

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, MAY 11, 1905.

NO 2423

Published weekly by
THE BOSTON WATCHMAN, INCORPORATED,
621 Fourth Avenue, New Postoffice, Louisville.

PRICE—In advance, \$2.00; after three months, \$2.50. Single copies, 5 cents.
RECEIPT—A bill of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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In the *Boston Watchman* is an article, taken from a Pedobaptist paper, and published on the Children's Page, in which the author says that all children everywhere belong to the Kingdom of Heaven. Is this belief general among Northern Baptists?

THE wisdom of the fathers has not yet become arrant folly. Old gold is still gold. Old friends are quite as dear as the new. "No man having drunk old wine straightway desireth new, for he saith the old is better." The old arithmetic still holds its place in the counting house and the financier who tries to balance his accounts by figuring that once one is two will ultimately land in a mad house or in a felon's cell.—J. J. Taylor.

WONDERS will never cease. Professor Hæckel has been a great advocate of Darwinism, antagonizing the great Virchow who opposed evolution and all its works. Now, according to the *London Daily News*, Hæckel lectured in Berlin and in his lecture accepted the view of Wassman that man was not evolved because he is of essentially different form from animals and that he alone possesses a soul. Hæckel claimed that Wassman's book is a great victory over the teaching of Darwin and modern biologists.

THE *Christian Work* is not pleased with the reasons given by the American Board for receiving Rockefeller's \$100,000 while it approves the acceptance. It says if Canfield (a leading gambler) were to send the Board \$1,000, the profits of faro, the Board would return the money, and yet in doing this they would, to quote their own words, "prevent a man from doing good."

THE *Baptist and Reflector* says truly: "Instead of any possibility of union between the Baptists and the Disciples there are no two denominations on the face of the earth that are further apart. They agree absolutely only on one point, and that is the form of baptism."

THERE has been a blessed improvement in the church-going in the congested parts of London. A reporter of the *British Weekly* visited seven large chapels within a mile of each other in a section where 17 years ago there was not a single decent congregation. He found these chapels filled to the doors, though some of them seated 2,000 to 3,000 people.

WE become heavenly-minded by living to make others happy. If it is the aim and work of our life to be a blessing to others, you are living already the heavenly life.—E. H. Sears.

The Intellectual Value of Doctrinal Steadfastness.

BY A. L. VAIL.

Our time is perhaps more characterized than any preceding by contempt for doctrinal steadfastness. Contempt is the right word. Other elements appear in the strictures on the steadfastness, and they are more or less the sources of the contempt, but the contempt itself is the point of the combination, the sting of the application. The sentiment is widely abroad that there is actual if not necessary connection between strict adherence to those tenets in which one has been reared and the deterioration of mental power or the failure of the intellectual processes to attain to their best. It is thought that if one goes on all the way through life in the same conceptions of truth with which he started, he is therefore intellectually deficient, and cannot attain to the culture and the power that might be his if he should shift his doctrinal position and perhaps change his church connection. This has special application to departure from what are denoted the old views of Christian truth; so that for one advanced in years to affirm that he holds the same doctrinal conceptions of his fathers, is regarded as a confession that he is mentally less than he would have been if he had changed to more "liberal" ground. Poor fellow! What a pity! Yes, sometimes this contempt is sugar-coated with pity more or less sincere. It thus becomes a complex instrument of persecution, especially severe on the young, and may approach nearer to the fagot and the gibbet of former times than anything else now available for Satan against the saints. Young people have a right ambition to secure the best of their times, to serve God in the most advanced conceptions of truth and the most effective methods of procedure: and a corresponding sensitiveness to charges of "old fogyism," being "behind the times," and such like, which always carry some measure of disparagement of their intelligence and enterprise.

If we look beneath the surface for the sources of this sentiment, we may find two general classes, bad and good. Under the bad may be noted the spirit of anarchy, lawlessness. Our time is rampant with a reckless individualism that is disposed to assert itself by breaking out somewhere for the sake simply of doing as one pleases. This is not the spirit of freedom, for freedom deepens the sense of responsibility and lays its own restraints on erratic procedures not impelled by reason and conscience. Another bad source is vanity. One thinks that he knows much more than he does, and he wishes to exhibit what he thinks he knows. This can be best done by jumping the track at some point that turns attention to himself. He is restless because of his own obscurity, therefore he sticks a feather in his cap and turns a somersault. There is more of the vanity of old Adam in some "new theology" than it has ever had the discernment to discover. A third bad source is moral restlessness or spiritual pride. People wish to be freer to do evil than the old views permit, therefore the short way out is to turn out the old views. Illustrations of this can be gathered in disheartening abundance from Baptist churches at the present time. They have become more liberal in their "theology" because they want more license in their worldliness.

Turning to the good sources of the sen-

timent under discussion, we may note, first, liberality. We have come into the heritage of broad views and sympathies. We believe in permitting and encouraging every one to work out and maintain those views of truth and duty to which he comes through his own processes. That is good, but its peril is when it proceeds to encourage or to seek change not as a legitimate consequence of the liberality, but as a promoter and justifier of it. Thus it is transformed from good to bad. Second, charity is good. In this day man is exalted, and charity goes out everywhere along this channel of human exaltation. To do good to man takes on fresh virtue because of the fresh view of the dignity and claims of man; but this process tends to lessen the sense of obligation on the other side of responsibility. This looseness is again transformed into an impulse to laxity in sentiments and practices, involving freedom in and fondness for change of base which otherwise would be denied or modified. But perhaps the most potent influence is the hero influence. The heroes of history, especially Christian, have been in the main those whose eminence came through change of conviction and connection. Many of the great figures that stand out on the historical canvass are those that fought their way, against the opposition of authority and conservatism, from position to position, and who would not have become conspicuous if they had not changed position. This impresses the idea that change is the token of heroism, carrying with it the other idea that this former sign of heroism is the present sign of the same.

Meeting this situation, how shall we deal with it? First and singly, by a straight blow in the face. Its whole justification is fallacious. The fact is that the highest order of thinking is positive thinking. The high ideal intellectuality is not that which seeks change but continuity. Negation is essentially deteriorating. Denial is an inferior intellectual process. Protestantism is not first classism. Man is constitutionally fitted into the universe with which he is associated, and the fundamental law of the universe is not that of shifting from system to system, but of unfolding conservatively from youth to age, from weakness to strength, from ignorance to knowledge, from less to more, under the same system, with undisturbed continuity, on and on. That is the law of all created life except among moral beings who have become immoral by sin turning them out of harmony with the universe. Every right change, then, offsets a precedent wrong change, and is at best only a necessary evil, necessary as a means of getting back to the lost line of continuity.

Possibly we may have misunderstood the meaning of change in those heroes of the faith who have fought their way across the frontiers on the fields of belief. Why did they change? Because they must, not because they wished. Saul of Tarsus did not go over from Judaism to Christianity because he was bent that way by an impulse toward change of religion, but because in seeking to maintain the old order against the innovation, he ran into collision with a startling voice and a blinding light that left him no choice if he would ever again listen in peace to voices from the sky or ever again see anything clearly. Luther did not nail his manifesto against Rome before the eyes of the world because he was itching for notoriety or was consumed with eagerness for fame as an "advanced thinker," but because in seeking to understand and

justify Rome, so that he might consistently remain in her fellowship and service, he had unearthed an awful revelation of corruption and come on a delightful revelation of grace, which combined drove him into the open conflict and the change of attitude and connection against every preceding impulse of his life. Did Isaac Backus change from a Congregationalist to a Baptist because he was a freaky fellow who wished to frisk in a new field? He went from an orthodox Congregationalist to a protesting Congregationalist, from that to a separated Congregationalist, from that to an open communion Baptist, and from that to a straightout Baptist—went through those four changes, holding back at every step, through a series of struggling years, because he loved truth most of all and truth led him on in a way he had not planned. Did Adoniram Judson begin his study on the sea because he was looking for an easy way to get to the Baptists? He began because he sought defences against influences that he thought might seek to make him a Baptist. Yes, when we get at the bottom of it, we find that the heroes who have led the column of progress through change of conviction and connection, have been those who most strenuously resisted change.

And that is not all. This is to be added, that in their changes they were constructive. While they threw off what they must, they held on to all that they could, and they held on to it for building purposes. What they carried over was sometimes material with which they subsequently wrought. Paul carried over the great body of Hebrew truth in which he had become learned while a Hebrew, and it was the armory from which he drew the weapons of his warfare for Christianity among his own people. Backus was a better Congregationalist in everything that his conscience permitted him to retain of that system, after he got clear over to Baptist ground than he had been before. Paul, Luther Backus, Judson—they all, and all like them, saw the truths they had transferred in new combinations that enhanced their constructive value. The heroes of change are those who have been driven into change. The efficient radicals are the persistent conservatives. And their greatness, intellectual as well as moral, has come not from change, but from the struggle against it. Perhaps no other process so educates in the best sense as the effort to escape a conclusion from which escape is impossible. So then, when one goes over from the old to the new without a conflict in defense of the old, without sorrow in leaving it, and then therefore catalogues himself with such souls as we have been mentioning, he is like dog weed that consorts with fruit trees. The first plow that comes along to cultivate the fruit trees will root the dog weed up, and the fruit trees will neither miss its presence nor mourn its absence.

Philadelphia, Pa.

There is only one work on the evidences of Christianity that wholly satisfies any one—a work which defies the most ingenious criticism and the most skillful logic. It is said to be scarce, if not indeed very scarce, but we have met with it here and there. It is from five to six feet of humanity living a Christlike life.—Mark Guy Pearse.

Every one feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Rousseau.

QUESTIONS ANSWERED.

By Senex.

"What do you think of Christian Union? Do you think the churches ought to compromise their differences and unite? Our Lord prayed that his disciples might be one." Our Lord did not mean—they should be in one organization. He did not establish one big church. His inspired apostles formed separate and independent churches. Those in one province were not even united in one organization. Paul speaks of the churches in Galatia. Therefore there is absolutely no excuse for one who has any knowledge of the Bible to advocate organic union between the denominations.

There is one word which is utterly unknown to the Bible, which does not appear to be in God's vocabulary—and that is compromise. Every shred of his truth is his truth and comes to us with his signal manual. Our Lord did not compromise with the Pharisees, did not so much as intimate in the slightest that he desired his disciples to compromise with them.

There was no compromise among his apostles. Peter leaned towards it in Galatia, but Paul withstood him to the face and Peter never attempted it again. There is no subject on which the Holy Spirit, through the mouths of apostles and prophets, has spoken with more clearness and emphasis than He has against any compromise with error of doctrine or error of practice. Our Lord taught his disciples in the sermon on the Mount that nothing in the law, not even the smallest letter, could be ignored. And he warned them against breaking and teaching men to break even the commandments which seemed to them the least. The truth of God to the last jot and tittle is of more importance than any unity.

Paul pronounced a curse upon any man or any angel who should preach any other Gospel than that he had preached. And he preached the vicarious atonement, the plenary inspiration of Scriptures, unconditional election, the final perseverance of the saints, in fact all the doctrines which our fathers delighted to call the doctrines of grace.

Peter would have compromised in Galatia; but Paul's rebuke cured him of that spirit. And when writing words inspired by the Holy Spirit he warned the churches most earnestly against false teachers, and he spoke strongly against false doctrines, calling them "damnable heresies." Jude exhorts the brethren to contend earnestly for the faith once for all delivered unto the saints, and warns them against certain men who had crept in among them unawares, who are spots in their feasts of charity when they feast with them. And John says, "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him Godspeed."

It is as clear as the day from these two facts our Lord did not mean that all who professed his name should be in organic union. He never made an organic union of his followers. They were organized into separate, entirely independent churches. And the Holy Spirit, by the mouths of the Apostles, shows plainly the Lord did not mean by his prayer for union there should be any compromise even in regard to the least of the commandments. There is, therefore, no shadow of justification in the Scriptures for urging all denominations to unite.

It will not do to say the denominations might agree to disagree on non-essentials and unite on the essentials. In the first place, there would friction arise immediately as to what are the essentials of a true church. Baptists say a great essential, a *sine qua non*, is a membership of regenerated, immersed persons. The foundation for us is a church of baptized believers. To unite with those who believe in churches composed of believers and

their sprinkled babies, to say nothing of those who do not believe in regeneration, would be to surrender the most essential thing in organizing a church.

But if men could agree on the "essentials," that would avail nothing. His churches must not ignore the least of the commandments. The Lord himself has settled that point. Besides our religion is a thing of deadly earnestness, calling for the whole heart and mind. And men who believe anything earnestly cannot agree to ignore it. It is only those who are neither hot nor cold, those Laodiceans for whom the Lord expresses such contempt who are willing to ignore, or to have their preachers ignore, what they believe is God's truth. The most humiliating thing I have heard—humiliating to me as a Baptist—was the conference reported in the papers of an attempted union between Baptists and Campbellites. One can respect Baptists who say frankly, "We have concluded that the Campbellites are right, and we shall join their churches." However mistaken such a course, it is a manly and conscientious one. But the ground of the palaver and gushiness, as set forth in the newspapers, (which may have been entirely wrong, and I hope they were) was, "We Baptists do not believe what we pretend to believe, and the Disciples do not believe what they pretend to believe, and as neither of us have any faith to speak of in our own doctrines, why not unite?" Instead of uniting with any other Laodiceans they ought to repent and seek their lost faith, remembering that only men of strong convictions ever accomplish anything in this world.

What, then, did our Lord mean by his prayer that they may be one even as we are one? Evidently that they be one in belief. There is no shadow of difference in belief between the Father and the Son. This prayer, then, bears directly against all attempted union between those who differ in doctrine. And also one in purpose, one in desire, one in love, one in holiness, one in justice, one in truth, &c., &c. One can easily add to this list of things in which the Father and Son are one, and in which all the elect shall be one in the Hereafter. The fourth chapter of Ephesians may be considered as an inspired commentary on this prayer of our Lord. In it are enumerated points in which the regenerated are one. One body—that is the mystical body of Christ, which is composed of all the elect of the race. These make up the body of which He is the head. One Spirit is the Holy Spirit." The Spirit of God dwelleth in you" is said to all believers. As our bodies are pervaded by the soul which is the life, so is the body of Christ by the Spirit. It is His presence which is the common principle of life. One hope of your calling is the third point of union, and then follow "one Lord, one faith, one baptism." Faith here means creed; it is that they are one in doctrine. This is the oneness for which the Lord prayed, and the oneness which is the work of the Spirit. And instead of encouraging the union of all shades of belief it distinctly forbids it.

This is the union, the oneness, for which we are all to work and pray. That Christians may come to see eye to eye, the truth and the whole truth, even to the least of the commandments. It is the goal set before us in this world, a condition to which the elect have never yet attained. In this chapter in Ephesians Paul goes on to speak of the work of edifying the body of Christ, "till we all come in the unity of the faith" unto the perfect man; "that we henceforth be no more children tossed to and fro and carried about by every wind of doctrine." It is evident that the elect will never fully attain the unity in faith desired until they attain perfect knowledge and perfect holiness. They grow towards this unity by obedience to the commandments of God. As I said, it is the goal set before us, as is the command, Be ye perfect, even as your Father in Heaven is perfect. And this will only be when they reach Heaven.

He that walketh uprightly walketh surely.

Feeling in Religion.

It is an old question, how far the emotions—love, fear, hatred—are to be appealed to in religion; how far one who speaks to win souls to Christ is justified in playing upon the emotions, in his appeals to the ungodly. There are those who seem to think that one may pass from death to life without anything, to be called "feeling," while others seem to think that feeling is all there is of it. There are those who think to appeal only to the understanding, and would address men and women on the great subject of religion, much as they would address them on a political issue, or on the opening of a highway, or the construction of a railway. They speak of repentance as simply a change of mind, the result of reasoning. The sinner concludes that he has been going wrong, and resolves to change his course. He has been living to the flesh, now he resolves "to live a Christian life." It is all just there, all within his own power, due to the exercise of the will, unmoved by anything outside of self and the facts in the case. There are those calling themselves Christians who yet declare that they never had any "feeling," never had any particular fear, and do not now know anything about the love of which they hear others speak. Their religious experience is much like their political experience; they are what they are, because of opinion formed after due consideration and argument. Or, they were born and bred that way, therefore they are what they are; and usually they are not notably zealous in their sacrifices and efforts for the promotion of pure and undefiled religion.

The writer of this believes in emotion in religion. He believes that for the intelligent sinner to see his sinfulness is to become frightened because of it. To repent of sin is to be stirred to the depths of the soul. To believe on the Lord Christ as the only Saviour is to be excited as nothing else can excite the soul. He believes also that one who is thus excited becomes lovingly attached to those whom he is led to regard as in Christ before him, and to hail with loving sympathy every one who follows him into the kingdom of God. But this excitement, being caused by the work of the Holy Spirit in the soul, is at the same time rational, deep and lasting. It is not the thing of an hour, a day, a revival season. It does not culminate in baptism, but endures hardness, and gives a certain boldness in confession of Christ as a conquering Saviour. Unhappy he who has never had this experience. Unhappy he who cannot tell the year, if not the hour, of his conversion.

Nothing in all the world is so radical as is a true conviction of sin which issues in faith in Christ and a change of purpose and aim in life. We do not assume that all have the same vivid consciousness at the moment of the change, nor yet in the humdrum of every-day effort at Christian living. But all must have it in degree. A great, an overwhelming fact has occurred in the soul of the Christian. He is a new creature—"a new creation." He is no longer what he was. His tastes have changed; his aspirations have changed; his aims have changed; he no longer lives to himself, but lives to him "who died for him and rose again." And yet there are those who would have us believe that one may pass from a condition of sin, or enmity to God, into a condition of love and trustfulness; from a propensity to sin and selfishness, into a condition of loving obedience and trust, without knowing it, and that such ignorance of the transition is the rule, the normal mode of living. Not every adult knows just what it was, and the moment when the change came to him; but he knows that a change has come, and he knows also what is the character of that change. He remembers what he was, and he gladly recognizes the change of thought, purpose, action.—Journal and Messenger.

Happiness does not come unbidden. Keep sweet when you are tempted to despond.—Rev. E. E. Ide.

Religious Education.

The Churchman, in an account of the meeting of the Religious Education Association, has a number of sentences which, taken together, show the character and purpose of the Association as it sees it. For instance:

"All the theological seminaries of liberal tendency were strongly represented. The attitude toward higher criticism was, in general, receptive."

"It was the testimony of every historical student that the Bible had gained far more than it had lost, because of a generation of criticism. The time had come for a cautious and conciliatory use of its results in instructing the young."

"While there was no formal expression of opinion, it seems certain that the majority of the Association would oppose uniform international Sabbath School lessons, and urge a more strictly graded instruction."

"The future success of the Association must depend largely on whether it succeeds in enlisting the co-operation and attendance of those who are engaged in active administrative work in the various religious bodies. Hitherto these have been conspicuous by their absence."

The sum of this testimony is that the Religious Education Association is in sympathy with modern liberalism; that it purposes to teach this in the Sabbath-schools; that it antagonizes the International Sunday-school Association and the International Lessons, and that its measure of success results from the fact that the people actually engaged in educational work in the churches have no part or interest in its scheme. *The Churchman* intimates that if those active in the churches would co-operate with the Association, it would become a great central authority in religious education, but that without their aid it amounts to little more than a debating society. It says:

"Without them, the conferences of the Association will continue as a forum where those who are engaged in study and in the direction of public, technical and collegiate education may find a platform for expressing their views. With them it might become a sort of intellectual clearing house whose usefulness in co-ordinating action in religious education might be very great."

This is true, and forcibly expressed. It is also true that those engaged in the actual work in the churches will, in all probability, maintain their present attitude and continue to be "conspicuous by their absence." They believe in education, and in improved methods and united effort; but they prefer to choose their own leaders, and they are not likely to put themselves under the leadership of, or take any great interest in, an organization which, as they believe, is committed to destructive liberalism.—Herald and Presbyterian.

It is getting to be somewhat common to represent the "election" so constantly spoken of in the Scriptures, and in most of the Standards of the Reformed churches, as an "election to service." This is true, but not all the truth. It would be just as true to say that the election is "unto obedience," for that is maintained by the Apostle Peter. It would be as true to say that it is an "election to holiness," for Paul declares that we are "chosen in him [Christ] in love," before the foundation of the world; that we should be holy and without blame before him. It would be as true to say that men are elected unto "salvation," for a Bible writer so affirms. But the end of all is "everlasting life," and why not, then, boldly and uncompromisingly say that men are "ordained unto eternal life," as is so positively and persistently taught in the Acts of the Apostles? The fact is, all other ends are included in this all-embracing and gracious one, and all move toward it as an accomplishment. Talk as we may, and evade it as we may, we cannot get rid of an "election of grace" as a Bible doctrine.—Selected.

The measure of love is sacrifice.—A. G. Conrad, D.D.

Catechetical Lecture on Regeneration.

BY B. H. CARROLL, D.D.

(Continued from last week.)

23. What part of the Word of God is most efficient as a means to regeneration, the law or the gospel?

Ans. The gospel, Christ and Him crucified.

24. When you say the Spirit is the power, and the Word is the means, do you intend to convey the idea that the Spirit power resides or inheres in the Word because it is inspired, or that the Spirit agency is present, positive, and active in every efficient use of the Word?

Ans. The Spirit is always present, exercising positive and active power in the use of the Word.

25. Illustrate this by the axe and the sword.

Ans. We say that an axe is adapted to cutting down trees, and not that it has power to cut down a tree apart from its intelligent use by the woodsman; and we say that the sword is adapted to cut or thrust, not that it has in itself the power to kill apart from its intelligent wielding by the swordsman. So, though the Word of God is represented as "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of Him with whom we have to do,"—yet this Word is but the Spirit's sword, powerful only when wielded by Him.

26. What is the Scriptural proof that dying infants are regenerated?

Ans. The proof is constructive and inferential rather than direct. Infants partake of the fallen nature of the parents, and without a change of that nature would be unfitted for heaven. The Scripture says that we are all by nature the children of wrath, but David says with reference to his dead child, "I shall go to him, but he cannot return to me." As they cannot enter heaven without a change, and as the Spirit is the author of all the change that makes one meet for heaven, it is justly to be inferred that infants are regenerated. While out hunting on a Western mountain I turned over a huge rock on the mountain-side that seemed to be evenly balanced. Under this rock was a den of rattlesnakes, some of them very small, without rattles, and with the fangs not yet developed nor the poison secreted in the sac. These little snakes had never yet bitten any man, and yet if one of them had been taken to a home and fed upon the milk which nourishes a child, as it grew, the rattle would form, the fang would develop, the poison would secrete, and even if in its infancy it had been carried to heaven itself without a change of its nature, there hard by the throne of God it would have matured the deadly venom. The necessity for the regeneration of infants if they when dying are to enter heaven is imperious. The nature vitiated through the fall of the first Adam is changed by the Spirit through the virtue of the second Adam, our Lord Jesus Christ.

27. In their case is the Spirit's power mediate or immediate?

Ans. Immediate.

28. Cite the principal passages of Scripture defining, embodying, or illustrating the doctrine of regeneration.

Ans. Psalms 51:2-10; Ezekiel 36:25-27; John 1:12, 13, and 3:3-15; Romans 12:2; 2 Corinthians 5:17; Ephesians 2:1-10 and 4:22-24, and 5:25-27; Colossians 2:13 and 3:9, 10; Titus 3:5; James 1:18; 1 Peter 1:23. All of these passages, and others like them, are to be carefully studied in order to a full understanding of this theme.

29. What terms are here employed to define or illustrate regeneration?

Ans. Greek students will find it very profitable to look carefully at the original terms employed in these passages, but we may say for English students that among these terms are: "Born from above," "born again," "to make alive," "to quicken," "to raise from the dead," "to transform," "to renew," "to create," "to illumine" and "to cleanse."

30. What do these terms imply?

Ans. Supernatural power.

31. It has been said that the most important passage on regeneration is the third chapter of John. Returning to that chapter, of how many births do Jesus and Nicodemus talk?

Ans. Of only two, the natural and the spiritual birth.

32. How is the Spirit birth first designated?

Ans. "Born from above."

33. How is it next designated?

Ans. "Born of water and spirit."

34. To what do theologians usually refer the phrase, "born of water?"

Ans. To baptism.

35. What are the evils of this reference?

Ans. The doctrine of baptismal regeneration, the conditioning of salvation upon external ordinances. It is impossible to exaggerate the fearful evils that have followed this wrong interpretation of the phrase "born of water." It led directly to the doctrine of infant baptism. The logic would be this: If infants are lost without regeneration, and regeneration is by baptism, in order to save the infants they must be baptized. The teaching of history is very clear as to the origin of infant baptism, that it arose from the preceding doctrine of baptismal regeneration. Then there followed also historically and quite naturally, a change of baptism itself into sprinkling or pouring, to meet the case of infants, though the Greek church yet retains the immersion of infants.

36. Show why the phrase "born of water" may not be explained by baptism.

Ans. The argument is very conclusive. Christ

and Nicodemus discuss but two births, the natural birth and the spiritual birth; "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The phrase, "born of water and spirit," cannot mean two births; one of water and one of spirit, because there is no article in the original before the words. Whatever it means, it is one birth. It must be either baptism or Spirit, and both terms express only one birth. Otherwise our chapter talks of three births—the nature birth, the baptism birth, and the Spirit birth, which is contrary to the context. Moreover, the context shows that the salvation involved in the third chapter of John is a salvation of grace and not of sacraments. But what is most conclusive is that our Lord rebukes Nicodemus for not understanding what he meant by "born of water and spirit," Nicodemus being a teacher of the Old Testament. But as the Old Testament has not a word about baptism, he would not be censurable for failing to understand the meaning of this phrase if "born of water" referred to baptism. The sentence in the fact that what is meant by "born of water and spirit" is clearly set forth in the Old Testament, so silent about baptism, and with which Nicodemus, as a master in Israel, ought to have been well acquainted.

37. What then does the phrase "born of water and spirit" mean?

Ans. It is but an expansion of the previous phrase, "born from above." It interprets and develops the first phrase, bringing out the two elements in regeneration, namely, cleansing and renewing. It is only when we lose sight of the cleansing element in regeneration that we are liable to go astray in interpreting the phrase "born of water." The matter is clearly set forth in Ezekiel 36:25, 26, which declares: "Then will I sprinkle clean water upon you, and ye shall be clean; from all of your filthiness and from all of your idols, will I cleanse you." This is the cleansing element of regeneration. The passage adds: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." And this is the renewing element. Clean water in this passage does not mean pure water or just water. It means water of cleansing or water of purification. There was a special recipe for the compounding of this cleansing water or water of purification. This recipe is found in the Book of Numbers, where Moses is directed to take a red heifer and burn her with red cedar-wood, and to cast scarlet thread into the fire, and then to gather up the ashes and mingle them with running water, in order to put them into a liquid form, and this is the clean water, or water of purification of the Bible. It was administered by taking a bunch of hyssop and dipping it into this liquid and sprinkling it upon the one to be ceremonially cleansed. We can thus easily understand the fifty-first psalm, in which David says, "Purge me (or cleanse me) with hyssop, and I shall be clean. Wash me and I shall be whiter than snow." He thus brings out in type the cleansing element in regeneration, but adds: "Create in me a clean heart, O God, and renew a right spirit within me," bringing out also the renewing element in regeneration. Now, this water of purification was a type. It was typical of the blood of Christ. Concerning this the letter to the Hebrews says: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God purify your conscience from dead works to serve the living God." So that the Old Testament idea of clean water was equal to the ashes of the heifer, and that typified the blood of Christ, applied in regeneration by the Holy Spirit. This produces the cleansing element of regeneration, and with this Nicodemus ought to have been familiar. "Born of water and spirit" simply means "cleansed by the blood of Christ and renewed by the Holy Spirit." The New Testament with even greater clearness brings out these two elements of regeneration. Paul writes to Titus (3:5): "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." The same thought is presented in his letter to the Ephesians, when he says, "Christ also loved the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word." Here is a strange kind of washing, a washing through the Word, indicating the instrumentality of the Word in effecting regeneration, and yet showing that the washing is a figurative washing, a washing that accomplishes cleansing, and that cleansing is applied by the Holy Spirit. So that the phrase, "born of water and spirit" means the same as "born from above," and it means the same as the "washing of regeneration and renewing of the Holy Spirit."

38. Christ says: "Ye must be born from above in order to see the kingdom of God;" and he says: "Except a man be born of water and spirit he cannot enter the kingdom of God." This language emphasizes the necessity of regeneration in the strongest possible way. Will you now clearly and forcibly state the reason or ground of this necessity?

Ans. The necessity lies in the fact that man is fallen and depraved, and without the change effected by regeneration could not enjoy heaven, even if he were permitted to enter it.

39. What then in any true system of theology is the position of the doctrine of human depravity?

Ans. It is a vital and fundamental doctrine. It is a touchstone that when applied clearly defines every man's position and shows his proper alignment. If he does not believe that man is

fallen he sees no necessity for the regeneration and sanctification by the Holy Spirit.

40. How do the doctrines of depravity and regeneration irreconcilably antagonize the modern doctrine of evolution?

Ans. The modern doctrine of evolution teaches that man has never fallen; that he is continually ascending; and hence no full-fledged Darwinian evolutionists believe in the historic veracity of the account in Genesis of the fall of man, nor does he believe in the necessity of either regeneration by the Spirit, or sanctification by the Spirit, holding that man can be cultivated and trained into the highest possible development.

41. What other vital Scriptural doctrine is involved in this antagonism?

Ans. The vicarious expiation of Christ. If spiritual cleansing, secured by the application of the blood of Christ, is an essential and integral part of regeneration, the doctrine of the vicarious expiation of Christ is necessarily involved in this antagonism, and hence, consistently, the full-fledged Darwinian evolutionist like Mr. Huxley, boldly denies any necessity for an atonement, or any virtue in this direction in the death of Christ.

42. At what point in regeneration does justification come in touch with it?

Ans. At that point where the Spirit of God by the application of the blood of Christ, cleanses the soul. When the man accepts the Lord Jesus Christ as his teacher, sacrifice, priest and king, and trusts in Him for salvation, then God in heaven justifies the man, or declares an acquittal of him, through his faith in the blood, but the blood is applied in the cleansing part of regeneration, so that we see again from this relation between regeneration and justification how it is that regeneration cannot be complete without faith.

Self-Reliance in Southern Education.

BY RICHARD H. EDMONDS.

It has been said that "the world reserves its big prizes for but one thing, and that is initiative." The same writer defines initiative as "doing the right thing without being told." But something more than initiative is needed, and that is self-reliance, self-respect, backbone. This is true of a country as well as of an individual. One of the humorists of the day says there will soon be but two classes of people in this country—those who ride in automobiles and those who dodge automobiles; but the real designation of the two classes into which the world always has been and always will be divided is burden-bearers and burden-shirkers. On one side are those who have both initiative and self-reliance, on the other side are those who have neither. Those of one class create, they bring things to pass, they carry the burdens of others as well as their own, and in doing this they strengthen and develop every latent power; those of the other class lack initiative, lack self-reliance, lack backbone, and throw upon others every burden which they should carry. In doing this they steadily lessen their own virility. Rest assured that if you look to others to bear your burdens and responsibilities, if you look to others for initiative, you will never measure up to your opportunity, and to all intents and purposes your life will be a failure. On the same ground I am opposed to the system of begging donations from the rich men of the country for Southern education. Moreover, the South is abundantly able to educate its own people, and the education which it will get in initiating and developing its own educational facilities, in bearing its own burdens, will alone be worth more than would be all the uncounted millions even, if ever received, of which we have heard so much of late years as promised to Southern education, but which so far have not materialized. The South has the wealth of brain and money to develop its own educational system, but unless it develops its own initiative, its own self-reliance in this work, if it looks to others to initiate for it, to bear its burdens, then just so surely as the sun shall rise to-morrow will it become a burden-shirker, mentally, ethically and financially. With its own inherent powers, its initiative, its self-reliance—not fully developed, it may be, but capable of the broadest development—gradually fading away, we shall see planted in the very beginning of educational and national life, even in the boy and girl in the primary school, the seed of a deadly poison that the South can do nothing of itself, that its educational work can only be advanced by the incoming of philanthropists from other sections or by national aid. Taught to shirk our duties, taught to cast on others our responsibilities, we shall become a people lacking in initiative, lacking in self-reliance, lacking in backbone, lacking in burden-bearing qualities, and then shall we as a people seek to shift to other shoulders the burden of doing our whole duty in the education of whites and blacks.

I said the South is abundantly able to do its own educational work. This is true, and dependence upon outside suggestions or help will not only be fatal to our self-respect and to our self-reliance, but fatal to our own material advancement; for, growing weaker under such a policy instead of stronger, we shall become the hewers of wood and the drawers of water for those who shall come in and possess the land. It is time to stop crying poverty; it is time to realize what we have and to utilize our wealth for all our needs; it is time to stop being pessimistic. The pessimist has been described as a man who, having the choice of two evils, prefers to take them both, and this is what many Southern people have been doing. I have no word of criticism against the good intentions of many of the kindly-hearted Northern philanthropists who are furnishing the

money for an educational propaganda in the South. Many of them mean well, but so may the captain, who, ignorant of the coast and without chart or compass, drives his ship to wreck upon the rocks. Good intentions are no proof against fatal blunders. The way to the lower world is said to be paved with good intentions. Even a clear conscience is no assurance of right-doing, for conscience may not have been rightly educated. But it is not against these outside philanthropists that I would so much utter a warning as against ourselves; it is against our fatal mistake should we look to others for initiative and guidance and financial help in our educational problems that I would raise a warning voice.

If the South of the future is to be worthy of the glorious record of the Old South, it must be the strongest, the most self-reliant country of the world; it must be a leader, an initiator, not a follower; it must be a burden-bearer, not a burden-shirker. Its men must be real men—men who think for themselves, men of broad views and men of backbone. We hear so much about the New South that we have forgotten to study the Old South. We accept the teachings of others that the Old South was a land lacking in men of affairs, that it was a land of indolence and without leaders except in politics. So long have we heard these things that we almost believe them, and the world fully believes them. Even our own orators sometimes tell us the same story, seeming not to know that in the early days the South led in manufactures, that its pioneer iron men were scattered all over this mountain region from Virginia through the Carolinas to Kentucky and Tennessee. We have forgotten that the first steamboat which crossed the Atlantic sailed from a Southern port; that the first locomotive built in this country was for a Southern railroad; that the first 100-mile railroad in the United States was in the South; that between 1850 and 1860 the South built nearly twice as many miles of railroad as the New England and Middle States combined; that in 1860 New Orleans claimed, probably correctly, to rank as the leading port of the world in proportion to population; we have forgotten that the creation between 1800 and 1860 of a cotton industry which had become the dominant factor in the world's commerce required energy and enterprise and broad business ability greater than were needed to develop the manufacturing interests of New England. The South was so busy planning and doing great things for commercial and industrial expansion, that it left to others the writing of its history. We of this generation have been recreant to our trust in that we have failed to do honor to the memory of the giants in business in the Old South. The men who led in business, in industry, in science, in broad plans of development were in their sphere fully as great as the statesmen and the warriors of whom we boast. Until we understand the Old South and the stuff of which its people were made we shall never be able to fully measure the possibilities of the New South. Not until then shall we see that instead of progress we have in self-reliance retrograded.

Amid the wreck and ruin of 1861 was born a New South. It is but a child of the Old. Inheriting the same strength of character which gave to the Old South its pre-eminence in agriculture, in science, in statesmanship and war, and which gave to its soldiers the strength to face the long and unequal contest of 1861-65, this child of the Old South has met every emergency. It faced problems such as no other people ever had to confront; it had to meet defeat and poverty, misrepresentation, misgovernment; it had to meet the supreme question of Anglo-Saxon civilization and settle whether the white man or the negro should rule this Southern country; it had to stand the drain of hundreds of thousands killed or made permanent invalids on the battlefield; it had to stand the loss of other hundreds of thousands who, discouraged by their environment, sought opportunity for employment in the West, on the Pacific coast and in the North. To-day 1,500,000 Southern-born whites are living in other sections and helping to give virility to the greatest railroad, financial and business organizations of America, while the South has only 750,000 born elsewhere. All of these problems and these heavy drafts upon its vitality the South has met and conquered. The heroism of the battlefield was no greater than the heroism which won victory against these overwhelming odds. But this victory was due not to the men of the South alone. It was the heroic courage of the women which made possible the long struggle of 1861-65; but their courage then was not greater than that with which these same women met the struggle after 1865. The men in gray, ragged and tattered, footsore and weary, with many a meal represented only by an extra reef in the belt that at least the aching void might be compressed into a smaller space, caught their courage from the glorious inspiration of the women of the South. Great was the heroism of the women who gave to the Confederate soldier the power to stand the four years of bitter contest, but equally as great was the heroism of the same women who met the weary, broken-hearted, returning soldier and breathed into him the breath of new life and hope.

I cannot attempt to paint for you a picture of the South's future. You must do that for yourself. Give free rein to your own imagination and let it paint the picture for you. It will paint you a picture of a land flowing with milk and honey, of a land where straggling villages have become prosperous towns, where towns have grown to bustling centers of wealth, of art and of science; it will paint you a picture of a happy and prosperous farm life, where good roads, the electric car and the telephone have banished the loneliness of country life; it will paint you a picture of increasing wealth making possible increasing educational advancement, and where schools and churches dot the landscape o'er.

4
Sunday-School Lesson

SUNDAY MAY 21.

OUR LORD BEFORE PILATE.

John 18:28-40.

Motto Text—"Every one that is of the truth heareth my voice."
John 18:37.

"Then led they Jesus from Caiphas unto the hall of judgment."—The hall of the Roman Governor Pilate, which was probably connected with the Castle Antonia, where the Roman garrison was stationed. This castle was hard by the temple and overlooked its courts. "And it was early."—The fourth watch between 3 and 6 a. m. "And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."—From the other Gospels it would seem that the passover had been eaten. All the evangelists are infallibly true, and there is some way of reconciling their statements, which is the true one. Several explanations have been given, whether either one of them is the true one no one can tell. One thing is evident—the Holy Spirit did not intend that the days on which these things happened should be exactly known. He has taken away all pretext and excuse for the keeping of such days as Good Friday and Easter, &c., and left those who are desirous of obeying Him to keep His Sabbaths as they have been commanded. According to their rabbinical laws, going into the house of a Gentile from which the heaven had not been removed would make the Jews ceremonially unclean.

"Pilate then went out unto them."—The Lord was in his judgment hall, and Pilate went back and forth. He asked the proper question, "What accusation bring ye against this man?"—The Jewish rulers were shrewd men, well posted in all the affairs which concerned their nation. They knew the sullen, suspicious disposition of the master of Pilate, the gloomy tyrant, Tiberius. They knew his determination that the Province should be kept quiet, with no trouble to him. Pilate had once been accused to Tiberius; another accusation would cost the governor his place, if not his life. Pilate knew the perilous position in which he stood, and hence his indecision and cowardice.

"If he were not a malefactor, we would not have delivered him up unto thee."—They take haughty grounds. They would insist on their right as judges and besides they had no charge they were willing to bring to which a Roman would listen.

"Take ye him, and judge him according to your law."—His answer is courteous and shrewd.

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is **Hood's Sarsaparilla** Which has cured thousands.

Since they undertake to be judges, let them be judges under the limitation which the Romans had put upon them. The Sanhedrim was allowed to excommunicate and even to scourge, but not to kill, as the Jews, hastily surrendering their haughty independence, acknowledge. "It is not lawful for us to put any man to death."—This was an open confession of their malignity; they were seeking the death of this prisoner.

"That the saying of Jesus might be fulfilled which he spake, signifying what death he should die."—The Jewish mode of killing was stoning. They did not crucify as did the Romans. To get a connected view of the trial it is necessary to read what the other evangelists say. The Jews did not bring the accusation of blasphemy which would have excited Pilate's derision and made him insist the punishment which the Sanhedrim could legally inflict was more than sufficient. They brought an accusation which Pilate knew would be a most dangerous one if presented to the suspicious Tiberius—that the prisoner wished to make himself king of the Jews. Such an accusation coming from those who had always been fiercely patriotic and made against one of their own countrymen would arouse Pilate's contempt for them, and show him they had delivered their prisoner from envy. But in their desire to compass the Lord's death, they were indifferent to the ugly light which they threw on their own characters.

Going back into the judgment hall, Pilate asks the Lord abruptly, "Art thou the King of the Jews?"—He might well wonder if this poor prisoner, without a follower or a weapon would make such a ridiculous claim as this.

"Sayest thou this thing of thyself, or did others tell it thee of me?"—If Pilate asked the question from the standpoint of a Roman governor, our Lord could answer in the negative, for his kingdom involved no disloyalty to Roman sway. But in the sense of the kingdom of the Messiah, involved in the Jewish idea, he was a king. "Pilate answered, Am I a Jew?"—He cared nothing for Jewish hopes and prophecies. "What hast thou done?"—He had evidently done something to rouse his own people against him to that point they would accuse a countryman to the hated Romans.

"My kingdom is not of this world."—Therefore not one which would interfere in the least with Tiberius and the Romans. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."—He had servants and devoted ones, although he stood here friendless, before the Judge, before the judge with bloodthirsty enemies pursuing him. Among those servants who would have fought for him at a word were twelve legions of angels. "But now is my kingdom not from hence."—Reaffirming the fact that the kingdom was not of this world and that therefore he was no rebel against Tiberius, the only point for which Pilate cared.

"Art thou a king then?"—We can well believe the haughty Roman asked his poor prisoner this question with a derisive smile. Where were the insignia of his royalty, if he was a king? "Thou sayest that I am a king."—An assent to his question. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—Thus he asserts his pre-

existence. Pilate seems to have paid little heed to this assertion at the time it was made, but no doubt it added to his fear when the Jews told him of the Lord's claim that he was the Son of God.

"Every one that is of the truth heareth my voice."—Hearing his voice means heeds and obeys his words. Every one included Pilate. Alas for him that he did not avail himself of his opportunity! But with light skepticism, having made up his mind that his prisoner, whether a dreamer or philosopher, was not in the least dangerous to Roman supremacy, Pilate asks, "What is truth?"—and goes out without waiting for an answer.

"I find in him no fault at all."—The chief priests had been waiting outside for the result of the trial. There is little doubt they knew what Pilate would say and had arranged their plans for what should follow. Had Pilate been a brave, upright judge, or even being what he was, had Marcus Aurelius been Emperor of Rome, Pilate would have released the prisoner. As it was, he tried to free him without openly defying the Sanhedrim. He sent our Lord to Herod, only to have him returned to him. While he was gone the people began clamoring for the release of the prisoner. On the return Pilate hoped to secure his release on this plea. He calls the Lord the "king of the Jews" to appeal to the fierce nationality for which they were famous.

COFFEE HEART

Very Plain in Some People.

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience as follows: "I became satisfied some months ago that I owed the palpitation of the heart, from which I suffered almost daily, to the use of coffee, (I had been a coffee drinker for 30 years) but I found it very hard to give up the beverage.

"I realized that I must give up the harmful indulgence in coffee but I felt the necessity for a hot table drink, and as tea is not to my liking, I was at a loss for awhile, what to do.

"One day I ran across a very sensible and straightforward presentation of the claims of Postum Food-Coffee, and was so impressed thereby that I concluded to give it a trial. My experience with it was unsatisfactory till I learned how it ought to be prepared—by thorough boiling for not less than 15 or 20 minutes. After I learned that lesson there was no trouble. Postum Food-Coffee proved to be a most palatable and satisfactory hot beverage, and I have used it ever since.

"The effect on my health has been most salutary. It has completely cured the heart palpitation from which I used to suffer so much, particularly after breakfast, and I never have a return of it except when I dine or lunch away from home and am compelled to drink the old kind of coffee because Postum is not served. I find that Postum Food-Coffee cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Ten days' trial proves an eye opener to many.

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But the chief priests and scribes persuaded the people to choose Barabbas, a murderer and robber, rather than the Lord Jesus Christ. How often these days do men make the Barabbas choice!

THE NORTHERN SPIDER—A RESPONSE.

BY C. E. BURDETTE, GAUHAU, ASSAM.

The occasion of these lines is a paragraph in the *Examiner* of April 13th which seems foolish enough to let pass into forgetfulness, and which is certainly no fair sample of the utterances of that paper, but which seems to demand notice from its relation to an important matter. The *Examiner* says:

"We are authorized to offer a reward of \$100 for the discovery and capture of a Northern spider which, it is alleged is secretly weaving a web and voraciously lying in wait to spring up and devour an unsuspecting Southern fly at St. Louis next May."

If the whole thing were gotten up for a prize puzzle competition it could not be arranged more aptly than this advertisement of a reward on page 454 immediately following the article on "The Goodness of Bad Men" on page 453, in which, it seems to me, we discover the very spider about which our Southern brethren are very justly concerned. Even if they were mistaken, intellectually at fault in their apprehensions, their loyalty to their conscience and their manly stand for things spiritual merits generous recognition rather than sarcasm; but I count it a privilege to declare that I believe their intelligence in discerning the present peril is as much to their credit as their interest in the purity of denominational management is to their honor; and I frankly confess that in the false note in the editorial on the Goodness of the Bad I discover the spider advertized for. Happy indeed would I be, quite regardless of the \$100 reward, to help in effecting his capture, but he is a strong man armed keeping his house, and the day of his binding may not be as yet. His name begins with M and is written large in five syllables and short in two. I am glad if our Southern Baptist brethren have their eyes on him for he seems just now to hold Northern Baptistdom in helpless and hopeless submission, and has made no small beginning in the extension in the Southland of those strands of silken softness and infatuating glamour before which the Mighty but Holy Spirit of God withdraws from the doomed church till shame and disgrace shall bring her to herself and teach her to set her face once more toward the things which are unseen but eternal.

As regards the project of a great national convention, my heart finds but one response. The road to great achievements lies through the faithful performance of little things. At a time when the management of our smaller national societies is anything but satisfactory or successful, we should beware of taking on anything else unless we see our way to something radically different and obviously better. The *Western Recorder* has already commended the one gratifying feature in the proposed general organization, namely, that the proposed money qualification for membership is rejected. It is certainly fitting in these days of federation-mania that we should not forget the desirability of comprising all the members of the denomination at

least in the denominational organizations. That we should have a spiritual standard for church membership and a money standard for society membership is too great an incongruity for present day intelligence to bear without squirming. But the need of the hour is not met by the bland admission of the whole denomination into a convention which is warned off the premises of denominational work. My own prayer to God is that He may overrule this whole movement to the creation of a really Baptist Convention, such as neither the Northern Societies nor the Southern Convention can now claim to be—a convention for real work, just like the present organizations, but one in which a Baptist church shall be recognized as a Baptist church, according to its membership and not according to the number of shares of stock in the money capital of the convention, and in which the function of the secretaries shall be to keep the churches really informed about the work and the work really under the control and guidance of the churches. To shut out a church from such work, no matter how many other churches are admitted to it, is to shut out the Holy Spirit; and to establish a money qualification, no matter how many other qualifications may be placed alongside of it, is to bow down to Mammon.

FROM OWENTON.

That Educational Conference was a great meeting. The reading of the excellent report in the *Recorder* thrilled my heart, and I realized in some measure how much I had missed. It is to be hoped that we shall have a great meeting at Russellville. It is such a pity that the brethren who have the money do not get revived and "enthused" like some who have it not. I have felt more interest in our educational institutions since I made a canvass of North Bend Association for Georgetown College than ever before. I told Dr. Daniel, my companion in the canvass, that it was a "campaign of education for the campaigners," and so it proved in my case. Dr. D. argued the case with much clearness and force, but results were far short of what we desired. But do let the campaign of education go on. And to this end, let me urge all with whom I have any influence to read the report of the Educational Conference at Bowling Green.

President J. J. Taylor is to deliver the baccalaureate sermon before our Graded High School on June 11. We are expecting it to be a great occasion. We have a fine school and some of the very finest girls and boys in the land are here.

One of the most interesting features of our church work is our Young People's Meeting, studying the life of Christ. The pastor, following Clark's *Harmony of the Gospels*, assigns subjects for written productions to both boys and girls. The papers show research and care. It is common to have between 60 and 70 present. Occasionally some of the fathers come in and give us talks. Notwithstanding the burden of the new parsonage, we made a little advance in our mission offerings to May 1st. We are going to see if we can't do still better by the time our Association meets. Dr. R. W. Birchett, a prominent citizen and member of our church, was laid to rest last Sunday, April 30th. B. F. SWINDLER.

"THE SECOND BLESSING," or THE HIGHER LIFE.

BY G. A. SHEETS.

One of the most important manifestations of the church of Jesus Christ during the last twenty-five years, is the marked and wonderful revival of interest in the ministry and work of the Holy Spirit.

Recognizing the fact that God has raised up men to give renewed utterance to so vital a truth for our instruction, we shall do well if at the same time, we bear in mind that falsehood likewise is not without her prophets. When the devil can no longer hide the truth from our vision he will proceed to counterfeit the same. He has been rightly characterized as "God's ape." He runs a counterfeit mill, and is continually putting spurious coin into circulation which he is palming off on some people as genuine coin from God's mint. As he has succeeded by this method in the past to antagonize the advancement of other gospel truths, so at present with reference to the ministry of the Holy Spirit he is succeeding in mystifying many. Some of the people thus imposed upon are undoubtedly sincere, and think they are loyal to the truth, while they are thus deceived and led astray by her counterfeit.

Campbell Morgan has said: "The greatest peril which threatens the truth of the Spirit's personal ministry to-day, arises from the advocacy of the truth by those who are not careful to discover the mind of the Spirit. With the revival of interest there have been launched a number of wholly unauthorized systems, which have brought bondage where the Spirit would have brought liberty. Men have been misapplying phrases connected with this subject. The baptism of the Spirit, the anointing of the Spirit, the indwelling of the Spirit, the sealing of the Spirit, the filling of the Spirit, all these based upon Scripture have been taken out of their setting, and made the current phraseology of a new system of thought which is a new form of legalism."

These systems have worked mischief in two ways: by making fanatical adherents, and by driving people into the opposite extreme. In recent years there has been not a little of heated argumentation touching what is called "the higher life." Many good people have allowed themselves to be so vexed by what has seemed to them the preposterous pretensions of men and women who claim to have "attained" and to be "already perfect," that the very word "holiness" has sadly enough, come to be almost hateful to them because of its association with a class of people whom they cordially dislike. They would as little think of attending a "meeting for the promotion of holiness" as a spiritualistic seance. If there be anything in the universe that should be an object of devout aspiration and diligent endeavor, it is "perfecting in holiness in the fear of the Lord," and we ought not allow ourselves to be diverted from it by any extravagant pretensions of fanatical "perfectionists." At the same time a properly cultivated dread of strange fire may help to save our churches from sky-rocket pyrotechnics that go up in a "whiz" and end in smoke, darkness and falling sticks.

It is asserted, for instance, that there are but two kinds of Christians, those who have received the baptism of the Spirit and those who have not. That the baptism of the Holy Spirit is an operation of the Holy Spirit distinct and separate from his regenerating work. This is often spoken of as the "second blessing." Advocates of this and kindred theories have made it appear to many that their teaching is based upon Scripture. Acts 19:1-7 is one of the Scripture passages to which they lay claim, saying we are here told of certain disciples, who, though being disciples, had not received the Holy Spirit "since" they believed. Is this the case? It is plain that they are basing their theory on a very imperfect translation. Aside from this some other difficulties might present themselves were we to study this as an isolated passage. The difficulties will vanish, however, if we proceed with our study in the light of New Testament teaching in general on this question. According to Acts 1:5 the disciples were told, "Ye shall be baptized with the Holy Spirit not many days hence." According to John 13:10; 15:13; 17:16, etc., we learn that the disciples were already regenerated when this promise of the baptism of the Spirit was given them. But this does not help to prove the "second blessing" theory. The mistake made by the advocates of this theory lies largely in not distinguishing between the experience and the teaching of the apostles. The question has been complicated by an almost entire confinement to the experience of the apostles at Pentecost.

The apostolic experience is much more difficult of analysis than the apostolic teaching. The experience of the apostles is abnormal to us in some very important respects. They lived before the appearance of Jesus as the Messiah, during the time of His public ministry, and after His ascension. They accordingly had one experience of the Holy Spirit as Old Testament believers; possibly another when the risen Christ symbolically breathed upon them and said: "Receive ye the Holy Spirit" (John 20:24), surely another when at Pentecost the ascended Christ poured out the Holy Spirit upon them. This is not true of us. The important question therefore is not so much how did the apostles, who believed on Jesus before Pentecost, receive the Holy Spirit, as how did the apostles' converts receive him, who believed on Jesus precisely as we do, after the sacrificial work of Christ was finished, and after the Holy Spirit was given? Instead of asking how the apostles received the Holy Spirit, let us ask—how did they instruct others to receive Him? and we shall find the Scripture remarkably plain. On the day of Pentecost the teaching of the apostles was just as plain as their experience was wonderful. Many passages of Scripture make it evident that Jesus and the apostles, and even John the Baptist, taught that the two great conditions of receiving the Holy Spirit are repentance and faith in Christ for the remission of sin.

If we have never honestly repented, or never simply believed in Jesus Christ as our sin-bearer and Saviour, then we have not received the Spirit. If, on the other hand, we have fulfilled these two conditions, then God must have given us His great gift. For "if any man hath not the Spirit of Christ he is none of his" Rom. 8:9).

Others again who are truly penitent fail to find peace, because they will not simply believe in the atoning work of Jesus Christ for the remission of their sins. If any one fails to receive the gift of the Spirit it is because he has not repented, or does not truly believe, or has failed to do either. Another cause of the confusion with reference to this question is the indiscriminate use of terms that differ. Different terms indeed are frequently used in Scripture with reference to this subject, by which it is evidently intended to convey one and the same thought. Peter in describing the one experience which came to the household of Cornelius uses five different modes of expression: "Fell upon," "poured out," "received," "gave," and "baptized." In spite of these facts we must not overlook such distinctions as are made. The expressions, "baptism," "receiving," "indwelling," "anointing," "sealing," "gift of the Holy Spirit," may not all be absolutely synonymous, but they are synchronous and take place at the time of regeneration. There is a fullness of the Holy Spirit such as does not come to many Christians at conversion, and is as to time often a second experience. But why such an experience should be called "the second blessing," any more than the twenty-second, is difficult to conjecture. It sounds as if this exhausted the category. Judging by such experiences as befell Peter and others, may there not be a third blessing, a fourth, a fifth, and any number more, if we are diligent and expectant?

The objection, however, may be raised that, in the case of the Samaritans recorded in Ch. 8, the apostle laid hands on them and they received the Spirit after baptism. The reply is that the gift of the Spirit as such, and the demonstration accompanying the laying on of hands are never to be understood as the same thing. We must distinguish between the ordinary and the extraordinary gift of the Spirit. When the apostles laid on hands it was always accompanied by a special presence and power of the Divine Spirit manifested by "signs and wonders." Although these manifestations were not limited to the occasions where there was laying on of hands, yet it is worth considering that none but the apostles ever laid on hands for this purpose. Neither did they ever command it done, making it a condition of "receiving" the Spirit.

There are many in our time who feign to do this very thing, but nowhere in the Bible have they example, promise or precept to justify them in their attempt. What the newly baptized disciples at Ephesus received by the laying on of hands from Paul was, as in the case of the Samaritans according to Ch. 8, the extraordinary gift of the Spirit. This Scripture then instead of sustaining the "second blessing" theory may be considered as one of the strong proofs in the Bible that the apostles expected men to receive the Holy Spirit at the time of their conversion. There is not a single

instance after Pentecost where "baptism" with the Holy Spirit is made a subsequent experience of the believer. For ourselves, let us not be disposed to believe that in the matter of the bestowment of the Divine Spirit there are just two kinds of Christians, one of whom has received the baptism of the Spirit, while the others are strangers to this experience. Let us rather believe that there are a thousand kinds of Christians, all of whom have been made partakers of this heavenly gift, but with varying degrees of fullness, according as they have made room in their hearts and lives for the incoming of the blessing.—Baptist Commonwealth.

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The First Baptist church of Jacksonville, Fla., will make application at Kansas City for the next meeting of the Southern Baptist Convention, basing its claim on the following reasons:—

1. Florida wants the Convention. The brethren of Florida made application for the Convention last year at Nashville and lost. This year they come with a united invitation, the request of Jacksonville having been endorsed by the recent State Convention which met in this city.

2. The Southern Baptist Convention has never met in Florida. By reference to the places of meeting, given in the minutes of the Southern Baptist Convention, it will be seen that Alabama has had four sessions, Arkansas one, Florida none, Georgia eight, Kentucky six, Louisiana two, Mississippi one, Maryland three, Missouri one, North Carolina three, South Carolina three, Tennessee seven, Texas four, and Virginia five. Florida is the only state in our Southern constituency which has not had the honor and pleasure of entertaining the Convention.

3. It will help the Baptist cause in Florida.

4. Jacksonville is amply able to entertain the Convention. The city has numerous hotels, conveniently located with reasonable charges.

THE EDUCATIONAL CONFERENCE.

BY J. S. DILL, D.D.

To our people in Bowling Green the recent Educational Conference has left only the pleasantest memories. The impressions upon the whole community of the free fraternal discussion, the positive, clear-cut convictions, and the aggressive policies, have been most favorable. Personally, I am delighted with the spirit and general tone of the Conference, and more than pleased with the results. We at least have a good starting point for a new order of things for Baptist education in Kentucky. But we must remember that it is only the starting point. The thing desired has yet to be accomplished. It means a hard, long pull, and a pull altogether. An old darkie whose early life reached back to the Revolutionary War, was very fond of talking about what he called the "Resolutionary War." Let us remember that victories are not won by "resolutions," and we must have something more than a resolutionary war. May God give us the grace and the strength!

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CHOOSE YE (Josh. 24:15).

BY REV. T. L. BAILY.

Heaven or Hell, which shall it be?
Am I to choose my destiny—
My future home, forever?
Before me stands an open door,
Beyond it lies the Evermore—
No coming back, no never!

O yes, 'tis mine now to decide,
Upon whose arm I can confide—
Who will lead me safely
through;
For pitfalls all around me lie,
Some deadly snares are ever nigh,
O my Soul!—what wilt thou do?

Whom wilt thou serve, whose serv-
ant be?
The choice is for Eternity,
It is all before thee now;
The fleeting pleasures of to-day
Are luring thee in bright array,
Wilt thou then before them
bow?

Then help me, Lord to make my
choice,
And let me hear thy cheering voice
—Bidding me in thee confide:
That heaven at last may be my
home,
So guard my footsteps lest they
roam—
Be my ever-present guide.
Atlantic City, N. J.

Our Pulpit.

ELECTION: ITS DEFENCES AND EVIDENCES.

BY C. H. SPURGEON.

"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."—1 Thess. 1:4-6.

At the very announcement of the text some will be ready to say, "Why preach upon so profound a doctrine as election?" I answer, because it is in God's Word, and whatever is in the Word of God is to be preached. "But some truths ought to be kept back from the people," you will say, "lest they should make an ill use thereof." That is Popish doctrine, it was upon that very theory that the priests kept back the Bible from the people, they did not give it to them lest they should misuse it. "But are not some doctrines dangerous?" Not if they are true and rightly handled. Truth is never dangerous, it is error and reticence that are fraught with peril. "But do not men abuse the doctrines of grace?" I grant you that they do; but if we destroyed everything that men misuse, we should have nothing left. Are there to be no ropes because some fools will hang themselves? and must cutlery be discarded and denounced because there are some who will use dangerous weapons for the destruction of their adversaries? Decidedly not. Besides all this, remember that men do read the Scriptures and think about these doctrines, and therefore often make mistakes about them; who then shall set them right if we, who preach the Word, hold our tongues about the matter?

I. What is the doctrine of election? Let us try to understand it as spoken of in the text: "Knowing, brethren beloved, your election of God."

There is such a thing as election. Any man who should deny that man is a free agent might well be thought unreasonable, but free-will is a different thing from free-agency. Luther denounced free-will when he said that "free-will is the name for nothing;" and President Edwards demolished the idea in his masterly treatise. God is the universal agent and doeth as he wills, and his will is supremely good. He is the superlative agent, and man, acting according to the devices of his own heart, is nevertheless overruled by that sovereign and wise legislation which causeth the wrath of man (that

agency in which the creature cannot govern himself) to praise him; and the remainder thereof he restrains. How these two things are true I cannot tell. It is not necessary for our good, either in this life or the next, that we should have the skill to solve such problems. I am not sure that in heaven we shall be able to know where the free agency of man and the sovereignty of God meet, but both are great truths. God has predestinated everything, yet man is responsible, for he acts freely, and no constraint is put upon him even when he sinneth and disobeyeth wantonly and wickedly the will of God. But so many as are saved, you will say, are saved because they believe. Certainly it is so; it is most true—God forbid I should deny it—but wherefore do they believe? They believe as the result of the working of the grace of God in their hearts. Since every man who is saved confesses this, since every true believer in the world acknowledges that some thing special has been done for him more than for the impenitent, the fact is established that God does make a difference. No one ever heard it laid as an impeachment against the Lord that he has made such a difference, which is just the doctrine of election. I am saved, but I know it is not because of any goodness in me, and if you are saved you will freely confess that it is the distinguishing love of God that has made you to differ. The doctrine of election is simply God's intention to make the difference between people which you know exists. While he gives mercy to all, he gives more mercy to some so that the mercy already received shall be made effectual to their salvation.

This election of God is sovereign. He chooseth as he will. Who shall call him to account? "Can I not do as I will with my own?" is his answer to every caviller. "Nay, but, O man, who art thou that repliest against God?" is the solemn utterance that silences every one who would impugn the justice of the Most High. He has a right, seeing we are all criminals, to punish whom he will. As king of the universe he doubtless acts with discretion, but still according to his sovereignty. Wisely not wantonly he rules, but ever according to the counsel of his own will. Election, then, is sovereign.

Again, election is free. Whatever may be God's reason for choosing a man, certainly it is not because of any good thing in that man. He is chosen because God will do so. We can get no further. We get as far as those words of Christ, "Even so, Father: for so it seemed good in thy sight," and there we stop, for beyond that no philosophy and no Scripture can take us.

As it is sovereign and free, so election is irrevocable. Having

chosen his people, he doth not cast them away nor call back the word that is gone out of his lips, for it is written, "He hateth putting away." He is of one mind, and who can turn him?

Once more, election is effectual. For "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

And this election is personal, for he calleth out his children one by one by their names. He calleth them even as he leadeth out the stars, and so he bringeth them every one to the Father's house above.

We have thus given a statement as to what this doctrine is. There we will leave it. Our present object is not so much to expound the doctrine, as to strike a blow at two certain errors which are very common and which spring out of it. I know, dear friends, there are some who are so afraid of this doctrine that the mention of it produces alarm. If they were to meet a lion in the way they would not be more terrified than they are when they see this doctrine in Scripture or hear it from the pulpit.

II. Therefore, secondly, we will notice what are the defences of this doctrine, and try, if we can, should you be labouring under any distress of mind about it, to remove your difficulties.

It is very certain that whatever this doctrine may be—and we will have no dispute about it just now—this doctrine cannot possibly be inconsistent with certain plain promises in God's Word. Such promises are these—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Whosoever will, let him take the water of life freely." "He is able to save them to the uttermost that come unto God by him." Why, I might quote by the hour together some of these promises which are as wide as the poles; invitations that must not be narrowed, exhortations which are addressed to every man and woman under heaven, in which every one of them is bidden to hear and live. "Ho! every one that thirsteth, come ye to the waters." You know the class of promises to which I allude. Now, these are the words of God which are for you; get hold of them; come to Jesus Christ with them in your hand; and rest assured the doctrine of election, instead of pushing you back, shall stand like the servants about your father's table to make music, while your whole being shall dance to the glorious tune; it shall be like a dish upon the table at the feast of the returning prodigal, of which you shall eat to the very full; it shall by no means repulse you or show anything to you which may keep you from hoping in Christ.

Once more, it is quite certain that, whatever it may be, this doctrine of election does not deliver you from your duty. Now what is your duty? "This is the work of God, that ye believe on him whom he hath sent." So much is this your absolute duty that, "He that believeth not is condemned already, because he hath not believed." This more than anything else is the reason of men's condemnation. The Scripture says this is the one great sin. Of the Spirit of truth we read that "when he is come, he will reprove the world of sin—of sin because they believe not on me." Very well, then; inasmuch as God has so put it, that he commands you

this day to trust Christ and to believe on him, that is what you have to see to, and you may rest perfectly sure that falling back on the doctrine of election in order to exonerate you from what God commands you to perform is but a pitiful pretence. You are commanded to believe, and what God commands no doctrine may teach that it is unfit for you to do. May God help you to believe, for here this doctrine comes not to excuse you. The gospel commands you, and election through the Holy Ghost enables you. It is your duty to believe, but no man ever was saved as a matter of duty, for that which saves is the gift of God. But your business now is with Christ only, and not with the decrees of the Father, which are all in the keeping of Christ, and shall presently be revealed to you. You have to go to Christ first, and to his Father afterwards, for, saith he, "No man cometh unto the Father but by me." You must go round the cross to get to the decree; you must go round by redemption to get to election; there is no other way.

III. In the third place, let us see what are the evidences of election. Our text says, very plainly too, that the apostle knew the election of the Thessalonians. How did he know it? The way by which the apostle knew it must be the method by which you and I are to know our election of God, too.

According to our text, what are these evidences? They seem to be four. The first evidence appears to be the Word of God coming home with power. If you will turn to the verse you will soon see how the apostle says, "Our gospel came not unto you in word only but also in power and in the Holy Ghost." The gospel is preached in the ears of all; it only comes with power to some. The power that is in the Gospel does not lie in the eloquence of the preacher, otherwise men would be the converters of souls. Nor does it lie in the preacher's simplicity or adaptation to his work; that is a secondary agency, but not the cause. Again, the power which converts souls does not even lie in the pathos which the speaker may employ. Men may weep to the tragic muse in a theatre as well as to prophetic strains in a chapel. Their creature passions may be impressed through the acting of the stage as well as by the utterance of God's own servants. No; there is something more than this wanted, and where it is absent all preaching is a nullity. We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless the Holy Ghost be with the Word, to give it power to convert the soul. We are reminded of Mr. Rowland Hill, who once met a man in the street at night, not quite drunk, but almost so. The man said, "Mr. Hill, I am one of your converts." "Yes," said he, "I dare say you are one of mine; but if you were one of God's you would not be in the state in which you are now." Our converts are worth nothing. If they are converted by man they can be unconverted by man. If filled it full again with his love and with his light, with his truth

and with his joy, with his peace and with his desire after holiness? Is it so with you? Where the Word is not with power to your souls you lack the proof of election.

Well, then my hearers, did you ever, when listening to the Word,

feel a divine power coming with it? Never mind where you were, whether in Westminster Abbey, St. Paul's Cathedral, in this Tabernacle, or at some special service at one of the theatres; the place matters nothing. "Well," perhaps you will say, "I have felt some impression." Ah, but that may be wiped away. Have you ever felt something coming with the Word which you could not understand; which, while it wooed you and won your heart, smote you as though a sword had gone through you, and that not with a flesh wound, but with a wound that divideth between soul and spirit, between joint and marrow, as if the truth were, as indeed it is, a discernor of the thoughts and intents of the heart?

Those who are really God's elect can tell a tale something like this. "There was a time when the Word was to me like a great ten thoged whip; my shoulders were stripped bare, and every time the Word was preached it seemed to make a gash within my soul. I trembled; I saw God in arms against me; I understood that I was in debt to justice and could not pay; that I was involved in a controversy against my Maker, and could not conquer. I saw myself stripped naked to my shame, leprous from head to foot, a bankrupt and a felon ready to be given over to a traitor's doom." Truly the Word came with power to your soul. "And," you continue, "I remember too when the truth came home to my heart, and made me leap for very joy, for it took all my load away; it showed me Christ's power to save. I had known the truth before, but now I felt it. I had understood that Christ could save, but now that fact came home to me. I went to Jesus just as I was; I touched the hem of his garment; I was made whole. I found now that the Word was not a fiction—that it was the one reality. I had listened scores of times, and he that spake was as one that played a tune upon an instrument, but now he seemed to be dealing with me, putting his right hand into my heart, and getting hold of me. He brought me first to God's judgment-seat, and there I stood and heard the thunders roll; then he brought me to the mercy-seat, and I saw the blood sprinkled on it, and I went home triumphing because sin was washed away." Oh, again I ask you, did the Word ever come home with this power to your souls?

Since the day of your conversion has the Word ever rebuked you? Has it sometimes cut down your hopes? Do you sometimes, after hearing a sermon, feel as if it had been like a great hurricane tearing right through the forest of your thoughts, cleaving its own course, and leaving many a dead thing that you thought alive swept down to the ground? Do you feel, too, when you go home from the sanctuary, as if God himself had been there, you did not know what else it could be. It could not have been the speaker nor the words he uttered, but the very God did come and look into your eyes, and searched the thoughts of your mind, and turned your heart upside down, and then filled it full again with his love and with his light, with his truth and with his joy, with his peace and with his desire after holiness? Is it so with you? Where the Word is not with power to your souls you lack the proof of election.

Remember. I do not say that it will always be so. You must not

expect every time that God will speak with you; in fact, the preacher himself fails often, and is painfully conscious of it. How shall one man always speak without sometimes feeling that he himself is not in a fit frame to be God's mouthpiece? But though it be a clown from the country, if he preach God's Word, the Spirit will go with it. It is not the clown, not yet the archbishop that does the work; it is the Word that is quick and powerful. Your evidence of election is blotted and blurred, unless the Word has come to you with demonstration of the Spirit and with power. People come and hear sermons in this place, and then they go out and say, "How did you like it?"—as if that signified to anybody—"How did you like it?" and one says, "Oh, very well," and another says, "Oh, not at all." Do you think we live on the breath of your nostrils? Do you believe that God's servants, if they are really his, care for what you think of them? Nay, verily, but if you should reply, "I enjoyed the sermon," they are inclined to say, "Then we must have been unfaithful or else you would have been angry, we must surely have slurred over something, or else the Word would have cut your conscience as with the jagged edges of a knife. You would have said, 'I did not think how I liked it; I was thinking how I liked myself, and about my own state before God; that was the matter that exercised me, not whether he preached well, but whether I stood accepted in Christ, or whether I was a castaway.'" My dear hearers, are you learning to hear like that? If you are not, if going to church and to chapel be to you like going to an oratorio, or like listening to some orator who speaks upon temporal matters, then you lack the evidence of election; the Word has not come to your souls with power.

But there is yet a second evidence of election. Those whom God has chosen receive the word "in much assurance." There are some professors who go upon very strange principles. It is indeed somewhat difficult to know what principles are enforced and acknowledged in this age, for there are persons whose principles allow them to say black and white at the same time, and there are certain persons whose religious principles are not much unlike this. They put a hymn book in their pockets when they are going to meeting; they put a comic song book in their pockets when they are going somewhere else; they can hold with the hare and run with the hounds. Such people as these never have any very great confidence in their religion; and it is very proper that they should not, for their religion is not worth the time they spend in making a profession of it. But the true Christian, when he gets hold of principles, keeps them, and there is no mistake about the grip with which he maintains his hold of them. "Ah!" saith he, "that Word which I have heard with my ears is the very truth of God, and it is true to me, real and substantial to me, and here I clasp it with both my hands, with a clasp that neither time, nor tribulation, nor death, shall ever cause me to let go." To a Christian man his religion is a part of himself; he believes the truth, not because he has been told it or taught it by mother or friend, but because it is true to him in his inmost soul. He is

like the servant girl who, when she could not answer her infidel master, said, "Sir, I cannot answer you, but I have a something in here that would if it could speak." There is "much assurance."

Sinners who have once felt their need of a Saviour feel very much assurance about his preciousness, and saints that have once found him precious have very much assurance about his divinity, about his atonement, about his everlasting love, about his immortal dignity as a prophet, a priest, and a king. They are sure of it. I know some persons who say if a man speaks positively he is dogmatical. Glorious old dogmatism, when wilt thou come back again to earth? It is these "ifs," and "buts," and qualifications, these "perhapses" and "may bes" that have ruined our pulpits. Look at Luther, when he stood up for the glory of his God, was there ever such a dogmatist? "I believe it," he said, "and therefore I speak it." From that day when on Pilate's staircase he was trying to creep up and down the stairs to win heaven, when the sentence out of the musty folio came before him, "Justified by faith we have peace with God," that man was as sure that works could not save him as he was of his own existence. Now, if he had come out and said, "Gentlemen, I have a theory to propound that may be correct; excuse my doing so," and so on, the Papacy would have been dominant to this day. But he knew God had said it, and he felt that that was God's own way to his own soul, and he could not help dogmatizing with that glorious force of secession which soon laid his foes prostrate at his feet.

Now have you received the gospel "with much assurance?" If you have, and you can say, "Christ is mine; I trust in him, and though I may have sometimes doubts about my own interest in him, yet I do know by experience in my soul that he is a precious Christ—I know not by 'Paley's Evidences' nor by 'Butler's Analogy,' but I know by my heart's inward evidence, I know by the analogy of my own soul's experience, that the truth which I have received is no cunningly devised fable, but something that came from God to draw my soul up to God"—that is another evidence of election. If you have that, never mind the rest; I hardly care whether you believe the doctrine of election or not; you are elect. As I have sometimes told a brother who has denied the doctrine of final perseverance, when I have seen his holy life, "Never mind, my brother, you will persevere to the end, and you will prove the doctrine that you do not believe. You may not be able to receive the doctrine I now preach, but if such has been your experience, when you get to heaven you will wake up and say, 'Well, I am one of the elect. I made a deal of fuss about it while on the earth, and I will make a deal of music about it now that I have got to heaven, and I will sing more sweetly and loudly than all the rest. 'Unto him that hath loved me and washed me from my sins in his blood, unto him be glory for ever and ever.'" But there is a third evidence. Those who are chosen of the Lord desire to be like him. "Ye became followers of us and of the Lord," the apostle says in the text; by which he does not mean that they said, "I am of Paul, I am of Silas, I am of Timothy,"

but that they imitated Paul so far as he imitated Christ. Thomas a Kempis wrote a book about the imitation of Christ, and a blessed book in some respects it is; but I would like the Holy Spirit to write in your hearts the imitation of Christ. It shall be to you a sweet proof that you are chosen of God. Are you Christlike or do you want to be? Can you forgive your enemy, and can you love him and do him good? Can you say to-night, "I am no more any man's enemy than is the babe that is new-born?" and do you desire now to live unselfishly, to live for others, to live for God? Are you prayerful? Do you come to God in prayer as Jesus did? Are you careful of your words and of your acts as Christ was? I do not ask you if you are perfect, but I do ask whether you follow the Perfect One? We are to be followers of Christ, if not with equal steps, still with steps that would be equal if they could. If we follow Christ that will be to others one of the surest proofs of our election, though perhaps to ourselves, if we be humble-minded, it will be no proof, since we shall rather see our blemishes than our virtues, and mourn over our sins more than we rejoice in our graces. If a man follow not Christ, those who look on may be safe enough in concluding that, whatever he may say about election, and however much he may prate about it, he is not the Lord's. On that point I shall not say anything more, because I have already enlarged upon it in a former part of this discourse.

See again the Christian when he goes to his closet. Ungodly persons will not go there at all; or, if they do, it is because they want to win heaven by it. But see, they go through their dreary prayers; and what a dreary thing it must be for a man to pray when he never expects to be heard, and when he has no spirit of prayer! It is like a horse going round a mill grinding for somebody else, and never getting and farther, doing the same to-morrow, the same the day after, and ever on and on. But they who go because they would not stop away if they could, they who worship God because it is an instinct, and a pleasure, a holy thing, and honorable—these are men who delight in God's Word, and they give the best evidence of being chosen of God.

Woe unto you, Scribes and Pharisees, who make your faces miserable that ye may appear unto men to fast. Verily, verily, I say unto you, he that reads the heart asketh not that your head may hang down like a bulrush, but that ye may do deeds of mercy, and walk humbly with your God, and ye who can delight yourselves in your God, shall have the desires of your heart. Ye that rejoice in the Lord always, and triumph in his name, shall go from strength to strength, and going at last to glory, you shall find that you came there as the result of his divine purpose and decree, and you shall give him all the praise.

But now, I think I hear some one say, Oh, I want to know whether I am elect. I cannot say that the Word ever came to me with power, I cannot say I received it in much assurance, I cannot say I am a follower of Christ, I cannot say I have received the Word with joy. Well, dear brother, then leave that question alone. Instead of that, let me propound another, "Dost thou believe in the Lord Jesus Christ? Wilt thou now trust

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Christ to save thy soul?" He will do it, if, just as thou art, whoever thou mayest be, thou wilt come to Christ, and give thyself up to him to save thee, to have thee, to hold thee for better, for worse, in life and through death. The moment thou believest thou art saved. That act of faith, through the precious blood of Christ will put away your every sin. You will not begin to be saved; you are saved. You will not be put in a salvable condition, but you shall be saved the moment you believe—completely and perfectly saved. "Oh," saith one, "I would I could trust Christ." Sayest thou so, man? "Whosoever will let him take," let him trust, Christ. God help thee now to do it. Trust Jesus and you are saved. This is addressed to every one of you without exception, for "He that believeth on the Son hath everlasting life." The Lord help you to trust Jesus, and then you may go on your way with joy, knowing, brethren, beloved, your election of God.
 We may not accomplish much, but the quality of our work may give it greatness.—C. G. Ampe.

Editorial

POSTPONEMENT.

The meeting of the General Association of the Baptists of Kentucky at Russellville, is postponed one week. Instead of June 14th the meeting will be June 21st. The Ministers' meeting opening on the night of the 19th. This postponement is according to the unanimous action of the church at Russellville, the hosts of the Association, and with the vote of the State Board May 2nd. Let every one take notice. Let us have a grand meeting at Russellville June 21st. Dr. J. J. Taylor is to preach the annual sermon.

The *Christian Standard* publishes a deliverance from President Schurman of Cornell University. Among other things he is reported as saying:

"I don't attempt to explain the miracles attributed to Jesus Christ by the Bible. But even today we have our faith cure, and our Christian Science, and who can say what influence Jesus Christ may not have had naturally over both the minds and bodies of men?"

"Although we are recoiling from these dogmatism of the Bible, yet I believe that no age since Christ came into the world needs the gospel of Jesus Christ as does our age, and no place needs it more than our own seats of learning."

This utterance marks a tendency among a certain class of skeptics, who think they can eliminate, or at least ignore, the miracles of Scripture and yet maintain its ethical and spiritual teaching. They think they can separate what God has joined together, and set aside what skeptics generally object to, without giving up the high spiritual teaching of Christianity. In plain English, they imagine they can leap off the rock and stop half way in mid-air, without going all the way to the bottom. This experiment has been often tried and always in vain.

The miracles of Scripture cannot be set aside without setting the Bible aside also. Miracles are interwoven with Scripture record and teaching so that to tear them out is to rend the Scripture to useless fragments.

It is a foolish philosophy which admits the existence of God and objects to miracles. Of course God will provide a miracle whenever and wherever one is needed; and the evidence of a miracle is exactly like the evidence of any other fact. To object in advance to a miracle is to object in advance to a fact, because our philosophy does not teach us to expect such a fact. According to the philosophy of a number of our friends, the battle of Mukden was not to be expected, and hence, on this ground, accounts of it should be rejected.

It is vain to seek to explain the miracles of Christ by classing them with faith cures, "Christian science" cures, &c. Lazarus could not have been raised from the dead by the action of his mind under hypnotic or any other influence. The 5,000 hungry men could not have been fed by the

operation of their minds; nor could the eyes of a man born blind have been opened in any such fashion.

Dr. Schurman is right in saying that no age "needs the gospel of Jesus Christ as does our age," but he plays fast and loose with himself in declaring this and then forgetting that the gospel he is after is not "the gospel of Jesus Christ" at all, but a modern, emasculated, mutilated gospel which is of no earthly use whatever. What is needed is indeed "the gospel of Jesus Christ," and not the gospel of higher criticism, or the gospel of evolution, or the gospel of the new theology. The gospel according to Matthew, Mark, Luke and John, has a glorious record. Through all the ages it has been, and to-day it is still with undiminished force, "the power of God unto salvation unto every one that believeth." But the gospel according to Spencer, Huxley, Wellhausen & Co. cannot show a single soul it has saved, for all its boasting. Let Dr. Schurman try his mutilated gospel on some heathen tribe and see what it can accomplish. Let him try it in the slums of our great cities and see if sinners will be saved by it. "By their fruits ye shall know them." We call for the fruits of this new gospel we are asked to accept.

The *Interior* (Northern Presbyterian) discusses the union of the Cumberland Presbyterians with the Northern Presbyterians and says that the vote will be close but the union will carry. It says: "The fight against union in the Cumberland Presbyterian church has been a sordid exhibition of bigotry than we have believed that the twentieth century would ever be condemned to witness. Every selfish and headstrong instinct which has ever sullied the sense of brotherhood among Christians and slain the wish for mutual understanding, has been invoked by these reckless champions of division." These horrid Cumberlands who have opposed union, according to the *Interior*, have been guilty of "gross misrepresentation," and "against all the evidence" they "have persisted in spreading the slander," &c. And there is more of the same sort. The *Interior* admits that "the minority" of the Cumberlands who oppose union will draw off to themselves, and that paper hopes that "every possible conciliation will be offered them." Here is richness.

If these non-union Cumberlands be the sort of people the *Interior* says they are, then it ought to be glad to get rid of them. Then if the *Interior* really wishes every conciliation offered them, why does it so vigorously denounce them? Does the editor regard that his denunciations are among those conciliations? Is that his idea of a conciliatory spirit?

In the same issue the *Interior* condemns Dr. Minton for opposing the union of Presbyterians in China and Corea, saying: "This generous desire, it is true, is yet a little too 'comprehensive' for Dr. Minton's soul," &c. We respectfully suggest that the *Interior* offer "every possible conciliation" to Dr. Minton. No doubt he will appreciate the offer and respond.

In Maine they have an Interdenominational Commission whose functions are peculiar. One of their duties is to negotiate exchanges between denominations. For example, in one town there is

a weak Baptist church, and in another town there is a weak Congregational church. This Commission steps in and negotiates that the Baptists shall give up their weak church and have the members join the Congregationalists in return for the Congregationalists' giving up their weak church in the other town and having their members join the Baptists. Strange to say, this sort of "ecclesiastical reciprocity" is meeting with favor and some people regard it as a good thing. The *Congregationalist* says: "In other words, the commissioners are to be ecclesiastical brokers who will negotiate 'trades' between denominations so that each may have more strong churches and fewer weak ones."

The idea that any one might have convictions on the subject of denominational differences, does not seem to have occurred to these "ecclesiastical brokers." To which church a given man belongs is not to be determined by his view of Scripture-teaching, but by the sort of "trade" which is made by these "ecclesiastical brokers." Thus it is proposed to substitute "thus say the brokers" for "thus saith the Lord."

DR. AGAR BEET has been professor in the Wesleyan College at Richmond, England. He has departed from the Wesleyan faith in important matters. He published a book setting forth his peculiar views, and the Wesleyan Conference called him to account for it. They objected to supporting a teacher who was undermining in the minds of their young men the faith the College was established to maintain. A compromise was effected. The book was withdrawn from circulation and he was allowed to retain his chair. But the compromise did not work satisfactorily—such compromises never do. So Dr. Beet has decided to withdraw. In doing so he utters some wise words. He says that "the safety of the church lies in the straightforwardness of her ministers. To sail under false colors, as we have been doing, is to create a sense of unreality which is more damaging to the church than any revisions of her traditional theology." When professedly religious teachers sail under false colors, is it any wonder that bankers defalcate, that politicians cheat, and that dishonesty becomes rampant? If the light that is in the world be darkness, how great is that darkness! If religious teachers are not only dishonest but defend dishonesty, what can be expected of others?

We are surprised to see the stress laid upon the need that those who attend the Baptist Congress in London shall get credentials. We do not see why credentials should be so insisted upon. There are to be no votes taken, and those who go are not, as a rule, going to listen to the programme provided. They are going on a pleasant outing, and expect to spend the time in sight seeing. One prominent minister who expects to go, said to us that he did not expect to listen to a single speech at the Congress except that of Dr. Maclaren.

The writer has had no thought of going, but if he had, he would not care a fig about any credentials. We do not suppose, however, that any one applying for credentials will be denied. Yet, from the stress laid on getting credentials one might imagine it was a very important matter.

We have engaged Dr. W. H.

King, of London, to report the Congress for our columns. Our readers will remember his interesting articles when, a few years ago, he was engaged in historical research in the British Museum for us. So our readers can count on being duly informed in regard to whatever there may be of interest connected with this Congress.

The *Christian Standard* has a reply, covering nearly two pages, to an editorial of the *Baptist Argus* on the Disciples. We have no disposition to enter into the controversy between these journals, but there is one point of a general nature laid down by the *Standard* on which we have a word to say.

The *Standard* says: "In the outset the attention of the *Argus* is called to the well known rule of discussion that no alleged consequences of an opponent's position that he does not avow, is to be used as an argument against his position." This alleged "rule" will not hold water for a moment. It is true that a man is not to be charged with believing what he repudiates, however logically it may follow from what he does believe. But certainly it is proper to use the logical consequences "of an opponent's position" as arguments "against his position." The *reductio ad absurdum* has through all the centuries been recognized as a valid method of argument, and we never before heard of anybody's questioning its validity. Truth does not logically lead to absurdity. What logically leads to absurdity is not truth. Hence if an opponent's position be proved, to logically lead to absurdity, his position is disproved.

In connection with the discussion of the acceptance of Mr. Rockefeller's gift to the Congregationalist Board, it is interesting to note what is said on the general subject in the 5th century. In the Apostolic Constitutions (4, 6), reproduced by the *Boston Transcript*, we read:

"The bishop must know whose offerings he ought to receive and whose he ought to reject. He is to avoid tradesmen who cheat and not receive their gifts.... He is also to avoid the extortioners and such as covet other men's goods and adulterers; for the sacrifices of such as these are abominable before God. Also those who afflict the widow and oppress the orphan, and fill the prisons with innocent victims.... Thou shalt also refuse rogues, and lawyers who plead on the side of injustice, and idol makers and thieves and unjust publicans and those who defraud by using false weights and measures."

The "higher critics" are manifestly hedging. Dr. Cheyne, recognized as one of the most radical of "higher critics," is out in an article in the *Contemporary Review* defending the "higher criticism" from a recent attack. Among other things, he says: "I am far from asserting the 'bankruptcy' of the prevalent methods of 'higher criticism.' But I do assert their inadequacy," &c. This is an important concession coming from such a source. To admit the "inadequacy" of those methods is but the prelude to admitting their "bankruptcy."

THE REV. C. W. BRIGGS, American Baptist Missionary in the Philippines, has recently baptized over 1,000 converts. He reports a great religious movement among the peasants of Pangay.

Editorial Varieties

Dr. Theodore L. Cuyler writes us a letter in which he speaks of this paper as "the excellent RECORDER."

"You have a fine preacher at your church." "Yes, he is never guilty of mispronouncing a word or of having an idea."

Judge A. D. Freeman writes: "I am delighted and charmed with the RECORDER. After reading it I mail it to an old minister."

The *British Weekly* says Baptist literature "is extremely well developed in the United States" because "more than fifty weekly newspapers" are published by Baptists in this country. Here is richness. By the same token the honorary degree business "is extremely well developed in the United States."

In commenting in the *Alabama Baptist* on the recent Educational Conference in Bowling Green, over which the editor of the WESTERN RECORDER presided, the Rev. T. V. Neal says: "For fairness, firmness, punctuality and dispatch, as a presiding officer, Dr. Eaton excels any we have seen in a chair." We make our bow.

It is said that in the *Congressional Record* the same eulogy appears three times, delivered in Congress by different Congressmen in honor of three deceased members. The *Congregationalist*, noting this fact, says: "What a stir it would have made if three ministers had been caught preaching the same funeral sermon!"

The "higher critics" have been saying that they are "constructive" in their aims. Often have they been called on to construct something, and at last they are doing so. They are trying to make Abraham, Isaac, Jacob, Joseph and Moses into "astral myths." Up to date this seems to be the substance of all they have "constructed."

The *Churchman* (Episcopalian) twits the Baptists for being subservient to John D. Rockefeller since they have accepted his gifts. The *Watchman* retorts that the Episcopalians have accepted without protest gifts from J. Pierpont Morgan. We do not think it lies in the mouths of those who excuse Mr. Morgan to criticize Mr. Rockefeller.

Dr. W. S. Rainsford, of St. George's Episcopal church in New York, recently announced that the average minister's wife is a failure. We take it he was talking about the wives of Episcopalian ministers of his acquaintance. However that may be, we deny with emphasis that the average Baptist preacher's wife is a failure. Not rarely the wife keeps the preacher from being a failure.

The Japanese have a superstition that if a soldier wears about his person a cloth containing 1,000 stitches by 1,000 different women, he cannot be killed in battle. Japanese women who have loved ones in the army go around with their clothes, needles and thread begging other women to take stitches in their respective cloths. When a woman gets 1,000 stitches from 1,000 different women, she sends it to her loved one in the army, feeling that once he gets it he cannot be killed in battle.

The *Baptist Times and Freeman* (London) speaking of the Baptist Congress in London, says: "Several American brethren are making a careful selection of their best sermons, and will be glad to prolong their stay if English churches want supplies during August. As one of them modestly puts it: 'Some dear, good, patient churches in America have borne my preaching for years, and the English brethren might endure it for a day.' A list of such visitors can be furnished on application to the Congress Office at the Baptist Church House." We make no comment.

There are bills pending before the New York legislature which, if passed, will destroy the American part of Niagara Falls by drawing off the water above. For a long time covetous eyes have looked enviously upon the power of Niagara Falls, which rushed on without putting money into anybody's pocket. And more and more have attacks been made upon the Falls. It would be a burning shame and an indelible disgrace to allow the Falls to be destroyed, but when the money power wants something and only a legislature lies in the way—well, we cannot tell what will happen.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Tree of Life; Perfection of beauty. One by letter. Pastor's 24th anniversary. During the past year there were 138 additions. Present number 1,421. During the year there was a "back door revival" and many names were dropped. The contributions for the year were \$11,827.74. During the 24 years the church has had 5,060 additions, not counting any that joined the colonies after they were organized. Contributions for the 24 years, \$672,331.01. When the pastor took charge there were 573 members. Sunday School social Monday night. Sunday was Mrs. Woodbury's 42nd anniversary in the Sunday School. She has a wonderful record.

Broadway—Pastor Jones: When God sits by the furnace; Life's highest appeal. Two by letter.

Chestnut St.—Pastor Weaver: Rest in God; Paradise. One by letter. Mission building at Eleventh and Jefferson opened.

East.—Bro. J. N. Prestridge: World growing better; Our weakness and its cure.

McFerran Memorial.—Pastor Hamilton: Why I believe the Bible; Welsh revival. Four by letter. Pastor reports great meeting at Gaffney, S. C.

Twenty-second and Walnut — Pastor Cree: Average man; Being a voice for God. Church sends pastor to Convention.

Clifton—Pastor Foster: Spirit of truth; Responsibility. Thirtieth anniversary of the Sunday School.

Franklin St.—Pastor Jenkins: Search the Scriptures; Reckoning day. One restored. Sunbeam Society contributed \$27 for missions.

German—Pastor Janzen: Dangers of idleness; The way—the throne of grace.

Highland.—Pastor Dawes: Organization of the church; Loyal liberty. Pastor's 12th anniversary. One received for baptism.

Logan St.—Pastor Watts: "Word of the cross; Bro. Worthheimer: The difference it makes what we believe.

Parkland—Pastor Taylor: Self-examination; Bondage of corruption. Two by letter, two baptized. Church sends pastor to Convention.

Remarkable Invention

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can be Abandoned.

This instrument is in the form of a Pocket Battery, which the inventors have patented, and which they call "Actina," a word which is their trade-mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye, for any form of disease, cataracts, pterygiums, and other abnormal growth can be removed and weakened vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages—a complete dictionary of disease—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 88 R, 929 Walnut Street Kansas City, Mo.

Portland Ave.—Pastor Neal: Themes for Christian thinking; Glorious transition. Two baptized.

Southgate St.—Pastor Clarke: Eternal life; Bro. A. S. Worrell: Paul's prayer. One baptized.

Third Ave.—Pastor Ransom: God in storm and calm; What must I do to be saved?

Twenty-sixth and Market.—Bro. W. M. Bruce: Discipleship; Bro. J. G. Bow: Close of Paul's ministry. House damaged by storm. Church sends Pastor Reed to the Convention.

East Mead.—Bro. G. C. Cates: Preach the Word; Pastor Greathouse: The Stop-cock.

Hazelwood—Pastor Althoff: Seeking God; Battle of life.

Highland Park—Pastor McDaniel: One thing: Giving.

Ormsby Ave.—Pastor Gillon: Fruit-bearing; Zaccheus. One by letter, one by relation.

Van Buren St.—Bro. C. H. Winter: Ships: The Christ. Bro. W. preached all the week. Nine received for baptism, six baptized.

Glenview — Self-examination; Christian growth. One for baptism.

Lagrange—Pastor Johnson: Bible and Missions; Mother of Jesus. Two by letter. Church sends pastor to Convention.

Hope Mission—Pastor Bruce reported a good week.

Bro. A. S. Worrell led the devotions. He told of his recent evangelistic tour. He called Eaylor University the grandest institution on earth.

Bro. S. F. Thompson told of his work in the mountains. Bro. W. P. Hamilton, of Bristol, had a pleasant word for the Conference. He is the guest of his son, Pastor W. W. Hamilton.

Bro. B. A. Dawes presented an interesting and able paper on Christian union.

Bro. Weaver, Eaton, Thompson, Jenkins, Jones, Ransom, Foster, Bruce, Cates, Hamilton, Taylor and Clarke spoke and quite a variety of opinions were expressed.

HOUSEKEEPERS.

know the advantage of having always on hand a perfect cream for general household purposes. Borden's Peerless Brand Evaporated Cream is superior to raw cream and being preserved and sterilized keeps for an indefinite period. Use it for coffee, tea, cocoa and all household purposes.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. McEllothlin conducted chapel exercises Monday afternoon.

Bro. Paul Bagby was elected chairman of the Missionary and Y. M. C. A. of New York Hall, and appointed delegate to the Students' Conference which convenes in June.

Bro. P. C. Metzger and Miss Kathryn Arlin, of Chicago, are to be married May 15th. They sail from Boston, Mass., June 21st for Iloko, Africa, where they are to do mission work under the Northern Board.

Bro. M. L. Keith supplies during the months of July and August for the First church, Selma, Ala.

Supplies for Sunday: Bro. H. A. Vernon, Smithfield, Ky.; J. A. Heilig, Jeffersonville, Ind.; T. L. Brown, 36th and Grand of the city; L. M. Ritter, Kentucky Military Institute; W. C. James, Russellville, Ky.; O. B. Falls, Millville, Ky.; W. H. Moody, River View, Ky.; B. B. Hall, Second Lutheran church of the city; H. R. Smith, Second church, New Albany, Ind.; T. Takahashi, Harrods Creek; C. K. Dozier, Campbellburg, Ind.

Bro. W. C. James' theses for his doctorate was given by the faculty and he was given magna cum laudi.

Examinations begin next Monday. Bro. C. K. Dozier has been elected president of the Volunteer Band for next session.

OUT OF DEBT.

The Home Board closed the year without debt. Rejoice with us. We have had a great year and shall make a glorious report. Yours fraternally, B. D. GRAY, Cor. Sec. Atlanta, Ga.

THE STATE.

Pastor A. B. Gardner writes: "I have just closed a meeting of ten days with my church at Livermore. The visible results were: 2 professions of faith, 6 additions to the church by experience and baptism and 3 by letter. The church at Livermore has many choice spirits in it, and has a great field to work for the Lord.

Pastor W. L. Shearer writes from Glencoe: "Please change my paper from Louisville to Glencoe. I have accepted work here, Pleasant Home and Poplar Grove for full time. The first Sunday at Pleasant Home the third at Glencoe and the second and fourth at Poplar Grove. Pray for us."

On Sunday, April 30, the church at Guthrie set apart its new house to the worship of God free of debt. Bro. J. S. Cheek, of Paducah, preached the dedicatory sermon to a large congregation. This is a noble church, and we hope they may soon secure a pastor.

Pastor B. J. Davis writes: "We close the convention year at Clay Village, my home church, with a good showing in our missionary contributions. We gave \$141.38 to foreign missions, an increase over the preceding year of more than 32 per cent. Our contributions to state missions was \$110.25, to home missions, \$68.50; total, \$320.13. These amounts include \$119.75 given by our Ladies' Missionary Society—one of the best in the state. Besides supporting a mountain missionary, they have given nearly \$50 to home and foreign missions. I have not the reports from my other churches, but they have all made some advance over previous year. My churches unite in sending their pastor to the Southern Baptist Convention at Kansas City, thus keeping in line with all first-class churches. It is needless to say that the pastor appreciates such royal kindness, far more than he can express in words. May the Lord richly bless our meeting at Kansas City."

OTHER STATES.

Pastor John E. Briggs writes from Atlanta: "In our month's campaign for souls Bro. T. T. Martin preached for thirteen days to large audiences. He is a great preacher of the Word. He preaches and fishes at the same time. So far there have been 79 accessions to the church; 46 await baptism. The meeting continues. Bro. Martin's next appointment is at Navasota, Texas. It is a pleasure to know that we have our American missionary in the regions beyond. For the Lord's continued blessings we are very grateful."

Bro. J. N. Barbee, of Louisiana, Mo., writes: "My first article published in the Recorder was in the early sixties, and I have been an unworthy contributor to its columns, to a greater or less extent, from that time to the present. The Recorder is a great power for good; and for everything that is Bible and Baptist, never countenancing any fads or fakes, religious or otherwise; and is, indeed, an uncompromising, staunch and true defender of the 'Faith' that God delivered to the saints. I do love the Dear Old Recorder. May it long survive to honor God and bless the world."

The Baptist Times and Freeman of London, publishes an interesting interview with Prof. A. T. Robertson, of our Seminary, who has gone to Europe for a year's stay. The picture of Prof. Robertson is a fine one, the best we have ever seen of him. The interview is headed "Paradise for Professors," thus characterizing our Seminary. The Freeman says: "Will the Professors of Greek Testament at Regent's Park, Bristol and other colleges be green with envy when they learn that at Louisville they have a faculty of seven to do six men's work? Thus the seventh is able to have a year off regularly."

CHANGE OF TIME.

In the name of the Board of the General Association of Kentucky Baptists, and by its request, the time of the meeting of the Association is hereby changed from June 14th to June 21st, 1905. The Russellville church agrees to the change. W. H. FELIX, Moderator.

MOTHER'S SLEEPLESS NIGHTS.

Little Daughter Suffered with Eczema for Two Years Until Cured by Cuticura.

"My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies, deriving no benefit, I had given up all hope. But as a last resort I was persuaded to try Cuticura, and one box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure."—Mrs. I. B. Jones, Addington, Ind. T.

DEAR RECORDER:

Will you please give notice in your next issue of a reception to be given by the Young People's Unions of Kansas City to the Seminary alumni. This reception will take place in the Sunday School rooms of the Calvary Baptist church at the close of the B. Y. P. U. meeting on Thursday evening, May 11th, hours 9 to 11. During the reception addresses will be delivered by W. W. Landrum, Geo. W. McDaniel and John R. Sampey.

The Executive Committee of the Alumni Association have also arranged to have an alumni banquet in connection with the commencement exercises of the Seminary this year, taking the entire evening of Monday, May 29th. We expect this to be one of the very best features of the commencement. The banqueting hall at the Galt House has been engaged for this occasion, and we are expecting a great time. I will be glad if you will mention this in your paper at a time that seems best to you. Thanking you in advance, I am Yours very sincerely, W. W. HAMILTON, Chairman, Exec. Com. Alumni Ass'n.

DEAR RECORDER—

The Ministers' and Members Meeting of Gasper River Association met with the church at Rochester, Butler county, April 28-30. The attendance was not large, but the interest was good from the first. Pastor W. H. Smith and his people entertained us royally and constrained us to believe that one of the best pastors and one of the best churches have united to do the best work in one of the best towns. It was the privilege of this scribe to be in the Sunday School, and he decided that one of the best superintendents was in charge of one of the best Sunday Schools in the land. Thank God for W. H. Smith and his noble band at Rochester. A. B. GARDNER.

Children's Bible Day

LAST SUNDAY IN JUNE.

Programs, Supplements with recitations, etc. Mite Boxes furnished without cost upon application.

COLLECTION FOR BIBLE AND COLPORTAGE FUND OF THE SUNDAY SCHOOL BOARD AS THE BIBLE WORK OF THE SOUTHERN BAPTIST CONVENTION.

The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies \$55.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid.

Costs but 416 pages with 677 hymns. The first issue has been sold, also a large part of the second issue.

Two New Books

Cloth, 12mo. Price 50 cents each, postpaid. Send for circular.

The Doctrines of Our Faith

E. C. Dargan, D.D. Introduction by Dr. Geo. W. Truett. A handbook of doctrine for Normal Classes, B. Y. P. U. Courses, and individual study.

The Pastor and Teacher-Training

Rev. A. H. McKinney. A book for both pastors and Sunday school teachers.

Baptist Sunday School Board

710 Church St., NASHVILLE, TENN.

ADVANTAGES UNPARALLELED IN

HOSIERY

Prices at the Lowest Possible Ebb For This Week's Selling.

Ladies' Plain black Cotton Hose, light-weight, full seamless and lisle finish, special a pair 15c

100 dozen Ladies' Lisle Hosiery, plain gauze, lace boots and all-over lace effects, in a dozen new designs; black and tan; full fashioned, great value; special, a pair 25c

25 dozen imported Lisle Hose, new all-over lace effects, full fashioned heel and toe splittings; 45c value; special a pair 29c

25 dozen Ladies' black and white Lisle Thread Hose, new lace ankle effects, full length and 60c quality; special, a pair..... 39c

Ladies' fine Lisle Thread Hosiery, plain gauze and medium weight; all-over and lace ankle effects, in a great variety of new patterns; all new and of the best quality; 3 for \$1; special, a pair..... 35c

10 dozen Black Silk Hose; made with Lisle Thread Foot; full fashioned and regular \$2 quality; special a pair..... \$1.35

10 dozen Silk Hosiery, Ladies' Pure Silk Hose; plain and fancy-ribbed, black, beautiful quality; 1.50 value; spec. \$1.00

Just received another lot of Black Sheer Gauze Lisle Hosiery, with double foot and extra splittings; quality; special this week, a pair 39c

Children's Lisle Hose; plain sheer gauze; spliced heels and toes; splendid quality; all sizes; special 25c

Children's Imported Lisle Hose; new all-over lace styles; spliced heels and toes; splendid quality; sizes 5 to 8 1-2; special..... 35c 3 for \$1.00

Infants' Silk Mercerized Hosiery, pin-ribbed, full-fashioned; white, pink, blue and black; special, a pair 25c

Boys' and Girls' School Stockings; stainless black; French-ribbed; full seamless; all sizes; special, a pair 15c

STEWART DRY GOODS CO.

New York Connection—Jas McCallery & Co. 23rd Street, LOUISVILLE, KY.

We congratulate the saints in Eminence on the completion of their new and handsome house of worship. It was dedicated Sunday, President J. J. Taylor preaching the sermon. There was not a dollar to raise at the dedication, there being a surplus in the treasury. This is as creditable as it is unusual. The house cost over \$10,000; there are

some as fine people and as thoroughgoing Baptists in Eminence as can be found in the world.

The Southern Baptist Theological Seminary has just received \$10,000 from Mr. W. C. Treat, of Washington, Pa. It has been a good year for the Seminary, financially and otherwise.

Family Circle.

Stories for the Young and Old.

STEADY AND STICK.

A rush is good in its place, lad,
But not at the start, I say,
For life's a very long race, lad,
And never was won that way.
It's the stay that tells—the stay, boy,
And the heart that never says die;
A spurt may do, with the goal in view,
But steady's the word, say I;
Steady's the word that wins, lad,
Grit and sturdy grain;
It's sticking to it will carry you through
it,
Roll up your sleeves again!

O! Snap is a very good cur, lad,
To frighten the tramps, I trow,
But Holdfast sticks like a burr, lad—
Brave Holdfast never lets go.
And Clever's a pretty nag, boy,
But stumbles and shies, they say;
So Steady I count the safer mount
To carry you all the way.

The iron bar will smile, lad,
At straining muscle and then,
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bout of might and main,
But Steady and Stick must do the trick,
Roll up your sleeves again!
—Sunday School Advocate.

JULIO'S AIR-CASTLE.

BY MARION MOBLEY DURHAM

"You can't be Julio!"
"Yes, I am Julio."
"Tell me all about it."
"When you left Madison I was a bare-foot boy wandering idly along, wondering at people who had work to do and longing for such myself."
"I recall you as such—a little white-legged boy with a harp ever at your mouth."
"My only possession; I found it."
"You have found many things since."
"Yes, I have found work, and plenty of it."
"While I have found nothing. My father wanted me to become a lawyer. I said, 'I fear I may never win a case.' Then he as a professor in some college," urged father. "That takes too long. 'Go into business,' he still entreated. I told him I hated business. I just did not have capacity for work. I had been idle all my life. When I was a child, I dreamed that I was a bird and that I flew up into a tree. I was enjoying myself swaying on a limb and singing as only birds can, when suddenly I found I had lost my wings. In some mysterious way they had slipped away from me. A bird away up in the tip of the tree-top without wings. I began to cry and awoke. That dream left an impression upon me I never forgot. Somehow it has been my life."
"Had I dreamed that dream, it would have been different. I would have dreamed that I was a bird with wings as strong as any other bird of my kind. And if other birds lighted on the tips of the tallest tree-tops, why so could I. I would have awakened with the thrill of the venture accomplished. Neither would I have lost those wings."
"I can understand now why Julio has grown into you—the you who is now before me. Tell me all about it."
"Finish telling me all about yourself."
"About the time of my graduation, some of the rich young fellows took an idea to go abroad. The fancy seized me. I would go, too. In vain my father expostulated. 'Study a profession first,' he protested. But I had never been restrained as a child and I went. When I returned to America I did not come to Madison. I thought the town too small for me. Instead, I drifted here and there. About the time I had spent the legacy my aunt had left me, I began to think of myself as a prodigal son. Were you to look into the attic at home, you would understand. You would see there sufficient toys to fill a first-class toy shop. They were all mine. I had too much given me. I never loved any of them in particular. There were too many of them. Even after I grew to be a big boy I was never taught the value of possessions of any kind. I did not know that a fortune could be built up by dimes and quarters. I thought instead that they were made, because they were so easy to throw to the wind of pleasure—and I threw them—all I had. Father did not mean to neglect this part of my education. Perhaps it has never occurred to him that he did neglect me. Had he not omitted this important part of my education, perhaps his request would not have been in vain when he urged me not to go abroad. His sound argument would have appealed to almost any young man

who had received early and substantial training. But lessons must be learned some time. Now I am fit for nothing but to begin. There is one thing I can boast of. I always hated debt. I never borrowed on the good name of a father at home. The fellows have held out their open purses to me. I always refused. A fellow loves to have one good, honest feeling in him. That feeling is mine. I shall build on it. I was preparing to come home when I received my sister's letter saying that father had collapsed from overwork. I, his only son, had never worked. I thought much about this on my way home. It made me quite unhappy. During the trip homeward I met an old white-haired gentleman. He made me think of what I had thought of the snow-caps on the Himalayas—snow that had always been snow, and snow that would always be snow. He had the serenity of the stars. His eyes were as young as a boy's. They still had the bloom of blue in them—not just the color of blue, but something else. I was drawn to him, and before I knew it I had told him all. The bloom in his eyes was beautiful and sweet as he looked at me. 'I was just such a boy,' he said. I was astonished. I could not understand. Then, in turn, he told me much of his own life. He said he frittered away the first years of his youth and left all the work and worry to his father. Suddenly there came a crash. His father was found to be penniless and broken in health. Then, and only then, did he realize his worthlessness. The realization made him a man. He worked and his father rested. After years proved him to be a success, and his father's pride was great. His working hours were long and tedious, and often he despaired. He said that even yet whenever he wanted to feel happy, he would close his eyes and listen once more to his father's words of praise. 'Have my joy when you are an old man,' he said, 'by making your father proud of you.' I told him I'd not object to being an old man if I could be old like him. He made being old seem beautiful. Then I thought of my father, and I knew that no father deserves a better son than he does. I shall do what I can—angels can do no more, you know."
"That means everything—doing just what you can," replied Julio.
"You have done it; you know what you are talking about."
"You will do it and you will know, too. It is a great big piece of knowledge. How proud your father will be of you."
"That is what urges me on. He will have two sons—you and me."
"He calls me his son and it always makes me very proud."
"You have been more of a son to him than I have been. He loves you dearly. His letters were full of you. In one of them he wrote me, besides he has told me and retold me since my return, how you approached him for work. How was it?"
"He loves to repeat it. He often tells it to me to this day—oftener to others in my presence. I said something to him like this: 'You ain't got no work to pay me for! Then, please sir' just give me something to do for nothin', and let me look like I am workin' and keepin' busy. I want just to 'sperience how it feels.' Your father laughed aloud and laid his hand upon my head. How that touch filled and thrilled me. I can feel it yet. The words were my sesame and opened to me the doors of success. He immediately gave me work. I remember I rushed at everything he told me to do that day, and for many succeeding ones, with such haste and vim that I soon had everybody laughing at me. The night after my first day's work he gave me a handful of coppers. I ran home to my grandmother and presented my offering to her. It was a sweet surprise for her. She kissed me tenderly and told me by good work to win well what I got. I promised I would always do my work to the best of my ability. Soon I was regularly employed, and I became the happiest boy in town. I believe my childish admiration for you had something to do with my subsequent success. Before I appealed to your father and long before you went away, I used to watch your coming back and forth from school. I thought you high above all other boys. I intend to dress just like that boy when I am as big as he. I would say to myself. The vision gave me exquisite pleasure. Your father's store was to me a palace. I stood before the show-window daily and vowed I would one day own a building just like it. 'Grandmother, you shall drive some day just as that lady is driving now,' I would often say as some beautiful vehicle dashed by us. At such moments I actually felt the joy of ownership—so real would my visions become. I have visions yet, but I more clearly comprehend what they mean. I know that they do not come to pass as the

result of the syllabus of a light wish, or from spasmodic effort; but continued labor will bring them into shape."
"I have visions, too," said Roland, "and they are as sweet to me as yours to you."
"Let us live up to them. A good resolute beginning lays the foundation. Each day of endeavor adds its quota. And Time, the magician, will make it all real."
"I love to talk with you, you are so hopeful. Your strength gives me strength. I am eager to begin. To-morrow will initiate me. Would that I may find a sesame like yours. You once wanted clothes like mine, now I want a sesame like yours. How shall I find it? By having visions as you had them?"
"Yes, if you will live up to them as I tried to."
"Your trials always end in success."
"Because I keep at them."
"Just what I must do."
One afternoon a few years later Roland and Julio were talking over the work they had accomplished together since they had gone into co-partnership. "All of your air-castles have come to pass except one," Roland said.
"Yes, I am yet to be sole owner of a building like this." Julio laughed as he spoke.
"Own as many as you please, but we must always work together. One needs the other." Roland spoke with feeling.
"I well understand that need," replied Julio fervently.
"And mine—many of them—have come to pass, too. The loftiest pinnacle I erected was: Father must rest and I must work."
An old gentleman who was sitting in the private office with the two young men, put down the newspaper which he had been apparently reading and said:
"Boys, will you not give me the credit of building a few castles myself?"
Before either Julio or Roland could reply, he went on:
"It may not be much of a castle, but it suited me. I wanted nothing better than to own the two finest boys in my state for my very own. To-day I own them—my son Roland and my adopted son Julio."
Blackstock, S. C.

DOROTHY'S WAY.

BY H. F. S.

Dorothy never set about being good just to be good. She never thought of it in that way. That was how the old woman who had lost a daughter, and who sat lonely and sad in one corner of the boarding house parlor one evening, found a little girl drawing a chair close up beside her and felt a warm, tiny hand slipped into her own, and heard a happy, lisping little voice tell stories about dolls and their ways, until her tired, despairing heart for the moment almost grew young again. And much in the same way the crabbed old gentleman who hated children astonished himself and others by joining a little girl in a regular game of romps on the boarding house lawn; and a bashful young man from the country found himself talking out loud and actually telling stories to a group of "town people" listeners.
But this isn't what I set about telling. I want you to know how Dorothy brought the village doctor, who hated dogs, and the village lawyer, who loved them—that is, his own brown-eyed Fido, I mean—together. These two men disliked each other intensely, and had not spoken for years, but both of them were fond of Dorothy.
So one day Fido got a cruel wound from a passing dray, and Dorothy happened to be close by and saw it, nothing was more natural than she should gather the little dog up in her arms and hurry with it to the doctor's office on the next corner. And nothing was more natural, also, than that the doctor, with Dorothy's confiding eyes upraised to his, and her hand trembling on his arm, should overcome his first impulse to throw the dog through the window, and set about caring for it as he would for one of his own patients.
When the wounds were all dressed, and Fido carefully wrapped and placed in a basket, Dorothy took her leave, declaring that she would come back in an hour or so and take the little patient home, but that he ought to have some sleep first.
Well, as soon as Dorothy had turned the first corner the lawyer came hurrying to the spot, having just learned of the accident. A boy pointed toward the doctor's office, and, thinking only of Fido, the lawyer hurried there. The doctor was just leaning over for another look at his patient, and—of course you can see for yourself how the reconciliation came about.
Not so much of a story, you say? Certainly not. I didn't mean it to be. I just wanted to give you an idea of Dorothy's way.—Children's Visitor.

GRANDMOTHERS.

Where are the grandmothers? Once they were plentiful, and wholly delightful. One had no difficulty in finding them, for they wore white caps or pats of lace bowed with lavender ribbon on their soft, silver-tinted hair. They wore gold-rimmed spectacles, and white lawn aprons in the mornings and black silk ones in the afternoons, and had pockets in their gowns. They knew how to knit—fancy stitches and patterns perhaps, but always the baby's socks, the boy's long stockings, and mittens for every one.
They were people of leisure, and had time to listen, tender patience to answer the unending questions of the children, to croon a lullaby to the weary baby, and had always a word of sympathy and comfort for the ones who were busy and harassed with the stress of the day and its cares.
They could tell such fascinating stories—these grandmothers; stories of their own childhood, and Bible stories, and fairy lore; and they could sing. To the critical ear the wavering, untrained voices might not have made melody, but the ballads of romance and hymns of the faith which they sang have sweet, unending echoes. Their rooms came to seem like no other rooms; they were peaceful havens where bustle and fret and strife and envy had no place, for their owners were tender of heart and pitiful, and of large charity.
They were familiar with the Bible, and always knew on the instant where to find the books of James and Corinthians, and Hosea and Esther; but the book they loved the best and read the most was Revelation, because they were drawing so near to its wonderful mysteries and blisses. Years have passed since they went out into the glory of its revelation—these sweet, saintly grandmothers whom we remember with such love and longing;—and rarely do we see their like; but when we do, we crave to touch even the hem of their garments and ask of them a benediction.—The Interior.

A DOG AND A PARROT.

"That reminds me of a very clever compact which has been entered into between a dog and a parrot out in my neighborhood," said a man who had listened to a story about a dog, "and I doubt if you could find a more forcible evidence of the dog's and the parrot's intelligence than in the compact I have in mind.
"They seem to have established a perfect understanding of each other. How they went about the matter I do not know. I only know that the results are achieved quite as satisfactorily as if the dog and parrot in question were human beings and capable of all the processes of reasoning.
"The parrot's cage is in the back yard. It is close to the ground, where the dog can reach the sliding door by rearing up on his hind legs. Between the back yard and front yard there is a gate, with a latch on the side toward the front part of the house. As a rule, the dog and parrot are kept in the back yard, and the little gate which crosses the alley way and opens into the front yard is generally kept latched. A little while ago the dog and the parrot were found out in the front yard together.
"The man of the house was not a little perplexed to know how they had managed to get out into the front yard. He made up his mind to watch them, for the purpose of seeing how they overcame the difficulty. The first thing that attracted his attention was the call of the parrot.
"Promptly the dog, who understood the language, responded. He walked over to the parrot's cage, used his nose to root the slide door up, and let the bird out. The dog then let the door fall back to its place. The parrot flew over to the side gate, and the dog trotted across the yard in the same direction.
"In a few seconds the parrot was busy with the latch, and the dog pushed the side gate open with his nose. Shortly they were both out in the front yard.
"Now, what do you think of that? If that isn't intelligence, what is it? It seems to me to be intelligence of a very high order, and I am willing to put this dog and this parrot bird against anything you can scrape up, for anything less complex than a combination lock of the most improved kind wouldn't count with them."—New Orleans Times-Democrat.
It is because our prayers are too narrow, because we only want to fill the cup up within an inch of the top that we are poor; when we are willing that the cup shall run over, there comes a springing out from heaven, a pouring down from above of that which fills the cup from the great wealth and mercy of our God.—Alexander McKenzie, D.D.

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Painkiller
and the Rheumatism's gone.

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Fifth and Market St., LOUISVILLE, KY.

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"THE BAPTIST SPECIAL TRAIN"

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Price, \$12.50 Only.



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5 pieces; Plated Silver Set, comprising 1 pitcher, 2 plates, 2 goblets—\$12.50.
Same number of pieces, little nicer finish—\$18.00.

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5 pieces; 2 goblets, silver lined, 6 7-8 inches high; 2 plates, beaded, 8 1-2 inches in diameter. 1 pitcher or flagon, 5 1-2 pints, 13 1-2 inches high—\$20.00.

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The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Home-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass. Agt., 4th & Market, Louisville, Ky.

Stories for Little Ones.

WHAT UNCLE TOM DID.

The cat hole must be closed, for Tim, the dear, loving old pussy, was dead, and strange cats of every size and description came in unchallenged and roamed about the furnace room, sometimes venturing even into the hall, now that no large, dignified Tim was there to defend his premises.

The cat hole, you must know, was a round opening made in the lattice-work under the piazza. It was near the small cellar window that was opened wide enough for Tim to slip through, and thus gain the shelter of his home when he was scared or hungry. Yes, the cat hole must be closed, so said grandpa; and eight-year-old Helen's brown eyes brimmed over with tears at the announcement.

The little girl was spending the winter with her grandparents while her father and mother were abroad, and she had learned to pity the homeless cats who skulked around the grounds trying to find shelter from the cold winds. Indeed, she knew several of the unwelcome visitors by sight, and she had carefully written down the sad list on her own little tablet:

- 1 big Maltese kittie.
1 gray and white puss.
1 old yellow cat.
1 thin tiger cat.

Oh, how warm and cozy the living room looked this November day, while little wandering snowflakes were blown against the windows and the bare boughs tossed to and fro! It was Uncle Tom, jolly Uncle Tom, down for his college vacation, who came in to find his little niece curled up in the window seat and looking so pathetic that he exclaimed:

"Why, girlie, tell me what is the matter? Thanksgiving just passed, and every day bringing Christmas nearer—I certainly cannot see why you should be mournful."

"Oh, but, Uncle Tom," cried Helen, "it's just this. You see, I'm thinking and thinking about those poor cats that can't get into the cat hole any more. I know four of them pretty well. They haven't any homes, I'm sure. See," handing him the list; "think of it, Uncle Tom, no home," and with a pathetic hiccup, "praps no friends—they'll certainly freeze."

Uncle Tom, usually the most cheerful and hopeful of uncles, only shook his head soberly, and soon after left the room.

Presently from the basement sounded a steady hammering and pounding, interspersed with a

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells every-

MACBETH, Pittsburgh.

merry whistle very like Uncle Tom's. Half an hour later Helen was summoned down to inspect the work. Before her astonished eyes appeared something that resembled a roughly built doll house. It was really two large, strong boxes lying upon their sides, nailed one upon the other, and divided, each into two sections. Across the lower front of each compartment boards were fastened securely, and the boxes were filled with dry leaves, making deep, warm nests.

"Oh, what is it Uncle Tom? what is it for?" cried Helen, breathlessly. Uncle Tom did not reply, but, dipping a little brush into India ink, he printed in fine, large letters on the front of the quaint little house:

THE PURRINGTON-CAT APARTMENTS.

"Isn't that plain enough for even an uneducated barn cat to read?" he said, and Helen's only answer was a delightful giggle.

"Isn't it a beautiful home, Uncle Tom," she smiled; "any cat must think so; but where shall we put it?"

"I've the very place decided upon," replied her uncle. "By one of the basement windows behind the steps, where it will be well sheltered from the wind."

Late that day the cook reported that an old yellow cat had discovered the house, peered in curiously, inspected the whole place, and finally decided to occupy the lower right-hand room. As the days went by there was no doubt that Purrington Flats were a complete success, ever well patronized. At almost any hour might be seen the whisk of a gray or striped tail disappearing in one of the openings, or from another an inquisitive Maltese head peering out to see what was going on in the world.

And each week letters written in Helen's prim little vertical hand went speeding to college, for as the little maid said:

"I do s'pose Uncle Tom must be just anxious to hear all about those funny Purrington Cat Apartments." Alix Thorn, in Sunday School Times.

KEEP IT WHOLLY.

A little girl was trying to learn the Ten Commandments. Her mother told her to shut the Bible and write them from memory. She brought the result of her effort for inspection, and, lo, she had written the Fourth Commandment: "Remember the Sabbath day to keep it wholly."

The mother said: "Why, don't you know how to spell better than that. The word is not 'wholly,' but 'holy.'"

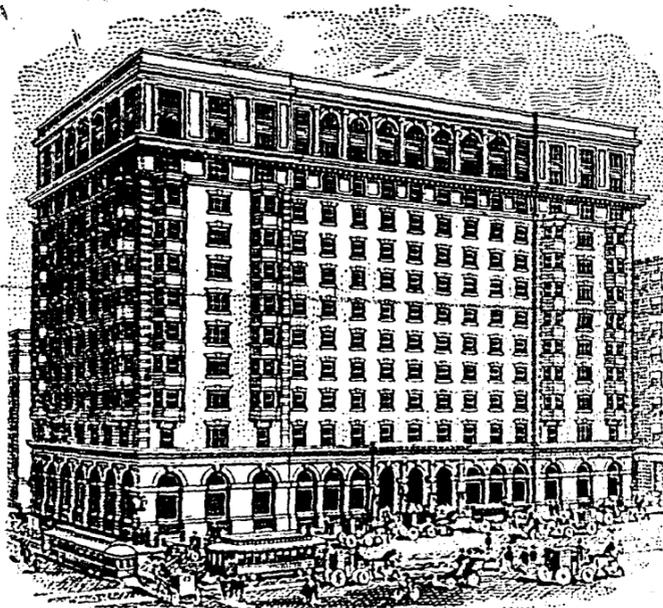
The good grandmother who was sitting by, said: "Maybe the child hasn't really made a mistake after all. At least her idea of holy is preferable to that of many who think that they keep the Sabbath if they go to church in the morning, and then feast, or lounge about, or visit, or go riding, or read the secular papers the rest of the day. They don't seem to understand that when God said, 'keep it holy,' he meant the whole of it."

When I went home I examined my Webster's Unabridged, and learned that the two words, "holy" and "wholly," came from the same Anglo-Saxon root, which is "hol," the whole. The radical idea of holiness is completeness, wholeness. A man is whole, physically when he is in perfect health, obeying all the natural laws under which he lives. And a man is whole, or holy, spirital-

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LYTIAN T. HAY, Manager.

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NOTE.—I have personally inspected Hotel Jefferson and heartily recommend it. It is enough to know that it is under the same management as The Eastman and Arlington Hotels, Hot Springs, Ark.

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ly, when he is conformed in his character and life to the higher law—the law which God has revealed for the soul.

Being interested in this matter, I asked a Hebrew scholar what was the primary meaning of the word translated "holy" in the Fourth Commandment, and this answer showed that the little girl was not far wrong when she wrote the words, "Remember the Sabbath day to keep it wholly."—Sel-

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BECAUSE SHE SMILED. "You look very much pleased about something," said a gentleman on a suburban train to the conductor, who was ordinarily a somewhat grim and stern-faced personage. "I've just seen a lit-

Life is the springtime, and the gathering years are lengthening days, calling to constant endeavor.—W. D. Williams.

God is the source of good. His nature is to give. Outpouring, bestowing, making better and more blessed.—C. P. Miller. Dinna think of the milestones! Think o' the steps.—Edmund Gayre.

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Is not a "patent medicine" but a **PROVED** prescription of a graduate Physician who early made the diseases of women his specialty.

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Favorite Prescription

Will hereafter have the ingredients in plain English on every bottle that leaves the laboratory. Made entirely of medicinal flowering plants, this prescription of Dr. Pierce does not contain a particle of alcohol or injurious drugs.

THE PROOF:

From long experience Dr. Pierce acquired the knowledge of how to combine the following ingredients in just the right proportion in his "Favorite Prescription" for disease of women.

This medicine contains the following non-alcoholic vegetable extracts:

- Lady Slipper (*Oypripedium Pubescens*).
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- Golden Seal (*Hydrastis Canadensis*).

THE REASON:

To meet the many outrageous and wholly baseless attacks of some scoffers, Dr. Pierce has decided to make public the ingredients of this medicine, which is the best tonic for debilitated and nervous women.

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In a great variety of figured and floral patterns; all good 1905 styles; regular value is 7 1-2c a yard; our price for this special selling, a yard **5c**

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Beautiful satin stripe effects with dots and small figures; will make fetching shirt-waist suits; regular 18c values, sacrificed for this sale **12c**

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CONTENDING FOR THE FAITH.

BY REV. J. H. KILPATRICK, D.D.

To my brethren of the Southern Baptist Convention:—

May 11-15, 1855, just fifty years ago, I was a member of your body for the first time. As a young pastor I esteemed it a great privilege to meet with fathers in the ministry, of whom I had heard and read, but had never seen, and to learn lessons of wisdom from their lips. They are all gone to the heavenly home, and even of those of us who were then young, only a small remnant are left. As one of that remnant, in looking forward to this meeting, I felt a strong desire to speak to the great host of the Lord's people which should assemble; and in thinking further what I should talk to them about, I felt moved to adopt this language of Jude as suggesting and embodying my message: "Beloved, while I was giving all diligence to write to you of our common salvation, I was constrained to write to you, exhorting you to contend earnestly for the faith which was once for all delivered to the saints."

What does Jude mean by "the faith?" The system of truth found in God's Word, and so called as being pre-eminently that which faith receives. We are to believe it—all of it, and fully. Who are the "saints?" God's people, his real people—called saints because especially separated from the world and consecrated to God. This faith has been committed to these saints, and that once for all, Jude here testifying that even in his day the faith which we are to believe as God's word had already been fully revealed. And now what is required of the saints, the Lord's real people, with reference to this faith, the Lord's real word?

First, that they receive it, and that as a solemn trust from Him. Secondly, that they keep it pure. Thirdly, that they transmit it to others. Thus we have fairly before us this subject: *Our obligation as God's people to receive, to preserve and to propagate the faith once for all delivered to the saints.*

I. We must receive this faith. And mark, more particularly,

1. That this faith which we are to receive is God's truth, and not man's fictions. While God's Word is all truth, without any mixture of error, yet it is so presented (and designedly) as to require candid and prayerful and painstaking search definitely to find it out. Failing in this kind of search, many have taken up with error instead of truth—sometimes at first hand, because of their own faulty seeking—perhaps, quite as often, or oftener, at second hand, because of the faulty seeking of others. But in either case, whether as independent seekers or as assisted by others, let us remember that as rational and accountable beings, we, at the last, are responsible for what we receive as truth, for what we hold as truth, and for what we send forth to the world as truth. A damaging thing it is to receive and to hold error, and it is worse to give it out to others. "In vain do they worship me teaching for doctrines the commandments of men."

"If the blind lead the blind, both shall fall into a pit." And starting to say, "Whosoever shall offend (cause to stumble) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

2. Let it be noted that all the truth which we are to receive as the faith is really one—a grand system harmonious in all its parts, beautiful, symmetrical, complete: that each separate truth taught in the word has a place and an appropriate place, as each stone has its own niche in the building. The Bible does not consist of a multitude of heterogeneous and discordant truths, authorizing ever so many opposite and warring systems. As each proposition in the Scriptures teaches a definite truth, so all these propositions together teach one great and harmonious system of truth. And yet, strange to say, some have gravely undertaken to justify the numerous and inconsistent creeds of Christendom, explaining and defending differences of belief on the ground of differences in mental constitution! That all men were not alike, and so all could not be expected to believe alike in interpreting God's Word—as though the very same Scripture could mean, and was intended to teach, one thing when a person reads it, and another thing when another person reads it. What transparent and what stupendous folly and falsehood!

3. This one definite system—the faith delivered to the saints—we are to seek to know for ourselves. We may never, and doubtless will never, know it all in this world. So far as we ascertain it, and formulate it or systematize it, we generally call it Biblical theology. As thus viewed, our theology certainly ought to be a progressive one—continually approximating the divine ideal actually embodied in the Word. No, I do not object to a progressive theology—just so it progresses towards the truth and not away from it. And here, brethren, young and old, we have need to bring into requisition all our resources, whether of the nature of self-help, fellow-man's help, or God's help. Whatever strength of intellect we may possess, or accumulations of learning—whatever capacity for patient research or for prevalence in prayer, let all be brought into exercise in seeking to know the truth, and the whole truth, as taught in God's Word.

4. And then, this system of truth must not only be ascertained, but it must be adopted—not just in theory, but also in practice. It is not enough to be convinced of the truth—we must openly avow it and follow it. Yes, first let me know what is the truth, and all of it. Secondly, let me receive it all, and heartily, in the love of it. Thirdly, let me follow it, practice it, illustrate it—whatever it may cost me, or wheresoever it may lead me. It may cause me to give up my present comfortable position to renounce my present associates—to forsake father and mother, and home and friends and kindred, and honors and emoluments, and to go forth like Abraham, not knowing whither; but let me go—yes, a thousand times, let me go—it is God that calls me, and I go to the promised land of His eternal truth.

Discontent obscures the vision, and shuts out the light of hope and cheer. Every situation has its compensations if there is the eye to see them, the hand to seize them, and the power to utilize them. Life is very much as we make it. Content with our lot is an enriching quality. It is the inner force which transmits the outward condition into blessing and gain.

"GO YE"—WOMEN ONLY?

It is a far cry indeed from that first missionary society made up wholly of men, to the modern missionary society which is composed almost wholly of women; and there is no more pressing need now than to recall the church to that first principle of its charter—that the Church of Christ was meant to be itself a missionary society. This is its whole business and the business of the whole church, for the charter clearly provides, beyond all question, that every Christian is to help to give the gospel to "the whole creation."

As a matter of fact, however, the men of the church have relegated, for the most part, the great missionary enterprise to the women. It may not be true, as is sometimes alleged, that "the best men in the Presbyterian church are women," but it certainly is the case that most of the men of the Presbyterian church are holding their missionary interest in a way they would scorn to hold their property—in their wives' names. Surely, if this is not to continue to be the case, it is high time for the men to be stirring themselves and assuming their share of the great missionary enterprise.

It would be an interesting subject for inquiry to get at the exact causes accounting for this condition. Undoubtedly there are those that strike their roots deep down into the materialism which has swept like a wave over the men of our time, in the church as well as out. As a consequence of this absorption in business, the men are no-doubt lamentably ignorant of what God is doing throughout the wide world in the bringing in of the kingdom of his Son. But there may also be some ground for the suggestion that the men have merely accepted a situation which the women have done much to create. The very fact that a wheel has been made within a wheel, a little circle being organized within the church to do what the church as a whole was meant to do, has possibly contributed not a little to the present abnormal condition. In many cases the women who have not joined the missionary society have consequently felt relieved of their missionary obligation, and the same seems to be true of the men as a class. Is it not time for the church as a whole to be recalled to the great initial principle embodied in her charter, and aroused by an appeal to the heroic to go forward unitedly and accomplish the great task with which she has so long been merely trifling?—Interior.

Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop.—W. C. Gannett.

DEATHS.

(Continued from 15th page.)

SNYDER.

Mrs. Snyder, nee Caroline Compton, was born December 8, 1843, married G. W. Snyder, March 1st, 1868, to this union two children were born, Nannie and William. She was converted in 1887 and joined Lost Run Baptist church in February, 1901. She lived a quiet, consistent Christian, suffered patiently for ten years and died March 8, 1905. Her husband and children survive her and await the Master's call when they hope to meet her in that place where there will be no more parting. May the Holy Spirit be the companion and comforter of the sorrowing ones. E. B. Broun.

KNOXVILLE, TENN.

Ten weeks ago I left my old Kentucky home and landed in this city among strangers. I have had two pastorates before out of my native state, but they were in sight of the hills and valleys where first I saw the light of day, and all through those years of sunshine and shadow I could stand on the hills around about Vevay and Cincinnati and look across the rolling waves of the Ohio and view the land that will never lose its charm and beauty. I am a Kentuckian—a Hebrew of Hebrews, of the stock of those who went into the dense forests and fought with wild beasts and savage Indians and helped to lay the foundation of civilization and Christianity. Why should I not love the hills and mountains, the blue grass and sedge fields, the school houses and churches, the homes and the graveyards, for there my loved ones are. I am now for the first time in life settled down where I cannot behold even the distant outlines of my native land. However, I have found such a noble people in this city that I have not been homesick one moment. There are more Baptists in this city than in any other of its size in the state or possibly in any other in the South. We have ten churches in Knoxville and it is said that there are eight thousand Baptists in five miles of our court house. The First, Broadway and Central have large memberships, and each has over 400 present in Sunday school, and the congregations are very large. The others are young, vigorous, active and growing rapidly. I have found Centennial church one of the liveliest and most enthusiastic churches I have ever seen. We have one among the largest auditoriums in the city and it is crowded at every service; at night the Sunday school rooms are opened and the people are turned away. Forty persons have been received into the church since I came. The Sunday school is beyond question the finest one I have yet seen. I counted over one hundred men present last Sunday. But few times yet without conversions before the school closes. Many of the teachers are truly soul winners.

We have twelve deacons and three trustees and they are all in the school. J. M. Leek, the Superintendent, is possibly the most active layman in our city. Often he remains with the unsaved on Sunday nights and usually leads some one into the kingdom before they leave. The church has bought a fine piece of property next door to our building and are rebuilding it for a parsonage. When completed it will have cost \$4,500, and will be one of the most beautiful homes in this part of our city. We hope to be ready to move in by the 15th. Then we want our Kentucky friends to visit us, but don't want all to come at once. The L. & N. railway has moved a number of splendid Kentucky people here and we have given them a warm welcome to our home and church.

We will more than welcome any of the Recorder people at any time.

G. W. PERRYMAN.

AN HISTORICAL INCIDENT.

DEAR RECORDER:—
Here is an incident which may prove of interest to your readers at this time when there is such discussion going on in regard to the reception of money. It is taken from the History of the American

Theatre, by William Dunlap, pp. 58, 59:
"At a meeting of the Common Council, held in the city of New York, at the City Hall on Friday, the 14th of October, 1785, present James Duane, mayor, Richard Varick, recorder, etc.: 'Whereas, it has been represented to this board in behalf of Mr. Lawrence Embree, one of the commissioners of the alms-house, that the company of comedians in this city, some time since, presented him with forty pounds for the use of the poor; that as he disapproved of a donation so circumstanced, he thought it his duty to suffer it to be deposited with him until the sense of the magistrates concerning the same could be obtained.' Whereupon the board came to the following resolutions: 'That it appears that the play-house was opened by said comedians without license or permission of the civil authority; which in the opinion of this board is a thing unprecedented and offensive. That while so great part of this city still lies in ruins, and many of the citizens continue to be pressed with the distresses brought on them in consequence of the late war, there is a loud call for industry and economy; and it would in a particular manner be unjustifiable in this corporation to contenance enticing and expensive amusements; that among these a play-house, however regulated, must be numbered, when under no restraint it may prove a fruitful source of dissipation, immorality, and vice. That the acceptance of the said donation by the order of this board might authorize a conclusion that they approved of the opening of said theatre, and that therefore it be and is hereby recommended to Mr. Embree to return the same to the person from whom he received it.'"

BOY PREACHERS.

Our commendation of Mr. Suppr's non-eulogistic reference to boy preachers last Sunday is drawing indignant protests from the objects of his criticism. As we anticipated, the text, "Out of the mouth of babes and sucklings" is freely quoted, and our correspondents do not hesitate to instance Christ's youthful appearance in the Temple in defence of their action. We remain unconvinced, nor has the news that "twenty-three professed to accept Christ" at the close of one of ten-year-old Lonnie Dennis' "sermons" any other effect upon us than to increase our determination to do what lies in our power to stop this pernicious parody of a great and lofty calling.

We take our stand in this matter upon the New Testament, believing that its spirit and teaching are alike contrary to the permitting of children to preach. Let us, for example, take the text alluded to in the preceding paragraph. Consider the circumstances under which Jesus Christ recalled the words of the 8th Psalm to the minds of the chief priests and scribes. He had been healing the blind and the lame who came to Him in the Temple. The children, with eager curiosity, gathered round, watched "the wonderful things that He did," and as they watched, burst out into Hosannas. Thereupon the priests "were sore displeased, and said unto Him, Hearst Thou what these say? and Jesus said unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou has perfected

praise?" Perfected praise, not perfected preaching. If the boys we are discussing continually burst out into praise they could justify their action, were it called into question, by quoting the text we have just explained. As it is, they had better leave it alone.

Again, Christ's appearance in the Temple when twelve years of age is instanced in defence of boy-preaching. Again let us go to the passage in Luke which records the incident. Do we discover Jesus preaching in the Temple? No. Listen: "And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." Jesus was doing what we would have these boys doing, listening to their wise elders, and "asking them questions." The doctors, delighted at the intelligence of the questions revealed, plied Jesus in turn with interrogations, and "were astonished at His understanding and answers." The passage no more refers to preaching than it does to the moon. The heading at the top of the page in the New Testament which relates the incident reads "Christ: questioneth the doctors," not "Christ preacheth to the doctors." Moreover, let the boy preachers read the concluding verses of the story: "And He went down with them (his parents) and came to Nazareth, and was subject unto them;" nor did Christ begin to preach until He was thirty.

The boys themselves we blame little. Too often they are the victims of fond but foolish parents, or of unwise church officials, anxious by some desperate means to attract congregations to their churches. Better a thousand times these should remain empty than be filled by such methods.

The whole thing would be ludicrous if it were not pathetic. What knowledge has a child of ten, of twelve, of fourteen, of the needs of men and women, of their sins, their sorrows, their difficulties, their sufferings, their temptations? Little at these tender years can he know of himself, and the little he does know he cannot use. All he is able to do is to let loose a shallow stream of words, bearing on its surface innumerable straws in the shape of conventional phrases, thus acquiring and developing that most fatal art, a fatal fluency. — London Daily News.

DEAR RECORDER:—
The Ministers' Meeting of Little River Association convened with Bethlehem church, Lyon county, April 28-30. A most harmonious session, largely attended, with bountiful supplies for every appetite were conspicuous.

Many subjects of interest and profit were discussed and everybody felt that it was good to be there. Everything considered, it was the best meeting had in quite a while, which fact is sufficient to encourage the continuance of these meetings instead of giving them up, as some may have felt inclined to do. At the closing hour a collection for missions as a special free-will offering was conducted by T. E. Riehey, the amount realized being \$13.80. We trust great good may result from the meeting.

T. E. RIEHEY.
Princeton, Ky.
Subscribe for the Recorder.

MT PLEASANT MINISTERS' MEETING.

An interesting session was held on the last days of April with Mt. Pleasant church, near Lewisburg, Ky. Ministers in attendance: E. W. Moss, M. M. Hall, J. C. Thompson, A. B. and A. C. Dorris, J. B. Kennerly, E. H. Garrett C. L. Skinner, J. C. C. Dunsford and the writer.

Deacon B. A. Page was chosen Moderator and Eld. E. W. Moss clerk. About the same number of laymen took part in the deliberations to the edification of all.

The topics presented received good attention from fine congregations. The moderator made a lively speech on "How may the light in Christians become darkness?" He also gave a good answer to the query, "What preparations are needed for a Ministers' Meeting?"

Eld. Hall gave Scriptural light on the question, "Can a child of God be lost?"

Eld. Kennerly read a paper that was heartily endorsed on "Scriptural testimony on Cristian baptism."

Eld. Thompson's speech on "The Design of Baptism" was well received.

Eld. A. B. Dorris presented facts on the "Whisky traffic in our land," showing that the government incurred debt by the business.

Prof. Dunsford, by invitation, presented some of the claims of Bethel College on Baptists, and he stated that the inside work of that institution was good, but it could be far better if the outside work was not so slow. He thought one great hindrance to the success of Kentucky Baptists in fostering God's cause was financial prosperity. He said his opinion was based upon five years' investigation.

Elder A. C. Dorris, the pastor, read a paper setting forth in a sensible and Scriptural view the origin and perpetuity of Christ's church beyond refutation. It was a great meeting because every man reported faithfully on his assignment for the meeting, and noble sisters supplied wholesome refreshments at church and homes for hungry and tired people. High-toned citizens dwell in that community, and the church has a live weekly prayer-meeting and large Sunday School, aided by their pastor. They have induced him to take a permanent home with them, preaching two Sundays and taking constant oversight. Save the wife's sad affliction it is a happy people and happy pastor.

The next session of the body will be held with White Oak Grove church, near Dunmor, Ky.

At the close Elder Skinner preached a practical sermon on the "Christian's debt." Rom. 1:14. Besides being delighted with the meeting, the writer was bewildered at the sight of a number of mounds on Bro. Dick Page's farm in that vicinity—the work of men in pre-historic times. From some of these skeletons have been exhumed differing from those of the Red or Caucasian races.

F. M. WELBORN.

It is by sin, not sins, we are brought into condemnation. Sins are the concrete expression of the one great sin, denial of God and His sovereignty of the soul. Thus John the Baptist spoke rightly when he said of Jesus, "Behold the Lamb of God, that takes away the sin of the world." Sins, alas! continue, and need to be continually repented of; but the redeemed soul, from the moment of its

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

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The Farm and Household

A Scott county farmer sold six brood mares last week for \$905.

A Lewis county farmer sold a 16-hand mare mule last week for \$235.

Over 280,000 cases of eggs were received at Pittsburg in one day last week.

J. W. Ferguson sold to Hibler Bros., 53 head of 250-lb. hogs, at 5c a lb.—Paris Kentuckian.

E. F. Rash, of North Middletown, received \$5.55 per hundred for 117 head of hogs which he shipped to Cincinnati last week.

A record breaker was the sale of Wm. Fergus & Sons' crop of 300,000 pounds of wool, at Lewiston, Mont., to a Boston firm, for 23c a pound.

Eight thousand four hundred and seventy-two calves were received at the Chicago market Tuesday of last week, which we believe breaks the record for single day receipts.

A Western mule raiser says two mules can be raised until three years old on the same feed as one steer. The steer will be worth from \$60 to \$75, the mules from \$250 to \$300.

The farmer who does his best always and everywhere, is the one who does most to lift up his county, state and township. The roots of good government are deep down among the good farmers of the country.—Winchester Democrat.

Capt. T. J. Hatcher sold a horse to the Kentucky Supply Co. for \$110.

Reid & Cotton sold a good family horse to T. J. Hatcher for \$100.

R. S. Stradder and L. Lablanc, two prominent horsemen of Abbeville, La., were in Danville last week looking after a few good roadsters.

The Kentucky Supply Co. made one of the biggest millet sales of the season one day last week when they sold to a Louisville party 3,000 bushels of millet seed at \$1 per bushel. The Supply Co. also bought of George and John McRoberts 5,000 bales of timothy hay at \$10 per ton.—Danville Advocate.

In the Louisville tobacco market last week the offerings of the new crop were 877 against 1,299 week before, and 834 corresponding week last year. Offerings of old crop were 59 against 27 week before and 152 same week last year. There were 268 hhd. of new dark and 263 of old dark also offered.

In the Cincinnati market for leaf tobacco the past week was made exceedingly interesting by the large offerings (for this season of the year) of both old and new, and by the large attendance of buyers and shippers. The 886 hhd. new offered averaged \$8.59 per 100 lbs., as against \$3.54 for 971 hhd. last week, and \$13.20 for 509 hhd. the corresponding week last year.

At Elmwood, Ill., a few days ago 47 head of Poland China hogs sold for \$6,345.

RAMIE.

DEAR RECORDER:— Why do we not hear more in regard to the ramie plant, and why is not more of it raised in the South? It is cheaper than cotton to grow because once planted, it remains. A ramie field will last for eighteen or twenty years, if it is properly fertilized, hoed or ploughed between the rows. The seed are cheap and a package costing say \$1.25 will give thousands of plants.

It has a very long staple, from 3 to 9 inches, and has a beautiful lustre. The cloth made from it is as glossy as silk, washes as well as linen and lasts as well as cotton.

The yield per acre is as much greater than cotton as its fibre is superior. And ramie will not only grow wherever cotton does, but will do well in almost every climate and soil. It is used by the Chinese to make ropes and nets as well as clothing. It can also be used to make the finest paper, bank notes being made of it. Ramie never rots.

Besides the value of the fibre, the leaves furnish an excellent fodder, and are even used as a vegetable. One ton of ramie sells for \$160, or did at the last quotation I saw. Surely there must be some drawback which counterbalances its many splendid qualities or our wide-awake planters would have raised it more extensively long ago. If any reader of the Recorder knows any drawback to its value I wish he would explain what it is.

A FARMER.

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THE SOUTH'S GOLDEN OPPORTUNITY NEGLECTED.

Do the planters sell their cotton seed to oil mills and buy back the fertilizer meal? Isn't this meal of more value to feed farm animals than for fertilizer? Certainly with your bermuda and crab grasses and vast store of cottonseed it does seem as though you might ruin the beef trust by growing beeves and mutton for the great city trade of our Eastern markets.

The United States consumed 461,000,000 pounds of wool in 1903; three-eighths of it foreign grown—say 90,000 tons. What ails the South with its widespread hills and mountain lands clad in perennial grass—ideal home for sheep—to go on making cotton and tobacco, all hard work and soil-suicide, when sheep are soil conservators, easily tended, and pay large profit as mutton, quite independent of wool?

Our Advantages over the West.

You are nearer New York than is Iowa, and I just read in an Iowa farm paper of one farmer who is feeding 12,000 sheep, a mere handful to what he usually feeds. The beef trust discouraged him and he sold largely of his corn crop, rather than feed beeves and sheep as he has heretofore done. But you see he is at the mercy of the beef and railroad trusts, while you people are a mere step to the seaboard, and thence to market, independent of the trusts.

If I were physically well I'd like to try the South. It does seem as though your blessings are infinite as compared with us, feeding farm animals with a fork six months in a year.

How the South's Great Opportunity Slips.

The South appears to be in the grasp of the tobacco trust and cotton sharks. Still, its people go on impoverishing their soils growing those crops; still trying to keep up fertility with phosphate rock and imported fertilizers to the exhaustion of their pocket-books, while a vast market for food stuffs, meats, particularly, lies in the hollow of her hand—unheeded!

Argentina and Australasia sold us about 225,000,000 pounds of wool in ten years. Most of the time the South lay face-down across the knees of the trusts, squalling under the merited blows of the trusts' price slipper. Think of Argentina, 10,000 miles away at the south end of creation, selling us wool at seven cents and the South burning cotton to keep up the price. If that isn't a spectacle for gods and men!

The South Doesn't Need to Feed Six Months with a Fork.

With illimitable resources in the best pasture on earth, vast stores of cottonseed, inexhaustible possibilities in corn, cowpeas, alfalfa, rape, peanuts, cane and sorghum syrups, the South should have millions of head of muttons and beeves, thousands of packing houses and fleets of ocean liners bearing refrigerator meats to other lands. If New Zealand, can ship loads of frozen rabbits to England, what ails your people? Must they always hold a pound of cotton so near their eyes they can't see a dollar less than an arm's length away?

These men who are organizing the people to grow less cotton should at the same time organize them to grow more meat products

The Cotton Pulled Over Our Eyes.

Perennial swine plague will make pork growing on extensive scale difficult in the South, but what is wrong with mutton growing? 'Tis a cleaner meat and healthy always. The sheep isn't a scavenger. North Carolina could well afford to grant a bounty on every well-bred sheep imported for breeding into the state; on every pound of wool grown and every sheep carcass exported from the state in ten years.

To aid sheep breeders, English law once compelled all her dead to be buried in woolen shrouds—and see what an immense commerce in wool she built up and holds to this day. But the South—oh, she has the cotton pulled over her eyes and sees not!—H. Genessee Co., Mich., in Progressive Farmer.

On Monday, Tuesday and Wednesday of last week 64,000 sheep and lambs were received at the Chicago market. The receipts of cattle during the same days were 8,000 less than the first three days of last week and 19,300 less than the corresponding days a year ago.—Farmers' Home Journal.

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the WESTERN RECORDER will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of gonorrhoea, inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

MALARIA IN THE SYSTEM

Holly Springs, Miss., March 24, 1903. While building railroads in Tennessee some twelve years ago a number of hands contracted fever and various forms of blood and skin diseases. I carried S. S. S. in my commissary and gave it to my hands with most gratifying results. I can recommend S. S. S. as the finest preparation for Malaria, chills and fever, as well as all blood and skin diseases. W. L. MCGOWAN.

I suffered greatly from Boils, which would break out on different parts of my body. I saw S. S. S. advertised and after using about three bottles I was cured, and for the last three years have had no trouble whatever. A. W. ZARRR. 217 Read St., Evansville, Ind.

I began using your S. S. S. probably ten years ago for Malaria and blood troubles, and it proved so good that I have continued ever since using it as a family remedy. It is a pleasure for me to recommend S. S. S. for the benefit of others who are needing a first rate blood purifier, tonic and cure for Malaria. Arkansas City, Ark. C. C. HERMINGWAY.

Boils, abscesses, sores, dark or yellow spots and debility are some of the symptoms of this miserable disease. S. S. S. counteracts and removes from the blood all impurities and poisons and builds up the entire system. It is guaranteed a purely vegetable remedy. Write for medical advice or any special information about case.



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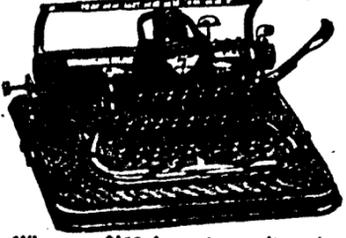
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Items of Interest

News the World Over

The impossibility of truth's catching up with a falsehood once started is illustrated again by the persistence of the papers in talking of the great revival in Louisville in which 6,500 were converted. That the religious papers should believe the daily papers rather than the Christian Observer, the Central Methodist, and the RECORDER, is one of the mysteries. If there had been any great revival these papers would have rejoiced greatly.

There were not 6,500 cards signed even, nothing like that number. And very many, probably the most of these cards meant little or nothing. One boy was seen to sign eleven. The meeting began February 12th; counting all who joined 47 churches from the first of January till in April there were a few more than 1,000. Many joined by letter, many from a meeting held in December, more from meetings held afterwards which had no connection with the campaign. Yet the papers go on naming "Louisville" as one of the great revivals.

There is no punishment too severe for the anarchists who deliberately bring trouble on their own people whom they pretend to love. In Warsaw they were warned the authorities would allow no anarchist demonstrations. The Cosacks and Uhlans were there, and they knew it, for the soldiers were in plain sight. Yet they paraded carrying the red flag of anarchy, which is on land what the black flag is on water. The soldiers charged and fired, 31 were killed and many wounded. At Lodz the anarchists attacked the soldiers and were shot down.

A Mr. Abell was taken sick in London and was taken to King's College Hospital for operation for spinal trouble. But the surgeons there called in the pathologists and they recognized the case as one of cerebro-spinal meningitis, the disease which has done such deadly work in New York City and Germany. This was the first case of the disease which has ever appeared in England, and every precaution will be taken to keep it from spreading.

Prof. Waldenstein of the University of Cambridge in England is making an effort to interest the nations in uncovering Herculaneum. This was a Greek city and a wealthy one. There the great Roman nobles had their villas, while Pompeii was a city of the common people. Therefore there is every reason to expect that valuable books will be found and many art treasures. There may be statues equal to the Apollo Belvidere. It is to be hoped he will succeed in his efforts.

Herculaneum was buried by the same eruption of Vesuvius as was Pompeii. But it was buried under eighty feet of mud while Pompeii was covered with ashes. It has therefore been much easier to excavate the latter city, and in fact the greater part of it has been uncovered. Very little has hitherto been done in Herculaneum, though it is known the mud preserved things as the ashes did not. In one house alone 65 copies of one book were found.

The Socialists who think the government should do everything, and that there is no exhaustion of either the pockets or the patience of tax-payers, have raised a great cry in New York City that 70,000 children go to school without breakfast, and that it is the business of the tax-payers to find them. But the story was promptly contradicted and the Socialist who started the cry declared he did not say that number went without breakfast, but that they were "underfed." This is a very different thing, as every man would differ as to what is underfeeding.

The latest and coolest attempt of the tall to wag the dog is the demand of the Australian prime minister that Great Britain should change her laws to suit that most modest colony. Marriages which are and always have been illegal in England are legalized by Australia. Australia passed the law, knowing well what the English law was. When such married persons go to England their marriage is not recognized. The remedy, of course, is for them to stay away from England. But the high and mighty colony wishes England meekly to change her law!

A Few Selections from Glorious Praise

- To Give You an Idea of Its Value
Abide With Me
Abiding and Confiding
A Best Eternity
Alas! and Did My Saviour
Blood
All Hail the Power
All Taken Away
All the Way My Saviour Leads Me
All to Christ I Owe
Amazing Grace
At the Cross
Blessed Assurance
Blessed Be the Name
Best Be the 'Tis
Close, Close to Thy Cross, O Christ
Come, Great Deliverer, Come
Come, Thou Fount
Draw Me Nearer
God Be With You Till We Meet Again
Graven On Thy Palms
Heavenly Sunlight
Heirs of a Mighty King
He Leadeth Me
He Saves Me
Held Me O My Saviour
Hiding in Thee
Holy, Holy, Holy!
Holy Spirit, Faithful Guide
Home Over There
How Firm a Foundation
I Am Praying for You
I Am Satisfied
If the Saviour Journey with Me
I Know That My Redeemer Liveth
I Love Thy Kingdom
I Love to Tell the Story
I Need Thee Every Hour
In the Cross of Christ I Glory
I Want to Go There
I Will Sing the Wondrous Story
Jesus Lover of My Soul
Jesus Saves
Jesus, Saviour, Pilot Me
Jesus, Thro'ring Pilot
Keep Me True
Keep Your Heart Singing
Labor On
Lead, Kindly Light
Leaving on the Everlasting Arms
Let Jesus Come Into Your Heart
Life-tough the Crucified One
Light of My Life
Loyalty to Christ in All Things
Make Me a Blessing Today
None Holy Would I Be
None Lovier to Thee
Must Jesus Bear the Cross Alone
My Faith Looks Up to Thee
My Saviour First of All
Nearer My God to Thee
Never Alone
Never Will I Cease to Love Him
No, Not One
One Blessed Hour With Jesus
One More Day's Work for Jesus
Onward, Christian Soldiers
Our Humbled Healer
Precious Name
Rescue the Perishing
Rock of Ages
Safe in the Arms of Jesus
Saviour Thy Dying Love
Say Yes to the Spirit
Show Pity, Lord
Some Day the Silver Cord Will Break
Some Sweet Day By and By
Stand Up! Stand Up for Jesus
Sunlight
Sweet Hour of Prayer
Sweet Peace, the Gift of God's Love
Take My Life and Let It Be
Tell Me the Old, Old Story
The Best Friend is Jesus
The Comforter Has Come
The Hour of Prayer
The Hour We Spend With Jesus
The Mother's Goodby
The Palace Gate of Prayer
There is Peace
There is Power in the Blood
'Tis the Blessed Hour of Prayer
To the Work
Tread Softly
Trust and Obedience
Turned Away from the Beautiful Gate
What a Friend We Have in Jesus
When Love Shines In
When the Roll is Called Up Yonder
Will You Come to the Cross?
You May Have the Joybells

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The Song Book for the masses, and fills a long felt want for a song book for all services



MORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "GLORIOUS PRAISE" need no other song book.

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If you are in need of a Song Book don't fail to see this one. Compiled by W. H. DOANE, Mus. Doc., assisted by W. J. KIRKPATRICK. Contains over 300 songs and music, comprising the CREAM of all times, old and new. "The best all round book ever put upon the market, and more popular music and hymns than ever before compiled in one book."

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More than 300 Songs, 114 Composers, and 125 Writers.

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The reputation of the authors is a sufficient guarantee of the high quality of this production.—Zion's-Herald.
It is a Glorious Book.—Dr. J. M. Frost.
There is no false doctrine in the words, and the music is easily learned.—W. E. Mitchell, Pembroke, Ky.
My people are well pleased with "Glorious Praise."—Wm. M. Stallings, Marksbury, Ky.
On the whole, the Hymns new and old, are of the very best.—Dr. W. O. Carver.
A very rich and desirable Book of Praise.—Journal and Messenger. Shaped Note Edition Ready.

Published By Harvey & Burnett

FOR SALE BY BAPTIST BOOK CONCERN 642 FOURTH AVENUE, LOUISVILLE, KY. (Incorporated.)

N. B.—Complete list of songs in the book for the asking. Send 35c for a sample book. Satisfaction guaranteed or money refunded.

DEATHS

For actual subscribers we insert 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.

HECK
Bro. Evan R. Heck was born Oct. 22, 1828, and fell asleep in the arms of his loving Saviour at 3 a. m. March 17, 1905, at the age of 76 years, 4 months and 5 days. He was converted at the age of 20 years old at a meeting held at Nelson Creek Baptist church, Muhlenberg county, Ky., by their pastor, Elder Alfred Taylor, assisted by Elder Austin,

and was baptized at close of same meeting. Two years later he was ordained to the office of deacon by the above-named church. Bro. Heck led a consistent Christian life for 56 years, and served in the office as deacon 64 years. He was happily married by leading to the marriage altar in 1848 a noble young woman in the person of Miss Luiza Wilson, who preceded him to the realms of glory some 10 years ago. Bro. Heck was the father of six children, eight of whom are left to mourn his departure, four boys and four girls. His church membership at the time of his death was at Mt. Carmel Baptist church, Muhlenberg county, Ky. He certainly loved his church and pastor, who in return tendered their heartfelt sympathy and condolence to his bereaved sons and daughters. The departed brother was a subscriber and devoted reader of the Western Recorder for 50 years. His funeral services were conducted as follows: A brief service at his son's home at Drakesboro, consisting of singing, reading a portion of the Scripture, and prayer, then the body was taken to

Nelson Creek Baptist church, where the writer preached a sermon, taking for his subject the last words of the dying brother, "It is well." Then the beloved brother's remains were consigned to its mother dust in Nelson Creek burying ground on the morning of March 20th, 1905, in the presence of a concourse of people and a host of friends. Jesus can make a dying bed Feel soft as downy pillows are, While on His breast I lean my head, And breathe my life out sweetly there. Drakesboro, Ky. F. G. JONES.
HENDERSON.
Died at the home of her husband, near Shelbyville, Ky., March 13, 1905, Mrs. Ann E. Smith Henderson, in her 67th year. Mrs. Henderson was born in Oldham county, Ky. She united with the Baptist church at Shelbyville, Ky., 45 years ago. She has been a faithful member ever since. She leaves a husband and five grown sons to mourn her loss. G. T. HENDERSON. Shelbyville, Ky., April 20, 1905. (Continued on another page.)

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the housewife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest

News the War Over.

The garment makers in Chicago made a strike, and, although they earnestly urged the teamsters not to enter upon a sympathetic strike the latter persisted in doing it. Negroes from the South were brought in by the employers' union to take the place of the strikers, and many riots followed. The employers cried for Federal troops, but Mayor Dunne insisted he could manage matters. As the police proved insufficient, he had 2,000 deputies sworn in. With their aid the sheriff has gotten the matter very well in hand, and at this time it is thought the strike is practically over.

Sir Frederick Treves is the greatest surgeon in England, and since he operated on the King the whole world has heard of him. He has denounced even the moderate use of alcohol in the strongest words of the language. His great fame will make his words more effective in decreasing the drinking in England than a dozen acts of Parliament would be. His close friendship with the King gives him a great influence with fashionable people, and his great ability with all the intelligent classes.

The London News received from its St. Petersburg correspondent a letter written by an officer holding a high command on the battleship Kniaz Suvaroff. It was written from Madagascar before Roshdestvensky sailed east. He wrote: "If we were as strong as the Japanese it would be different, but even the common sailors realize we have no chance, being hopelessly outnumbered. Our fate is, indeed, certain. Would that the sacrifice of our lives might bring rest to Russia. 'Its voluntary suicide' has become an everyday saying in the Fleet."

Even the most utilitarian materialist must admire men who stand faithful to a lost cause, and believing it is just do not believe it can be forever lost. The Legitimists in England keep the anniversary of the Stuart dynasty. On the anniversary last month of the battle of Culloden representatives to the number of 300 gathered on the battlefield and placed wreaths on the memorial cairn. Mr. Theodore Napier made the address, and said they remember the Stuart heirs in their prayers, praying that they may be restored to the throne. Their cause was lost more than 200 years ago, yet they are still praying for it.

After the great earthquake in India other disturbances were to be expected. The volcano Stromboli had an eruption, stones being thrown to a great distance and lava running down its sides. There was an earthquake in Switzerland, the centre of the disturbance being at Chamounix. The earthquake extended to Lyons, France. Houses were cracked and old monuments injured, but there was no loss of life. Mount Vesuvius is also having an eruption with streams of lava running down its sides.

Mail advices from Warsaw show that the Cossacks, the blame for the bloodshed rests chiefly on the anarchists. At the Vienna depot a bomb was thrown by the anarchists and then the Cossacks fired killing four and wounding seven. The fight at Lodz was begun with a bomb attack on the police, and the Cossacks came to the assistance of the latter. A bomb was thrown into a patrol of Cossacks blowing the horse and man which it hit to atoms and killing two other soldiers and two women.

Capt. Charles A. McElroy has died at Codicote, England, aged 78. He was born in Glasgow, Scotland, and came to this country, serving with distinction in the Southern army during the war. He was an inventor of naval ordnance and a recognized authority upon it. After the war he returned to his native land.

Count Okuma in an address to a committee of the Progressive party formed to succor the wounded estimated the loss the Japanese had sustained during the war at 50,000 killed and about 300,000 sick and wounded. He warned his countrymen to be prepared for a long war, and urged that nothing should shake their resolution to continue the war. Evidently he did not tell the whole truth in regard to the number of killed.

AGRICULTURAL AND HORTICULTURAL COLONIES ON THE KANSAS CITY SOUTHERN RY.

Lockesburg Colony, in Sevier county Arkansas, containing about 30,000 acres, and Loring Colony in Sabine Parish, Louisiana, containing about 24,000 acres, are now open for settlement. Land ranges in price from \$7 to \$15 per acre and is sold on easy terms to actual settlers. Lockesburg Colony is well suited for general farming, stock raising and commercial fruit growing. Loring Colony lies in a splendid fruit, truck and tobacco region and is good for corn and cotton also. Both are situated in a beautiful country, with a healthy climate and excellent water. Write for books concerning Lockesburg and Loring Colonies and "Current Events" Magazine to S. G. Warner, G. P. & T. A., K. C. S. Ry., Kansas City, Mo., or F. E. Roehler, Immigration Agt., K. C. S. Ry., Kansas City, Mo.

We had a pleasant visit last week from Dr. Clarence Manly, U. S. A. He is the youngest son of the late Dr. Basil Manly, and he has taken high rank in the army. He has been stationed at Sante St. Marie, but he is now sent to Fort Yellowstone. He was in the Philippines for a good while, and it was from him that we learned more of the real conditions there than from all other sources combined.

From the Maysville Public Ledger we learn of the death of Mrs. Kate Preston Bullock, at the home of her daughter, Mrs. D. Brooks. She was 86 years old. For nearly fifty years she was a faithful member of the Lewisburg Baptist church. She was a bright Christian and lived by all who knew her. Truly it can be said of her, "Blessed are the dead who die in the Lord." Pastor J. H. Butler, of Lewisburg, conducted funeral services.

SIGNS OF REVIVAL.

The pastor of one of our largest churches says he was surprised by many of his congregation coming to him after last Sunday morning service, saying: "That was the most helpful message you ever gave to me." "It was just what I needed now," and similar remarks. He declares that his sermon contained nothing unusual, and that he has preached the same truths many times to the same people with no such response. An advertising agent says that as a matter of business he has noted that popular attention is turning in a new way to religious subjects, especially to matters connected with personal religious experience, and that in his opinion religious newspapers are going to be more appreciated and to have greater value as an advertising medium. A business man remarked the other day that he has been giving \$800 a year to a yachting club, and that this year he was going to invest that amount in promoting religion. A local politician in a New England city has proposed to carry on a house-to-house canvass of his district to bring the people to church. He says that he and two or three others have managed successfully the political affairs of the district, and as they profess to be Christians, he sees no reason why they should not promote successfully its religious affairs. These are a few among a number of evidences that have come to us during the last few days, which point to a new sense of the presence of God and of personal responsibility to him. Are there not many such signs of the approach of the spiritual springtime after a long winter?—Congregationalist.

We are pained to learn of the death of the Rev. Robert H. West, of Lancaster, Ky. He went to Panama from Washington, D. C., last February under Government appointment. He was very popular, and was active in Christian service. He died on the Isthmus. He leaves a widow, four sons and a daughter. One son was with him in Panama. We tender our condolences to the bereaved.

The church at Springfield, Tenn., has called to its pastorate Rev. J. H. Burnett, of Hartford, Ky. He has accepted and will take charge on next Sunday. Bro. Burnett is no stranger in Tennessee. He was pastor of the church at Orlinda, in Robertson county, for about sixteen years and of Oak Grove, in the same county, for a number of years. He is held in the highest esteem by every one. The members of the Springfield church are delighted at the prospect of having him as pastor. We join them in extending to him a cordial welcome back to Tennessee.—Baptist and Reformer.

"THE MAN IN GRAY."

BEAUTIFUL THREE-COLOR PRINT.

As its offering of respect to the Confederate Veterans Reunion, the Henderson Route is distributing a beautiful three-color print, entitled "The Man in Gray," which is receiving widespread admiration throughout the entire South.

The picture, which is printed from an extra fine etching, reproduced from an original drawing by Robert M. Hoce, the celebrated artist of the Louisville Courier-Journal, is 16x22 inches, and is printed on fine, enameled paper, sufficiently heavy for use unframed, but equally suitable for framing.

It is executed in the three cardinal colors of the Confederacy—gray, blue and red—on a white background, and has been rightly termed by critics "a gem." They are enclosed in strawboard mailing tubes for safe transmission by mail, thus avoiding any possibility of breakage and insuring safe delivery. Send five (red) stamps to L. J. Irwin, Louisville, Ky., for this beautiful reproduction, and after you receive it, whether you are from the North or out of the South, you will be an enthusiastic admirer of the "Hero of the Gray."

Wonderful Life-Giving Radium

Cures Cancer, Consumption and All Bacterial Diseases.



RUPERT WELLS, M. D.
Professor Therapeutics, Post-Graduate College of Electro-Therapeutics, St. Louis, Mo.

Radium is the most noted chemical discovery since the beginning of the world. It is a metal discovered in small quantities in Europe. Its peculiar and mysterious properties puzzle the scientists and amaze the people. It glows with a bright light night and day; it is always hotter than the surrounding air; it constantly and continuously gives off a stream of sparkling light rays which will penetrate a foot of solid iron, but in spite of which it never wastes away but always remains the same. Many suppose it to be a direct manifestation of the supernatural, and its action on disease makes it seem so.

This remarkable substance is absolute and quick death to the germs of cancer, tumor, consumption, malaria, blood poison, ulcers and all forms of existing disease. When it enters the system every vestige of disease is driven out, as no germ can live in its presence. Radium is very scarce and hard to obtain, but Dr. Rupert Wells, Professor of Therapeutics in the Post-Graduate College of Electro-Medical Therapeutics, St. Louis, Mo., by virtue of his high scientific standing, has been able to secure a large quantity with which he has conducted in his splendidly equipped laboratory in St. Louis the most elaborate experiments ever made and has succeeded in perfecting several preparations of Radium for use in the treatment of disease.

"I have devoted my entire life," says Dr. Wells, "to the helping and healing of the sick and suffering, and have been as you know unusually successful, but I consider the results of my experiments with Radium the greatest work of my life. There is no disease which cannot be cured with this substance. You observe I say no disease, and I mean exactly that. Cancer, consumption, blood poison, etc., and all the formerly so-called incurable diseases are now cured as easily as measles and at a less cost. If you could know and see disease, misery, and suffering as I have seen it, you would understand what it means to a man like me to be able to say at last that I have in my hands a means to put an end to it all; to say that I have an absolutely certain cure for that terrible disease, cancer; to say that consumption, that

dreadful scourge, will become a thing of the past and that the thousands of lesser diseases can be cured almost in a night. It is a wonderful thing and my heart glows with pride and gratitude as I think of it. It will also be possible to treat sick people at a very low cost, for the rapidity of the cure is startling and my private means enable me to furnish the necessary preparations at a very low price. My offices are crowded daily, yet I manage to see each one personally. Every letter is answered by me and every case by mail I watch over as carefully as those under my constant supervision. For this reason, I may say, I will never allow my Radium preparations to be sold by druggists, for I wish to know every patient and his condition, that I may give him the best results. It takes a great deal of work, but I have a perfect system that enables me to do it and where the sick and suffering are concerned, no work is too great. The gratitude of thousands of cured patients is in itself sufficient reward."

Dr. Rupert Wells is a man of the highest scientific attainments, but he has received much honor both at home and abroad for his original investigations. His work with Radium places him in the very highest rank. The efficiency of his preparations in all kinds of disease is so remarkable as to be scarcely believable. If it were not for the thousands who testify to their value and his skill. Therefore, no matter what your disease or affliction may be, do not hesitate to write Dr. Wells at once, as delay may be dangerous. Your letter will be cheerfully, carefully and personally answered and your case accurately diagnosed free of charge.

Dr. Wells has written an interesting book on "Radium in the Cure of Disease." It is the only book written on the subject and should be in the hands of every one, sick or well, and is of great value to students and physicians. It explains how Radium is used in the treatment of disease and contains detailed reports of cases treated by Radium and testimonials from people who have been cured by its use. The book will be sent free on request. Address Dr. Rupert Wells, 279 Granite Bldg., St. Louis, Mo.

THE MARKETS.

LIVE STOCK.	
Report for week ending May 6.	
Extra good export steers...	\$5 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 botogua bulls...	2 50a 3 00
Med to good bulls.....	2 00a 2 50
Choice veal calves.....	5 25a 5 75
Oms to med calves.....	3 50a 4 50
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 00
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 tail ends.....	4 00a 5 00

LEAF TOBACCO.

Following is the report for week and year ending May 6, 1905:		
	Week.	Year.
Jan. 1 to date.....	2,229	61,733
Year 1904.....	2,801	64,288
Year 1903.....	1,500	55,296
Year 1902.....	2,577	81,937

COMPARISONS WITH PREVIOUS YEAR'S SALES.	
Total sales of new crop to date, 1905,	54,653; 1904, 45,789; 1903, 63,720.
Sales of new crop to date, original inspection, 1905, 40,965; 1904, 45,769; 1903, 63,693.	

REJECTIONS.

Rejections this week, 1905, 396; 1904, 462; 1903, 327.	
Percentage of rejections to auction sales, 1905, 22; 1904, 18; 1903, 30.	
Rejections Jan. 1 to date, 1905, 8,066; 1904, 8,900; 1903, 9,921.	

RECEIPTS.

Receipts this week, 1905, 1,287; 1904, 2,670; 1903, 1,162.	
Receipts Jan. 1 to date, 1905, 47,489; 1904, 40,865; 1903, 42,847.	