaoh and Nebuchadnezzar, Antiochus and Caesar, we forget our failures, our faults, our sins. We ignore them. Is not that, too, a plain fact of experience? There are people in this congregation this morning who, I suppose, never have really opened their eyes to the undeniable truth that sin has dominion over them. They go along on the surface of things, keeping to the shallows of human life, occupying themselves with the various duties and enjoyments, and they never know, just because they shut their eyes to facts, or rather turn their eyes away from facts—what is their real condition in God's sight. If I might so say, some of my dear friends this morning are, in regard to this matter, what the old Puritans used to call "Gospel-hardened." They have got their hearts and minds, I was going to say, waterproofed, by repeated application to them, as I am trying to apply to them now, of truths which but add one more film to the layers between their hearts and the Gospel. Because they are so familiar with the words of our message, they all but lose the faculty of bringing its power into contact with themselves. Oh! if I could get through that tendency which there is in all regular church and chapel-goers to make themselves comfortable in the corners, and suppose that the man in the pulpit is saying what he ought to say, and is saying nothing that has much bearing upon them, because they have heard it all before—if I could once get the sharp point of this great Christian truth which I am not ashamed to call the Christian Gospel, though it looks anything but that, through the manifold layers with which your heart is encrusted, you would find out a great many things that some of you think very phantasmal and of little consequence.—Alexander MacLaren.

## Some Grave Conclusions.

BY REV. ROBERT M. DONALSON.

Something was happening at the study door. There was a rap and a fumble with out, then the door opened apologetically, admitting one of the elect—that is, an elder by election. To my consternation I discovered that he was a tombstone agent. How well he fitted the trade! He was cadaverous in appearance, and in disappearance he was not prompt. There was an element of reassurance in the announcement that he would "take only a few minutes, as you probably have something to do." I indulged a twofold hope—one for him and one for myself. I hoped that he was telling the truth about the length of his visit, and also that his stay would not be so effective that I should need one of his monuments.

The elder's first leisurely inquiry was concerning a dead church—which proved to be his, not mine. According to his own statement, it was ready for the best product of his quarries. It had been disbanded by presbytery before it was conscious of its own demise, and with the rulling passion strong in death, had done some kicking. Of the two unbred elders, Mr. Marble was the only one sufficiently interested to inquire why they were dead, or to raise the question concerning their future state. It was difficult to give him light from any data at hand, or to furnish orthodox bases of a probation after death. A church that habitually promises the smallest possible amount toward a minister's support, and just as habitually neglects to pay the little it has promised; a church that has not made an effort to support a prayer meeting or Sunday School for ten years or more, would scarcely feel at home if it were permitted to witness "the resurrection of the just."

When the problem was becoming too complex, and the conclusions scarcely complimentary, he asked if he might "change the subject." The joyful anticipation of a cheerier theme was soon enveloped in Egyptian gloom. He craved the names and addresses of those members who had recently been bereaved, as he was to remain in town a few days and would look after his business while here. The record book furnished the information he sought, but the attendant memories were my own. Again I saw the darkened home, and heard the mingled wailings of love and despair. I could easily smell the fragrance of those floral offerings of love, nor was it difficult to recall the words of consolation spoken by the sympathizing pastor—words that were impotent, as he thought. But this list showed a potency of which he never dreamed. The consolation was real and lasting. In many cases where the memories were yet vivid, and the months were few, another wife or husband was happily swaying the scepter. Certainly it was a grave question whether or not it was an infringement on the rules of etiquette to send the monument man to such a home. It was like hanging up the shroud beside the wedding veil. It was introducing the discordant measures of the dirge while yet the sweet strains of the wedding march were thrilling their hearts.

Most pathetic of all was a vision of the unseen graves beside which no monument ever rises, and no fresh flowers are ever laid. They are the graves of broken hearts, of buried loves, of ruined lives. You have seen faces that were monuments of such a life, faces in which the chisel has cut the deep and woeful records of pain and passion and failure.

Mr. Marble received none of these names from me. If he finds them, and they want his wares, well and good. But I do not expect to see any large increase of business in dressed marble and granite to mark the tombs of unrequited love or of lost character.

Mr. Marble's "few moments" dragged painfully into the hours of gathering twilight. When he left, he had dug deep the excavation wherein to lay the foundation of a monument to the dead sermon that died unborn that day. So there are graves along the track of our daily ex-

periences where no monument rises, where not even a marker nestles down among the grass. One of these nameless graves is the day that is lost, with all its golden opportunities. Burial private. No flowers.—Interior.

## Ingratitude.

Ingratitude is one of the cardinal sins. How frequently in this life it defeats a noble purpose and separates hearts! For example: A man has had success, and found friends. His success grows, and with it his influence. He attributes his influence to his success, not dreaming that one can exist without the other, not knowing that great influence can live independently of worldly prosperity, and even apart from it. He begins to presume upon his personal powers; he takes to himself airs of superiority and governance. One day he meets with a rebuff, and it stings his pride. He finds that he really cannot in all things have quite his own way, and there is resentment and retaliation and revenge. He is disappointed, if not dismayed, to find that it is possible to take too much for granted, to presume upon his own powers, and upon the liberties and rights of others—that hearts are not to be coerced, but wooed and won. Then he braces himself to overpower others by the sheer force of his will. There is storm and rage, and in the tumult some of the best things of life go down—peace, goodwill, fellowship, joy, confidence.

Now at the heart of a trouble like this there is a canker which is seldom taken into account, but which is the secret source of many a life's disaster—ingratitude. It is the Kadesh-Barnea of the soul. It is said that "Our fathers failed to enter the Promised Land because of their hardened heart." What hardened their heart? Unbelief. What produced unbelief? Ingratitude. Do we ever get faith with ingratitude? Do we ever get gratitude with unbelief? Gratitude is the sun that warms into life the slumbering powers of the soul. Without gratitude, winter lies on all the land of life, and winter storms.

This man, again—would he ever have been in danger of presumption and pride if he had cultivated the grace of gratitude? Would not a grateful heart have taught him the sweet uses of humility and charity? A man grateful to God—can he be unkind or discourteous to his fellows? It is not conceivable. Find a man given over to selfishness and bluster, and there you have a man in whose soul the sense of God and His goodness is well-nigh if not quite dead. "Do men gather grapes of thorns, or figs of thistles?" In that lurid first chapter of the Epistle to the Romans where the depraved heart is ruthlessly unveiled, there is one verse which throws into fierce relief the real baseness and significance of ingratitude: "Because that, when they knew God, they glorified Him not as God, neither were thankful!" Then, by an inevitable law they "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

Let gratitude go, and life thereafter, however outwardly successful it may be, is a descent of dark steps into the dungeon of unrest, uncharitableness and despair. This, which is true of personal relationships, is conspicuous in the history of nations. It is the beginning of evils which have lost many a man his friends and which have robbed more than one nation of its inheritance.

It is the grateful heart, grateful to God for Himself, grateful for the gift of life and the gift of grace, that remembers the works of the Most High, and remembers the conquests of the past, and therefore does not see walls that shut out heaven, does not falter when it comes to its Kadesh-Barnea, but thanks God and takes courage, and enters into rest. "Let the peace of God rule in your hearts, . . . and be ye thankful."—The Baptist.

There is no wealth like the heart's wealth—content.—Balwer Lytton.

Catechetical Lecture on Regeneration.

BY E. H. CARROLL, D.D.

I have delivered many lectures on "Regeneration," emphasizing different phases of the great theme, and have one published sermon on this subject, but long experience in Bible teaching has convinced me that the untrained mind is not capable of receiving accurate information from lectures. Post-graduate students, whose minds have been thoroughly drilled in the collegiate education, may hear a lecture and be able to apprehend and retain all of its salient points, but the average young preacher, without general information, with an untrained mind, gets but little in any usable form from a lecture. He receives impressions that are valuable, and in a vague way lays hold of some thrilling idea here or there, without having that accurate knowledge of the subject discussed so essential to his own profit. The truth of these observations will appear by subjecting to an examination the average auditor who has just heard a lecture. The examiner will be surprised to find out how little the untrained mind has profited in any accurate way by hearing the lecture. For this reason it has been my custom to subject Bible classes to frequent catechetical examinations. The doctrine of regeneration being vital and fundamental, calls for the method of treatment and study that will fix ineffaceably upon the mind the most accurate statements. Socrates was accustomed to teach his miscellaneous disciples by questions and answers, and a greater than Socrates, our Lord Jesus Christ, continually adopted this method. Imitating the great exemplar it is now my purpose to deliver a lecture upon the subject of regeneration in the form of questions and answers.

- 1. What is the etymological meaning of our English word "regeneration"?
Answer. It is a compound word, "generation" meaning "the act of begetting," and "regeneration" "the act of begetting anew."
2. What is its theological meaning?
Ans. A radical change in the soul or spirit of a man by the action of the Holy Spirit.
3. Does this change affect the substance of the soul or impart any new faculty to it?
Ans. No.
4. Is this change limited to the intellect, or to the will, or to the affections?
Ans. It applies to the soul as a unit, including all its faculties or powers—intellect, will and affections.
5. In what then does regeneration consist?
Ans. In spiritual quickening or making alive, in illuminating the mind, in changing the will, in giving a new direction to the affections, and, not the least important, in spiritual cleansing.
6. You say this radical change in the soul or spirit called regeneration is by the action of the Holy Spirit. Now can the Holy Spirit of God in any case act immediately on any other spirit, that is, by direct impact of spirit on spirit, or must He act mediately, that is, by the use of means?
Ans. The Holy Spirit can act immediately, or mediately, on any other spirit.
7. Cite Scriptural proof that the Holy Spirit can act directly or immediately upon an object.
Ans. (1). It appears from Genesis 1:2-7; Psalms 104:32, that the Spirit acts directly on inanimate matter. (2). He so acts on beasts.—Psalms 104:29, 30. (3). Unconscious babes in the womb are subjects of Spirit influence.—Jeremiah 1:5; Luke 1:41-44. (4). In all cases of inspiration the Spirit's work is direct. For example, 1 Samuel 10:10. (5). Also in dreams and visions.—Genesis 28:11-17; 1 Kings 3:5; Matthew 2:12. (6). In the case of demoniacal possessions the evil spirit acts directly upon his subject, and what is possible to a demon cannot be impossible to the Holy Spirit. (7). The call to the ministry is usually determined by impressions made upon the mind in such a way as to be accounted for in most cases by direct Spirit influence. (8). The regeneration of infants who die in infancy, preparing them for heaven, must be by the direct influence of the Spirit.
8. Admitting the direct influence of the Spirit in the cases cited above, the question yet remains: In the new birth of adults and according to theologians, does the Holy Spirit act directly on the human soul, or with means, and is this adult subject of regeneration passive or active?
Ans. Most theologians hold that in the new birth the adult subject is passive and the Spirit's power is immediate, that is, the direct impact of spirit on spirit; but others hold that in the new birth the adult subject is active and that the Spirit employs the Word of God as a means.
9. In view of this diversity among theologians, what do you say?
Ans. There is an element of truth in both positions. Antecedent to all human effort a direct power of the Holy Spirit quickens the soul or makes it sensitive to impressions by the Word. For example, "The Lord opened the heart of Lydia that she should attend to the words spoken by Paul" (Acts 16:14). Now if this initial touch of the Spirit is what we mean by the new birth, the first position is undoubtedly correct. The action of the Spirit in that case is immediate and the subject is passive; but while insisting on the necessity and reality of this initial, direct power of the Spirit, if one should hold that this does not exhaust the Scriptural idea of the new birth, he would be able to support his views by many Scriptures.
10. How do you make this appear?
Ans. When one is born into the kingdom of God he is fully a child of God, but if the subject of the new birth is passive only, and if regeneration is complete without the use of means, and before the subject is either penitent or believing, then we have a child of God who is yet in his sins, impenitent without faith, and hence without

- Christ, which is philosophically impossible. Moreover, it is contrary to the Scriptures.
11. Cite Scriptures contrary to it.
Ans. James 1:8: "Having willed it he begat us by the word of truth." 1 Peter 1:23: "Having been born again, not of corruptible seed, but of incorruptible; by the word of the living God." But this was the word which was announced to you.—Galatians 3:26: "For ye are all the children of God, through faith in Christ Jesus." Romans 10:17: "So then faith cometh by hearing, and hearing by the word of God." Moreover and specially in John 3:3-18, which is the most important of all the Scriptures on the subject of regeneration, when Nicodemus asks, "How can these things come to be?" that is, what is the instrumental means of the new birth? Jesus explains by telling that "Christ must be lifted up as an object of faith, as Moses lifted up the serpent in the wilderness." This Scripture is very important in its bearing upon the matter in hand, as the process of regeneration was the mysterious thing to Nicodemus, and upon which he sought intelligible information; and while Christ in answering him refers indeed to the mystery of the wind, which we hear, but cannot tell whence it cometh nor whither it goeth, He yet relieves the mystery by showing that, however incomprehensible, it was effected by the lifting up of Christ and believing upon Him. Again, John 1:12, 13: "But as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man but of God."
12. Put the last Scripture teaching in the form of a syllogism.
Ans. Every one born of God has the right to be called a child of God, but no one has that right until he believes in Jesus Christ. Therefore the new birth is not complete without faith.
13. Give the full Scriptural teaching by combining the elements of truth in both positions held by theologians.
Ans. There is a direct influence of the Spirit on a passive subject. We might even say that this initial touch of the Spirit is below human consciousness, in this the subject figuratively held as dead in trespasses and in sins is quickened or made sensitive to impressions, and there can be no regeneration without this first direct power of the Spirit. But the question yet remains: Do the Scriptures call this the new birth, or does it exhaust all of the Scriptural ideas of the new birth? It is plain from many passages that the passive subject of this first act of the Spirit does become active in hearing, in godly sorrow, in prayer, in the exercise of repentance and faith, and thus filling up the full Scriptural meaning of regeneration.
14. Illustrate this by a diagram.
Ans. REGENERATION.
Holy Spirit, Agent.—1. quickens — 2. convicts. Man, the Subject,— made sensitive— contrition— 3. grace of prayer— 4. grace of repentance— prays — repents
5. grace of faith — New Birth.
faith exercised.
15. Explain this diagram.
Ans. In the foregoing diagram or equation the Spirit's work is shown above the line, and man's part below the line. In the first act of the Spirit,—quickening,—the subject is passive, and no means are employed. In the other four man is active and the Word of God is the means employed. That is, the Spirit convicts the man of sin, and the convicted man consciously exercises godly sorrow or contrition. The spirit of supplication is given—the man prays. In the fourth particular the Spirit gives the power to repent, but the man consciously repents, or changes his mind toward God. In the fifth particular the Spirit gives the power to believe, but the subject exercises faith in Christ, and the result of all these Spirit actions and human exercise is the new birth. Let it be noticed that contrition, prayer, repentance and faith are but responses in each case to a preceding Spirit influence; but let it also be noticed that the Scriptural idea of the new birth is not complete until faith comes.
16. If the new birth is not complete without faith, how then may our articles of faith rightly say that repentance and faith have the fruits of regeneration?
Ans. It would be more accurate to say that repentance and faith are the fruits of the Holy Spirit than to say that they are the fruits of regeneration. The most that can be intelligently said is that in each particular shown in the diagram the Spirit influence above originates and directs the corresponding human exercise below. Thus in a sense it is true that repentance and faith are the fruits of regeneration.
17. Cite Scriptural proof that the grace of repentance precedes its human exercise.
Ans. In Acts 5:31 Peter says: "Him hath God exalted with his right hand to be a prince and a Saviour, to give repentance to Israel and forgiveness of sins." And in Acts the eleventh, when the Jerusalem disciples heard Peter's explanation of the case of Cornelius, they said: "Then hath God also to the Gentiles granted repentance unto life." This is in harmony with the words of the prophet Jeremiah, 31:19: "Surely after I was turned I repented."
18. Give similar proof concerning faith.
Ans. Paul thus writes to the Corinthians in his first letter (2:4, 5): "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." In the next chapter he says: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man."
19. Give similar proof concerning prayer.
Ans. In the prophecy of Zechariah it is said:

- "And it shall come to pass in that day that I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one who is in bitterness for his first-born."
20. Who then is always and in every part the efficient agent in regeneration?
Ans. The Holy Spirit.
21. Who then in the case of adults is the human agent?
Ans. The preacher. Paul says, "I have begotten you through my gospel."
22. The instrumental means?
Ans. The Word of God.
(Continued next week).

Literary. Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

- SOME NEW BOOKS.
The Harvest of the Sea. A Tale of Both Sides of the Atlantic. By W. T. Grenfell, M.D. 12mo. 162 pp. New York and Chicago: Fleming H. Revell Company.
In his introduction Dr. Grenfell says that for twenty years he has lived among the deep sea fishers on both sides of the Atlantic. Thus he knows the people of whom he writes this story. It is written in the form of autobiography, fishermen telling the story of their lives. The story tells of the adventures on the Dogger banks in the North Sea and those off the coast of Newfoundland and Labrador. The Dogger banks have recently been brought prominently before the world by the action of the Russian fleet in firing upon the fishermen.
The book will greatly interest boys and older folk, for it is full of stirring adventure. It will do good, for it is full of heroic actions, of quiet bravery and patient endurance.
Sandy. By Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch," "Lovey Mary," etc. Illustrated by Jacobs. 16mo, 312 pp. \$1. New York: The Century Co.
Quite the most lovable of Alice Hegan Rice's characters to date is Sandy. We enjoy Mrs. Wiggs's philosophy, and we sympathize with Lovey Mary's trials; but, in common with every character in the book, we love Sandy, from stow-away to happy bridegroom. The optimism that shown from every page of Mrs. Rice's earlier books has lost none of its impressiveness by being transferred to a wider stage. Humor, the belief in love as an uplifting force, the conviction that kindness and helpfulness make life worth living, and that character will always win over adverse circumstances—all these qualities Mrs. Rice has given us reason to associate with her name on any title-page. In "Sandy" she has widened her field.
MAGAZINES.
The Century for May is a number of special interest. We have: The Prize of Rome, by Arthur Hoeber; New Portraits of a Group of British Authors, George Meredith, Mrs. Humphrey Ward, Austin Dobson, Andrew Lang, Edmund Gosse, George Bernard Shaw and Gilbert K. Chesterton; Monica's Village, by Elizabeth Robins; Goin' Fishin', by Edwin L. Sabin; The Regression of Professor Slocum, by Herbert D. Ward; The General Council, by Elliott Flower; Two Birds With One Stone, by Will N. Harben; Spring Song, by John Charles McNeill; The Chateaux of Touraine, by Richard Whiting, 2nd paper; Under Rocking Skies, by L. Frank Tooker; Sandy, XXII-III, by Alice Hegan Rice; The Arc Light, by Charles F. Bush; Rose O' the River, XII-VI, by Kate Douglas Wiggin; A New Bear, by W. J. Holland; How the Japanese Save Lives, by Anita Newcomb McGee, M.D.; The Associated Press, by Melville E. Stone; World-Wide Spiritual Awakening, by Henry R. Elliott; Topics of the Time; Open Letters; In Lighter Vein. \$4 a year, 35c a copy. The Century Co., New York.
Scribner's Magazine. Brilliantly illustrated. The contents are: The Marne Mountains, Edwin B. Child; To a Mountain Lake: Dory-Mates, Jas. B. Connolly; Life on a Tuscan Farm, T. R. Sullivan; The House of Mirth, XI-XIII, Edith Wharton; Amid the Orchards, Breaking Trail, Frank E. Schoonover; "Said Love to the Young Knight;" Webster and Calhoun in the Compromise Debate of 1850, George P. Fisher; Admirable Whoopie, Nelson Lloyd; Awakening of the Trees, Frank French; When We Two Walked in Arcady; A Doubting Thomas, Carter Goodloe; The Desert; Overnight at the Edge of the Grand Canyon, Benjamin Brooks; The Ancient Landmark, Wm. R. Lighton; The Point of View; The Field of Art. \$3 a year, 25c a copy. Charles Scribner's Sons, New York.
The Booklovers' Magazine offers us the following: The Protective Mimicry of Insects, W. B. Kaempfert; The Birth of Fashions, How Paris Rules the World of Dress; How to Build Up Foreign Trade, Harold Bolce; Bawl-in-the-Face; Some Color Etchings of Rouen; Sailing as a Fine Art, Joseph Conrad; Among the Fjords of Norway, Albert S. Bobbes; Missie Maddern Flaks, Henry Tyrrell; Chancellor of the Exchequer, Austen Chamberlain; College Track Athletics, N. P. Stauffer; Some Photo-Drawings; Railroad Land-

- scape Gardening, Katherine Louise Smith; Power of Eloquence, W. Bob. Holland; Imri—I. D. B., A Story of the South African Diamond Fields; Another View of Guam; The Best Things in the World of Print. \$3 a year, 25c a copy. Library Publishing Co., Philadelphia.
In the current number of Lippincott's Magazine the opening novellette, by Ella M. Tychout, is placed in the little State of Delaware. So completely charming is "The Turn of the Tide" that it seems likely to be the forerunner of considerable "Blue Hen State" fiction. "Braeburn Bonnie," a long short-story of a dog-show, is by Ralph Henry Barbour. Gen. Charles King contributes one of the kind of stories of fort life in the West which appeals so generally to all sorts and conditions of young people. "The Derelict of Silver Saddle," a story of the plains, by Grace McE. Lura, presents a dramatic situation most human and pathetic. Owen Oliver writes of "The Man Who Was Faithful." In these days, when every newspaper reports some case of "brain aphasia," this tale of lost memory and the astounding consequences carries a sharp point. The treatment is especially fine. The two papers of the month are diverse in subject and both interesting. "Where Poets Lived and Loved," by Anne H. Wharton, contains Anecdotes of Wordsworth, Coleridge, and others; Dr. Charles C. Abbott contributes an article called "Nonsense Names in Natural History."
With the air full of chatter about the value or lack of value of men at certain ages, a contribution to the discussion by Prof. James H. Canfield in The Cosmopolitan Magazine for May, entitled "The Philosophy of Staying in Harness," has a wide interest. Photographs of many octogenarians and nonagenarians who still are active in commerce, law, politics and finance emphasize the point which the writer undertakes to establish. "American Wrestling vs. Jujitsu," by H. F. Leonard and K. Higashi, each one of the cleverest exponents of his special art, illustrated by a series of wonderful photographs showing the various holds in wrestling and jujitsu, which appears in the same number, throws a new light on the subject of Japanese bone-breaking. Other special articles in the May number are "Hunting with a Camera," by J. M. Boraston; "A West Indian Cruise," by T. J. Hains; "Great Sieges of History," by Cyrus T. Brady; "Coal," in the Great Industries series; John B. Walker's serial, "A Modern Swiss Family Robinson," is concluded in this number.
The May number of The Twentieth Century Home contains many suggestions for the enjoyment of outdoor life during the summer. Among them we note "Bringing Nature Back to the Cities," by Allan Sutherland and Loveday A. Nelson, a description of methods of garden and plant cultivation by school children in the cities; "The Evolution of the Veranda," by Mary Z. Northend, with a number of carefully chosen illustrations showing the possibilities and artistic treatment of veranda furnishing; "The Pleasures of a House-boat," by George P. Fernald; "Bicycle Gymkhanas," a useful hint for those giving house parties, and "Bird Homes and Their Makers," by L. W. Brownell. There are stories by Max Nordau, Clinton Dangersfield, Charles Battell Loomis, Edith Macvane and Elizabeth W. Champney. There is a second of Dr. Taylor's valuable articles on the "Conservation of Human Beauty," and an interesting historical one on "Beds," by Esther Singleton.
(Additional literary on another page.)
REGENERATION NOT REFORM.—It has looked so often as if the entrance to the pathway leading Edenward had been found when some great and strenuous moral reformer has spoken his message. When John the Baptist preached he lashed social vices and sins, and men covered under the storm of his denunciation. They were impressed. They pleaded for instruction, and were directed in new ways of action. Vice was to be attacked in detail; this evil and that and the other lopped off as ugly excrescences from the life. The land was to be swept from end to end by reform. And what was the issue? It was that the house of the nation's life was swept and garnished but left empty; and in a year or two after John's ministry the nation as such was ripe for destruction. Its home was left unto it desolate. It was not cleansed from its iniquities.
It was the men that were cleansed—the disciples of Jesus—who were the beginners of the new world. The foundations of the city of God were laid in sanctified lives. Jesus did not deal with men as John did, nor as any prophet or reformer did. He gave men life. He said "Be" before He said "Do." One method is reform carried to its highest power, the other is regeneration. First the changed people, then the changed world; cleansing from iniquity before the rules can be rebuilt or the land wear a smile like Eden. In the view of Christ the world is full of lost people, men and women astray from God. They have to know Him and be right with Him before there can be a great uplifting of the race. Regenerated lives must be the material of the new order; reform can only build its framework—a cleansed people and a changed world.
"In the day that I cleanse you from all your iniquities," they shall say, "this land is become like the Garden of Eden."—Sel.
Opportunity is duty writ large. Opportunity is power. What we ought to do we can do when God opens a door before His people that is His command for them to enter and His promise to back them to the extent of His resources.—C. H. Fowler.

**Sunday-School  
Lesson**

SUNDAY, MAY 14.

OUR LORD PRAYS FOR HIS FOLLOWERS.

John 17:15-26.

Motto Text.—"I pray for them."  
—John 17:9.

"I pray not thou wouldest take them out of the world."—This would have been the quickest way to deliver them from evil and cause them to enter into the joy of their Lord. But it was not the best way. They were to be left in the world that they might grow in grace and reach the full stature of manhood as it is in Christ Jesus. They were to be left also that they might teach other men the way of life. They were to be the light of the world and the salt which saved it from utter corruption.

"But that thou shouldest keep them from the evil."—The probability is that our Lord is referring to the devil who would tempt them at every point and try to thwart all their efforts to lead others to salvation. The saints need the help of God against this great adversary. And God has promised to help them that trust Him.

"They are not of the world, even as I am not of the world."—To be of the world is to draw one's life and spirit, aims and motives from the world. To be worldly minded. The saints love God supremely and not the world nor the things of the world. They are like their Lord in an imperfect way, but the resemblance grows as they grow in grace.

"Sanctify them through thy truth: thy word is truth."—Sanctify means to set apart for holy purposes. "By saying 'sanctify them,' the Lord asks for them a will wholly devoted to the task which they would have to accomplish in the world. It was necessary that all their powers, all their talents, all their life should be consecrated to this great work—the salvation of men."—Godet. Our Lord as He so often does, bears testimony to the Scriptures. By studying them we learn God's will and His character. And the true disciples, knowing His will, with His help will obey it, and knowing His character will worship Him rightly.

"As thou hast sent me into the world, even so have I also sent them into the world."—The Son was sent into the world at the time of His incarnation, thirty years before He began His public ministry. The apostles were sent into the world (Matt. 10:5 and 6) when they were sent out to the lost sheep of the tribe of Israel. The Father had sent His Son into the world which was dead in trespasses and sin that He might make an atonement for

his people and that whosoever should believe on Him should not perish but have everlasting life. The disciples were sent out that they might tell men of the Saviour who had died and thus bring them to salvation.

"And for their sakes I sanctify myself."—Those who believe the modern heresy of sanctification can learn their mistake here if they will. Sanctify here cannot mean to make or to become holy, our Lord had been infinite holy from eternity. But it means He set himself apart for his sacrificial death for the sake of his people. Only by his death could they be set apart for eternal life, for only because He had died in their stead could God pardon their sins. And their sanctification is to come from His truth—the preached word is the means of salvation.

"Neither pray I for these alone."—The eleven apostles who were with Him. "But for them also which shall believe on me through their word."—We who believe on him to-day are included in this great intercessory prayer. He knew all his own from the beginning. Believing on him does not mean merely believing in his truthfulness, nor even that he is the Son of God and died for our sins. But it means trusting our souls to Him and believing that God accepts him in our stead, and because He died on the cross for us, has pardoned our sins.

"That they all may be one."—There is much nonsense being talked in the world in regard to "Christian union" and this verse is used in proof. Our Lord does not mean united in organization. His disciples did not organize one great body, but separate and distinct churches. He prayed they might be one in faith; one in giving themselves wholly to obeying God; one in separation from the world; one in love to God. So that if two Christians of different nationalities and languages should meet in some part of the world where no Christian had been before, the people would see the similarity of their characters.

"As thou, Father, art in me and I in thee."—With the same thoughts, the same feelings, the same will. So Christians should grow near each other by growing nearer to God. If all of us were conformed to His will we should be one in the sense in which the Lord speaks. The great duty and joy of the elect is to study God's word to learn what His will is, and in every act of their lives to keep their eye single to pleasing God. "That the world may believe that thou hast sent me."—Voltaire said the only argument against the religion of Jesus Christ which he could not answer was the life of a poor shoemaker who lived near him.

"And the glory which thou gavest me I have given them."—This may mean the heavenly glory. The apostles had not yet entered upon it, but the Lord had given it to them when they believed. Thus He teaches the great Baptist doctrine of the final perseverance of the saints. Or He may mean the glory of being the sons of God, and this meaning would also teach the same doctrine.

"I in them and thou in me, that they may be made perfect in one."—That they may be perfected, completely realizing the end of their being and the meaning of the gift of eternal life, fully ripened in their graces until they reach up into one, into the fullness of the stature of the perfect man." That we shall be perfect in our small,

finite way as the Father is in His infinite way, is the standard set before us towards which we can grow only by making the pleasing God in every action the motive of our lives.

"Father, I will that they also whom thou hast given me."—The elect whom God chose before the foundation of the world and gave to His Son. The Lord prays that they shall be with Him in Heaven, and see His glory. The latter clause of this verse is closely joined in meaning with the close of the former. As the Father loved Him before the foundation of the world so He loved His elect.

"O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me."—The world through its wisdom knew not God," says Paul, and in the first chapter of Romans he shows us the wilfulness of this ignorance. The world does not wish to know a righteous God. Declaring His name in the next verse means making God known to His disciples. How this prayer shows the love of the Saviour for His people. Alas, that any who are called by His name should fail to love Him with all their hearts and souls and mind and strength.

AN EARNEST SUGGESTION.

Now that the Sou. Baptist Convention will meet in a few days, and great efforts will be put forth to plan for still greater things in the extension of the kingdom, let the convention give due and courteous consideration to what the committee of the "Landmark Association" may have to say. It is to be hoped that said committee will come in the spirit of Christ, and let the convention greet them in the same spirit. They are our brethren.

This suggestion is made, because everything I have read about the meeting in Texarkana has not been at all complimentary. It seems that every shade of spirit from that of Christ to Rome has been manifested by brethren in writing up the reports of that meeting; one of our papers going so far as to read Landmark brethren out of our work, and then calls the organized workers to proceed with their work just as if the separation is final. Now such "sweet spirited" suggestions will do no good. The spirit of harsh criticism is to be avoided. Such men as J. N. Hall and his co-workers are not so insignificant that they should have the cold shoulder turned continually on them. Win them, brethren, win them! I do not think they have always manifested the spirit of Christ in the past in controversy with brethren, but have we always treated them as Christ would have us? It seems that insinuations and suspicions have been too free on both sides. Isn't it time to quit them? May the olive branch be offered and received in our great convention.

I have hitherto kept my pen out of this controversy, but have watched the course of brethren. This suggestion is made in the spirit of Christ and if it is heeded, I shall continue my course of silence and perhaps will anyhow.

I am not in it at all, when Baptists and Campbellites talk of uniting; but I am willing to go a considerable distance to prevent a split among Baptists.

W. J. PUCKETT.  
Cave City, Ky., April 24, 1905.

Let a man do his work; the fruit of it is the care of another than he.—Thomas Carlyle.

"WHAT IS TRUTH?"

This question was asked by Pilate when Jesus was before him on trial. Jesus among other things had said that he came into the world to bear witness unto the truth. This reference to the truth led Pilate to ask, "What is truth?" In asking this question Pilate voiced what should be the desire of every responsible creature of earth, because it is one of the most important problems of that, this or any other age.

It is very important that we should know and do the truth. Jesus, who spake as never man spake, said, "Ye shall know the truth and the truth shall make you free, and if the truth shall make you free ye shall be free indeed."

Solomon, the wisest, said, "Buy the truth and sell it not." Buy, whatever the cost, do not part with it for any consideration. If it is so important for us to know and do the truth it would be well for us to know what is truth.

1st. It may help us to understand what truth is, by considering what it is not.

It is not of human origin. Truth is not the product of earthly wisdom or human thought. It is not necessarily what some wise man or men believe. Men with great intellect and learning may "believe a lie and be damned." Proverbs says, "There is a way that seemeth right to a man, but the end thereof is the ways of death." It is not necessarily what a great number of people believe. We should be very careful not to be deceived by the wise nor the multitude, for there is such a thing as going "with the multitude to do evil." In fact, there is a great tendency to do so. It is not necessarily that which some learned or a great number of people zealously teach to be the truth. The Bible speaks of those who "having zeal without knowledge go about trying to establish their own righteousness, forgetting the righteousness of God." There are millions of people to-day who are very zealous in teaching what they believe, who have not the truth—the Mohammedans, Mormons and others too numerous to mention.

2nd. It may help us to know what truth is to consider the nature of truth.

1. It is eternal.

Truth, just as it is, has always existed and will forever remain. There is no such thing as new truth. Some one has truly said, "that no truth is new and nothing new is truth." There may be new discoveries and new facts relating to the truth, but no new truth. We should be very careful not to accept the inventions and theories of man as the truth. The truth is eternal. It cannot be destroyed. We sometimes seem anxious for the welfare of the truth, but it cannot be destroyed. "Truth is mighty and will prevail." "Truth crushed to earth will rise again." It has been violently assailed in every age by infidelity and criticism, but it yet exists in all its power.

2. It is perfect.

Truth is the opposite of error. It is entirely free from any and all that is right and holy. Then what is truth?

There is only one truth. There may be many features of the truth, and we may behold it from many standpoints, but there is only one truth. The Bible does not speak of truths or a truth, but "The truth." In stating what is the truth we should be very careful and sure so as not to deceive any one. We surely cannot be mistaken when we say that Christ

is the truth. He says (John 10:4), "I am the truth." He possesses all the elements of the truth.

He is eternal. He is not the truth because he is eternal, but he is eternal because he is the truth. He is not of human origin. He is the son of God. If we deny his divinity we deny that he is eternal. He existed before the world or man was created. He was present in the creation. God said: "Let us make man. Without him was not anything made that was made." John says: "In the beginning was the word." "He is the same yesterday, to-day and forever."

He is perfect. He was perfect in word, thought and deed. Pilate said, "I find no fault in him." The Scriptures speak of him as being without sin.

His word is perfect. "The law of the Lord is perfect." It is His truth. He said, "My word is truth." It cannot be added to or taken from, so as to increase or decrease it. It is perfect.

It is eternal. It shall not pass away. Jesus says: "Heaven and earth may pass away, but my word shall not pass away."

It is God's means and agent in saving lost souls. His word, the truth, reveals to us a sure knowledge of the existence and nature of God. Only those who have His word have a proper conception of His nature. It makes known to us His will, His purpose, His plan of salvation. It reveals to us the nature of man. With all our knowledge and experience we do not know ourselves or others. The Bible reveals to us our sinful condition, our great need of salvation, and our only refuge. It reveals to us Christ as the only Saviour of the world. To him, says Peter, "Give all the prophets witness." He bore witness to himself. He said, "I came to seek and to save the lost." "I am the light of the world." If I be lifted up I will draw all men unto me. I am the resurrection and the life." The disciples taught that there was no other name given on earth among men whereby ye must be saved. "The word which God sent unto the children of Israel preached peace by Jesus Christ. He is Lord of all."

In conclusion let us notice how we may know the truth. We do not inherit a knowledge of the truth. We do not get it simply by association or connection with those who do know it. We are not brought to a knowledge of it by a high degree of intellectual and social culture. There is a tendency in this age to accept this as all there is to do or know, but some of the greatest intellects, and many in high social standing, do not know the truth. It is more than a mental conception or mental assent to certain things and facts. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. We must be guided by the Spirit to know and do the truth. "The Spirit of truth will guide you into all truth." Guide us to know our lost and sinful condition. Guide us to a hatred of and a purpose to forsake sin, repentance. Guide us to seek Christ, the truth, and trust him whose blood cleanseth us from all sin.

Thus we know him in the pardon of our sins and accept him as our Prophet, Priest and King, and with Paul can say, "I know Him whom I have believed." If we know Christ we know the truth. If we know the truth it makes us free, and if the truth shall make us free we shall be free indeed. J. W. VALLANDINGHAM, Carrollton, Ky.

**A Bad Stomach**

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions. Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

**Hood's Sarsaparilla**

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitute.

THE BLESSEDNESS OF GIVING.

One of the wonderful sayings of our blessed Lord not recorded in the gospels is this: "It is more blessed to give than it is to receive." He not only said this, but he lived this divine truth. He came not to be ministered to, but to minister and to give his life a ransom for many. He gave up the glory he had with the Father before the world was and became of no reputation. He was despised and rejected of men. Although the maker and possessor of worlds with all their wealth, for our sakes he gave it all up and became a child of poor parents. He was born in a manger because there was no room in the inn for poor people. He gave up a crown of glory for a shameful crown of thorns. He gave his hands and feet to the ministrations of love and mercy. He also willingly gave them up to be nailed to the fatal cross. That loving heart, ever mindful of humanity and devising for their good, and even praying for his merciless enemies, was pierced with a Roman spear after it had been broken by the withdrawal of the Father, and the body hung a lifeless corpse on the cross, a curse for us to purchase our redemption.

"When I survey the wondrous cross, On which the Prince of Glory died, My richest gains I count but loss, And pour contempt on all my pride. See from his head, his hands, his feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown?"

Men of the world think those who hold the highest offices and have the most servants are the greatest. So thought the disciples when contending who should be greatest in the kingdom of heaven. Jesus corrected them by saying, "He is greatest who is servant of all."

He exemplified it by washing their feet. The ruling principle and the soul of the kingdom of heaven is love.

Love never tires of administering to the one that is loved.

God's holy law of Love to God, with all the soul, mind and heart, and thy neighbor as thyself, is fully carried out in the kingdom above.

There can be no pride, no envy, no jealousy or hatred there, for there will be no selfishness in that happy place.

Each one's joy will be augmented a thousand fold by the joy of the rest, for each will love each other one as himself.

The bliss of each one is therefore beyond conception.

O glorious world! Who would not love to dwell there forever?

No wonder the angels are all ministering spirits, sent forth to minister to those who shall be heirs of salvation.

No wonder there is joy in heaven over one sinner that repenteth.

The doctrine that it is more blessed to give than to receive gives one a grand view of life.

But the world takes the opposite view, and says it is more blessed to receive than it is to give. This low and groveling idea is filling our world with cheats, and liars, and thieves, and adulterers, and drones, and spongers, and every other class that is anxious to get something without rendering an equivalent.

THE BLESSEDNESS OF GIVING.

The young man or lady who starts out in life with this idea—I am going to have a good time. I shall indulge in the pleasures of the world and gratify my carnal desires—is taking the wrong road to happiness.

By looking around, you will observe that those who are the happiest are they who are the most helpful to others, while the most unhappy ones are those who wish their selfish desires to be pandered to.

God has so wisely arranged matters that virtue is happiness and vice is misery.

Whoever a man soweth that shall he also reap.

The one who lives only for self lives for a desperately mean person. The world, and he too, more better off had he never been born. Instead of laying up treasures in heaven, he is laying up wrath against the day of wrath.

If it is more blessed to give than to receive, what shall I give? First, give your heart to God, and be filled with love to him and his creatures; then it will be a pleasure to serve.

Do good unto all men as you have opportunity, especially to them who are of the household of faith. God recognizes a good deed done unto one of the least of his brethren, as done unto him. Read the last fifteen verses of the twentieth chapter of Matthew and see what Christ says about it. Live to glorify God, and advance his kingdom on earth.

For this we were created and we can not reap our full fruition of bliss until we fill our mission. For this we are given time, opportunities, talents and means, and we are accountable for the way in which we use our talents.

It is strange that Baptists who have covenanted together before God to advance the interests of his kingdom by supporting the church and a faithful ministry at home and missions abroad to refuse to give of their means for this purpose. We are stewards over these gifts for a short time only.

If we prove false or recreant to the trusts imposed on us, can we complain if these things are taken from us?

Can we complain if we are chastised for our selfishness or faithlessness? If we are not chastised, have we not reason to fear we are bastards and not sons, for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.

We are chastised for our good that it may yield the peaceable fruits of righteousness.

THOMAS CONWAY.

The most successful men, not only as God counts success, but even according to men's poor measure of success, are those that care for others. They live in others' successes as well as their own. They add happiness of others to their own joy. The world lies at the feet of the man who loves enough.

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Mr. A. E. Hitchcock (Clothing Dealer), East Hampton, Conn., writes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used. Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and vital restorative means of restoring themselves to health. Our advice is to take advantage of this most generous offer while you can do so without cost.

SAMSON FORSAKEN OF GOD.

BY JOS. N. BARBER.

Samson was the son of Manoah of the tribe of Dan, born A. M. 2849; was a Nazarene not only from infancy but by divine command. Of him extraordinary achievements are recorded, and faith is ascribed to him by Paul. The Lord blessed Samson, and His Spirit was upon him. God, it seems raised him up for a purpose—an immediate purpose. The Spirit of the Lord was upon him, and he wrought wonderful things. Good and useful men can and do wondrously strange things, the reason for which is almost inexplicable and incomprehensible, and only understood on the ground of the absolute influence of the devil.

Samson had before him an open door of great and growing possibilities for good; but he apparently shut his eyes to these, suffered himself to be tempted beyond what he could bear or did throw off—see what Delilah, the mean and seductive woman did—and after he had broken away from restraint the floodgate of evil was lifted and unchecked and unchecked stream of the worst kind of evil—if there is any difference—poured into his life, and he became so absolutely corrupt and given over to sin and so forgetful of God that the divine account is to the effect that "he wist not that the Lord had departed from him." Then indeed did he begin to travel a hard route, and realize something of the grim and awful fate that overtakes the man who turns away from the right. Read Judges 16:21, 22 and on down to the end of the chapter.

Let us learn a few lessons.

1. Samson departed from God and God departed from him, and the last state of Samson was worse than the first. Nothing in this life that can befall an individual is at all comparable to the state brought about by being forsaken of God—for God to depart from him. When God departs, the foundation of life is so weakened that there's nothing left to build on, and stripped of prestige, the man lives out a miserable existence, and dies as Samson did, "unwept and unsung."

2nd. Samson's course demonstrated what unfaithfulness and its running mate, sin, can do for a man; or, vice versa. "All unrighteousness is sin." "Sin is the transgression of the law." "Sin when it is finished bringeth forth death: the wages of sin is death." "Whoever a man soweth that shall he also reap." "He that believeth not shall be condemned." When God and righteousness goes out, the devil and sin comes in, and as the heart cannot be empty, it will be either possessed of God and good, or the devil and evil; and Samson's case is conclusive proof—as many another has been—that sin and unfaithfulness are ruinous.

3rd. In Samson's case we have the fact brought out that a man can lose all the influence he possesses for good if his life is such that God cannot and does not abide with him. God in the heart-life is the only foundation for good. Men who are the fullest of God have the greater influence for good. This has been demonstrated in men all down through the receding ages. A man without God in himself is a weakling. See Samson—physically powerful, gigantically so; morally couldn't resist the blandishments of a weak woman. Poor man without God!

Without God is to be without hope, usefulness without the winning kind of influence; without beauty and force of character, as well as nobility of life and purpose.

In conclusion permit us to suggest that sometimes opportunities to do a great and good thing never comes but once, the opportunity of a lifetime. God can be seen in it, and if our eyes are closed and it is allowed to pass from us unimproved, just so much of life as would have been made fruitful for good by embracing and improving same is forever lost.

Louisiana, Mo.

WHERE SHALL THE NEXT CONVENTION MEET?

The place of meeting of the Southern Baptist Convention is always a matter of interest, and generally of lively discussion. The session in Kansas City will prove no exception to the rule, as it is understood that Fort Worth, Jacksonville, Chattanooga and perhaps other places will invite the convention to meet with them at their session of 1906.

As between the points named I favor Chattanooga. Having gone this year to our extreme North Western territory, it would seem fitting that instead of going to either the Southeast or the Southwest next year, we should fix upon a central location which will accommodate the largest number of our delegates.

Besides, Chattanooga presents a strong claim in its ample hotel accommodations, its large and beautiful auditorium, the historic interest that clusters around it, its beautiful scenery, and above all, the cordial welcome which its whole people offers.

But I am opposed to having the matter decided at all by vote of the Convention, but in favor of referring it to our Boards (or to a special committee if that is preferred), who shall consider fully the offer of each place taking into consideration railroad and hotel rates and all other matters that would promote the convenience and comfort of the Convention and selecting and announcing in due time the places most suitable. To fix upon a place twelve months in advance and with the vote of the Convention influenced largely by the fervid eloquence of advocates of a particular place, is to risk a mistake as the Convention has several times found out to its cost.

If I mistake not the editor of the Recorder has advocated leaving the selection of the place to the Boards, as most of the great conventions do, and I propose that we shall try this year to adopt this plan.

But I am like the obstinate brother who said upon a notable occasion: Brethren, I am determined to have my own way about this matter; and so if you will not go with me, I will heartily make your way my way, and go with you!!!

J. WM. JONES.

Richmond, Va., April 22.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit. Just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for 10¢ two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CAREY, St. Louis, Mo.

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### A MIGHTY FORTRESS IS OUR GOD.

A mighty fortress is our God,  
A Bulwark never failing;  
Our Helper He amid the flood  
Of mortal ills prevailing;  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal.

Did we in our own strength con-  
fide

Our striving would be losing;  
Were not the right man on our  
side,

The man of God's own choosing;  
Dost ask who that may be?  
Christ Jesus, it is He;  
Lord Sabaoth His Name,  
From age to age the same,  
And He must win the battle.

And though this world, with devils  
filled,

Should threaten to undo us;  
We will not fear, for God hath  
willed

His truth to triumph through  
us;

The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure,  
One little word shall fell him.

That word above all earthly pow-  
ers,

No thanks to them, abideth;  
The Spirit and the gifts are ours  
Through Him who with us sid-  
eth;

Let goods and kindred go,  
This mortal life also;  
The body they may kill;  
God's truth abideth still,  
His kingdom is forever.

—Luther.

## Our Pulpit.

### CHRIST'S DEMAND OF NICODEMUS.

BY REV. D. M. PRATT, D.D.

"Jesus answered and said unto him: Verily, verily, I say unto thee, except a man be born anew, he cannot see the Kingdom of God."—John 3:3.

Have you ever had a feeling of awe and solemnity take possession of you, as you entered a historic cathedral, or some majestic temple in which God had been worshipped by generations long since gone? You did not need to be told that you were in a sanctuary. The sacredness of the place made itself felt, and your spirit instinctively acknowledged itself in the presence of divine realities.

I can never read the third chapter of John without such feeling as this. Here one enters the innermost sanctuary of life, where God reveals to the soul the mysteries of its being and the way of access to the Kingdom of God. If one should ever be humble and teachable, it is in the presence of such Scripture as this. This is the most wonderful teaching that ever fell from human lips, or ever found its place in the literature of the world. The third chapter of John is a complete Gospel, a full statement of the way of salvation, a perfect history of the human soul, from sin to redemption and to its final entrance into heavenly glory. Were all the rest of the Bible destroyed, this one chapter gives the key to life, for it contains the whole principle and process and philosophy of redemption.

"Verily, verily, I say unto thee,

Except a man be born from above, he cannot see the kingdom of God." Two conceptions of life met when Jesus and Nicodemus stood in each other's presence. Nicodemus was as fine an example of culture as his age knew. He was both a scholar and a religious devotee. He stood for the universal and instinctive belief that if a man bring himself to a high standard of outward conduct and morality, he has reached the highest goal of attainment. The human heart, as Nicodemus represented it, knows no other standard. It was a startling thing for such a man to be told that he must be born again, and that he had no capacity to see or enter the Kingdom of God without such a spiritual birth. It was the declaration, on Christ's part, that the world's conception of life was wrong, and that He could make known a secret which no one else knew, and which, in the fulness and depth of its meaning, had never been known. Had not Nicodemus found in Jesus something marvellously trustworthy and divine, he would have gone from His presence in a towering rage. He was too dead in earnest to find truth and the key to life to be self-assertive or angry in the presence of such a Teacher.

The third chapter of John is the surest possible test of the soul's sincerity and eagerness for life. The man who refuses to believe that in his innermost spirit he is radically wrong, will turn from this chapter embittered against its teaching and the Master who gave it. The man who is humble and conscious of evil to match against Christ, and too far removed from egotism and self-conceit, will joyfully put himself in the position of a learner, and let Christ explain to him the meaning of this divine mystery.

What conceit it would be in a minister of the Gospel to take this central truth, which fell from the lips of Jesus, and pare it down and explain it away, and, in timidity of soul, attempt to adjust himself to the universal objection of the unrenewed heart to this heaven-born revelation. If I am ignorant of life's secret, I want to know it. If I am radically wrong in my innermost being, I want to know that still more. How utterly perverse a person has become, and how wedded to evil, who tries to hide from himself the condition of his inner life, and who becomes embittered against the truth that exposes his spiritual defect. Yet what is more characteristic of the human heart than such perversity? Have you never seen a full-grown man become angry when the sufficiency of his goodness was challenged, and he was classed among those who needed salvation, through the grace of an infinite Saviour? Have you never felt within your own self this spirit of rebellion and antagonism, when informed that you must undergo a complete spiritual transformation before you had any inheritance in the Kingdom of God?

This feeling is a universal experience on the part of those who are brought face to face with the need of conversion, and it settles into a state of permanent rebellion and unbelief if conversion is postponed until late in life. Paul was well acquainted with this fact when he said: "The natural heart is enmity against God; it is not subject to the law of God, neither indeed can be." Jesus had this natural condition of the human heart in mind, when He said: "Ye must be born anew." It must

be conceded that this statement is not very flattering to human nature. Yet who that loves light and is eager to know himself, wants to be flattered into a sense of false security? Four things become evident to one who studies the words of Christ, as recorded in this wonderful chapter: (1) The fact of the new birth; (2) the universal need of it; (3) the mystery of it; (4) the method by which it is attained.

1. The Fact of the New Birth. The fact and the need go together. The need implies the fact. The fact is stated in proclaiming the need. The words of Jesus are simple and easily understood. They admit of only one interpretation. The new birth, whatever it is, must be experienced by one who would see the Kingdom of God. It is as simple as if one should say that if you want to go straight by rail from Albany to Boston, you must take the Boston and Albany Railroad. Jesus said, "If you want to enter the Kingdom of Heaven, and see and know what that kingdom is, you must enter by way of the new birth. 'Except a man be born anew, he cannot see the Kingdom of God.'" This is a fundamental and absolute fact in human experience, no more to be questioned than the law of gravitation.

The proof of this spiritual phenomenon is threefold. In the first place, Christ made it known, and for every man who has tested His words, they have come to have the certainty of mathematical proof. What Copernicus is to astronomy, and Newton to the law of gravitation, and Euclid to geometry, Christ is to the soul. He knows its character, its laws, its needs, its destiny; and the man who wants to know himself, and is in sincere pursuit of truth, will no more question such a statement as our text, than he will find fault with a proposition of Euclid.

In the second place, nineteen centuries have rolled by since Christ said there was such a thing as the new birth; and a host of believers which no man can number, in every land and in every race, have experienced spiritual change and have borne witness to it, in lives abounding in divine grace and beauty and power.

In the third place, personal experience is the most convincing proof of all. When a man has been intemperate or profane, or lacking in self-control, or selfish or worldly or self-righteous or impatient of God's authority, and has acknowledged no law but his own imperious will—when such a man is converted and is born again, and the old temper and appetite give way to an exactly opposite temper and spirit and desire, the surest thing in his knowledge is this spiritual transformation. What conceit and lack of self-knowledge it would have been in Nicodemus to have stood in the presence of the Divine Master and said, "Personally, I have no need of such a change of heart." Yet what shall he said of the conceit of one who, after all these centuries of demonstration, stands in the presence of this threefold historic testimony and insists that he is too good to need conversion, and that he can go unashamed to the gate of heaven and claim as his right what the saints and martyrs of all ages have sought only through humble reliance upon God's renewing grace.

In proclaiming the fact, we have stated the need. Do not

allow yourself to be benumbed in to negligence and unbelief by the atmosphere of an ungodly world. Listen: Christ meant you, when He said, "Except a man be born again; except a man be born of water and the Spirit, he cannot enter the Kingdom of God." It you have not already been born of the Spirit, make this the first business of your life. "What shall it profit a man, if he gain the whole world and lose his own soul?" These are the words which Christ presents to every thoughtful man.

2. But you say the mystery of this is too great for belief. Nicodemus was prostrated by the same mystery. "How can these things be?" He could understand a physical birth; he could not understand a spiritual birth. The possibility ought, however, to be a welcome one. Would you not like to get rid of the old appetite and tendency and weakness and sin? Would you not like to see, where now you are blind, and where you do not even know that you are blind? Would you not like to be sure of your inheritance in the Kingdom of God? Do not say that you are content as you are, for in this very Scripture Jesus said, "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

The mystery of the new birth is like all other mysteries—outside of experience. Nicodemus had no more power to fathom this truth than a child of ten. "These things are hidden from the wise and prudent, and are revealed unto babes." Nicodemus had rejected the baptism of John, which was the baptism of repentance, and this is why Jesus said he must be born of water and the Spirit. Water stood for the baptism of repentance. Repentance is man's part in the process of being born again; the renewal of his spirit is God's part. The difficult part in this co-operative work is man's and not God's. Try it and see. The moment you turn from yourself and from all evil, and believe in the person and power of Jesus Christ, the Spirit does His work. An experience of the fact of the new birth lifts us above all doubt occasioned by its mystery. "The wind bloweth where it listeth; ye hear the sound thereof, but cannot tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."

Shall the sailor refuse to spread his sails because he is ignorant of laws of the wind; and shall an unrenewed soul fail to put itself under the power of the Spirit because it is unacquainted with the process by which he does His creative work? Do not fancy that there is any substitute for this new birth of the soul. Two graduates of Yale recently met behind the walls of Sing Sing. They were members of the same class, and in maudlin hilarity they gave three cheers for their alma mater. It was a pathetic proof that a university education cannot touch the springs of a man's moral being, or prevent his becoming a fool or a villain. Every college in the land can tell the same story. The finest intellectual culture has no power to regenerate the soul. What striking confirmation of this has just come from the lips of President Hadley, of Yale. He is not speaking from the standpoint of religion, but from the standpoint of an educator, when he says: "The root of lawlessness lies deeper than mere ignorance

of consequences. The chief source of crime is moral perverseness, rather than mental deficiency. If you improve a man's intellectual capacity, without correspondingly educating his moral nature, you are likely to change the direction in which the criminal or vicious instincts seek their outlet, rather than to destroy those instincts themselves. When you teach a man to write, you make him less liable to commit larceny, but more liable to commit forgery. When you teach a man political economy and law, you lessen the temptations and opportunities for acts of violence, but you do not lessen those for acts of fraud. Few of us who have looked into the statistics of education and crime are optimistic enough to deny that they are disappointing." Thus speaks the president of one of the most renowned universities in the land.

It is the voice of modern scholarship, conscious of its own moral and spiritual impotence, saying, "Ye must be born again; except a man be born of water and the Spirit, education cannot save him, culture cannot save him, wealth cannot save him; for unless he is born from above, he cannot see the Kingdom of God."

3. We have considered the fact, the need and the mystery, but a question of still greater importance is the method by which the new birth is accomplished. Would that I could make this simple and plain. Many an anxious inquirer has stood in the presence of this great truth and wondered what he should do to secure a change of heart and the evidence of his salvation. He knew that something was wrong in his innermost being. He knew that he loved what he should not love, and chose what he should not choose. He was well aware of the conflict in his heart between conviction and conduct, between conscience and desire. But how to stop this conflict and make desire harmonize with the sense of duty, and how to make duty a pleasure instead of a burden; and how to love what he did not love, but what he knew that he ought to love, this was the problem he could not solve.

Did you ever see a river turn itself around and flow up stream, actually reversing its course and flowing in the opposite direction? It would be as easy for a man to reverse the current of his life and change the tendency of his innermost spirit. If his will is wrong, he will choose wrong; if his affections are wrong, he will love the wrong. To change a man's will and to reverse the current of his love, is a miracle. I have seen a river flow up stream, and carry everything floating on its surface along with it in the opposite direction, but only when the tides of the great ocean came rolling in and put their own mighty tendency upward in place of the river's current downward.

I have seen many and many a man, impotent in the presence of his own appetites and desires and tendencies, reverse instantly the current of his life, choosing the good instead of the evil; loving the thing he hated and hating the thing he loved, yet never have I seen this miracle of reversal without the inflowing of God's power. "Except a man be born of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Your part in the creative work is to give the Spirit of God free access to your life. The process

is wrought out in the will. "What do you do that for?" said a father to his son. "Oh, I do it because I want to," was the son's reply. In that boy's answer is the key to life. Do you want God's renewing and saving work wrought in your innermost soul? The moment you say "yes," and mean it with all your heart, you put your life into Christ's hands, and under His control, and before you are aware and without your even knowing what has been accomplished, the mighty work is done; and, if you have been true to God and thorough with yourself, you will find as the days come and go that a new purpose controls your will, a new love possesses your heart and that the old habit and temptation and tendency have lost their power.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." Have you ever experienced this great truth? I would not be your friend, nor worthy of your confidence as a religious teacher, nor would I be true to the words of Christ nor to the experience of His disciples in every age, if I gave you to believe that, out of the millions of people upon the earth, you were one who did not need to be born of the Spirit. I would be recreant to your highest good, and untrue to my own experience did I not bring your heart to the same test, to which, as an intelligent man, I am compelled to bring my own.

Oh, how the world to-day needs a change of heart! There is but one remedy for its evil. No natural evolution of self-effort will ever save a human soul. I believe, with the deep conviction of my heart, that this truth applies to you, and to me, and to every man and woman on earth, that "Except he be born anew; except he be born of the Spirit, he shall never see the kingdom of God." The heart that looks upon this as gloomy truth must be wilfully bent upon having his own way, for this is the most glorious revelation made to man. It brings God to our aid. It puts us within reach of divine power. It makes heaven a possibility. It opens the gates of eternal life.

Is it gloomy when a new day comes over the hill-tops and the darkness hides itself away? Is it gloomy when electricity pours its energy into human industry and brings man's weakness into touch with infinite power? Is it gloomy when the might of God gets into our frail will, and the purity of God into our corrupt hearts, and the light of God into our benighted minds?

Oh, man, rejoice and believe! Open your eyes to your divinest possibility, to your real life, and let the creative Spirit of God breathe upon and transform your innermost self.—Treasury.

**INFIDEL LACK OF ORIGINALITY.**

We sometimes hear it charged upon the evangelical pulpit that there is too often manifested in it a lack of original thinking. The charge reminds one of the fact that the Puritans have been charged with being superstitious, when in fact they were the least superstitious people to be found in a superstitious age. If they were not entirely free from the defects, the whole world around them was even more largely affected by it than were they.

Of all that is wearisome, in the way of non-originality, there is nothing to excel or to equal the attacks that are made upon the Bible and the whole scheme of revealed religion. Men are turning up today, and, in the name of the latest scholarship, rehashing the old objections that were worn threadbare before Tom Paine and Voltaire exploited them for the benefit of those who worshiped them as original thinkers. If there has been original infidel objection made to the Bible during the last hundred years, we do not know what it is. The fact is that the teachings of Christ and the New Testament writers were attacked, when they were first uttered, with the same opposing arguments that are bandied about to-day. The carnal heart has hated the purity and the principles of the Gospel, and where it has not been willing to bow in repentance and faith before God, has justified itself by some expression of its unbelief in his right to control or in the authority and veracity of his message.

Some men to-day, with the same infidel spirit that has characterized the opponents of Christianity in all the ages, are putting forth their objections in the name of scholarship. To hear them talk you would imagine that they had discovered some new facts as to the books of the Old Testament by means of history or the study of the text, and that they will have some new light to shed on them through their scholarly research. But, no, you get the same old arguments advanced and positions taken by Paine and Voltaire and their long line of predecessors.

Either men believe the Bible to be the Word of God, or they do not believe it. If they believe it, they will expound it and press it home on the hearts and consciences of those about them. If they do not believe it, they may state their infidelity elegantly or coarsely, profoundly or shallowly, in scholarly or illiterate form, but it will be a rehash of what the unbelieving cohorts have been assailing the truth with ever since the Word of God was first written. We wonder that the men who are so weary over the non-originality of the evangelical pulpit have not utterly perished as they have contemplated the dreary repetitious drivell of infidelity.

The excuses that people give for not being Christians; for not uniting with the Church; for not attending public worship; for not believing and praying and reading the Bible, and for general neglect of religion, are just the same that have been given since Christ spoke his parable of the feast to which many were united who remained away and with one consent began to make excuse. These excuses might be catalogued. They have been repeated over and over again. They are not original. There is nothing new about them. They are the expressions of the unbelief of the natural heart that is not at peace with God.

What is needed is not a striving after originality, but the willingness to repent and believe, to give up opposition to the divine will, and to commence a life of obedience to God.—Herald and Presbyterian.

**AS TO OWNERSHIP.**

Nothing is more clearly and emphatically taught in the New Testament than that the Christian belongs to Jesus Christ. It is not a mere figure of speech, a glow

of rhetoric, a poetic phrase. It is literal and exact fact. No slave so completely belongs to his master as the believer, redeemed by Christ, belongs to his Redeemer. The slave may be compelled to render outward service to his owner; but his heart is under no such compulsion. The Christian owes everything he is and everything he has—body, soul, spirit, life, love, time talents, property, influence—everything to Christ. "Ye are not your own; for ye were bought with a price," and the price was the blood of Christ.

Herein is the responsibility of life. Christ turned again and again to the conception of life as a stewardship. He spoke of it in striking parables and in earnest didactic appeal and command. It underlies the great commission. It was his conception of his own life. He came to earth to do his Father's will and not his own, except that his Father's will was his own will. From the first, and to the end, he must be "about his Father's business." The Apostles constantly urge upon us the same thought. We dare not think of our wealth or abilities or social power otherwise than as trusts from God, which we are to administer for him, that we may joyously render our account to him, and tell how much we have gained by trading. Paul pointedly asks: "What hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou hadst not received it?" That is what the Christian must say every day: "I am in business for God, with the talent which he has invested in me and in my possessions of every sort. What can I do for him to-day as his trusted agent and honored servant?"

For herein also is the joy of life, and its strength. "Ye were bought with a price; become not the bondservants of men." This is the only true freedom, the consciousness that through the purchase of Christ's blood we are freed from sin and the world, and belong only and wholly to God. We need only to consult him and his wishes and his plans for our living. As Horace Bushnell expresses it: "Every man's life is a plan of God." To find that plan and to execute it, to make the most of ourselves for God, and to do the best possible with that which he has entrusted to us, that is what it is to glorify God in our bodies and in our spirits, which are his.—Examiner.

**FLAYS GOVT EXPERT.**

A FOOD EATING INTERVIEW WITH EXPERT, C. W. POST.

He Polishes Off Dr. Wiley, the Government Chemist, with Reference to Breakfast and Milk.

"It would be pitiful if it were not ridiculous the spectacle of some professional men when they let out great chunks of wisdom about food," said C. W. Post, the well-known food maker, now in Los Angeles. "Some States have so-called experiment stations where the wise men in the employ of the State make some experiments and then give the results to the reporters and the unsuspecting public believe they are reading great masses of truth, whereas to the practical food man the mistakes these experimenters make, and the blundering conclusions are frequently most laughable. They become tangled and mixed up with their profound technical phraseology and seem unable to reach practical conclusions."

For instance, Dr. Wiley, Chief of the Bureau of Chemistry of the United States Department of Agriculture, in a lecture says: "When you buy beefsteak or milk, you are paying for water. Milk is 80 per cent water, beefsteak 60 per cent. Ergo—don't eat beefsteak or drink milk! He apparently forgot to state that the human body is also about 80 per cent water and needs quite a little of that peculiar liquid each day to keep it intact, and nature provides food wisely blended."

Then he proceeds to say that Americans eat too much meat. That is one of the few practical things he does say. But observe his peculiar process of induction when he cites the Japanese as a reason for not eating meat, saying: "Their diet of rice makes them shorter and harder to hit in the war, and they don't have so much to carry around with them." Remarkable conclusion! Don't eat any meat. You may have to go to war sometime and it will not be so easy to hit you if you are simply a rice eater. That hope should

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**Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.**

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Whichever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 341, NOTRE DAME, IND., U. S. A.

**Georgetown College**  
The Kentucky Baptist College Founded in 1829.  
14 Departments; 20 Instructors; 8 Degree Courses.  
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compensate a man for going through life a dwarf!

Then follows another glorious tribute to science: "Hay fever is no more nor less than the result of over-eating." He does not explain whether he means over-eating of meat or hay.... Huh!

"A short time ago the doctor announced to some reporters that in his experiments he had discovered that almost all of the tomato catsups were charged with salicylic acid, which is detrimental to the human system, but he would be easy on the catsups," for the astonishing reason that "they need a preservative or they would spoil."

The good doctor says some sensible things, fortunately. He advises the people to eat less meat and not quite so much food altogether.

It is a well-established fact that Americans, as a rule, are inclined to over-eat rather than under-eat.

He advises against the use of nitrogenous foods, and then contradicts himself by giving his own diet, his breakfast being made largely of eggs, heavy with nitrogen, and he includes a glass of milk, which he had previously warned people against because it is 80 per cent water.

Then he says in reply to a question about modern breakfast foods, that "the old-fashioned mush is just as good and costs less."

It seems humiliating for a man in his position to make so many conflicting statements and expose himself to the criticism of even an office boy connected with some of the practical food concerns of the country, inasmuch as any one of our office boys could tell him things he has yet to learn about food, particularly this "old-fashioned mush," made from corn meal or wheat or oats, which consists of a heavy percentage of raw starch, and the way it is ordinarily prepared requires somewhat unusual strength of digestive organs to transform that starch into a kind of sugar, that it must be absolutely turned into by the body before it can be assimilated, and if the body is deficient in power, a part of that starch remains undigested, passing down through the intestines, where, in the moisture and warmth of the body, it rots, creating gases and causing various forms of intestinal disease; very certainly the cause, in many cases, of peritonitis or appendicitis, therefore it is entirely plain even to the layman, that if the stomach does not perfectly digest all of this raw starchy food, he cannot extract from the food the necessary calories and the strength and nourishment that the food really contains; whereas, when wheat and barley are prepared by skillful cooking, so that the starches are transformed into sugar, and thus presented to the stomach in a predigested condition, practically all of the nourishment of the food is made use of by the body, greatly to its benefit.

"I would be very glad indeed to deposit ten thousand dollars, or twice that amount against a like sum put up by Dr. Wiley or any of his associates, and we will proceed to feed individuals on the raw starch food, the 'old-fashioned mush,' which he so glibly announces as the equal of modern breakfast foods, and if we do not obtain better results by my method than he does by his, the total sum will be paid over to him or to any charity that he may designate."

The good doctor's opportunities for experiments and resultant conclusions have been narrow and confined to a few persons. We have been supplying food for literally millions of people, all over the world, for a good many years past, and we receive each month reports from people, reaching up to thousands in number, giving the details of condition and the result of various foods, including coffee, which is not a food. It is entirely safe to say that for every one case that Dr. Wiley has experimented upon, and therefore drawn his conclusions from, our experience has been with from one to five thousand.

It is an old story, this tangle of theories, as compared with the hard, practical experience and certain conclusions of absolute practice.

As a cereal food maker, it might seem that my interests would oppose meat; but common, every-day experience teaches most plainly to any real food expert that some meat once a day is of great importance, then let the starchy food be skillfully prepared and the combination of easily-digested food elements will put the user in good, vigorous physical condition, strongly in contrast with some of the emaciated men among these state and government theoretical experimenters.

Just one other illustration: It is commonly heard, in the circles of these theorists, that "rice is digested in one hour." This conclusion is reached from experiments where it was shown that the human stomach delivered rice on down into the duodenum in about sixty minutes; therefore the conclusion that it was digested. The truth is, that the stomach does not digest rice, but simply throws it out to be digested on down below the stomach. Rice frequently requires ten to fifteen hours for digestion, and then it is not perfectly digested in thousands of cases, but partially digests and causes all sorts of intestinal troubles.

A little less theory by theorists and a good deal more common sense as developed by practical, every-day experience will add to the longevity of our people.

Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.—Talmage

Editorial

THE following are the latest estimates of the nominal adherents to the various religions of the world, given in round numbers:

Total . . . . . 1,621,000,000

These figures give 166,000,000 Protestants and Baptists. Ritualists and formalists are included, and those who simply belong to families who belong to Protestant or Baptist churches, or are in some way identified with them.

While the Roman Catholics and the Greek Church are not evangelical, yet we have no doubt that a good many of their members are saved. So in order to even guess at the number of real Christians alive to-day, it is needful not only to pare down the 166,000,000, but to add in these others. And it must be borne in mind that a large number of the actual members of evangelical churches are not really converted.

50,000,000 saved and 1,571,000,000 lost souls on earth to-day! Is it not high time we should be in earnest in our efforts to save souls? Is there a day to lose? These 1,571,000,000 are dying at the rate of 90 a minute. Think of it! People dying at the rate of 90 a minute without Christ! And what are these 50,000,000 Christians doing about it?

Something, yes. Let us recognize all that is being done, and recognize it gladly. Let us also recognize the marked progress that has been made in recent years, and let us be encouraged to greater effort and to more faith. But "what are these among so many?" Rejoicing as we do over the souls won to Christ, what we are doing is almost nothing compared to what needs to be done, and needs it with an urgency expressed by the fact that those not reached are dying at the rate of 90 a minute, for every minute of every day and of every night, of every month of every year.

The need is thus transcendent and superlative, beyond our realization, and there stands the command of our Lord Jesus Christ to go into all the world and to preach the gospel to every creature. Sinners in our homes, sinners in our neighborhood, sinners in other communities in our state, in other states, in other lands and in the Isles of the sea. There is but one remedy for sin. That remedy is entrusted to us and we are commanded to carry it to the perishing everywhere. God forgive us for our half-hearted service in the past and stir us to faithfulness for the future!

A good brother sends us a published sermon from a prominent preacher in which it is claimed that the "one baptism" of Ephesians 4:5 is the baptism of the Holy Spirit, asking our opinion. We think it means just what it says, viz.: baptism, and baptism is the immersion of a believer in water according to Christ's command. The baptism of the Holy Spirit is a figurative baptism and not a real baptism. A certain operation of the Holy Spirit is in Scripture described as a baptism because in certain respects it resembles baptism. Christians are called sheep, because in a certain respect they resemble sheep, and they are called wheat because in a certain respect they resemble wheat. Christ is the Lamb of God, because in a certain respect He resembles the pascal lamb. Yet who would say that Christ is really a lamb? or that Christians are really sheep or wheat?

The operation of the Holy Spirit which, in the New Testament, is described as a baptism was invariably accompanied by miraculous gifts, particularly speaking with tongues. There is no reason to believe that the Holy Spirit has performed that operation on anybody since the days of the Apostles, and there is no reason for thinking that the baptism of the Holy Spirit has ever been experienced since the first century. When men to-day ask for the baptism of the Holy Spirit they are asking for what they have no right to expect will be given them, and what there is no reason to believe ever has been given to any one for over 1800 years. We have heard many such prayers, and, as a rule, those who offer them simply ask for an endowment of power by the Holy Spirit which they mistakenly call the baptism of the Spirit. We ought to pray for the endowment of power by the Holy Spirit, but that is a very different thing from the baptism of the Spirit. Generally it is Pedobaptists who pray for the baptism of the Spirit, and often in the same prayer they say, "Pour out thy Spirit," as if that expression were equivalent to the baptism of the Spirit, and the hearer is left to infer that baptism is pouring. We are sorry that some Baptists have, inadvertently, fallen into the use of such language. It is not warranted by Scripture.

A friend asks why it is that they publish pictures of Christ with long hair, when the Holy Spirit tells us it is a shame for a man to have long hair. Of course Christ did not have long hair; since He and the Holy Spirit could not have contradicted each other. The trouble is the artists have fancied that Jesus was rather an effeminate man, and they painted Him with long hair. The engravings and cuts in the books and papers are simply copies of those paintings, and hence they represent Christ as having long hair. Of course our religious and secular press should refuse to so misrepresent the Savior, but we suppose they do it thoughtlessly. They simply reproduce existing pictures without any thought of their misrepresentations of fact. This is only one, though it be the worst one, of the misrepresentations of Scripture teaching that come from pictures. The great artists were grossly ignorant of Scripture, and they painted Bible characters and Bible scenes simply according to their fancy, and often they have gone very far astray. Yet because they were great artists and their pictures are great works of art, peo-

ple go on using the pictures and thus make wrong impressions about the Bible teaching. Many errors are fostered by this method. It is time a halt was called, and we venture to call it. There is an element of sacrilege in misrepresenting Bible scenes and teaching, but it is little short of blasphemous to make Christ a long haired man.

A GENERATION ago Positivism was heralded in England as the true religion. It was accurate, it was scientific, it was just what a religion should be, and it was nothing a religion should not be. It was up-to-date, meeting all the requirements of the "advanced thinker," and containing the promise and potency of all the world needed. Mr. Frederic Harrison, now old and soured, became the chief apostle of the new cult. They organized, they established worship, they advertised, they did everything which scientific-religious advanced thinkers could be expected to do in the premises. But it was all to no purpose. The people did not take to Positivism. The churches went right along as they had been going, and the failure of the new and much heralded cult became more and more manifest, even to its most earnest adherents and even to Mr. Harrison himself.

Now Mr. Harrison comes out attacking the churches because they have not suppressed the evils of the world. How many of those evils did the Positivists suppress? It is right funny. These skeptics stand off and tell the churches how to do it, with a calm complacency that is refreshing. Why do not these skeptics take hold and do it their way? Who is hindering them? If the churches are going at it wrong, why do not these sapient skeptics go at it right?

Editor Western Recorder: Will you please answer the following question: Would a heathen who has never heard of the word of God or of God himself, understand the Bible if it should be sent to him without an instructor? Yours fraternally, M. C. HUGHES.

That depends on the heathen. If he can read the Bible he can there learn the way of salvation, and he could be saved. There are instances where the Bible has, in the absence of an instructor, led souls to Christ. But heathen are not likely to care for the Bible or to read it, unless its truths be urged upon them by a preacher. "How can they hear without a preacher, and how can they preach, except they be sent?" Let the Bible be circulated far and wide; and let missionaries be sent to "preach the gospel to every creature."

THE committee of seven to frame a constitution to be presented to the meeting at Russellville, in connection with the General Education Society, met in Louisville this week. We are gratified at the general assent given to the results reached at the Bowling Green meeting. The more we think of it, the more important does that meeting appear to us. Herein lies the solution of our denominational educational problem in Kentucky. Herein do we secure all that needs to be secured, for safety and efficiency and unity.

When the organization has been effected, then we are to enter vigorously on the campaign to raise not less than \$200,000 for our dif-

ferent schools, and the details of this campaign will have to be arranged. Whether agents had better be put into the field, or what methods should be adopted will need to be earnestly considered. We hope the enthusiasm of the consummation so long needed and so devoutly to be wished, will lead to spontaneous offerings of goodly sums. We take it that with this consummation effected no Baptist in Kentucky who really cares for denominational education will withhold his contribution to this \$200,000 fund. This ought to be the easiest money raised that we have ever attempted to raise.

THE writer had a delightful visit to Charleston, W. Va., where he preached last Sunday the dedication sermon of the new Baptist Temple. On the corner just beyond the State Capitol, the First Baptist church have erected a beautiful, solid and convenient house of worship. It is not all ways that Baptists choose the best places for their houses of worship. Not only have Charleston Baptists done this, but they have erected a house worthy of the cause. It is of Mansfield variegated stone and in Gothic style. The appointments are all that is to be desired. The cost was about \$40,000. For over 27 years Dr. T. C. Johnson has led this people, and now he and they rejoice together over the happy results of their long struggle.

The dedication exercises were quite elaborate, covering two days. The Revs. T. F. Holt, L. E. Peters, G. W. Huddleston, C. E. Griffin, T. G. Field, L. B. Moore, Wm. Anderson, Ernest Thompson, W. Fletcher and J. W. Carter took part. It was the writer's pleasure to hear a clear, strong and impressive Sermon Saturday night from Dr. Carter on "Curse ye Mer-oz"—the sin of doing nothing.

On Sunday morning the weather was ideal, and the spacious building was packed. The chief problem was the debt of \$11,600 unprovided for and part of which had been funded on time. But few dared to hope that the whole debt could be provided for. After the sermon by the writer on "the faith once for all delivered to the saints," he pressed the collection. Pastor Johnson led off with a heroic contribution, and the people responded until when the subscriptions were added up it was found they amounted to considerably over \$12,000. Dr. Carter led in the dedicatory prayer. Additional subscriptions were taken at night and then the result was announced. It was an occasion of great joy.

Charleston is a flourishing city of probably 20,000 people, with a refined and thrifty population. The Baptists have two white churches of which Dr. T. C. Johnson and C. E. Griffin are, respectively, the pastors. Our cause there is prospering. Dr. Johnson, in his long pastorate, has taken a strong hold on the entire community. The writer was the happy guest of Col. J. B. Peyton, a typical Virginia gentleman, full of grace and truth, and his charming daughter, Mrs. Anderson. They thoroughly understand the art of entertaining preachers.

It was very pleasant to meet the visiting ministers, some of whom we had known before, Dr. Carter especially. We were glad to note that he was in perfect health. It was also very pleasant to meet the members of the First church and the friends who took a lively interest in the occasion. There are many choice spirits among the Charleston saints.

The absence of Dr. W. P. Walker, of the Baptist Banner, on account of illness was greatly regretted.

Editorial Varieties

The recent fire at Vanderbilt University, destroying the main building including the library and the apparatus, involved a loss of \$263, 015.55. There was insurance to the amount of \$115,000. Many of the things destroyed, however, cannot be replaced. The library contained many rare things whose loss cannot be made good. A good deal was saved from the building. The work of the University was not interrupted.

The Southern Witness, speaking of Dr. W. H. Felix as the preacher of the Southern Baptist Convention sermon this year says: "Dr. Felix is a prince among preachers, being a man of fine pulpit address, excellent training and rare intellectual power." Right, brother.

It is said that a great many of the Stundists of Russia are coming to Canada to live. It is estimated that there are not less than 200,000 Stundists in Africa. They are a sort of Baptists. Though severely persecuted, they have greatly increased in numbers.

The Episcopalians of this country have decided to open mission work in Panama. We knew it would be so. We need to push our work there most vigorously.

The committee of our State Board visited Berea last week. We expect to have a great deal to say in regard to the conditions at Berea, but we are not ready to say it yet.

The Western Recorder says: They have started a publication in Paris with the title "Je Sais Tout"—i. e., "I know everything." The wonder is that this publication was not started in America. In Kentucky?—Baptist and Reflector. Oh! no. In Tennessee. We would have refrained from thus designating the state if our esteemed contemporary had not pressed us. We do not, however, know any state that has wiser men or more attractive women than has Tennessee.

The majority of the Cumberland Presbyterian prebyteries have voted in favor of union with the Northern Presbyterians, so the union has carried. It now remains to consummate the union, and the sailing is by no means clear. We do not know what the minority will do, but if they should resist the union in the courts we might have an American case of Free Church vs. Wee Church.

We congratulate Fulton, Ky., on getting rid of its pool rooms. The Rev. J. N. Hall was an important factor in bringing this to pass.

The Marquis of Anglesey, a descendant of the great Duke of Wellington, recently died though still a young man. He had an income of over half a million dollars a year, yet so "fast" did he live that he went into bankruptcy about a year ago, over \$2,500,000 in debt. Yet this fast young man was descended from the great Duke of Wellington! What a descent!

Dr. Hay Aitken says that he preached for four years to his congregation at Norwich, England, where he is pastor, without a single convert. Yet when he goes off to hold a protracted meeting for two or three weeks, and preaches exactly the same sermons he preached at home, there are many converts. He cannot understand it.

Some of our sentimental writers talk much of "humanity struggling through darkness towards the light." But alas! only a small part of humanity is thus engaged. The overwhelming majority are struggling through darkness toward the outer darkness that knows no morrow.

Dr. R. C. Henderson, of the University of Chicago, is reported as saying: "The man who is courteous to ladies only, and not to the girls in the streets, is only half civilized."

Our beloved and honored friend, Prof. H. C. Irby, LL.D., has just given \$10,000 to the Southwestern Baptist University, in which he has for years been professor of mathematics. We congratulate Dr. Irby and congratulate the University. Dr. Charles Bell Burke, of Adelphi College, Brooklyn, is to be Professor of English in this University next session.

Dr. Bow reports the receipts for missions during the year ahead of anything before known. This is very gratifying. Let the good work go bravely on.

# AMONG THE Churches.

## THE STATE.

Our church at Mt. Vernon on Sunday dedicated their handsome house of worship. Bro. L. O. Dawson, of Tuscaloosa, Ala., former pastor, preached the sermon, and Bro. J. J. Taylor, of Georgetown College, was present and took part. It was a happy occasion. We congratulate the brethren and the sisters.

Pastor J. M. Roddy writes from Ashland: "Our revival meetings have just closed. Pastor C. W. Daniel, of Covington, was with us and preached the Word with power. He presented Baptist doctrine with such clearness and force that many Pelobaptists were convinced of the error of their way, turned to the truth and will follow their Lord in baptism. There were 26 additions to the church, 22 of whom were by baptism. Pastor Daniel is excellent help in revival meetings. He seeks to knit pastor and people closer together. The outlook for our cause in this section is indeed bright."

## OTHER STATES.

The Watchman says that in New England attempts at a great "evangelistic campaign" have not been successful, but the Holy Spirit is greatly blessing many churches which are holding their own meetings. Twenty-four have been baptized into the fellowship of the Ruggles St. church, Boston, and 14 at Dudley St. There have been many conversions; 20 have been baptized in the East Dealham church where no extra meetings have been held. Among these are strong business men.

Pastor F. C. Flowers writes: "Please change my address from Trenton, Tenn., to Hall, Tenn. I have accepted the pastorate of the Halls church and have entered into the work."

Pastor J. L. Wise from Culebra, Canal Zone: "Please change my paper from Welsh, La., to Culebra, Canal Zone. Through your excellent paper I send greetings to all who are interested in the work of building up God's kingdom on the Isthmus. There never has been any work started here among the white people. Later I will write more fully concerning the work here."

Pastor J. W. Downey writes: "Please change my paper from Henderson, N. C., to East Durham, N. C., as I expect to move there next week. I have given up my field here to take charge there the first of May. Much success to you and the RECORDER. 'It is the best of all.'"

Pastor R. J. Spickerman, Clearmont, Mo., held a gracious meeting. Twenty-eight received by experience and baptism, 1 by relation and 3 by letter.

The meeting with East Avenue church, Springfield, Mo., Pastor A. B. Elsey, resulted in 52 baptisms.

Pastor G. W. Parker, Milton, W. Va., baptized 8 as fruit of his ten-days' meeting.

The church at Troy, Mo., closed their meeting with 20 additions and more to follow.

Pastor P. B. Burroughs, Temple, Texas, assisted by Bro. L. R. Scarborough, held a meeting resulting in 18 additions to the church.

A new church—Pleasant Hill church—has been constituted at Wheatland school house about 5 miles west of Olney, Texas. Thirteen members went into the organization. A Sunday school and a prayer meeting were also started.

Pastor H. N. G. Bentley, Westminster, Texas, is rejoicing. A meeting be-

## FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointing with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczema, rashes, inflammation and chafing of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment is simply wonderful, frequently curing in a single night.

ginning in Westminster school, but growing so much in interest it was moved to the meeting house, resulted in 38 additions to the church, 22 by experience and baptism.

Pastor C. E. W. Dobbs, Marietta, Ga., held a meeting in which he was assisted by his son, Bro. Gilbert Dobbs, New Orleans, resulting in church much revived and 10 additions.

The church at Senovia, Ga., is much awakened by their meeting. Seventeen additions, 15 by experience and baptism and 2 by letter. Pastor J. W. R. Jenkins was aided by Bro. I. G. Walker.

The meeting at Furlow Lawn church, Americus, Ga., closed with 7 received into the church on profession of faith and 7 by letter.

The Kissimmee church, Florida, Pastor H. P. Jackson, has been having a genuine revival, between 30 and 40 have united with the church and new ones are still being added at every service.

The new meeting house at Walter, Okla., has been set apart to the worship of God. Walter is in Comanche county, that was opened three and a half years ago. The church now numbers 116, Pastor E. D. Jeter.

The meeting at Pucket, Mo., closed with 15 additions.

The church at Tina, Mo., with neighboring churches, set apart to the full work of the Gospel ministry, Bro. H. E. Marshall.

A grand revival at Liberty, Mo., resulted in 40 additions, 32 of them for baptism. Bro. H. E. Tralle aided Pastor F. W. Eberhardt.

Bro. Emmett Cole has been set apart to the full work of the Gospel ministry by Loure Valley church, Mo.

## SEMINARY NOTES.

C. W. KNIGHT.

Dr. Eager and Bren. Hunter and Jones attended the Fifth Sunday meeting of Sulphur Fork Association at Turner's Station, Ky.

Bro. E. L. Morgan has begun a series of meetings at Campbellsburg, Ind., where he is pastor.

Bro. A. C. Pyle attended a Sunday School Convention the first of the week at Orleans, Ind., where he is pastor.

Bro. H. R. Smith has been called to the care of the church at Decatur, Ind.

The marriage of Bro. J. E. Martin and Miss Frances Elliott, of Lexington, Ky., is announced for the first of June. Bro. Martin graduates in June and will locate in Adairville, Ky., where he is pastor.

A meagre report of the missionary work done by faculty and student body for the month of April: 95 teaching in the mission schools of the city; total number of addresses and sermons delivered, about 300; professions of faith in Christ, 107; additions to the churches, 24; Sunday Schools organized, 2.

Drs. C. H. Jones and J. N. Prestridge spoke before the missionary society May 1st, subjects being "The Imperialism of the Gospel," and "The Spiritual Kingdom."

Supplies for Sunday: Bren. John Moore, Kentucky Military Institute; T. Takahashi and C. W. Hudson, Little Flock; J. B. Simms and J. G. Dobbins, Walnut St. church of the city; C. W. Knight, Waterford, Ky.

Dr. McGlothlin visited his sick mother in Tennessee last Saturday and Sunday.

We had the pleasure of having President Harrison, of Bethel College, to dine with us Monday evening.

Bro. B. D. Porter will locate in Brunswick, Md., the first of June.

Dr. Anderson is in the infirmary but better.

The faculty has accepted Bro. W. M. Lee's thesis for his doctorate.

## A GOOD MEETING.

One of the best meetings enjoyed by the First church of Marshall in a long time closed last Thursday night, after lasting a little over two weeks, with 62 professions, 31 accessions and 28 by baptism, and that means quite a number will yet unite with the church. The attendance was good all the time notwithstanding the incessant rains. The people came to hear the old, old story in all of its sweetness and power. On Tuesday evening it rained all evening

and night, and yet the afternoon service was well attended, and many of them were so eager to hear the word that they remained for the night services and brought their lunches with them. The night service was splendid, and a goodly number came and the power of the Holy Spirit was with them and they rejoiced together. The members had a mind to work and the Lord blessed their efforts by giving them souls for their hire. The church is greatly strengthened and revived by the meeting, and the city is greatly stirred.

The meeting was conducted by Pastor M. E. Weaver, assisted by Bro. Geo. L. Hale, of Enid, Oklahoma, and well did he do his work. He preached with much power the Gospel of Christ, and he did not shun to declare the whole counsel of God.

Dr. Weaver, the pastor, is doing a fine work here, and is very popular with his people. They all love him. He has been a great help to the Second church in the erection of their new house and in securing a pastor and in other ways, and it is appreciated, too.

The Second church will begin a meeting on the fifth Sunday. Seven have united with the church recently by letter.

There is a great effort put forth by the workers over the state to raise the amount requested of Texas for Home and Foreign Missions. The recent rains have greatly hindered collections, but Dr. Gambrell is hopeful yet. It is earnestly desired that our Boards will go up to the Convention out of debt.

Let all correspondents and exchanges note my change from Groveton, Texas, to Marshall, Texas. I rejoice to know that the WESTERN RECORDER still continues to be popular with the great Baptist hosts everywhere.

JNO. H. MYERS.

Marshall, Texas.

## GEORGETOWN.

The most popular occasions of the college year with Georgetown students and their friends are the "open sessions" of the three literary societies. Two public entertainments are given annually by each of these organizations and they are always successful in producing programmes of finish and originality. The last "open session" for the term was held by the young ladies of the Euepian Society in their hall on Saturday night, and was unanimously pronounced the best of the series. The literary, musical and dramatic features were novel and were artistically rendered, and "Study Hour at Rucker Hall," with its good humor and clever hits, delighted the large audience.

Drs. J. J. Taylor and E. B. Pollard gave us enthusiastic accounts of the late Educational Conference at Bowling Green. They are confident that there is a bright future for Baptist educational affairs in the state.

In the church here there are tokens of the divine favor. The congregations are large and unusually attentive. Five have been baptized on the last two Sundays, and there are a number of others who at the regular services have expressed interest in being saved. Especially is this true of the young people of the Sunday School and College. Three of the students have lately professed faith and been baptized. A large number of the members of the church are reading their Bibles in accordance with the calendar drawn up by the Executive Committee of the Elkhorn Association, and the plan, we believe, is doing good. The pastor has lately moved into the new parsonage, which is regarded by many who have seen it as the best pastor's home anywhere to be found.

Yesterday was full of interest for the Great Crossings church. The four newly elected deacons were ordained. The sermon was preached by Rev. D. E. Fogle and was full of rich food for all. Several other ministers took part in the ordination services. Pastor E. O. Cottrell and the entire church are greatly encouraged. The Sunday School is growing rapidly and the church will give more to missions this year than they have for a number of years. With one hundred and twenty years of history behind them, they have turned their faces to the future with a stronger faith and a more fixed purpose to undertake greater things for the Lord.

J. K. NUNNELLEY.

## NO MATTER WHERE YOU LIVE.

Because you do not live in Louisville is no reason why you cannot buy from the greatest establishment in the South. Crutcher & Starks' Spring and Summer Catalogue will be sent free to any address on request. It is a money-saving illustration with half price and tells all about their immense stock of clothing, hats, shoes and furnishing goods. They send a select line of samples free on request and guarantee complete satisfaction or refund the full amount of your purchase. This places every man in touch with the very newest creations for Spring and Summer, and enables him to get exactly what he may prefer. If you mention The Western Recorder when writing they will prepay express charges on all cash orders of \$10 or over.

CRUTCHER & STARKS.

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Materials of light texture are in more popular favor this season than ever before. We show them in almost endless variety, and, no matter what your selection, if purchased here you are assured of its style correctness.

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SPECIAL THIS WEEK—Imported Novelty Pattern Suits in sheer Checked Voile Spider Web Voile, Openwork, Silk Embroidered Dots and Figured Effects; genuine \$25 and \$30 values; special. **\$17.50**

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All the popular shades such as greens, browns, blues and grays; \$1.25 value; special yard. **\$1.00**  
Black on White Mohairs in beautiful assortment; very popular and stylish, in neat black and white and checks; prices, yard, \$1.25 to **85c**  
Cream and White Mohairs in a complete assortment of Phantom Check effects, Self Spot and Plain Mohairs; yard, \$2.50 to **90c**  
New shipment of Gray Tailorings just received in the very new and popular shades of gray; our own importation.

## Extra Specials in Linen Dept.

75c yard Table Damask, all-linen, 72 inches wide, extra heavy, splendid assortment of patterns to select from special, **75c**  
Linen Suitings in the staple washable colors; also novelties in splendid assortment for shirt waists and shirt waist suits; prices range yard, \$1.00 to **25c**  
25c—RUB-DRY TOWEL—25c.

A Superior Towel for Bath Purposes, extra size, very absorbent; best towel ever offered at the price. **\$2.48**  
Dozen large dinner size Napkins, special odd lot, quality limited, won't last long, genuine \$3.25 value.

# STEWART DRY GOODS CO.

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## DEAR RECORDER:

I take this method of thanking my many friends for words of Christian sympathy extended me in my recent bereavement. C. T. KINCANON. Lexington, Miss., April 24.

We acknowledge receipt of an invitation to the marriage of Pastor Henry Coleman McGill to Miss Thursa, daughter of Mr. and Mrs. Samuel Jechomas Lowry, on May 9th, at 5 p. m., in the Olivet Baptist church at Howell, Ky. We extend heartiest congratulations.

## FOREIGN BOARD OUT OF DEBT.

The following telegram explains itself: "Richmond, Va., May 2nd, 1905. The WESTERN RECORDER, Louisville, Ky. Out of debt. Glorious gifts. Praises to our Lord, R. J. Willingham." Amen and amen!!!

## DEAR RECORDER:

I have just returned from West Point, Miss., where for 13 days I assisted Pastor W. T. Hudson in a meeting. There were received into the church 39 when I left and others will follow. To say that I was pleased with Bro. Hudson and his people would feebly express it. May the Lord continue to bless them. GEO. W. CLARKE. Louisville, Ky., May 1.

## FROM TORONTO.

Under the auspices of our Ladies' Aid last Tuesday, Mr. E. O. White gave us a most instructive and interesting "Talk on Candles, Candlesticks, or the Light of Other Days." It was illustrated with specimens of candles from the farthing rushlight, to the eight hour candle of King Alfred, and with a candlestick from an empty whisky bottle to a model of the seven fold golden candlestick of the Tabernacle. He also exhibited and explained the old tinder-box and its method of kindling a flame. Just think of going back to that and the tallow dip now. Several of Mr. White's illustrations are taken from C. H. Spurgeon's book on "A Sermon in Candles," and as might be explained are full of moral and spiritual force. Mr. White most kindly gave the lecture for the benefit of our new building fund, the collection being devoted to that object.

W. J. SCOTT



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Mrs. Winslow's has been used for over 50 Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by Druggists in every part of the world. Twenty-five cents a bottle.

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## DEAR RECORDER:

The time has again arrived when to assure that the weekly visits of the grand old RECORDER will continue, to renew my subscription, and as I cannot be loyal to my best feelings without responding, I enclose post office money order for \$2.50, in order to still feast upon its pages, so laden with the truths of the Gospel. It stands without a peer among all the papers that I read. I have passed my three score and ten, but have not learned to do without it, and hope it will ever be a constant companion during life. May God richly reward you for your faithful work for and loyalty to His truth, is the prayer of your unworthy brother.

S. J. WHATELY.

Adairville, Ga.

**Family Circle.**

Stories for the Young and Old.

**THE HORSE, THE DOG, AND THE MAN.**

The horse and the dog had tamed a man and fastened him to the fence; said the horse to the dog, "For the life of me, I don't see a bit of sense in letting him have the thumbs that grow at the sides of his hands, do you?"

And the dog looked solemn and shook his head and said, "I'm a goat if I do." The poor man groaned and tried to get loose and sadly he begged them "Stay!"

You will rob me of things for which I have use by cutting my thumbs away! You will spoil my looks, you will cause me pain!

As I am God made me, and he knows best! O masters, pray let me go!

The dog laughed out and the horse replied: "Oh, the cutting won't hurt you! You see,

We'll have a hot iron to clap right on, as you did in your docking of me! God gave you your thumbs and all, but still the Creator, you know may fail to do the artistic thing, as he did in furnishing me with a tail!"

So they bound the man and cut off his thumbs and were deaf to his pitiful cries.

And they seared the stumps and they viewed their work through happy and dazzled eyes:

"How trim he appears," the horse exclaimed, "since his awkward thumbs are gone!

For the life of me I cannot see why the Lord ever put them on!"

"Still, it seems to me," the dog replied, "that there's something else to do: His ears look rather too long for me, and how do they look to you?"

The man cried out: "Oh spare my ears! God fashioned them as you see, and if you apply your knife to them you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said,

"When you bound me fast and trimmed my ears down close to the top of my head!"

So they let him moan and they let him groan while they cropped his ears away,

And they praised his looks when they let him up, and proud indeed were they!

—Chicago Times-Herald.

**THE TRUTH ABOUT TOYS.**

BY E. CLERHEW.

With a subdued squeal of triumph Ambrose Merryweather succeeded in detaching one of the wheels from his toy motor-car, and flung it on the floor. He had been absorbed in the attempt to twist it off for some ten minutes. Now he set to work on another wheel.

His uncle Charles gazed at him meditatively.

"Do you know his age?" he asked me. "Whose?" I said. "Your nephew's?"

"I'm not sure; but I should say something under two. Why?"

"And they give him a toy motor-car," remarked Charles Merryweather, not heeding my question.

"Certainly they do," I said, not without surprise; "and very much pleased he was with it. Also they—various relatives and friends of the family—presented him this Christmas with a set of nine-pins, a mechanical man wheeling a truck, a small railway engine that runs along the floor when wound up, a tin train, a great number of woolly and furry animals with squeaking apparatus in the region of the abdomen, several kinds of top, some picture books, a monkey which plays the drum, and I daresay a dozen other things that I don't remember at this moment."

"Ah!" said Charles. "It is a favourite phrase of his.

Ambrose detached another wheel and flung it away. Then he regarded the relics of the motor-car stolidly for a few moments; poked tentatively with one finger at the head of the tin man, who was sitting on—who was, indeed, inseparable from, and structurally continuous with—the tin seat; then threw it from him and looked up at us with an expectant air.

"He reminds me," I observed, "very much of a Judge of the High Court saying, 'Call the next case, please.'"

"And that," rejoined his uncle, "is exactly what he is saying. That curious hard object," he is saying, "with all its little, mysterious edges and surfaces, and points and colures, has served its

turn. It has interested me; I handled it; and I am no longer concerned with it. I put it from me. What more has the world to show? That is what he is attempting to convey."

"Bzoo!" interpolated Ambrose. "Think," continued Charles, falling into that imaginative vein which makes his lectures at the hospital so popular, "of the life history of that elaborate structure which Ambrose has possessed for a few hours, has attended to for perhaps fifteen minutes, and has now destroyed. Think of the notion of a toy motor-car that crossed somebody's mind in the German toy trade. Think how he developed his idea, how he studied real cars, how he drew his plans, and calculated how to cut the parts from tinplate with the minimum of waste. Think how the painting of the article, and the modelling of the tin chauffeur, and the cost of production, and a hundred details more, were all considered. Think of the applied energy and intelligence of the Bavarian factory hand who cut out the parts, of the hand who fixed them together, of the hand who painted the article, of the hand who packed it in a little box with shavings, of the clerks and agents and commercial travellers and wholesale dealers and shop-people who subsequently devoted a part of their time and abilities to the marketing of that motor-car."

Here Ambrose endeavored to crawl between his legs. Charles assisted him in the attempt and then went on:

"Consider, finally, the trouble taken by the person who gave my nephew that car."

I had no difficulty in doing so; for I had given it to Ambrose myself. I had spent rather more than half an hour in the shop choosing a Christmas gift for him; and I had concluded that the motor-car was, on the whole, the most interesting and instructive object there.

"All that expenditure of force," pursued Charles, who always grows as melancholy over any instance of wasted energy as if it were a dear friend, "to no purpose but the providing of this small, incipient, barely human personality with something on which to wreak its rooted instinct for destruction."

"But surely," I said, "people would not go on making and buying these elaborate toys if they were as useless for their purpose as you say. Mankind does not continue to produce expensive and intricate pieces of work which nobody wants."

"No," returned Charles, "of course not. Somebody wanted this motor-car—the person who bought it. He was far more interested in it than any ordinary child could ever be. He enjoyed winding it up and seeing it run. He probably pried into it to see exactly how it was actuated. And he delighted himself with the anticipation of our young friend Ambrose's pleasure in seeing it run. I need not remind you of the old rule about happiness. That purchaser was happy, like the rest of us, in foretasting what he imagined was going to occur. For that gleam of happiness, and for the satisfaction of his own purely intellectual interest in the toy, he paid his money to the toy-shop keeper. The reality is that Ambrose does not care to see the thing run. His satisfaction lies in pulling it to bits, partly out of curiosity, partly for the love of it."

"Then you believe," I said, holding my watch to Ambrose's ear, "that the toy trade flourishes upon the patronage of grown-up persons, who take a childish interest in toys."

"Not a childish interest," rejoined Charles, "but a mature and intelligent, though transparent, interest. And I do not say, either, that the toy trade flourishes upon that alone. On the contrary, it is only a small part of the trade, a part concerned with the well-to-do classes, which is open to such a criticism. The best toys, from the child's point of view, are the simplest and cheapest. I got several dozen for a penny each the other day at a place, I know. My own babies and their friends received them with every sign of delight; but I suspect that the parents of our small guests were bitterly offended."

"But," I urged, "children themselves, at a more intelligent age than Ambrose's, desire elaborate toys. They see them in the shops and ask for them."

"So do you," retorted Charles. "You see things in the window of the world which are elaborate and expensive and luxurious and bad for you; and you ask for them. But you are more to blame than a child; because when you think for a little you know that if you had twenty thousand a year and nothing to do you certainly would not lead as contented a life as you do now as a professional man with the moderate income that you earn. All men who can be called educated know this. But children do not know that, for example, a woolen sword made out of two bits of wood and a nail lasts longer and is a

thousand times more satisfactory in every way than a metal sword that is sold in the toy-shop for half-a-crown, which is ugly, tawdry, dangerous, and, above all, bends when you hit anything with it.

"You will find, in fact," pursued Charles, warming to his subject, "that the children, older than my nephew here, who have intelligence enough to desire luxurious toys, have also intelligence enough to find them out very soon; which is more than can be said of their parents. They will, as a rule, soon turn from the most expensive mechanical toy to the simpler and more adaptable playthings. After all, a toy motor-car can never be anything but a toy motor-car. To introduce it into the very soul of nursery life would tax the ingenuity of a Crumple. But think of all the innumerable things that a box, a battered doll, a stick, a ball, a few wooden blocks, can be made to enact. Children soon find out the truth of this, believe me."

"I am always ready to believe," I said, "that all humanity is entirely in the wrong on any given subject, after you have urged it upon me for five minutes. Why has the world had to wait all these countless ages to learn wisdom from the lips of a few men of silence like your uncle Charles?" I inquired of Ambrose.

"Will the world learn it?" asked Charles, who is always deaf to any mild sarcasm with regard to the claims of his order. "I wonder."

We looked at Ambrose, and he returned our gaze with an inscrutable smile.—Daily News.

**OUR FRIEND THE DOG.**

A characteristic article by Mr. Andrew Lang on the subject of "The Dog" appears in *The Illustrated Kessel News*. Mr. Lang is endowed with so many great and good qualities that one is pained to find him proclaiming (apparently without remorse or consciousness of shortcoming) that he is no lover of dogs, or, what is equally telltale, that dogs do not care for him. However, he writes what is well worth reading (and indeed he could do no other), so we quote the following:

**THE VANITY OF DOGS.**

"The self-consciousness and vanity of dogs might disgust even a minor poet. I have known a collie—certainly a very handsome collie—pass his days in contemplating his own image in a glass. I know a dandie which actually makes eyes, being conscious that he possesses these organs very large, brown, and decorative.

"Who has not seen a dog morally corrupt a family?—reducing them to the slaves of his impulses. Tip wants to take a walk; Tip wants to go out of the door; then he wants to come in again; then he appears at the window and scratches; then he fancies the most comfortable arm chair, and ousts a jaded and middle-aged man of letters. I am acquainted with a dog so eager for excitement and display that he roams from room to room, making everyone open the door for him till he finds what he considers the best society in the house. Then he sits down on the fender, and uses the most shocking and abrupt language when anyone treads on his toes, which, of course, frequently occurs. His yells resemble a railway steam whistle carried to the highest power. Of course he expects all the legs of grouse, and whatever else is going, and he whines and yelps till he gets what he wants. There is not one of the seven deadly sins of which this dog is not habitually guilty, and I am unaware of a single redeeming feature in his repulsive character. Yet he is adored by the people he owns, with an affection which they do not bestow on one whom I consider eminently more deserving.

"It will be said by the friends of the dog that this picture is drawn in too gloomy colours. If I could, like Shelley, dip my pencil in the gloom of earthquake and eclipse I should consider these highly suitable vehicles for a study of the unclean animal. I shall be told that he has redeeming features; that he is 'faithful,' for example. Well, he knows when he is well off, but the 'fidelity' is really all on the side of poor despised man.

**ARE DOGS HEAVEN?**

"It needs a great deal of fidelity in man to cling as he does to the dog, licking, as it were, the paw (the muddy paw) which tramples him. Then he is 'heaven.' Try a dog with a ghost, or anything which, in his degrading superstition, he takes for a ghost, and see him howl in an ecstasy of terror. Why, one has known dogs to die of a ghost, which merely turned a man's hair white, or perhaps did not even affect him so

much as that. They tell us of Gilbert, Llewellyn's hound, which was thought so much of for killing the serpent (it should be a serpent, but the corrupt myth says a wolf) instead of biting the baby. But, in the first place, the conduct of Llewellyn himself, who knew the brute, shows what he thought the dog capable of:

"Hell-hound, by thee my child's devoured, The frantic father cried.

with very natural impatience, and, as we know, he acted on his first impulse.

"Now, first impulses are generally good," and I would be the last to blame Llewellyn. But everyone should know that the whole story, out of which so much capital has been made for the dog, is a Hindoo myth. It was originally told beside the shores of Indus, not about a dog at all, but about a Mongoose. Now, Mongooses do kill serpents—it is meat and drink to them; but I never heard of a dog that tackled cobras, even supposing cobras to flourish in Wales, which is absurd. The wolf is a more plausible interpretation. So much for Gelert. The other legendary animals, the St. Bernard dogs, and the dog of Montargis I dismiss as fabulous.

"Any circumstances of a palliatory and extenuating character which affect the dog would here be mentioned if I could think of them. Ouida is fond of dogs, and Lord Byron preferred their virtues to those of his fellowmen. But was Lord Byron, my brethren, a judge of virtue? As to the conduct of dogs at night, when they bay, the moon, and keep men and women awake, I could write several chapters of a comminatory character. But, perhaps to have murdered sleep, like Macbeth, is one of the minor defects of the flattered, pampered, and overrated hound, whom so many persons worship with all the blind credulity of the Dog tribe of Indians."

The article, it should be explained, was written a few years ago. But Mr. Lang readily gave permission for publication, and in doing so said:

"It made R. L. Stevenson giggle when he was very ill, so it cannot be very bad."

**A HOUSE DIVIDED.**

Most persons have had the experience of walking with a friend out of step and trying to shift just at the moment when the friend also makes the attempt. This is an instance of thwarted harmony much like that which appears in a story told by V. C., of an elderly couple. They were childless, and had never been united by the bond of other lives linked with their own. So they were always in a state of well-bred disagreement.

On the subject of meals they disagreed thoroughly, and each usually suggested a dish for the Sunday dinner which the other did not approve. One Saturday the man came home from market with a basket.

"You needn't worry about to-morrow's dinner any more, Maria. I've got it."

"And so have I, George. You were so undecided—"

"Undecided? I told you what I wanted."

"Well, I mean you didn't decide as I did. So I bought a goose."

"Why, so have I. I told you I'd like a goose."

"Well, now we are agreed for once, anyway."

"Yes, and I suppose we'll have cold goose and stewed goose for the next two weeks."

They relapsed into their usual silence. Sunday forenoon the wife asked, "Do you want a little quince in the apple-sauce with your goose?"

"Your goose, you mean?"

"No, I don't. It seemed so absurd to have two geese in the house that I sent mine to Aunt Jane."

"What! I sent mine to Uncle Joe!" —Exchange.

"I hear the sound of conflict yonder," so said blind John of Bohemia at the Battle of Crecy. He was old and blind and wounded unto death. His French troops were wavering; he called to them, "I hear the sound of glorious conflict yonder! Ye are my vassals; gather about me close, and lead me on so far that I may swing my sword once more!" Oh! who that believes in God, in the glorious promise of the gospel, in the logic of events, does not long to see what the future shall bring forth to the glory of God? I hear the footfalls of a mighty company turning the spur of Olivet, and those that go before cast their garments in the way and join with those that follow after, "Hosanna! Hosanna! to the Son of David. Blessed is He that cometh in the name of the Lord." I hear the ringing of bells far yonder; bells of heaven and all the bells of earth are echoing back their welcome to the Golden Age when Jesus shall reign from the river to the ends of the earth.

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Stories for Little Ones.

OLD PETE'S CHRISTMAS

BY MRS. ELIZABETH PRICE.

Pete was a poor lonely old colored man and you could never guess what his home was, so I must tell you that he lived in an old horse car out in the middle of a big field.

He was very, very old, and too feeble to work, but he had never lost his independence, and when people tried to persuade him to go to the poorhouse he shook his frosty head and looked so pitiful that finally he had his way.

No one lived near him, though the highway ran along the edge of the field, but the people who passed thought little about him, or laughed and called him crazy—as if that were amusing.

Bad boys had made targets of his windows till most of the glass was gone, and bits of carpet or matting tacked in the frames gave a fantastic appearance to the place.

The furniture was very scanty—the tiny stove hardly more than a toy, and the old man's coat, with its patches of every hue and size, looked more like a quilt than anything he had for bedding.

He used his little strength doing odd jobs for food and old garments, and gathering fuel from the woods nearby.

There was no one to take any interest in him; no one to watch for the thin curl of smoke on stormy mornings, or to wonder if the poor shelter shut out the cold wind.

The old man's heart was filled with God's love, and his quavering voice sang hymns or called out texts of Scripture to the passers-by; and though few seemed to heed, and many jeered at his words of exhortation, who can say that his lonely life was lived in vain?

One autumn a little boy and his grandmother walked along the highway hunting for golden-rod. They spied the queer house and stopped to look and wonder, when some one called across to them, "Believe on the Lord Jesus Christ and thou shalt be saved." Then a trembling voice sang, "Only trust him now."

Harold and grandmother had little to spare except good wishes and kind words, but the kind old heart and the kind young heart did not grow careless or forgetful. Pete was one of God's children, and that was enough. Grand-

Ex-Chancery Clerk Cured of Cancer—Six Others Cured, Also—Strong Endorsement For the Combination Oil Cure.

Williamsburg, Miss. June 3, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. My dear Sirs—Thanks to you and your most wonderful treatment, I have been cured for more than 18 months, and have recommended your treatment to six others, who had cancers of from one to ten years standing, and all are cured and are today praising the name of Dr. D. M. Bye and his wonderful medicine. Oh, that the afflicted everywhere would try it and be convinced. I would just love to travel and tell it to every one who has cancer, were I able to do so, of my own accord, to tell them what you have done for me and others of our country. I can hardly rest satisfied when so many need your medicine. Do you know, so many people look upon your advertisements as one of the many quack nostrums that are about over the land, and will not try it for fear of being duped? I can get you testimonials from all who have been cured here. I was the Old Chancery Clerk of this county at the time I took your treatment. In any way I can serve you, my benefactors, command me. Yours truly, R. NORWOOD, Ex-Chancery Clerk. All forms of cancer and tumor cured by soothing, balmy oil. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

mother worked and economized, and Harold thought and planned, but before they accomplished their purpose Christmas was at hand.

"All the better," said Harold, cheerfully, "we'll play we're Santa Claus."

Christmas Eve was clear and bright with a keen frosty relish to the air. It was twilight when the two Santa Clauses reached the field, and the smallest one drew a little express wagon instead of a reindeer sleigh.

Grandmother stood behind a tree while Harold laid the big bundle on the step and rapped so hard it really wasn't safe for the shaky door.

Pete thought some new annoyance had been planned, so he called, "G'way, boy, an' leave me 'lone. Dis yere's the blessed Christmas Eve of peace on earth, good will to men. You ought to be 'shamed cuttin' shines."

Harold answered in his shrill young voice, "We brought you a little Christmas gift. We wish you a merry Christmas and a happy New Year." Then he scampered away as the door opened, and the bundle was drawn inside.

It was getting dark and grandmother couldn't walk fast, because rheumatic twinges nipped her if she did; but they couldn't resist the temptation of lingering long enough to steal up and peep through one of the many cracks.

Pete sat there on the wooden box that served him for a chair, the warm blankets spread across his knees, with a big piece of bacon and a huge loaf of bread on the bench beside him; tears were streaming down his cheeks, and his hard old hands were clasped as if in prayer, and his choked voice said over and over, "Bless him—bless him."

The two Santa Clauses crept away with lumps in their throats; and as they walked home under the twinkling stars they forgot that by mutual consent their little hoard of Christmas money had bought food for old Pete instead of gifts for each other.

It was only a few weeks later that some men passing along the road noticed that no smoke came from Pete's stove-pipe, and went to investigate.

His worn-out body was there, wrapped in the comfortable blankets, but his spirit had gone to the home of many mansions where want and poverty are unknown.

When Harold heard it he choked a little as he said, "I'm glad, grandmother." He didn't explain, but grandmother understood, and her own eyes shone with tears as she answered softly, "Yes, Harold." Exchange.

THE GHOST-CALF.

BY MISS M. R. WILBOR.

Bobby was fond of saying, "Who's afraid? Not I!" when really his knees were knocking together and his heart beating so that he could hardly breathe.

He did not mean to tell a lie; he only wanted, oh! so much! to be as brave as his father. For Bobby loved his father and admired him, and wanted to be just like him when he grew up. We will see how Bobby learned to be really brave. One night Bobby's little sister was very ill, and his mother sent him for the doctor. To get there he had to go through Farmer Peterson's field, where some boys had told Bobby, the day before, lived a ghost-calf in the long grass by the brook—which was the shortest way to go. At

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Dr. Franklin Miles, the Great Specialist in Treating Weak and Diseased Hearts, Succeeds after 5 to 50 Physicians Failed.

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These are the result of twenty-five years of careful study, extensive research, and remarkable experience in treating the various ailments of the heart, stomach and nerves, which so

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Nothing could be more liberal. Few physicians have such confidence in their medicines. Send at once for book and free treatment before it is too late. You may never have another such opportunity. Address Franklin Miles, M. D., Dept. H., 130 to 140, Main Street, Elkhart, Ind.

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first he thought, "I will go by the road, it is only a little farther." Then came the thought, "That would be selfish to make my sister suffer longer. I will go this way."

As he neared the brook the grass did begin to wave, then a loud hissing sound, and what seemed to be the calf rolled on its back, waving its legs in the air. Bobby's heart seemed bursting, his eyes starting from his head, but he kept repeating to himself: "Papa would go, papa would go." But nothing happened to him, he felt no hurt, so he took courage and looked, and the frightful beast proved to be only Farmer Peterson's four geese, waving their long necks and hissing for fear the goslings would be hurt.

Then Bobby laughed, and felt that he had conquered—and that it would be easier to be brave next time. When he had done his errand, and the doctor took him home in his buggy, he told his mother, and she was very proud of her little son.—Ex.

A CHILD'S PRAYER.—In a hospital a little girl was to undergo a dangerous operation. She was placed upon the table, and the surgeon was about to give her ether, when he said:

"Before we can make you well we must put you to sleep."

She spoke up sweetly and said: "Oh, if you are going to put me to sleep I must say my prayers first."

So she got down on her knees and said the child's prayer, "Now I lay me down to sleep."

Afterwards the surgeon said that he himself prayed that night for the first time in thirty years. The Voice of the Spirit came to him in the utterance of the little child.

SOUTHERN BAPTIST CONVENTION.

For the convenience and comfort of delegates and visitors to the Southern Baptist Convention, which meets in Kansas City, Mo., May 11-17th, the Southern Railway has made arrangements to run Special Pullman Sleepers through to Kansas City without change, leaving Louisville 10:15 p. m. Tuesday, May 9th, and it is expected that a through sleeper will also be run from Lexington, leaving that point at 5:30 p. m. Following is a partial list of those who will be in the party:

Dr. Carter Helm Jones, Dr. Geo. C. Cates, Dr. E. Y. Mullins, Dr. W. W. Hamilton, Dr. J. R. Samps, Dr. J. R. Marvin, Dr. Geo. W. Clark, Dr. T. J. Watts, Mrs. S. E. Woody, Representative Woman's Missionary Union, Louisville; Dr. Preston Blake, Dr. W. P. Hines, Dr. W. H. Felix, Capt. J. H. Howard, Lexington; Dr. J. J. Taylor, Rev. G. W. Argabrite, Georgetown; Rev. T. H. Plemons, Cynthia; Dr. B. B. Bailey, J. A. Middleton, Shelbyville.

A cordial invitation is extended to all who may be going to Kansas City to the Convention, or to visit friends, to join this party. In case there is a sufficient number not desiring sleeping car accommodations, a free reclining chair car or coach will be run through without change to Kansas City. These arrangements will afford members of this party every comfort and convenience, and will make unnecessary any change of cars en route.

The route will be via the Southern Railway to St. Louis and thence via the Missouri Pacific Railway to Kansas City. At St. Louis these special cars will be consolidated with those carrying the Tennessee delegation, headed by Dr. Lansing Burrows, of Nashville, and the entire train will then be handled by special service to Kansas City, making but few stops. This train, the "Southern Baptist Special," will leave St. Louis at 9:30 a. m., and arrive at Kansas City at 5:45 p. m., thus making a daylight run through picturesque Missouri, along the banks of the Missouri and Meramec rivers, passing through Jefferson City (the Capital), Sedalia, Warrensburg and other thriving cities of the great state. A rate of one fare plus 50 cents for the round trip will be made, rate from Louisville being \$16.00.

Tickets will be sold May 7th to 11th inclusive, with return limit of May 23rd. A fee of 25 cents will be charged for validating tickets at Kansas City.

A stop-over at St. Louis will be permitted on return trip within final limit by deposit of ticket with Joint Agent, Union Station, St. Louis, immediately upon arrival and payment of fee of 50 cents, to enable you to attend the National Baptist Anniversary, May 18-24th.

Persons desiring to join this party should make application, accompanied by remittance for space in sleepers, to H. C. King, City Ticket Agent, Southern Ry., Lexington, Ky., or A. R. Cook, City Ticket Agent, Southern Ry., 224 Fourth Ave., Louisville, Ky., who will acknowledge receipt and advise promptly location of berth. Rate for double berth from Lexington to Kansas City, \$3.50; from Louisville, \$3.00.

Sin is the only enemy. Sin may use God's blessing to overthrow us.—S. S. Times.

25c For Any One of These 25c

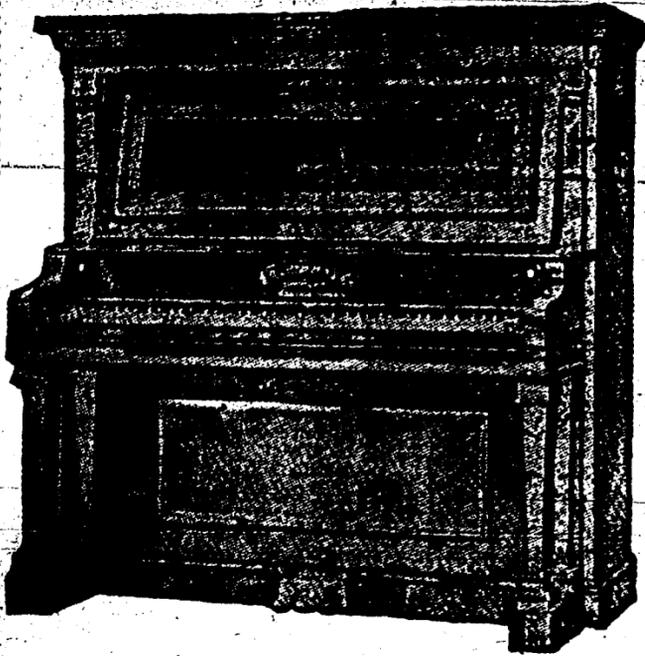
- Vest Pocket Companion—Torrey. Vest Pocket Dictionary—Webster. Best Texts for Soul Winners—Williams. Hand Book for Workers—Drury. Gist of the Sunday School Lesson (1905). Vest Pocket Church History. Vest Pocket Testament (leather). Four Thousand Questions and Answers. Vest Pocket Bible Dictionary—Boyd. Pocket Concordance—Brown. Pastors' Companion (for Weddings and Funerals). Eye Shade (Celluloid). Moody's Anecdotes. John Ploughman's Talks. Black Rock—Connor. Beautiful Marriage Certificates. Stafford Marking Ink (Indelible). Women's Thoughts for Women. Letter Writer. The Perfect Pocket Wallet. Daily Promise (leather). Twentieth Century City—Strong. Peace, Perfect Peace—Meyer. Mountain Tops With Jesus—Meyer. Christian Science Exposed. John Ploughman's Pictures. Hints on Prayer, Revival and Bible Study, by Yatman. The Blues Cure and Other Stories. Lessons for Christian Workers—Yatman. Christian's Secret of a Happy Life. Be Perfect—Murray. From the Ballroom to Hell. Majesty of Calmness. How Christ Came to Church. Bible and How to Teach It—Hovey. Fox's Book of Martyrs. The Teacher's Cabinet—M. Cook. Hand Book of Bible Study—M. Cook. Primary Manual—M. Cook. Children's Meetings and Their Purposes. Primary Programme and General Exercises—M. Cook. Shepherd Psalm—Meyer.

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**TAN COVERT COAT**—Box coat deep stitched, strap down the back and sides, leg-o'-mutton sleeve, breast pocket; coat collar, tailor finish; we challenge the coat with any at \$7.50 our price will be instantly recognized as a special **\$5.98**

**SILK BLOUSE COATS** in black, blue and brown, crushed belt, full sleeves, loose plaited front, trimmed with Persian braid; the quality of silk used is an extra good grade. The make is beyond the usual for silk coats, especially at **\$7.98**

**BLACK SILK CORSET COAT** in solid black. This is one of the neatest creations. It is made to give that smart swagger appearance; front and back strapped with black broadcloth, new leg-o'-mutton sleeves, taffeta silk lining; price **\$14.98** only



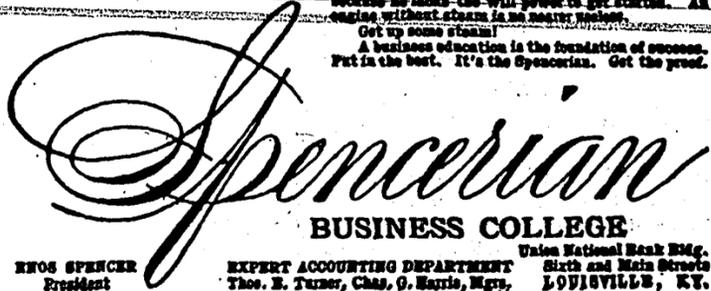
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Get up some steam!  
A business education is the foundation of success. Put in the best. It's the Spencerian. Get the proof.



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

Miss E. S. Broadins, President, 1310 Third Ave.; Miss Willie Lamb, Secretary and Treasurer, Box 390; Mrs. S. O. Mitchell, Distribution of Literature, 1185 Sixth St.; Mrs. W. H. Matlack, Boxes to Missionaries, 1517 Brook St.; Mrs. J. N. Prestidge, Recording Secretary; Mrs. J. A. Taylor, Sunbeam Leader, 250 1/2 Catalpa Street; Mrs. Geo. I. Pope, Miss Lida Ramey, Mrs. T. B. Larrimore, Mrs. S. E. Woody, Mrs. W. L. Weller, Jr.

SUNBEAMS.	Foreign	Home	State	Tichenor	Self-Denial	Ch. Of.	Boxes	Total
Beechland	18	55						73
Bloomfield					1 05			1 05
Campbellsville					5 00			5 00
Catlettsburg	1 68	1 66	1 66					5 00
Clinton Willing Workers	3 11				1 44			4 55
Columbus	1 53	50	50		4 60	5 60		12 73
Crab Orchard					85			85
Eminence	1 00	1 00	1 00		10 00			13 00
Glendean	2 00	1 00	1 00					4 00
Greenville			1 25					1 25
Hopkinsville, Annie Westfall						28 00		28 00
Irvington	3 75							3 75
Long Ridge					68			68
Ormsby Avenue					3 00			3 00
Owensboro First	60				60			1 20
Parkland	5 10				6 04			11 74
Providence Willing Workers					2 00			2 00
Sulphur	3 00							3 00
Taylorsville	1 20	60	1 20		85			3 85
Walnut Street					3 60			3 60
Walton					3 08			3 08
Winchester Children	7 50							7 50
Woodburn	20	20	20					78
<b>SOCIETIES.</b>	<b>30 91</b>	<b>5 57</b>	<b>6 87</b>		<b>43 37</b>	<b>33 60</b>		<b>120 32</b>
Auburn	8 00		16 85					24 85
Bardstown					5 00	10 00		15 00
Beechland	4 22	2 20	1 38					6 78
Bellevue	1 00	1 00	1 65		8 94			12 55
Bethlehem	8 00	8 00	10 00					26 00
Big Spring						21 00		21 00
Bloomfield		12 10			5 00			17 10
Bowling Green	150 00	38 20	3 00	27 70		22 75		241 65
Bowling Green Young People	25 04	25 00		10 00		15 00		75 04
Broadway	196 32	10 00						206 32
Cane Run	18 00	5 00			2 20			25 20
Campbellsville		10 00	10 00					20 00
Carrollton	5 00	2 50	2 50		12 00			22 00
Catlettsburg	15 15	15 50	6 90		3 00	2 75	83 25	125 50
Cedar Creek	11 00							11 00
Chaplin Fork	2 70	2 00	2 00					6 70
Clay Village		10 00	5 00					15 00
Clinton	5 15	1 60	1 60		2 20			9 55
Colesburg	4 00							4 00
Columbus	3 55	1 35	1 35		5 80	4 38		14 43
Covington First	17 00	80 00			16 00			113 00
Crab Orchard		2 00			5 00			7 00
Cynthiana	2 00	2 00	1 00					5 00
Danville					20 20			20 20
Dayton	4 60	4 60					40 00	49 20
David's Fork			36 10		12 85			48 95
East	200 00	3 00	10 55			5 25		218 80
East Hickman					5 00		50 00	55 00
Elizabethtown	9 00	9 00	9 00					27 00
Eminence	10 00	5 00	5 00		12 00			32 00
Erlanger		2 12						2 12
Frankfort					7 75			7 75
Franklin	14 75			10 80	28 21			53 76
Fullon					5 50	4 28	48 00	49 78
Georgetown			10 00					10 00
Ghent	14 00	8 00						22 00
Gilead	2 15	2 10	2 10					6 35
Glenn's Creek	5 00							5 00
Gratz	1 02	1 01						2 03
Greenville	3 71	1 85	1 86					7 42
Hartford	1 50	75	75					3 00
Harrisburg					3 24	2 25		5 49
Henderson	5 05		2 52		12 60			20 17
Highland	11 37	5 68	5 68					22 73
Horse Cave	5 03	5 00						10 03
Irvington	3 30							3 30
Lexington First	10 00		80 00	10 00		5 00		55 00
Lexington Fifth Street	1 75	1 75	9 50	3 00	5 00			23 00
Lexington Upper Street			25 00					25 00
Little Flock	1 45	1 45	1 45		6 65			11 00
Locust	4 75	1 00	1 00	5 60	2 50			14 85
Logan Street	1 13	1 14	1 13		2 27			5 67
Lebanon					6 78	3 57		10 35
Lebanon Junction		56 71	13 00					69 71
Ludlow							53 00	53 00
Mayfield		10 00			15 75			25 75
Midway						4 10		4 10
Mt. Sterling	10 00							10 00
Mt. Gilead	15 00	7 50	7 50				35 00	65 00
Mt. Gilead Young Ladies					4 00			4 00
Mt. Pleasant		6 00	5 25			4 50		15 75
Mt. Vernon	50 00							50 00
Murray	7 25	3 65	3 60					14 50
Mt. Moriah	2 00							2 00
McFerran	79 35	15 00						94 35
McFerran Young Ladies			21 00					21 00
New Haven	5 15	1 00	1 00			13 50		20 65
New Liberty	23 75	19 75						43 50
Newport		21 71						21 71
New Salem		29 82						29 82
New Union							35 00	35 00
Nicholasville			5 00		14 00			19 00
North Fork			5 55					5 55
Ormsby Avenue					5 00			5 00
Owensboro First					3 80			3 80
Owensboro Bomar Avenue	1 00	1 00						2 00
Owensboro Third					10 00		132 68	142 68
Owensboro Walnut Street					6 00			6 00
Owensboro First Young Ladies	2 10	2 16						4 26
Paducah	4 55	5 00	5 00		11 00			25 55
Parkland	15 00		8 35		24 14			47 49
Paris					35 00			35 00
Pembroke					60 00	50 00		110 00
Poplar Grove	3 60							3 60
Plano	2 20	2 20	2 20					6 60
Providence	4 50		4 50					9 00
Pleasant Home	35							35
Rocky Spring	2 50	1 25	1 25					5 00
Salem (Bethel)	9 26	4 63			45 25			59 14
Sharpsburg	4 50	1 20	1 20		11 04			18 00
Simpsonville	3 30							3 30
Smithland	75	40	40		6 00			160 00
Smith's Grove	14 00							14 00
Springfield							110 00	110 00

Stamping Ground				28 50	28 50	57 00
Stanford	2 50	1 75	1 75	6 80		12 60
Sulphur	5 00		5 00			10 00
Third Avenue	1 50	1 50				3 00
Twenty-second and Walnut				21 11	7 05	28 16
Union Grove		1 55	1 10			2 65
Walnut Street	43 99	24 47	19 52	7 28		95 26
Walton	5 75		5 75	2 00	3 38	16 84
Walton's Creek	1 50					1 50
Williamsburg				10 77		10 77
Williamsburg Young Ladies				10 00		10 00
Winchester	11 00	21 35	5 00	28 62	3 00	74 83
Woodburn	2 47	2 40	13 01			56 04
	1140 12	534 81	356 05	100 32	579 16	251 17
					641 03	3608 66

Chestnut Street for Women's Missionary Home, \$25.00; Chestnut Young Ladies, \$10.00; Broadway Young Ladies, \$15.50; Twenty-second and Walnut, \$15.00; Parkland, \$9.00; Hopkinsville, \$25.00; Pleasant Grove Sunbeam's Box, \$3.50; Mt. Pleasant Sunday School Board Bible fund, \$1.00. State Boxes.—Mt. Sterling \$50; Walnut Street, \$108.75. Total for quarter, \$3,871.41.

**SOUTHERN BAPTIST CONVENTION.**

The Fiftieth Session, sixtieth year, of the Southern Baptist Convention will, at the invitation of the Baptist churches at Kansas City, be held in the meeting house of the Calvary Baptist church, Kansas City, Mo., beginning Friday, May 12, 1905, at 10 a. m.

The annual sermon will be preached by Rev. W. H. Felix, D.D., of Kentucky, or his alternate, Rev. J. L. White, D.D., of Georgia.

The office of the Secretaries will be in Room 122, Coates House. Delegates and Associated Representatives are earnestly requested to register there as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,  
OLIVER F. GREGORY,  
Secretaries.

**Woman's Missionary Union Auxiliary to S. B. C.**

The annual meeting of this Society will be held in the Central Presbyterian church, Kansas City, Mo., beginning Thursday, May 11, 1905. Executive Committee meets on Wednesday, May 10, 1905.

MRS. J. A. BARKER, Pres.,  
MISS ANNIE W. ARMSTRONG,  
Corresponding Secretary.

**Railroad Rates.**

**Southeastern Passenger Association**—One first-class fare, plus 50 cents for the round trip going and returning same route, from all points in territory south of the Ohio and Potomac and east of the Mississippi rivers (Washington, D. C., excepted).

Dates of Sale—May 7 to 11, inclusive, and should be so regulated as to require presentation at Mississippi river gateways not earlier than May 8, nor later than May 12, 1905. Tickets will be limited to continuous passage in each direction, with final limit May 23, 1905. Tickets to be of iron-clad signature form requiring execution by Joint Agent at Kansas City, upon payment of fee of 25 cents. Interline tickets will be on sale at coupon ticket offices only.

A stop over at St. Louis, Mo., will be permitted on return trip within final limit by deposit of ticket with Joint Agent at St. Louis immediately upon arrival and payment of fee of 50 cts.

**Western Passenger Association**—One first-class fare plus 50 cents, except where open rates of fare and one-third makes less, from points in Missouri and Kansas, to Kansas City and return. Dates of sale—May 8-12 inclusive, final limit May 20. Tickets to be of iron-clad signature form, requiring execution by Joint Agent at Kansas City upon payment of fee of 25 cents. By depositing

ticket with Joint Agent at Kansas City on or before May 20, and upon payment of fee of 50 cents, return limit may be extended to leave Kansas City up to and including June 5, 1905.

**Southwestern Excursion Bureau**—One first-class fare plus 50 cents for round trip from all points in S. W. E. B. territory, excepting points in Texas, where rates will be same, plus \$2.00.

Dates of Sale—May 8 to 12 inclusive. Final limit May 20, 1905. Iron-clad signature form to be used from all points beyond a radius of 140 miles, same to be executed by Joint Agent at Kansas City, for which fee of 25 cents will be charged. Rates are applicable via both St. Louis and Memphis; and may (where short line rates are applicable) be routed via Memphis going and St. Louis returning (or vice versa) if desired.

**Central Passenger Association.**—Lines affected (viz. C. H. & D. Ry., Big Four Route, B. & O. S. W. R.R., L. & N. R.R., L. H. & St. L. Ry., Southern Ry., C. I. & L. Ry., Penn. Lines) are privileged where short line rates apply commonly through Ohio river gateways, to institute fares and arrangements corresponding with those prevailing through Southeastern territory, tickets, however, not to be sold locally from Central Passenger Association points except it be understood that Louisville and Cincinnati terminal lines would confer and decide as to whether or not the fares should also be made applicable from those points.

Adopted individually by lines represented.

**Trunk Line Association.**—Certificate plan. Full fare going, return for one-third fare on presentation of certificate, which must be obtained from agent at starting points. Fee of 25 cents to be charged for each certificate used.

Going tickets and certificates will be issued May 6 to 12. Certificates will be used May 10 to 17 inclusive, and then honored for return tickets to May 20 inclusive.

By depositing validated certificates with Joint Agent at Kansas City on or before May 20, and payment of fee of 50 cents at time of deposit, an extension of return limit may be obtained to leave Kansas City to and including June 5.

Note.—An effort is still being made to secure the one-fare rate in this territory.

O. F. GREGORY,  
Sec. in Charge of Transportation,  
218 S. Decatur St., Montgomery, Ala.

Board can be secured at the hotels at prices varying from \$3.50 to \$2.00 per day, with a reduction of 50 cents per person when two or more occupy the same room. Several boarding houses will take persons for \$1.00 per day. The headquarters will be at the Coates

House, Tenth and Broadway. Rev. Dr. F. C. McConnell is chairman of the entertaining committee.

**SPOTLESS AND UNBLEMISHED.**

A study of the Old Testament sacrifices shows how the Law required an offering "without blemish." Everything laid upon God's altar must be ceremonially pure. Anything defective or imperfect was neither acceptable to God, nor available for the ends sacrificially intended. The priests were very careful to see that every offering for sin was without imperfection and fully up to the legal standard.

This ceremonial requisition had a disciplinary effect. It deepened and emphasized the idea of God's holiness. It attested the need of and begat activity after, a personal moral uprightness. It showed that he who would come before God must not bring anything partially blameless, or as nearly perfect as possible, but only that which was wholly faultless. He could not hope for pardon, favor, or acceptance by an imperfect offering. If he had no lamb "without spot," he must procure one. Nothing short of the ideally perfect would avail.

As in the legal, so in the Gospel economy, there must be a pure and perfect offering for all who would approach God and obtain salvation. We must be complete in his sight, either in our own right, or in another's. In some way there must be absolute perfection to a personal justification before God. The Law calls for a complete obedience. But where can we find it? Not in ourselves. Experience most convincingly and most emphatically attests our utter impotence to fully meet duty and responsibility. Sin adheres to our thought, word and deed. We all come short of the glory of God. Inward inspection, if not outward observation, discloses our shortcomings and imperfections. We may flatter ourselves at times that the exterior is commendable, but the interior is anything but satisfactory. The blemishes of character and life may be concealed from public gaze, but they are manifest to the sensitive conscience, of if they lie outside of our consciousness, they are not beyond the knowledge and view of him who reads the motive, penetrates the hidden depths and understands the springs of action. If any one prides himself upon his morality, or upon his goodness, let him test himself by the touchstone of the Law and of the Gospel and he will soon discover the weakness and worthlessness of his self-righteousness and ascertain his lack of conformity to the letter and spirit of the Decalogue. It is a special function of the Holy Spirit to convict man of sin, or to uncover his nakedness before God. Human pride is averse to

the operation, but grace sees the necessity for it, if he is to be brought to a realizing sense of his condition.

As man has not in himself what God requires for his salvation, he must turn elsewhere for absolute perfection. He is undone without it. Sin lies at his door, and unless he can present a sacrifice that meets all the divine demands he must suffer. He is under condemnation, and there is no escape from guilt without the adequate sacrifice. Under the Levitical dispensation, the lamb without spot and without blemish typified the Lord Jesus Christ, who should come in the fullness of time and make full expiation for sin. He alone measures up to the ideal standard. At his birth he appeared as a sinless product, conceived of the Holy Ghost. He grew to manhood without an imperfection. His ministry attested his sinlessness. His death was sacrificial, as he "died the just for the unjust." He "was raised for our justification." The empty tomb was God's seal to his perfectness. If he had had the least taint of sin, by heredity or by personal act, he would never have received the divine acceptance as the fulfiller of all righteousness, nor have obtained the ascension-confirmation as the dying and risen Redeemer.

A Saviour without sin not only means a Priest who makes for all who trust in his merits an adequate atonement and who pleads for them and blesses them by virtue of his obedience in their room and stead, but One who is a model for their daily living. All are required to imitate him, to possess his spirit and to walk in his steps. We may not be able to be like him in all respects, but he is the ideal after which we are to copy. He has procured for us the Holy Spirit to help our infirmities and to renew and sanctify our souls and to render us meet for heaven. The great object of his life and death is our perfection. He is to present to his Father "a glorious Church, without spot or wrinkle, or any such thing, holy and without blemish."—Presbyterian.

**SOME "FRUITS."**

BY B. J. LOOMIS.

"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?"

The high priests of modern "liberalism" may succeed in persuading themselves, that in order to keep abreast of Twentieth Century thinking they must derive from their inner consciousness an "inspiration" worthy to supersede the spirit of him who uttered the above greatest words, but there are left some thousands of people who are willing and glad to "only trust him."

The Jefferson incident reported and commented on in *The Journal and Messenger* of March 30 brought painfully to mind a scene in the Ohio Penitentiary, described to the writer by a one-time chaplain of that institution.

The chaplain while endeavoring to interest a prisoner in moral and religious truth, said to him:

"You will want a Bible in your cell?"

"No, sir," was the quick reply, "I don't care for one."

"But why? Didn't you have the Bible in your home? Didn't your father and mother read it and love the Book?"

"Yes, oh yes; but I don't want one."

"But, why not? Why not?"

"There's a book up there on the shelf [of the prison library]; if that book is true, I've no use for the Bible."

"What book is that?"

"It's by a Columbus preacher—'Who wrote the Bible?' And if that preacher tells the truth, I don't want any Bible."

This literally true incident does not seem to be unrelated to the teachings proclaimed and accepted by some persons in my native village.

An even more painful result of the teachings under consideration came to my observation, wherein a young woman of rare intelligence, an instructor of youth and apparently of strong Christian faith, after sitting for some years in the atmosphere of doubt, created by the "liberal doctrine," said to the writer, in answer to some suggestions of comfort from the Scriptures: "I used to live in that fool's paradise," and again in tears she deplored her loss of faith.

The situation is indeed a sorrowful one for thoughtful Christian hearts. If one refrains from "obtruding" where heresies so fatal to peace of mind are proclaimed, he easily learns that this Twentieth Century "inspiration" is not at all timid about intruding in conventions understood to be loyal to the Scriptures of divine inspiration. It is less than two years since the writer was inexpressibly shocked by hearing, in a Bible convention, interdenominational in its makeup, one of the star speakers on the programme declare, in an oracular tone, that "the world has had enough of the theology of Paul and Milton." And if this speaker had had a whole alphabet of degrees appended to his name, instead of the D.D., that his sentiment dishonored, that fact would not have helped this writer to tolerate such an utterance. "Paul and Milton." Why not as well include Paul's Master?—*Journal and Messenger.*

**LITERARY.**

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3rd page).

*The Atlantic Monthly* for May offers the following rich bill of fare: Tenth Decade of the United States I, Wm. G. Brown; New Varieties of Sin, Edwin a Ross; Coming of the Tide, VIII-X, Margaret Sherwood; Gemma to Dante, Helen Grace Smith; Schiller's Message to Modern Life, Kuno Francke; Schiller's Ideal of Liberty, Wm. R. Thayer; The White Light, Fanny Kemble Johnson; Decorative Use of Wild Flowers, Candace Wheeler; War of Humanity with Unreason, Christian Thomasius II, Andrew D. White; Memorial Day, McLandburgh Wilson; What Should College Professors be Paid? G. H. M.; Centenary of Sainte-Beuve, Paul E. Moore; Question of Equity, Helen S. Thomas; Newman and Carlyle, an Unrecognized Affinity, Jefferson B. Fletcher; Thoreau's Journal V, Henry D. Thoreau; At Table Setting, Evangeline Matheny; Vision, Hildegard Hawthorne; Significant Tendencies in Current Fiction, Mary Moss; Religion of the Spirit, George Hodges; Question of Local Color, Benj. H. Ridgely; The Contributors' Club, \$4 a year. 35 cents a copy. Houghton, Mifflin & Co., Boston, Mass.

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**HORSFORD'S ACID PHOSPHATE.**  
A pleasant-tasting, effective tonic for sickly, fretful or feeble children with weak digestion.

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## The Farm and Household

Two or three cases of black leg in calves have been reported in the county.—Winchester Dem.

Marcus Thomas bought a pair of mules last week of P. J. Millet, of Bourbon, for \$271.

At a sale in Mason county last week 2,000 bushels of corn sold at 39 cts.

Tom Patrick, of North Middletown, sold a pair of mules to Mt. Sterling parties for \$365.

### FISH IN VARIOUS FORMS.

There are a few general rules to be observed in preparing fish which the young housekeeper should know. Fish, when fresh, are firm to the touch, the gills are red, the eyes plump, and the smell is "fishy" only, not strong. The muddy smell and taste often attached to fresh-water fish can be eradicated by soaking it, after it has been thoroughly cleaned, in strong salt water. Cod and haddock are much better for being a little salted and kept for a day.

If you boil fish, it should be put in cold water, and allowed to boil very gently, otherwise the outside will break before the inside is done. A little salt and vinegar placed in the water will give the fish a firmness it will not otherwise have. When done, it should be taken out of the water instantly, or it will become "woolly" and lost its fine flavor. To fry or broil fish properly, it should be wrapped in a fine, soft cloth, and when perfectly dry, rolled in eggs and bread crumbs. Then place in a deep frying pan with plenty of lard, or dripping, boiling hot, and let it fry tolerably quick till it is done and of a nice brownish yellow. Salad oil is much better than lard for dripping, and gives the fish a fine color. When fish is broiled, the fire should be clear, but not too hot, and the gridiron should be rubbed with suet or salad oil to prevent the fish from sticking. A fringe of curled raw parsley is excellent for garnishing a plate of fried or broiled fish.

on each side of the fish, and put in narrow strips of salt pork. Rub over with soft butter. Dredge with flour. Bake about one hour in a hot oven.

**Stuffing for Fish.**—One cupful of cracker crumbs, one-fourth cupful of melted butter, one saltspoonful of salt, one saltspoonful of pepper, one teaspoonful of chopped onion, one teaspoonful of chopped parsley, one teaspoonful of chopped capers.

**Cods' Sounds.**—Scald and clean well. Rub with salt. Remove the outer coat, and parboil them. Pour over them a thickened brown gravy sauce, in which there should be a teaspoonful of made mustard, added with cayenne and what other seasoning you like. They may be fried and served with the same kind of sauce, or dressed in ragout, par-boiled, cut in pieces and stewed in good gravy.—Mrs. H. Mark George, in Country Gentleman.

### HOGS AND THEIR CARE.

The hog is an omnivorous animal and needs "roughage" and green feed for his best health and growth. A certain amount of grain feed is needed to grow hogs with the greatest profit, and still more is necessary to fatten them for market. When young animals have an abundance of range with a good supply of nitrogenous foods like alfalfa, clover, vetches and cowpeas, corn makes a valuable addition to the ration, but should not be given in excess and will usually be found more profitable if mixed with shorts, bran or other feed containing a large proportion of protein. For young pigs bran is not so good as shorts, and ground cowpeas may be used in the place of the latter when the price exceeds \$20 per ton.

**Feeding for the finish** should not begin more than ten or twelve weeks before the hogs are to be sold. For the last six or eight weeks corn is undoubtedly the best grain, as the feed consumed during this time greatly influences the quality of the meat. Hogs take on flesh rapidly during the first weeks of heavy feeding, but longer feeding means slower gains. Quick work pays in fattening as well as in growing hogs, and when the animals are on good feed and fail to make a gain of at least one pound daily they should be sold or butchered.

Market your hogs at six or eight months of age, at which time they should weigh 200 to 250 lbs. A greater percent of profit is secured than if you keep them until ten or twelve months old, because you avoid 60 to 120 days of daily animal waste. However, a hog which is made to weigh 300 lbs. at one year is quite profitable.—Farmer.

A stout bristle brush is much better for horses than the curry-comb. For long, rough coats, nothing is better than what the English hostler terms the dandy-brush; this may be judiciously supplemented by the wisp of straw and then the rub rag.

### SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the Western Recorder who writes for it, a trial bottle of Vernal Palmation (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels and urinary organs. The proprietors want every one to try the remedy before investing any money, so that all can convince themselves that it is the greatest, restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

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Send us your address and we will show you how to make \$3 a day absolutely sure; we will furnish the work and teach you how to do it in the healthiest way possible. Send us your address and we will explain the business fully, remember to give your full name and address, and we will send you a copy of our book, absolutely free. Write to: METAL MANUFACTURING CO., Box 288, Detroit, Mich.

### SUBTERRANEAN WONDERS Mammoth Cave

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Are the most interesting of all the Natural Wonders in America. These wonderful Caverns are visited annually by thousands of tourists from this country and abroad. They are pronounced by scientists the most magnificent work of nature. It would well repay you to take the time to make a visit to them. They are 100 miles south of Louisville, Ky., near the LOUISVILLE & NASHVILLE R.R. (and the undersigned will be glad to quote you rates, give train schedules or send you an interesting description of these remarkable places. C. L. Stone, G. P. A., Louisville, Ky.

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### PISC'S CURE FOR CONSUMPTION

CURE FOR ALL LUNG DISEASES, BRONCHITIS, TUBERCULOSIS, ETC.

A Mason county farmer sold last week \$630 worth of hams and bacon produced on his place last year.

Monte Fox sold 54 1,200-lb cattle to I. C. Vanmeter, of Lexington, at 5 cents per pound.—Danville Advocate.

A. C. Bogie sold last week to Bud Davis, of Winchester, a 4-year-old gelding for \$275.—Mt. Sterling Gazette.

The Paris Kentuckian reports the sale of several pairs of mules in Bourbon at \$360 and \$365. An offer of \$380 was refused for another pair.

Thomas McClintock & Sons, of Millersburg, shipped three loads of hogs from Ansterlitz to Cincinnati last week. They also sold a pair of mules to Carruthers & Beard, of Lexington, for \$300.—Bourbon News.

W. H. Leach sold to W. Z. Thomson 140 ewes with 137 lambs at \$6.50 per head, lambs thrown in, and bought of Mr. Thompson his lambs, about 300 head, at \$4 per head for June and July delivery, and 300 sheep for August delivery at \$3.50.—Georg. Times.

It is about time for the crop reporter to get his pencil ready to destroy the crops with all kinds of bugs and germs. It is wonderful how suddenly a man with a pencil can destroy a crop. Some other men are just as apt in making a double yield in the same manner.—Winchester Dem.

Mt. Sterling Court. — About 1,500 cattle on the market. Quality was good as usual for this season of the year. A few sales made at \$4.60 to \$4.75, but the bulk of sales of 700-lb. to 800-lb. steers was 4 1-2 cents. Yearlings at \$4.25 to \$4.50 with one bunch of 500-lb. calves at \$4.75; heifers at 3 1-4 to 3 1-2 cents.—Advocate.

From all prospects the biggest crop of tobacco in years will be put out this year, especially in Central Kentucky. Farmers are plowing up every acre of ground available and the carpenters in this community, says the Midway Clipper, have all the work they can possibly attend to building barns. Watch out for a tremendous drop in prices next year.

The condition of Kentucky crops as shown by the Department of Agriculture, is good. The report sent out last week says: Wheat, condition, 90 per cent; oats, per cent, of crop sown April 1, 82 per cent; condition, including winter oats, 90 per cent; rye, condition, 93 per cent; tobacco, per cent of Burley sold April 1, 73; per cent of dark tobacco sold, 53; price compared with 1904, 115.

# NAGGING PAINS

Newport News, Va., July 22, 1903.

Last summer while recovering from illness of fever, I had a severe attack of Inflammatory Rheumatism in the knees, from which I was unable to leave my room for several months. I was treated by two doctors and also tried different kinds of liniments and medicines which seemed to relieve me from pain for awhile, but at the same time I was not any nearer getting well. One day while reading a paper I saw an advertisement of S. S. S. for Rheumatism. I decided to give it a trial, which I did at once. After I had taken three bottles I felt a great deal better, and I still continued to take it regularly until I was entirely cured. I now feel better than for years, and I cheerfully recommend S. S. S. to any one suffering from Rheumatism. 613 3rd St. CHAR. B. GILBERTSLEHR.

Rheumatism is caused by uric acid or some other acid poison in the blood, which when deposited in the muscles and joints, produce the sharp, cutting pains and the stiffness and soreness peculiar to this disease. S. S. S. goes directly into the circulation, all irritating substances are neutralized and filtered out of the system, the blood is made pure and the general health is built up under the purifying and tonic effects of the vegetable remedy.

Write for our special book on Rheumatism which is sent free. Our physicians will advise without charge all who will write us about their case.

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Sufferers from Eczema or other eruptive skin diseases will find in Sanozol Lotion and Soap a quick and complete cure without stomach-destroying medicines. SANUZOL TREATMENT is external and therefore far superior to any other skin disease remedy on the market.

The daily use of Sanozol Soap will give to your face and hands a skin as near perfect as nature can make it.

You do not have to wait months for results, It Works Like Magic. If you are troubled with sweaty feet—get cured—by using Sanozol Soap and Lotion.

It removes the cause of all such ills, builds up the nerve tissue of the skin, promotes a new and healthy growth and removes the dead and wasted tissue without any other agent than washing with Sanozol Soap and moistening with Sanozol Lotion. Try it. If it does not do as we say get your money back, it is yours, we do not want it.

Lotion, \$1.75 a full pint bottle; half pint \$1.00; Soap, 25c per cake or jar; Trial size Lotion 25c. At all Druggists, or sent on receipt of price. For free medical advice, address SANUZOL LABORATORY, 100-102 Elton St., BROOKLYN, N. Y., Dept. 3.

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The *Journal and Messenger* in speak-  
 ing of the action of the New York Board  
 in removing fads from the school course  
 says: "It has been the custom to foist  
 all manner of things upon the public  
 schools, to be paid for out of the pockets  
 of the tax-payers; and to raise a word  
 of objection was to be held up to ridi-  
 cule and contempt. But facts are just-  
 ifying conservatism, and it is likely that  
 the change taking place in New York  
 will find favour in other parts of the  
 country."

The owner of a large flat building in  
 New York City has advertised that he  
 will take only families with children.  
 He does not do this from philanthropy,  
 he says, but with an eye to business. As  
 other flat owners will not take them he  
 will always be full. Families with  
 children do not move so often and they  
 are not as exacting in the matter of re-  
 pairs. These facts will offset the extra  
 expense he will have to incur from the  
 injury the children do the building. Ex-  
 perience will teach him that the chief  
 trouble is that children of different fam-  
 ilies quarrel and fight and their parents  
 take up the quarrels.

Recently the hundredth birthday of  
 Signor Manuel Garcia was celebrated  
 in London. Garcia presided at the feast.  
 He has been a musician of no mean  
 reputation for many years. But his  
 chief title to fame rests upon his in-  
 vention of the laryngoscope.

Under the head of "A Butcher's Bill,"  
 the *London Daily News* comments se-  
 verely on the automobile accidents which  
 have happened in nine months as re-  
 ported to the Home Secretary. There  
 had been during that time 1,315 ac-  
 cidents to property and 479 to persons.  
 In the same issue of the paper was a  
 verdict of manslaughter against an au-  
 tomobilist who had killed a woman on  
 the streets of Colmbrook. Something  
 more than fines for exceeding the legal  
 speed limit is evidently necessary.

The increase of the plague in India  
 has been so alarming that the English  
 government has appointed a commission  
 of learned scientists to examine the dis-  
 ease. In two months of this year the  
 number of deaths was 250,000, nearly  
 double those of the worst year. The sci-  
 entists have gotten this far in their in-  
 vestigation. The rats generally begin  
 the outbreak. As the bacillus does not  
 float in the air, nor attack one who  
 handles the dead bodies of either rats  
 or men who died of the disease, but al-  
 ways settles on the internal organs,  
 they have concluded that fleas are the  
 agents which carry the disease from  
 rats to men. Extermination of fleas is  
 now the problem.

Our churches in France and Belgium  
 have been enjoying blessed revivals.  
 These, like those in Wales, have come  
 down in different places without any  
 machinery. In the town of La Fere  
 just as the services were over in the  
 Baptist church a military officer arose  
 and choking with emotion confessed his  
 sins and declared Christ had saved him.  
 He has been a strict Catholic. Such be-  
 ginings of revivals have been known in  
 several places.

The cerebro-spinal meningitis de-  
 creased for awhile in New York City,  
 the deaths per week falling off. But the  
 number is increasing again and last  
 week there were 117 deaths, a great  
 mortality. In the corresponding week  
 of last year there were 45. The re-  
 turn of cool weather is probably the  
 cause of the increase and warm days  
 will bring a respite.

The President has not acted bup-  
 tiously in the matter of Venezuela in  
 spite of the best efforts of the Jingo pa-  
 pers to get him to do so. A New York  
 Company had secured some asphalt con-  
 cessions in Venezuela. They were ac-  
 cused of having violated the laws and  
 also of having aided a rebellion. They  
 were brought to trial before the Vene-  
 zuela courts, and then began to bluster  
 and appeal to the United States minis-  
 ter. He blustered and insisted on "ar-  
 bitration." President Castro answered  
 there was nothing to arbitrate, that the  
 company was being treated just as citi-  
 zens of Venezuela were, and he called  
 on President Roosevelt to recall the in-  
 sulting ambassador. Seeing that Pres-  
 ident Castro was right, President  
 Roosevelt recalled him and will send  
 a wiser man.

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 A grand work. A great many are being sold.  
 Outline Sermons and Plans, by Rev. C.  
 Perren, net . . . . . \$1.20  
 The Directory of the Devout Life, by F.  
 B. Meyer, net . . . . . 1.00  
 John Knox—His Ideas and Ideals, by Jas.  
 Stalker, net . . . . . 1.00  
 Story of the Welsh Revival, as Told by  
 Eye Witnesses, net . . . . . .25

JUST A REMINDER ABOUT  
**"Glorious Praise"**  
 INSIST on your Church or Sunday School Getting this Great  
 Song Book. Do not Delay, but do it To-day.  
**Baptist Book Concern**  
 LOUISVILLE, KY.

**DEATHS**

For actual subscribers we in-  
 sert an obituary of 100 words  
 free. We charge one cent a word  
 for all over 100 words, invariably  
 in advance. Count the words  
 and you know at once what the  
 charge will be. Unless the money  
 accompanies the notice, it will be  
 brought down to 100 words.

POLK.  
 Miss Mary K. Polk was born Dec. 10,  
 1854, and died at her home near Taylors-  
 ville, Ky., Dec. 31, 1904. In the com-  
 munity where she was born and reared  
 she was most highly esteemed for her  
 many admirable traits of character. She

never adorned her life with a public  
 profession of religion, but she loved  
 God's holy word and died trusting in  
 Jesus alone for salvation. Her remains  
 were laid to rest in the Waterford cem-  
 etery in the presence of relatives who  
 deeply mourn her loss.

DOLLAR.  
 On March 18, 1905, Sister Eltney  
 Elinder Dollar, one of the old mothers  
 in Israel, fell asleep to await the res-  
 urrection morning. She was born in  
 old Virginia, Nov. 26, 1852 and came  
 with her parents to Kentucky when  
 about ten years of age. She was mar-  
 ried to Wilson W. Dollar, Feb. 9, 1842.  
 She professed faith in Christ and united  
 with Dolensson church when about 14  
 years of age. In 1844 she and her hus-  
 band went into the organization of  
 Piney Creek church, where she held her  
 membership at the time of her death.  
 Death to her had lost its sting.  
 M. E. MILLER.  
 Kelsey, Ky., April 20.

Expectation ought to enter  
 more largely into our Christian  
 life and church activity than it  
 does. We should look for happier  
 experiences, greater grace and  
 larger rewards. We are too con-  
 tent with feeble manifestations of  
 piety and with limited measures  
 of success. If we expected more  
 divine illumination and help, more  
 holiness of spirit, more ripeness  
 of character, higher degrees of  
 conformity to Christ, more con-  
 versions and more of God's bless-  
 ings upon our labors, we would  
 pray and work more earnestly  
 and secure grander results for  
 ourselves and for others. Cultivate  
 more and more the habit of  
 expectancy.

**NEW INVENTION!**  
 Write for new booklet, Special Offer this month. Our  
 new Quaker Folding Paper Bath Cabinets, same  
 pattern. Everybody delighted. Enjoy as  
 some for 30 each all the marvelous cleaning,  
 invigorating, curative effects of the famous  
 Quaker Bath. Open the \$100,000 safe  
 now, perfect the entire system. *Quaker Bath*  
 Springs, Fountains, Baths, Dr. Pills,  
 Cured Diseases, Nature's divine remedy  
 for colds, gripes, rheumatism, neuralgia,  
 blood and skin diseases, Ely's trouble  
 children's diseases and female ailments. *Quaker*  
 Bath. Sent on 30 days' trial. \$100 to \$200  
 complete, immediate results. 205 West  
 World War Bldg., 82 West End Ave., Cincinnati, Ohio

**Church Bells** in Churches  
 in Peals  
 or Single. None  
 so satisfactory as  
**McShane's**  
 BELL'S FOUNDRY, Baltimore, Md., U. S. A.

**PLYMOUTH CHURCH**  
 112 E. 1st St.  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**BELLS**  
 Send Alloy Church and School Bells. Send in  
 Castings. The C. S. BELL Co., Hillsboro, O.

ROUND NOTES OR SHAPED NOTES  
 For Sunday Schools,  
 Young People's Societies,  
 Revival Meetings, etc.  
 100 New Songs.  
 256 Pages.  
 Bound in  
 cloth.  
**Young People's  
 Songs of Praise**  
 4  
 EDITIONS:  
 REGULAR  
 EPWORTH LEAGUE,  
 CHRISTIAN ENDEAVOR,  
 BAPTIST Y. P. UNION,  
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 THE HOLLOWAY & HAN CO., New York City.

A MATTER OF HEALTH

**ROYAL**



**ROYAL**

**BAKING POWDER**

Absolutely Pure  
HAS NO SUBSTITUTE

Items of Interest

News the World Over.

The British government sold at auction more than a dozen warships, ironclads, under a pledge from the buyers that they would break the ships into scrapiron. The oldest of these ironclads was built in 1887, the newest in 1890. They have never been in battle, but they were all worn out and past service. They cost \$15,000,000 and were sold for \$680,000.

On her first voyage the new naval cruiser Galveston has had trouble with the crew. Half of the whole crew of 300 men were in open mutiny against Commodore Cutler. They say he is tyrannical, but the probability is they object to strict discipline, and that is absolutely necessary in any navy. Sixty men are in double irons and 30 have deserted.

Gen. Fitzhugh Lee was stricken with apoplexy on his way from Boston to Washington City at 3 a. m. on Saturday morning, just after the train crossed Harlem River. A physician was taken on board at Jersey City. He was conscious when he reached Washington City, but died soon after 11 o'clock. Gen. Lee was in his seventieth year. He was a brave soldier, but was chiefly famous as being the nephew of the great Lee. He was one of the few Confederate officers of high rank who proclaimed himself reconverted, and he joined the regular army of the U. S. in 1901. He was retired on account of age. At the time of his death he was actively engaged in promoting the Jamestown Exposition, of which he was President.

Lord Grimthorpe, one of the greatest men in England, died at St. Albans, aged 89. He was a wrangler at Cambridge, and made a brilliant and able lawyer, soon rising to the head of the bar. He was the greatest living authority in ecclesiastical law and took a leading part in questions of church ritual and discipline. He was also a great architect and a great clock-maker. He designed the great clock at Westminster and the famous Big Ben. He was the author of many volumes, all of high value, and he continued his mental activity up to the end.

A dispatch to London from Lahore, India, says there has been a violent earthquake in that city. Many houses collapsed and many were killed. The Juma Masjid, one of the finest mosques in India, was very much injured. Lahore is a walled city of 200,000, and is the capital of the Punjab district, and an important centre of trade.

The plague is worse than ever in India. It is less virulent in summer, but breaks out when the weather turns cold. For some years it did but little in the provinces of Agra and Oudh, but this winter it is very virulent in them as well as in the Punjab. The deaths have risen to 35,000 a week.

Scrapion Von Hoof, a young Belgian nobleman only twenty years old, was so much moved by the story of the life and death of Father Damien that he went as a missionary to the lepers at Molokai, the leper island. He went in 1895 and has been at work there from that time. Now he has contracted the disease, as was shown by a thorough examination made by the physicians in Honolulu. He faces his terrible future with great fortitude. The age of heroes has not passed.

A new medical discovery will be a blessing if further experiments prove that it will cure. Prof. Scalavo has discovered a serum which will cure anthrax. This fatal disease is not common, but it is on the increase on account of the cheaper quality of wool and hair being used. At an infirmary in London Dr. Horrocks had the serum on hand for six months before a case of anthrax was brought to him. That case was completely cured.

A LESSON FROM THE UNJUST STEWARD.

BY REV. W. T. GORDON.

"For the children of this world are, in their generation, wiser than the children of light."—Luke 22:8.

This language is a part of what appears to be one of the parables of our Lord given for the benefit of his disciples. After relating the conduct of the unjust steward, who had been accused of wasting his Master's goods, in referring to the commendation of his wisdom, in that he had called to him all of his Lord's debtors, and had forgiven them a part of their indebtedness, the Savior utters the language, "for (or because) the children of this world are, in their generation, wiser than are children of light," then follow those strange words that have been the source of much comment and speculation by many Bible critics. The exact meaning does not always appear on the face of the Scripture reading. We are sometimes left to infer it from the circumstances, the time, place, and character of the persons mentioned. It does appear, however, that the Savior did not begin to teach by parable (by comparing of things together) for sometime after the commencement of His ministry, during His second circuit with the twelve in Galilee, when the Scribes and Pharisees seemed determined not to understand His plain teaching.

This parable was probably spoken a short time before our Lord's last visit to Jerusalem. The Scribes and Pharisees had been complaining that Jesus had received sinners, and had eaten with them. They murmured against Him, because of His friendly association with those whom the self-righteous religionists regarded as unclean and wicked. Our Lord meets their complaints and objections, by relating the parables of the lost sheep, the lost money, and the lost son. Then He spoke to His disciples relating the parable of the unjust steward.

It would seem that the Scribes and Pharisees had not acted wisely (prudently) in their religious exclusiveness, in not associating with the sinners in order to do them real good, and save them from their wickedness. The Savior, therefore, took occasion, to teach the disciples the wisdom of showing a real and friendly interest in the unsaved sinners about them; to mingle with them, and eat with them, as He had done, and thereby win them by genuine unselfishness in their religious work. Is not this one of the lessons of the parable of the unjust, but prudent, steward?

Lelanon, Ky.

Last Sunday it was my privilege to preach for Pastor J. A. Bennett at Pewee Valley. At Bro. Bennett's home I met his noble father, Rev. W. P. Bennett, D.D., one of our safest and ablest leaders in Southern Kentucky for the past generation. He is suffering with the infirmities of age, but his health, considering his age, is fair. He is a happy Christian gentleman.

W. P. H.

OIL-GAS THE WONDERFUL NEW FUEL

Ohioan's Remarkable Invention—Claimed to be the cheapest, safest and best yet found. Invents a new Oil-Gas Stove that burns about 90 per cent. air, 10 per cent. oil-gas. A Miniature Gas Works in the Home.

A God-Send to Women Folks—Every family can now have gas for cooking made from Kerosene Oil at a cost of only about 1-2 cent per hour.

How delighted the ladies will be to save 1-3 to 1-2 on fuel bills—all the drudgery of carrying coal, wood, ashes, dirt, etc., and be able to enjoy cool kitchens this summer.

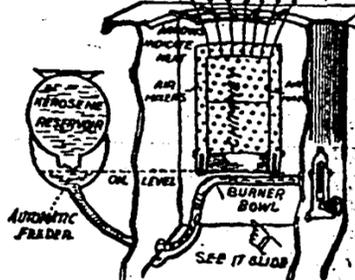
Most Wonderful Stove Ever Invented—Nothing Else Like it—Entirely Different From the Kind Seen in Stores.

HOW OUR READERS CAN MAKE MONEY THIS SUMMER.

A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves one-third to one-half in cost of fuel. How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time. Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

THOUSANDS A WEEK.

Upon calling at the factory we found that this invention has caused a remarkable increase in business.



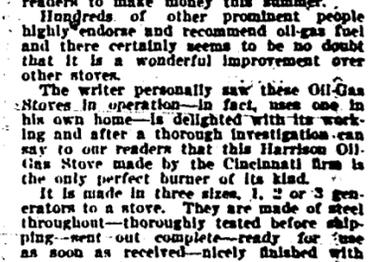
Sectional Cut of Generator. The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas makes it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well-known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air. Oil-gas is proving so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family. Kerosene oil from which oil-gas is made may be purchased in every grocery—cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used about 3 or 4 hours a day in most families for cooking, the expense of operating would be but little. In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc. What a pleasure to just turn on the oil-light the gas—a hot fire ready to cook. When through, turn it off. Just think: a little kerosene oil—one match—light—a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home. It generates the gas only as needed—is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY. And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out. This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done. Another Important Feature. Is the invention of a small Radiator attachment which placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely. While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we reproduce them. L. S. Norris, of Va., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50 per cent to 75 per cent over wood and coal." Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly a blessing to human kind." Mr. E. D. Arnold, of Nebr., writes: "That he saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him \$3.50 per month and the Harrison only \$1.25 per month." J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire." Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline." Mrs. J. L. Hamilton writes: "Am delighted—Oil Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode." Hon. Ira Eble, J. P. of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no

trouble. Is perfectly safe—no danger of explosion like gasoline." Chas. L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Gas Stove—no coal yard, plumbing—ashes or dirt. One match lights the stove, and in ten minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal. Agents are doing fine—making big money."

WONDERFUL QUICK SELLER.

Geo. Robertson, of Me., writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in three days." A. B. Slump, of Texas, writes: "I want the agency—in a day and a half took over a dozen orders." Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves the first day I had mine."

J. I. Halman, of Tenn., writes: "Am ready have 70 orders." This is certainly a good chance for our readers to make money this summer. Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves. The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind. It is made in three sizes, 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—went out complete—ready for use as soon as received—nicely finished with



nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.

HOW TO GET ONE. All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save one-third to one-half on fuel bills and do their cooking, baking, ironing and mending fruit, at small expense should have use of these remarkable stoves. Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties. If you will write to the only makers, The World Mfg. Co., 5852 World Bldg. Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information. The price of these stoves is remarkably low, only \$3.00 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such a saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TODAY.

For full information regarding this splendid invention. The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital \$100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted. Don't fail to write for catalogue. \$40.00 Weekly and Esperanza.

THE FIRM OFFERS SPECIAL INDUCEMENTS TO AGENTS AND AN ENERGETIC MAN OR WOMAN HAVING SPARE TIME CAN GET A GOOD POSITION, PAYING BIG WAGES BY WRITING THEM AT ONCE AND MENTIONING THIS PAPER.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil Gas fuel is so economical and delightful that the sales of these stoves last month were enormous and the factory is rushed with thousands of orders. Many of our readers have spare time, or are out of employment and others are not making a great deal of money and we advise them to write to the firm and secure an agency for this invention. Write this note before 8 o'clock 10 people and you will receive \$10.00 and should be able to sell 5 or 8 and make \$10.00 to \$15.00 a day. Why should people live in misery or suffer hardships for the want of plenty of money when an opportunity of this sort is open.

The firm offers special inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning this paper.

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THE MARKETS.

**LIVE STOCK.**

Report for week ending April 29.

Extra good export steers	45 40a 5 60
Light shipping steers	5 00a 5 25
Choice butcher steers	4 75a 5 25
Fair to good butch steers	4 25a 4 75
Com. to med. butch steers	3 50a 4 25
Choice butch heifers	4 00a 4 50
Fair to good butch heifers	3 50a 3 75
Com. to med. butch heif.	3 00a 3 50
Good to extra stock steers	3 25a 3 60
Com. to med. stock steers	2 75a 3 00
Good to choice stock heif.	2 50a 2 75
Com. to med. stock heifers	2 25a 2 50
Plain light mixed stockers	1 75a 2 25
Med. to good milch cows	25 00a 30 00
Plain to com. milch cows	18 00a 20 00
Good to choice botogza bulls	2 50a 3 00

Med to good bulls	2 00a 2 50
Choice veal calves	5 25a 5 75
Com to med calves	3 50a 4 60
Choice to fancy milch cows	35 00a 40 00

**HOGS.**

Choice pack and butch	5 55
Medium packers	5 55
Light shippers	5 40
Choice pigs	5 00
Light pigs	4 40a 4 50
Roughs	3 50a 4 90

**SHEEP.**

Good to choice sheep	4 00a 4 50
Fair to good sheep	3 50a 3 75
Common sheep	2 50a 3 00
Bucks	2 50a 3 50
Best butcher lambs	6 25a 6 50

Fair to good butch lambs	5 50a 6 00
Culls and fall ends	4 00a 5 00

**LEAF TOBACCO.**

Following is report for week and year ending April 29, 1905.

Week.	Year.
Jan. 1 to date	1,323 59,544
Year 1904	4,968 51,487
Year 1903	2,227 53,796
Year 1902	2,524 79,252

**COMPARISONS WITH PREVIOUS YEAR'S SALES.**

Total sales of new crop to date, 1905, 52,092; 1904, 41,650; 1903, 61,207. Sales of new crop to date, original inspection, 1905, 44,898; 1904, 37,174; 1903, 51,632.