

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

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The *Congregationalist* quotes from a brother: "I do not go to church to be entertained. I go to worship God and fulfill my duty as a Christian." There spoke a man who has been regenerated.

MACAULEY said that in all his study of history he had never found a noble character that was not the result of suffering. But whether suffering ennobles or deteriorates, depends upon the spirit with which it is borne.

For many years France enjoyed an enviable reputation in regard to divorces. It now surpasses Chicago. A law has been passed which settles divorces without costs in a court which meets every Thursday. One day recently 294 divorces were granted in four hours.

The *London Express* is very severe upon the Twentieth Century New Testament, which, it says, is an illustration of the zeal to sacrifice reverence, sense of dignity and everything else. It also ridicules the childlikeness of the book, and rebukes its offensiveness and blatant modernity.

The *Churchman* gives the statistics of mission-giving in the Episcopal church of this country. There are in the United States 6,519 Episcopal churches, of these only 1,769 give anything to missions. We believe that is the worst showing of any denomination in the country. The Episcopal churches are mostly in the cities and in the larger towns.

THE Episcopal churches which did give did not all give liberally. Trinity church in New York City is immensely rich, yet it gave for the year \$378.65. Another large church in that city, whose pastor is a manager of the mission board, gave absolutely nothing. The explanations of this state of affairs must be that the board has done things of which the churches disapprove, and they have no way to control its actions.

AFTER speaking of the facts that the Congregationalists had allowed more of the new theology in their pulpits than other Protestants, and their gain in membership for three years was only 7,485, the *Canadian Baptist* adds: "The fact is, all past history teaches us that the doctrine of vicarious sacrifice by a divine Christ is the great nerve of the church's life and power, without which it is paralyzed and without energy to meet the cravings and needs of men under the guilt and dominion of sin. The heart and soul of saving and helpful truth is not Christ the atoning sacrifice for sin, and the revelation of infinite divine love and infinite divine righteousness."

Redemption Through His Blood.

BY REV. E. T. HIRSH, D.D.

It is strong doctrine, but it must be true, when Paul declares, in the very beginning of his Epistle to the Ephesians, that God hath chosen us in Christ, "before the foundation of the world," and that he had "predestinated us unto the adoption of children by Jesus Christ," "in whom we have redemption through his blood." This secures "the forgiveness of sins according to the riches of his grace." He begins his letter to the Colossians with the same thought, and in similar terms. The Father "hath delivered us from the power of darkness, and hath translated us unto the Kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." In these instances he declares the forgiveness of sins, and implies justification, sanctification and eternal salvation. To the Romans the Apostle asserts that all who believe are "justified freely, through the redemption that is in Christ Jesus." To the Corinthians he declares, "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." In the Epistle to the Hebrews it is said that Christ "by his own blood, entered once for all into the holy place, having obtained eternal redemption for us."

Redemption is interpreted to mean the buying back that which had been forfeited, sold or lost; so, in *Latin*, by the payment of a price. In the New Testament, redemption (*apolutrosis*) means the deliverance from servitude, penalty or obligation, as in the freeing of a slave or captive, by the payment of a price as a ransom. The ransom, or price paid, is the *lutron*, by which immunity or freedom is secured. In theology redemption is the rescue of man from the pollution and dominion of sin, and from the condemnation and penalty due to sin, by the mediation and sacrifice of Christ. By this redemption and the renewing of the Spirit, sinners come into favor with, and become the children of, God, through the grace of his Son. Christ thereby becomes the *Redeemer* of men, and the price paid for their ransom is his precious blood. "We have redemption through his blood." "Ye were not redeemed with corruptible things, but with the precious blood of Christ."

The grand emphasis in the Scriptures is laid on the *blood*, that is, the death of Christ as procuring reconciliation with God, and the salvation of men. His pure and spotless life, the simple but sublime doctrines he taught, his perfect obedience to the Father, all were factors in the work of salvation, but in his sacrificial death lay the potency of the redemptive work as the sacred writings show. Grand old doctrine, which the saints for two thousand years have believed, taught and trusted, by which they endured, suffered and triumphed, but which doctrine has of late years been very much overlooked and overlaid by scientific fictions, much to the detriment of practical godliness in the world.

The Apostle Paul evidently had not heard of the moral influence theory of the atonement, nor does his teaching show any leaning in that direction. To say that Jesus died for sinners, that is, that so devoted was he to their welfare that he was willing to run the risk of persecution and death for the sake of doing them good, is a very different thing from saying, he took their place as a Substitute, and died that they might have a chance to escape the penalty they deserved. To say that the love of God set

forth in the sufferings of his Son, set forth before men, will touch their sympathy, will break their hearts and lead them to repentance, faith and submission, and so Christ becomes their Savior, is the merest chaff of sentimentality. It is a milk-and-water theory of the atonement. Such results do not follow the presentation of Christ's sufferings, save by the power of the Spirit. To say that the death of Jesus was incidental; it just happened so, as any reformer, who improves the sins of men, excites their animosity, and is liable to be murdered, does not meet the case, nor touch the deep mystery of godliness. It was all "by the determinate counsel and foreknowledge of God." Jesus understood it. He had a baptism to be baptized with, and was straitened till it were accomplished.

Theologians have propounded many theories of the atonement; the Scriptures have none. The governmental theory, the commercial theory, the ethical theory, with various others, and various combinations of these. All contain some truth and facts as stated in the Word of God; but none of which, nor all of which, exhaust the subject, or contain all there is of it, with nothing beside. The Scriptures state certain facts touching Christ and his relation to God on the one side, and to man on the other, as related to the work of human salvation. But it would be presumption to assume that the Scriptures tell all that was in the mind of the Father or Son concerning this subject; or, that had it all been told, the human intellect could have comprehended it. In the revelation of truth by the Spirit, all the facts were given needful for men to know in order to become partakers of the great salvation, through the redemption that is by the blood of Christ. But no man has been divinely appointed to interpret the thoughts of God in things unrevealed. He who constructs theories of the atonement, on the foundation of revealed truth, builds into his fabric something of gold, silver and precious stones, with not a little of wood, hay and stubble.

But if Christ has paid the ransom price for humanity, and redeemed men from the dominion of sin and the curse of the law with his blood, then are they not thereby free? Are they not thereby saved? He has bought them; they are the purchase of his death. Are they not, therefore, his jewels? Are they not thereby the children of God? There is a tendency in current theology and the public Christian sentiment to answer these questions affirmatively, and to say that because Christ died for all, therefore all will be saved. This weak sentimentality is invading many evangelical pulpits, depriving them of power with men. It is not the stern, heroic doctrine of the Word of God. Redemption and salvation are not the same. They are not, strictly speaking, convertible terms, though in common language used interchangeably. The ransom price of a captive, or a slave, or a condemned traitor may be paid, and his deliverance thereby be made possible; but his deliverance and salvation are not accomplished until he yields his confidence to his deliverer, his allegiance to his king. He may not choose to be free; may still cling to his bondage and prefer his captivity. That is precisely what sinners do. Christ has died for them. Their ransom price has been paid. As slaves they prefer to remain in captivity to sin. As captives of the strong man armed, they prefer their captivity to the freedom wherewith the Son makes men free. As traitors and rebels against the best of governments, they still choose their rebellion rather

than swear fealty to the King immortal. This redemption by blood is something done for men, but it does not change their hearts, nor does it make them love God nor alter their attitude towards the divine government. There must be something done in men to give them a new heart and a holy motive. That something in them is the work of the Holy Spirit. Though forty ransoms had been paid for human redemption, a man cannot be saved until his nature has been changed from a love of sin to a love of holiness, from a love of self to a love of God. Love is the fulfilling of the law. There must be a determination of the will and a consent of the heart to accept Christ as the Redeemer, in cheerful love and obedience, or the ransom in crimson coin paid on Calvary will avail the sinner nothing, and the Gospel may be to him a savor of death unto death, rather than a savor of life unto life. It may be stated in this way: Christ says to the human race, I have bought you, you are the purchase of my sacrifice and death; you are in my hands. I am answerable to law and justice and the divine government for you. The redemption I have made is available for all; salvation is possible to all. Will you all be saved? Come unto me and be ye saved. Beside me there is no Saviour. Salvation now is by repentance toward God and faith in his Son. He that believeth and is baptized shall be saved; he that believeth not shall continue to be condemned, for he is condemned already. And this is now the condemnation of men, not simply that they are sinners, but that they do not, will not, accept offered grace, and believe on the only begotten Son, who has paid their redemption price on the accursed tree. They have redemption through his blood; they may have pardon, peace, justification and eternal salvation through his abounding grace.

Mount Vernon, N. Y.

The Foot-path to Peace.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—Henry van Dyke.

THINGS new and old. What are these? They are one in essence. They may be neither the one nor the other without each and both. What is old? The principle. What is new? The application. What are the things that are old? The roots. What are the new things? The blossoms; and the two are necessary to growth and advancement. If you destroy the old, there will be no new; the absence of the new proves the death of the old. If you destroy the roots of the tree, there can be no blossoms; and if there be no blossoms, no fruitage, you at once become anxious and begin to question the life of the tree. The root is old, the blossom is new; the principle is old, the application is new.—Sol.

OUR grand business is to do what lies clearly at hand.—Carlyle.

On the Threshold.

BY LIZZIE P. EVANS-HANSELL.

It was the last hour of the last night of 1901. Time's wild harp interwove its solemn harmonies with the sighs of the departing year, which was about to yield homage to eternal laws.

Cloze against night's shadows stood a spare form that seemed to have come down from the ages, with his remoteness clinging to him. Locks of silver gray venerably shaded his thin temples, and as he leaned upon his staff, his breath came thick and struggling as if he was in a life and death embrace.

"What ailloth thee, most venerable sir?" I questioned. Starting from his silent sadness, he replied in voice of melancholy cadence. "I know I appear to you in the outward garments of extreme age, but my heart is youthful, although I cannot, like the Wandering Jew, renew my age. It is hard thus early to pay Nature her tribute and so soon accept her conditions. Ah! it seems but a few yesterdays since I came on Time's subtle pinions, scattering hopes and fair promises, and making all hearts glad with pleasing expectations. I was exuberant in good-will to the many subjects over whom I was to reign as king supreme one short year. When I tell you my name, you will know I am the Old Year going out."

"As all rejoiced at your coming, all lament your departure," quoth I. "You have pillowed me on your kindly breast, and your favors have been many. I am satisfied with your administration and fear a change may be for the worse. Gratitude is the only return I can make. A year is a short time to look back upon, but when the changes wrought in that period are considered, it is an age. Many have seen their most cherished hopes wreck-scattered along the coast of life.

"If we ask our friends, 'How many have achieved their hopes and purposes?' what reply comes back to us? 'None!' "Many home pictures are incomplete, and to the tear-dimmed eyes the beautiful sunshine seems a mockery. You came, fraught with hopes, years, probabilities and uncertainties, and in the natal day of your life's expectancy, you promised us the sweetest, dearest thoughts born of Youth's tumultuous soul. Your tender wand has eased many hearts who will deeply lament your departure."

"Yet the world pities me, while it smiles upon my successor," was the sorrowful reply.

"If he proves as propitious and benignant, the benedictions of the people will rest upon his memory, as they will upon yours."

"Many presumed upon my clemency, but regrets prove their folly. My heart smites me that I must leave thousands in distress. I strongly felt life's largeness and earth's raptures, while many pleasant receptions took place in the parlor of my soul, but unappeasable time insidiously subdued the enthusiasm of fancy, until cherished idealities folded love's gilded drapery, and, with the consecration of tears, reluctantly laid it upon affection's shrine from which it was received, and all is over! I labored earnestly to repress every germ of the world's bitterness, and without replication to the enemies of happiness, assumed to possess the beatitudes of life and bade hope's pliant finger place her delusive imagery upon every mortal brow.

"Alas! alas! the great magicoian plumed her unwilling wings, and tearfully bade adieu to trusting hearts. Hope ever dies a hard death, and those from whom she parts are unwilling to admit the fact, until her hands are folded, her eyes closed, and the still-cherished corpse lies before them."

"But," quoth I, "hope is a huge joy expectant. It has its uses; yes, its enjoyments also, for ardent expectancy is akin to realization."

"O foolish dreamer! Know you not that life's supposed pleasures are largely made up of phantasms? Wishes are but the sycophants of fancy, and in timid helplessness poor mortals are compelled to see their most cherished hopes depart.

Ambition is a mocker. Too long gave I heed to his cajoleries! Do not neglect to enjoy the present, thinking the future will magnify and intensify life's promised pleasures. You will live to be undecieved, and be saddened thereat. My only pleasure was to identify myself with the happiness of others; and the benediction of those I have in any way benefited is the most gratifying memorial that can be laid upon my grave."

"A deep silence ensued; then he resumed: "Life's sands are ebbing fast. My sun will soon set. Hope's wings are already crimsoned with its parting rays."

A deeper shade of seriousness tinged the time-tossed face, as he laid down his staff and resignedly crossed his hands upon his breast.

Life's eventide grew grayer, and slowly faded away. A shadow moved across Time's dial plate. Twelve o'clock!

As the clock lent its deep tone to the deeper-voiced elements, Time's placid hand stretched forth his withered fingers and gently snuffed out the cherished flame. The Old Year had gone to make up the ages!

As night's shadows surrendered to morning's light, the moonlight silvered every tree and tower. Listen to the joyous strains of the New Year, as he springs blithely in with a cheery "Awaken to new-born happiness! Away with cares and troubles! Shoot grief and sadness on the wing!"

He promises fair, and we take him at his word, confiding in his kindness.

Here's a tear of regret for the year that is dead.
Kindly and gently he carried us through;
Lay the hand softly on his cold, frozen bed;
With the snow make his shroud, and button it, too.
With the pearls and the diamonds congealed
by his breath.

All hail! while we welcome the New Year begun;
With a sigh for the father, and smiles for the son.
Give greetings and blessings with heart and with hands,
Looking well to the glass, and numbering its sands;
While virtue and wisdom each moment engage.
That our record be bright on Eternity's page.

Who would if he could, with the clear-visioned seer,
Through the darkness o'erhanging Time's mystical stream,
Discover the wrecks at the end of the year,
Which, stark on the coast, in thousands are seen.
Ah! that day will be sad if loved ones are gone,
And the "Happy New Year" is responsive no more.
Though wait we and listen, sad, silent, and long,
No answer comes ever from those gone before.

Through and Through.

"Wash me thoroughly from mine iniquity and I shall be clean," said the Psalmist.

The mystery of annealing glass, that is, baking it so that the color may go clean through it, is now by some casualty quite lost in England, if not in Europe. Break a piece of glass painted some 400 years since and it will be found as red in the middle as in the outside; the color is not only on it, but in it and through it; whereas now all art can perform is only to fix the red on one side of the glass.

I suspect a much more important mystery is lost in our age, viz., the transmitting of piety clean through the heart, that a man become inside and outside alike. O the sincerity of the ancient patriarchs, inspired prophets, holy apostles, patient martyrs, and pious fathers of the primitive church, whereas only outside sanctity is too usual in our age. Happy the man on whose monument that character of Aa (1 Kings 15:14) may be truly inscribed for his epitaph: Here lieth the man whose heart was perfect with the Lord all his days. Heart perfect, O finest of wares! All his days, O the largest of measures!—Ex.

VIVACITY in youth is often mistaken for genius, and solidity for dullness.—Colton.

Divine Fatherhood.

BY R. J. ADAMS.

God may be regarded as the Father of all mankind, in the sense that "all live and move and have their being in Him." In this sense he is the Father of the entire animal creation. He may also be regarded as Father in the sense that he is the Almighty and Gracious Sovereign, who desires and seeks the present and eternal welfare of all his rational creatures.

In a spiritual and salvable sense he is the Father only of those who are born again and are believers on his Son, Jesus Christ. Of his own will he begets such with the word of truth. "Whosoever believeth that Jesus is the Christ is born of God." He repudiates the claim to be called Father by those who have no spiritual likeness to him, and no filial spirit. To such at the last he will say, "Depart from me, I never knew you." Certain unbelieving Jews said to Christ, "We have one Father, even God." Jesus replied, "If God were your Father, ye would love me." "Ye are of your father, the devil, and the lusts of your father ye will do."

Paul tells us what kind of persons may properly address God as Father. Gal. 4:8, "Because ye are sons (by adoption) God hath sent forth the spirit of his Son into your hearts, crying Abba Father." Those who have the Spirit of Christ, and no others, have the spirit of true sonship, and they have liberty to say, Abba Father. In Romans 8:14, we read that, "As many as are led by the Spirit of God, they are the sons of God, and they have received the spirit of adoption whereby they cry, Abba Father." Webster defines adoption to be "the taking and treating a stranger as one's own child." Unbelievers are strangers, outside the household of faith. They are taken into the family (adopted) when they receive Christ by faith. "For ye are all the children of God by faith in Christ Jesus." "As many as received him to them gave he the right to become the children of God, even to them that believe in his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we learn that sinful men have the right given them to become the children of God by faith in his only begotten Son.

Adoption is more than the restoration of an erring child. It is based on the redemption that is in Christ Jesus, and is accompanied with a new creation in him. All who are thus received with the Father's spiritual family are "heirs of God and joint heirs with Christ." If there is any Scriptural authority to call an impenitent man a child of God (I find none), then he is an heir of God, and a sharer of the heavenly inheritance. If it is said that whilst in unbeliever men are disinherited children, I reply that the disinheritance must then take place not later than the moment of birth, for all are by "nature children of wrath." There is something inborn that subjects every one to God's displeasure.

That would be a strange, and may I not say, an impossible paternity, which could produce a child with a nature alien to the father and hostile to him, and with no right to inheritance.

It is therefore evident that "the children of the flesh are not the children of God." Romans 9:8. They have a depraved nature, for which God is not responsible, and of which he is not the father. He made the first man perfectly holy. But that man sinned and corrupted the stream of human life at the fountain. It being impossible for a clean thing to come out of an unclean, pollution must be transmitted, and it must, in a condemnable way, inhere in every human being. Hence, by nature, no one is a child of God, nor an heir of salvation.

The writer has reason to believe that those who dilate on the universal fatherhood of God, whatever that may mean, are liable to leave an impression on some minds in favor of universal salvation. Hearers will draw the necessary inference that fatherhood means children. Hence, the need of correct interpretation and careful discrimination and the avoidance of one-sidedness of teaching. There

should be no failure to teach the necessity of regeneration, repentance and faith in Christ, in order to have spiritual sonship and eternal salvation.—Watchman.

The Called Man.

BY REV. S. E. WISHARD.

It was Matthew. He was a very busy man. God calls busy men. He has no use for idlers. Matthew was a public officer. He owed something to the public, and to the government that had committed to him a civil trust. He was a tax gatherer. As the Master went about, engaged in his ministry, he saw a publican named Levi (Matthew) sitting at the receipt of custom, and he said unto him, Follow me." That was the call that came to this busy man, and that comes to every man who is not already following him. There was more involved in the call to Matthew, the call to an apostleship or to the work of preaching the Gospel, than in the call to a new life. In some respects the call is the same, in others it is different.

Of Matthew it is written: "He left all, rose up and followed him." There is a spiritual and profound sense in which every soul must forsake all in order to follow Christ, to be his disciple.

It is worth while to note that Matthew left his business. He doubtless made arrangements to have his office cared for, his official duties performed; but for himself his back was turned on the past. He left his business. The higher duty released him, and he accepted the release at once, without argument, objection or delay. Promptly "he left all," the care and worry of his official position. The Master's call swept out of his thought and life the things that had filled all his being.

The call to discipleship means to every one coming to Christ, in a very important sense, that he put his business where it will not dominate his life. In that sense he must leave all. He must subordinate all business claims to the claims of infinite love. He will do it. Every true disciple will accept the enthronement of Christ in his heart and life. That is the precise thing that takes place at the moment of regeneration, at the moment when he commits himself to the Savior of sinners.

Matthew parted with his hopes of financial gain. Many a soul has made shipwreck at the very point of decision between Christ and the things of this world. Matthew accepted the first invitation without reserve or condition. The hope of wealth and luxury vanished when the Master spoke. His voice carried love's compulsion with it, and the surrender was easy. The same is true when the heart of the sinner hears. We are wont to make hard work of submission to him who has the right to all of our life. But God makes easy work of it when he speaks; for his word is "living and powerful, 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." The unbelieving heart does not hear God's voice in his word. Hence the difficulty in making the decision which judgment and conscience alike affirm should be made.

Matthew forsook such luxuries as a successful business life would furnish him. They have their attractions. They appeal strongly to a selfish nature. They choke the Word and render it inefficient. Of a large class it can be truly said, "These be thy gods." But, to them that are the called according to God's purposes, the luxuries which pander to the carnal nature make no appeal. They have no power. Christ himself is the true measure of values, and whatever would dim the vision of his glorious person can not cheat the soul that has heard his call. The things that were gain are counted loss. All things are but loss in view of the excellency of the knowledge of Him.—Herald and Presbyter.

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Christmas--Its Origin, Observance in Different Countries and Legends.

BY REV. FARLEY D. ROOPE.

(Concluded from last week.)

In Russia, as well as in Spain, Italy and France, there is, to some extent, a celebration very much resembling Christmas, and which is often confounded with it, which is dedicated to St. Nicholas, which we are inclined to understand as another name for "Santa Claus." St. Nicholas was Bishop of Myra, Lycia, and is a sacred name in the tradition of both the Western and Eastern churches, but the reports of his life are confused and full of legendary elements. He is held up as the worker of miracles of the most extraordinary character, as slaying storms, liberating captive soldiers, raising the dead, &c., and most especially was he the friend of children, and often rescued them from the most distressing circumstances as to give rise to what is known as "the Boy Bishop." In the middle ages, of whom it is said that he was elected from the cathedral choir by his fellows on St. Nicholas, Dec. 8th, and arrayed in episcopal robes, with mitre and crozier, followed by his companions as priests, he made his entry into the cathedral, and except the offering of mass, he discharged episcopal functions. He held his office until Innocent's day, December 21. If he died before the close of his term, he was buried in his robes. This absurd travesty was enacted in many parts of Europe. Though forbidden by council and king, at different times, it was revived, and as late as 1556 English boy bishops are mentioned.

On December 5th instead of December 8th the celebration of this saint takes place in Russia. On the Eve, or Aroid, as it is there termed, St. Nicholas condescends to visit this dreary world and take his seat by the fireplace. The merry thoughts, the bright hopes, the hearty brims of expectation, fondly hoping, and still half dreading, the coming of the saint. At last a loud knock is heard, the laughter is silenced, and as the door slowly opens, the venerated saint himself appears to the wondering group, arrayed in his episcopal folds, with pastoral staff and jeweled mitre. And now his saintship mildly enquires into the family placidities, gently reproving those who have been wicked and disobedient, and warmly praising those who have been good. Then St. Nicholas appears with a long benediction, promising various rewards to be bestowed upon the following morning, after which he takes his leave and visits the next festive to repeat the same ceremony. Merriments resumed after the saint's departure, and before retiring to rest, he held his office family carefully places a shawl upon a table which stands in a room which is then closed and locked. The next morning St. Nicholas is found to have kept his promise, like the jolly elf that he is, for the table is laden with bou-bonbons, and the stockings are full.

In Norway, Christmas is called Yule, or Jul. The Norsemen celebrated Yule long before Christianity was introduced. It was a pagan rite which then was observed in honor of the sun, said to mean in English, wheel, referring to the sun's wheeling around at mid-winter and mid-summer time. The heathen Yule lasted thirteen days, but was held somewhat later than Christmas. It was an occasion of general merry-making, and an endless number of tales of ghosts, trolls and satyrs were then told. A member of the family, in the absence of the Yule-lads, a kind of goblin, or monster satyr, thirteen in number, one to each day of the feast. They were the sons of the kidnapping hag Gryla (an ogre representing an old hag with a bag, kidnapping and devouring naughty children, and bringing no power over the good), and their names were to frighten children with. On the first night of Yule, or as we would term it, Christmas Eve, preparations were made by a great sacrificial slaughter, and for this reason it was called the Herfing or Butchering night.

The religious rite lasted three days, or in the language of our forefathers who lived so far North, three nights. At the three annual feasts, Yule was by far the most solemn and important, for then sacrifices were made to obtain peace and productive season.

Imagine our ancestors marching in solemn procession on Yule eve, and leading a great bear. This animal was consecrated to Frey, the god of plentiful harvests, and was called the Atonement Bear. All the persons present laid their hands upon it and made solemn vows. The night after the butchering followed the so-called sacrificial banquet. In this, the flesh of the sacrificed animal was divided into huge pots that hung over the fire along the temple floor. The guests sat along the side walls of the temple on both sides of the fire. When the flesh was boiled, it was passed around to the guests, and the banquet was at its climax. Full drinking and eating followed around from one to the other, and toasts were drunk in honor of the gods. To purify the flesh and the ale, the priests bore them round or between the fires before he handed them to the guests. After drinking to different gods, they finally drank in commemoration of honored kinsmen departed. Such were the Yule in Norseland more than a thousand years ago, and who can doubt that it was celebrated in a similar manner in Germany and England, where other branches of the Teutonic race had settled. When Christianity was introduced, about the year 1000, Odin's Yule was introduced into Christ's Yule. Without change of name or time, the festival was made to serve a religion totally opposed to Odin's, and was brought under the faith of Christ and His religion of peace and love (?).

There are still two quite distinct celebrations of Yule in Norway: one by the church for religious purposes, and another by the young people for amusement. The same length of time is observed under the Christian dispensation, when the celebration was a pagan rite--thirteen days--ending on the 8th of January. Christmas day and the two following are occupied in religious services, and the remaining ten days (Sunday and New Year's day excepted) are devoted to all sorts of amusements. The people sit in the church the first three days, or, if that is not practicable, they remain at home quietly reading the Bible or religious books. They consider it their duty to go to church at least once during Yule, for as the Yule service they bring their minister one of the three annual offerings, and this offering, by the way, forms no inconsiderable part of his income. The offering is voluntary, but the people take great pride in making it a handsome one, and which shall not only give proof of their liberality and affection, but cause him to glorify in the Providence which cast his lot among them. While to us the sum received would seem to be a mere pittance, to them who seldom have many dollars which they may call their own, the gift which usually amounts to but one or two dollars, is thought to be considerable. This gift is presented to their minister in the following manner: After the usual services, the minister with his embroidered robe on, stands before the altar with his back to the congregation, while the people walk around the altar in procession, each laying his mite on the altar, and received by the minister with a nod of acknowledgment.

It is the custom of the people of Norway to provide something new for each member of the family to wear for Christmas, and every year the family is expected to appear at home on Yule eve. It is the time for a family gathering, and it is a source of great happiness if the family circle has been left unbroken since the previous Yule eve. No supper on this eve is complete without rice porridge and applesauce. When the family is seated at the table, all the members of the household, from the oldest to the youngest, shake hands, with the complimentary phrase, "Thanks for the food," to which is responded, "May it do good." Wonderful as it may seem, this is the only occasion during the whole year that the husband and wife sit at table with each other. As custom makes laws, there are here, nearly all bow to it.

In Norway, every Christmas Eve, the peasant fastens a bundle of grain to a long pole which is erected some way in the yard, or at the top of the house or barn for the little birds to feed upon on Christmas day morning, and in whatever house one may enter during the thirteen Yule holidays, be it ever so humble, he is offered something to eat or drink.

In Germany, for weeks before Christmas, the children are busy with their preparation for this, the dearest festival of the year. In a single night, as if by magic, booths spring up in the public squares, pine and fir trees are offered for sale at every corner, and no one is too poor to buy a Christmas tree at least a Christmas tree in the Protestant district and the north of Europe. Christmas is often called the "Children's Festival," and Christmas Eve is devoted to giving presents, especially between parents and children, brothers and sisters, by means of the Christmas tree. Their way of distributing the presents and also bringing them on the tree being the same as in this country. After this part of the exercises are concluded, a more sober scene succeeds, for the mother takes this occasion to say privately to the children, and the father to his sons, what has been most praised, most worthy and what most faulty in their conduct. Formerly, and still in some of the smaller villages of North Germany, the presents made by all the parents are sent to some one person, who, in high buskins, a white robe, a mask and a high pointed hat, becoming the busy bear of children, known as Knecht Rupert, goes from house to house, is received by the parents with great pomp and reverence, calls for the children and bestows the intended gift upon them, according to the character which he hears from the parents, after severe inquiries.

In France and Italy, Christmas is ushered in with the ringing of bells at mid-night. The churches are magnificently adorned, and everything made to appear in its best light. It is an occasion of general revelry, which in order to be enabled to engage in it and endure the fatigue incident to such a night, a hearty supper is first partaken of. Among the revels of the Christmas season are the so-called feasts of fools and asses, grotesque saturnalia, which in the same way were little alterations, as the saturnalia of the Pagan Romans. There was a season of merry-making. Slaves enjoyed perfect freedom, and it is said that their Masters even waited on them.

During the last days preceding Christmas, it is still the custom for Italian minstrels to come from the mountains to Naples and Rome, singing the praises of the Virgin Mother with their wild music, under the poetical notion of cheering her until the birth-time of her infant at the approaching Christmas. In a picture of the Nativity by Raphael, he has introduced shepherd at the door playing on a sort of bag-pipe.

In various parts of Italy and France, St. Nicholas' day is observed, who is there considered to be the friend and protector of virgins. In several countries it is customary on this day to burn the straw and to burn the place each ailing stocking at the door of the apartment of the abbess, with a piece of paper enclosed, recommending themselves to the next day St. Nicholas of her chamber, and the great they are called together to witness

the saint's attention, who never failed to fill the stockings with sweet-meats and other trifles of the kind, with which these credulous virgins make a general feast.

In France the carols are called noels, which were derived from Natale, and signifies cries of joy at Christmas. No Christmas feast was complete without this lively carol, and to-day our children merrily join hands around the Christmas tree and sing their pretty carols, also thus perpetuating the old custom.

In Spain Christmas is observed as a day of festivity and general revelry. Should the Spaniard starve himself all the rest of the year, on Christmas he will at least have a full supply. There is no sparing at Christmas. This is a season in Spain as fatal to turkeys as Thanksgiving is in New England. The Castilian farmers drive them into Madrid in great droves, which they conduct from door to door, making the dim old streets gay with their scarlet wattles, and noisy with obstreperous gabbling. But the headquarters of marketing turkeys is with tambourines, castanets and guitars, singing and dancing. Every one has a different song to suit his own state of mind. The women sing of love and religion, and many of the men can sing of nothing better than politics.

The children expose their little shoes by the windows and doors, instead of hanging up their stockings. The favorite toy of the season is called nativity. It is sometimes very elaborate and costly, representing a landscape under a starry night, the shepherds watching their flocks, the magi coming with their gifts, and the child in the stable bedding upon the darkness that living light which was to overshadow the world.

In England, Christmas has always been at once a religious, domestic and merry-making festival. The merrymaking commences every evening, and continues often till the 2nd of February, every day being a holiday till the twelfth night, January 6th. In the houses of the nobles "Lord of Miracles" or "Abbot of Unreason" was appointed, whose office was to make the rarest pastimes to delight the beholder, and whose dominion lasted from October 31st to February 2nd. The larder was filled with hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey. The Italians have the following proverb: "He has more business than English ovens at Christmas." The tenants were entertained at the hall, and the lord of the manor and his family encouraged every art conducive to mirth.

On Christmas Eve the Bells were rung; On Christmas Eve the mass was sung; That only night in all the year, Saw the steeple, feast the halloo rear. The bells were rung, the halloo rear, To vassal, tenant, serf and all; Power laid his rod and rule aside, And ceremony doffed his Pride. The heir with roses in his shoes That night might village partner choose; And when he was unconquered delight, And general voice, the happy night, That to the cottage as the crown, Brought tidings of Salvation down. England was merry England when Old Christmas brought his sports again; And when he came, he brought the mightiest ale; 'Twas Christmas told the merriest tale; A Christmas gambol oft would cheer A poor man's heart through half a year.

But this was in the days past. At the present time, family reunions and evergreen trimmings are nearly all that remain of the festival. In the United States there was a law passed in Massachusetts to put a stop to the observance of Christmas in 1659, which was repealed in 1780, and all of the states at the present time Christmas is a legal holiday. In some parts of the United States Christmas is observed with the firing of cannons, fire-crackers, sky-rockets, &c. Christmas has by custom come to be regarded as much of a Protestant as a Catholic institution, although it is not disputed that the leaning is most overwhelmingly in the direction of that organization with which Christmas originated.

Let us briefly direct our attention to

THE LEGENDS CONNECTED WITH CHRISTMAS. As our forefathers were naturally inclined to be superstitious, it could not be expected that it would be associated with the birth of Christ. Therefore, if the day fell on Sunday it was considered very lucky. Said the poet:

"'Tis that day Chryste was borne Falls upon a Sunday, That winter shall be good Far fay."

What child shall that day borne be, A great lord he shall be."

If the day of Christ's birth fall on Saturday, the calamity predicted was direful enough:

"If Christmas on the Saturday fall, That winter will be dreedy and alle; If fall on a Sunday, That winter shall be good Far fay."

If it fall on Tuesday it was the same: "If Christmas day on Tuesday be, That year shall many women die, And the ships shall be in great perils; Ships shall be in great perils, That year shall Kings and Lords be slain, And many other People near them; A dry summer that year shall be, All that are born therein you'll see

They shall be strong and covetous. If thou shalt aught thou lovest at thy life, For thou shalt die through sword or knife. But if thou fall sick it is certain Thou shalt turn to life again."

It is an old English superstition, that on Christmas Eve the oxen were always found on their knees, as in an attitude of devotion.

It is also said that on Christmas Eve, the wise kings of the East are still supposed to be journeying by night to the heavenly Child, and out of their abundance, when they pass by the house where good children sleep, they will drop into their shoes some of the treasures they are bearing to the Baby Prince of Judea. This thought stimulates the children of Spain to place their shoes near the window or door, that they may receive the desired treasure, and the thought is very prevalent from the rejoicing of Christmas time.

The Poland peasants believe that at midnight on Christmas Eve the heavens are opened wide, and the ladder which Jacob saw reaching from earth to heaven is seen once more, with angels descending and ascending upon it.

The good folks of the Fatherland it is said, believe that on Christmas night the Virgin Mary comes, with an attendance of the angels of heaven, to bless their humble homes, so they set their tables with the best they have, that the heavenly guests may taste their frugal fare.

While the birth of Christ might well call forth the most extravagant pictures of the imagination, it was a better to throw them aside while we accept only of that which the Word of God has given us. The story which the inspired writer has given into our hands is beautiful. Let me give it you:

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the East, and are come to worship him. When Herod the king heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, and thou, Bethlehem, in the land of Judaea, art not the least among the princes of Judaea; for out of thee shall come a Governor that shall rule my people, Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him, bring him word again, that I may come and worship him also. When they had heard the king they departed; and lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold and frankincense and myrrh.

LITERARY. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

BOOKS. THE KING'S GOLD A Story, by Mrs. Elizabeth Cheney. 12mo, 40 pages, cloth, \$1.25. Anything Mrs. Cheney writes is worth reading, carefully, too. For she has a vivid imagination, a delicate touch, a keen sense of fitness, and without a trace of dramatic instincts. In "The King's Gold" all these qualities are given full play, hence from beginning to end there is not a weak chapter or a dull page. Edyth Wilsey is the heroine of the story, the daughter of an ambitious society-worshipping father, who for his own ends is willing to sacrifice his daughter to Napoleon. Being a girl of high spirit, and of firm principle, as Edyth resists her father's imperious will, for which she is made to suffer most cruelly. At her father's death, which was terribly sudden, she finds herself in possession of a vast fortune. The she enters upon the mission of her life, the consecration of the wealth, and to His children. In doing this she comes into personal contact with persons of all descriptions, finally meeting with Winthrop Leigh, a young clergyman, who has dreams and ambitions of his own. Edyth's aunt, Helen West, is a finely drawn character, and highly deserves the good fortune which the concluding chapter brings to her. This book fully merits the additional literary which it has been received. (See also our literary on another page.)

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 19.

THE EARLY CHRISTIAN CHURCH.

Acts 2:37-47.

MOTTO TEXT.—"The Lord added to the church daily such as should be saved."—Acts 2:47.

"Now when they heard this."—The sermon of Peter of which the outline is given in the preceding verses. Peter preached the law and the Gospel to them with great directness and boldness. He told those before him plainly that they had crucified the Lord. He, like his Master, laid emphasis upon the sovereignty of God as shown in his decree, and he did not stir over the strong doctrines which are so hated by the carnal heart. God had, by his determinate counsel and foreknowledge, delivered Christ to be crucified, but their wicked hands which had crucified him. God's decree did not make their guilt any less.

"They were pricked in their heart."—If sinners are genuinely convicted these great doctrines must be preached to them faithfully. So only can carnal hearts be pricked. "Men and brethren, what shall we do?"—They do not resent the plain preaching of Peter, nor insist that they had not crucified the Lord. And their question shows their wills had been moved. The feelings may be strongly touched while the will remains hard, and their impressions are but transitory. It is when the will is stirred that men are convicted and converted. The fact that they thus acknowledged their guilt and were willing to do whatever was required of them, shows that these were God's elect, whom the Spirit was calling.

"Repent and be baptized, every one of you."—No man could act for another; each must repent for himself and be baptized upon his own profession of faith. Repentance means more than sorrow, though it includes that. No man can claim to have repented who has not grieved deeply and sincerely as he thought of his guilt against God, and the terrible penalty the Lord Jesus bore for him. But the Greek word means "change" of mind, including both the will and the feelings.

"In the name of Jesus Christ."—Such baptism would show indeed a change in those Jews. Peter does not mean these were the words to be said by the baptizer, that formula had already been given by the Lord. But he meant that by their baptism they publicly professed their faith in Jesus, the crucified, as a Saviour and their looked-for Messiah. By being buried with him in baptism, they proclaimed to the world their faith in his resurrection from the dead, in the vicarious atonement in that he died for them, in their own total depravity, in their own helplessness; in the regeneration of their souls so that they should arise to walk in newness of life. The ordinance of baptism contains in itself a long confession of faith.

To be baptized in the name of the Lord Jesus was the most emphatic way possible of professing their faith in him. And if they would exercise repentance towards God and faith in the Lord

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Mrs. Ana Dorr, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

Jesus Christ, God would remit their sins. It required faith of the strongest theme to acknowledge as their Saviour and Master the man who had been crucified by the Romans so few days before, after having been rejected and hounded on to his death by Jewish rulers and people. Those who wish to cast a slur on faith by representing it is not necessary to the remission of sins would do well to pass this verse in discreet silence. For only the strongest faith could have led these men to obey Peter.

"For the promise is unto you, and to your children."—Children means descendants, and includes all the coming generations of Jews. Their wickedness in crucifying the Lord had not so alienated God that he would exclude them from the blessings brought by the promised Messiah. The promise was still theirs. "And to all that are afar off."—To the Gentiles. Peter knew the Gospel was for all, for the Lord had commanded them to go into all the world and preach the Gospel unto every creature. But he needed to be taught afterwards that Gentiles, without becoming Jewish proselytes, were to be received into the churches on a perfect equality with the seed of Israel.

"Even as many as the Lord our God shall call."—Peter, like his Lord before him, and Paul after him, was sure to make the doctrine of election prominent in all his preaching. Men think themselves wiser in these days. Perhaps sermons like Peter's would be followed by a large number of genuine conversions. The Greek is "shall have called." "The expression imports that as many would secure a part in the promise as the divine purpose had embraced." The Pedobaptists have made themselves ridiculous by trying to ing babies into the church under the shelter of this verse. But in addition to the fact that it is evident the descendants of the Jews were meant, there is no possible way of getting in the Jewish babies without taking with them all the Gentiles, old and young, for the promise is to "all who are afar off" just as truly as to Abraham's descendants. And in both cases it is limited to the elect.

"Save yourselves from this untoward generation."—The Greek word means "crooked," and the idea is perverse, intractable. This is an exhortation much needed in these days of worldly church members.

"Then they that gladly received his word."—Salvation which does not make men rejoice is a spurious one. About 3,000 were baptized. Intelligent Pedobaptists have quit arguing that this proves they were sprinkled, but it is probable that the ignorant among them will go on declaring 3,000 could not have been baptized that day. If Matthias was

one of the seventy, as is probable, there were eighty-one to administer the ordinance. If he were not there we're eighty-two.

"And they continued steadfastly in the apostles' doctrine."—That is, in listening to the apostles as they taught. Doctrines here refer to personal listening rather than to the truth taught. The meals of the Jews began with the breaking of bread, and whether this refers to their meals spread in common, that the poor brethren might be fed, or to the Lord's Supper, is a matter of discussion among commentators.

"And fear came upon every soul."—For a while the church enjoyed immunity from persecution while they were strengthened in the faith by the teaching of the apostles. This feeling of awe among the people which restrained them from persecuting was increased by the miracles wrought by the apostles.

Verses 44 and 45.—They were in the habit of meeting every day, and they considered themselves only stewards of God, no one regarding his possessions as belonging absolutely to himself, but as a trust committed to his hands for the benefit of all. And as there was occasion from the need of any brother, they sold their possessions and supplied the need. One member of the Lord's family must not suffer while the others had any means. Varily the pockets of these men to whom Peter preached were converted. But to the honor of the Jews be it said that, in every generation, they care for their poor brethren.

"And they, continuing daily with one accord in the temple."

SURRENDERED

To Hot Biscuits And Warm Pie.

Bombarding a stomach with hot biscuits and warm pie, plenty of butter, bacon, greasy potatoes, and a few other choice delicacies will finally cause the fortifications to give way. Then how to build back on good food is worth knowing.

A man in Factoryville, Pa. attacked his stomach in about this way and says: "The sign of surrender was plain in my white, colorless face. At that time every article of food distressed me, and heartburn kept me in continued misery. I liked all sorts of breakfast foods but they did not agree with me. Of course, much of the food that I ate contained nourishment but my stomach could not get the nourishment out. I tried pepain and other aids to digestion which worked for a time and then gave out.

Finally I reasoned, when in an extremity, that if the stomach could not digest the food why not take some food that was already digested like Grape-Nuts. So I started in on Grape-Nuts and the new food won my palate straight away and agreed with me beautifully.

The heavy, oppressive feeling disappeared and I became thoroughly impressed with the new food and began to improve at once. Little by little my strength came back and slowly and surely I gained my lost weight. The wasted tissues and muscles built up, and to-day I am well, buoyant and strong.

Unreservedly give the chief credit to Grape-Nuts which met me in a crisis and brought me over the dark period of despondency. Nothing else did it for anything else could be endured.

Please withhold my name." Name can be given upon application to the Postum Co., Battle Creek, Mich.

SUNDAY-SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Sec'y.

NEW FEATURES, BUT SAME PRICES. All Periodicals were changed and much improved with January issue.

Table with 2 columns: Periodical Name and Price List Per Quarter. Includes titles like 'The Teacher', 'The Young People's', 'The Sinner's Friend', etc.

BAPTIST SUNDAY-SCHOOL BOARD, 97 NORTH CHERRY STREET, NASHVILLE, TENN.

GLORY OF THE MORNING.

"And in the morning, then ye shall see the glory of the Lord." Ex. 16:7. It is the morning of life. O Lord, that I see thy glory; in the midday I see thy helplessness. Thou art then to me the shadow of a great rock in a weary land, a refuge from a burden and the heat. In the evening I see thy faithfulness; I behold the retrospect of all that thou hast done, and lo, it is all very good. But the morning is the season of my implicit trust, perfectly implicit because not yet founded on experience. I trust thee at midday because I feel thy help; I trust thee at even because I trace thy plan, but I trust thee at morning without any reason save the morning's glow in my heart. I trust thee as the lark trusts the morning air into which it soars and through which it sings. I trust thee by an instinct of my being. I trust thee without experience, before trial, irrespective of argument, in defiance of difficulty; there is no vision but the brightness of thy face. My God, give me back my youth; I can regain it in thee. Let the shadows of my life be rekindled into morning's glow, let my heart be lit with thine eternal youth.

TO THE CHURCHES OF THE OHIO COUNTY BAPTIST ASSOCIATION.

It is now three months since our organization, and the Board has been anxiously waiting to hear from you. We are anxious to begin work, but no funds have come in with which to prosecute this work. We beg that you will send us money and information as to the needs around you. Brethren, we have a great field to work, will we begin now? Won't you try at your next meeting to arrange for a collection and send it in as soon as possible? Yours anxiously, E. W. COAKLEY, Chairman of Board.

We learn from Deacon James A. Slaughter that the elegant new Baptist meeting-house in Danville is about ready for the new carpet. We congratulate the Danville brethren on the erection of a house of worship that is not only a credit to them, but also to the denomination.

MARRIED

In Louisville, Christmas day, Mr. O. T. Heilman, of Eminence, Ky., to Miss Alice Neal, of Cropper, Ky., Rev. Earle D. Sims officiating.

"Will my case be called to-day?" said the client to his counsel. On being told that it would be said, with deep feeling, "Are you sure that we are fully prepared? If judgment is pronounced against me I am a ruined man." If this is proper in temporal things, how much more thorough preparation is needed when the destiny of the soul for eternity are in question.—Tawing.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Sickens, St. Vitus' Dance, or have Children or Friends that do so, my New Discovery will CURE them and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address. DR. W. H. MAY, 94 Pine Street, New York City.

Good Pay for Easy Work

For Men, Women Boys or Girls

Besides the good pay there are money prizes (\$1000, \$750, \$500 and less).

The work is getting subscribers and looking after renewals for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

We help you by advertising, and by making these periodicals the best of their kind.

Nothing is easier to sell; and nothing, that sells easily, pays so well.

One woman earned \$1485 last winter.

The Curtis Publishing Company Philadelphia

FROM THE ORIENT.

I am now in a native boat, which has been my home for the past eleven days, during which time I have visited four of our stations. By station I mean a city or town where we have a chapel and native pastor or evangelist. Mrs. Chambers and Miss Julia Trauham are with me. Some notes of the trip may be of interest to the readers of the Recorder.

That which constantly presses upon the missionary is the great need for more workers. Since I commenced to write this we have passed Lo Paan, an important market town. Its population is about 10,000, and the fifty or seventy five villages, for which it is the business center, contain not far from 75,000. No Christian work is being done among these people except that done by the missionaries and native workers passing to and from the stations. I got off here and sold twenty copies of one of our best tracts as I walked rapidly through the principal street. On the way up the river I spent more time in the town, sold about sixty tracts and had some conversation with the people. In a distance of fifty miles on this river there are a half dozen such towns as this, with no permanent Christian work being done in them, and this is by no means the most destitute section of this province.

We sell tracts at, or more frequently below, cost. We do this in preference to giving them away, for a number of reasons. The people are willing to buy them. I have sometimes sold them as fast as I could hand them out and receive the money. If we were to give them away we could not begin to meet the demand for them. And when one buys a book or tract one is much more apt to read it and try to get some benefit from it, than if it had cost nothing. The broadcast selling of Christian literature is doing much towards introducing the Christian heaven into China.

We have been distressed by

learning while on this trip that a young man whom we formerly employed as cook, and who was a church member, is now cooking in a gambling den, and is living a disreputable life. Another man, concerning whom we had high hopes, has left the church, declaring that he does not believe in Christianity. On the other hand, it has been a great delight to us to see the evidence of growth in grace in some others whom we saw come out on the Lord's side. It was especially delightful to be again with Bro. Loh at Sai Naana. Shortly before I went to the United States I saw his wife baptized. He was then much concerned about his two married sons. Last week we rejoiced together over their conversion. They were baptized last month. One of them was delighted to have Mrs. Chambers come to his house and talk with his wife and a dozen or more women and girls who came together there. The younger of the two sons brought his little boy, about four years old, to me and said, "He wants to join the church." Then he asked him if he worshiped the idols? In a surprised way the little fellow answered, "No," and then his father asked whom he worshiped, he said, "The God up in heaven." It is a delight to think of this family of three generations now knowing and worshipping the true God, who, five years ago, were in the dense darkness of heathenism.

I might write much more concerning this trip, but my letter is long enough. Some of my most pleasant memories are of days spent in Kentucky. I remember delightful visits to many Kentucky churches. To the Recorder, and to my Baptist brethren throughout the State I send Christmas greetings from this far-away land. Bear us up in your prayers, brethren. The work is great. We are few and weak. Pray, too, for your brethren among the Chinese, and also for the millions still without hope and without God.

R. E. CHAMBERS, North River, Nov. 18.

A LITTLE THING

Changes the Home Feeling.

Coffee blots out the sunshine from many a home by making the mother, or some other member of the household, dyspeptic, nervous and irritable. There are thousands of cases where the proof is absolutely undeniable. Here is one.

Mrs. O. K. Larzelere, Antigo, Wis., says, "I was taught to drink coffee at an early age, and also at an early age I became a victim to headaches, and as I grew to womanhood these headaches became a part of me, as I was scarcely ever free from one."

About five years ago a friend urged me to try Postum Food Coffee. I made the trial and the result was so satisfactory that we have used it ever since.

My husband and little daughter were subject to bilious attacks, but they have both been entirely free from them since we began using Postum instead of coffee. I no longer have any headaches and my health is perfect.

If some of these nervous, tired, irritable women would only leave off coffee absolutely and try Postum Food Coffee, they would find a wonderful change in their life. It would then be filled with sunshine and happiness rather than weariness and discontent. And think what an effect it would have on the family, for the mood of the mother is largely responsible for the temper of the children.

LOCAL OPTION.

Friday, December 30, we adjourned college for the Christmas holidays. Saturday morning, I am in my study freed from the usual strain of preparation and class-room work. A little time for reflection upon the outside world in the midst of its toils and cares, successes and failures, joys and sorrows. For near a half century I have served the public as teacher, trying the best that I could to train the youth, intellectually and morally, for a noble manhood and womanhood.

One of the greatest hinderances we meet with in preparing and maintaining a true manhood is the drink habit. From my youth up I have tried to live and teach in such a way as to induce men to refrain from this great curse. Since the civil governments—municipal, State and National—have assumed to protect and encourage the manufacture and use of intoxicants by law, we appeal to the law to suppress it.

We have now a good local option law for the smaller territories, but we want it amended so as to make the county a unit. To this end we have had a bill in the last two Legislatures, but it was not enacted into law. A new Legislature meets in January. Will it give us what we have been asking for? This is the question that concerns all lovers of peace and prosperity, all interested in the well-being of the State, home and church.

The complexion of the Legislature was determined the 6th of November, but there remains to us the right of petition. We want thousands of signatures of men and women sent to Frankfort asking your Senators and Representatives to support the local option bill.

Again, there is a higher power to which we can appeal, a power that overrules the destinies of individuals and nations. Let the church people as citizens and communities appeal to our God to so guide our Legislature that they will give us just such a law as will enable us to banish the open saloon from our fair State.

Let the pastors of all congregations all over the State call their congregation together and petition a throne of grace in behalf of the Legislature that they may be enabled to enact wise and judicious laws that will conserve the best interests and happiness of the people.

Will the religious press keep this matter constantly before their readers for a few weeks, till we have attained the much-desired object? J. J. RUECKE, Georgetown, Ky.

EVERY man who came to Jesus saw in Him the image of His own true self—the thing that he might be and ought to be. Hundreds of them were not ready for the sight, and went away to be not what they might be, nor what they ought to be, but what they basely chose to be. But none the less the pattern had been shown to them in the Mount. Cannot you go to Christ to-day, and find the idea of yourself in Him? In Christ's thought of you at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture, with all the special colors washed away. If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him will open up to you this pattern of yourself. You will see your possible self as He sees it, and then life will have but one purpose and wish for

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Thousands of Women Have Kidney Trouble and Never Suspect it.

To prove what The Great Kidney Remedy, Swamp-Root, will do for YOU, every reader of the Western Recorder may have a sample bottle sent absolutely free by mail.

Women suffer untold misery because the nature of their disease is not always correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Nervousness, headache, puffy or dark circles under the eyes, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

When the heart is acting badly, have you ever thought that it may be due to kidney trouble, as is often the case?

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in Swamp-Root the greatest and most successful remedy.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere.

DOCTOR AFTER DOCTOR.

"None of Them Suspected that the Cause of My Trouble Was Kidney Disease."

VINTON, IOWA, July 16th, 1901.
In the summer of '00, I was taken violently ill. My trouble began with pain in my stomach, as severe as it seemed, as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother sent me a paper your advertisement of Swamp-Root, the great kidney remedy. It bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Swamp-Root, and weigh 120 pounds and am keeping house for my husband and brother, on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.
MRS. GERTRUDE WARNER ROOTT.



Mrs. ROOTT.

EDITORIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the Western Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

you, which will be that you may realize that idea of yourself which you have seen in him.—Phillips Brooks.

HUMILITY is, of all graces, the chiefest when it does not know itself to be a grace at all.—St. Bernard.

The older I grow—and now I stand on the brink of eternity—the more comes back to me that sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man? To glorify God and enjoy Him forever."—Thomas Carlyle.

SEEKING JESUS.

"Seek and Ye Shall Find"—Mat. 7:7.

BY REV. T. L. RALLY.

Are you seeking for the Saviour, Seeking where he may be found? Trusting in his blessed promise, "Here alone is solid ground; Seeking in the early morning, Seeking in the noon-day heat; Seeking when the day's declining, Humbly resting at his feet.

Are you seeking for salvation, Is this now your heart's desire? Are you longing for the blessing, That shall lift you from the mire? From the mire of earth's pollution, From the depths of sin and woe; Are you seeking for redemption, Where! O where! then, can you go?

Is there aught the world can offer, Anything to give you rest? Peace, that will abide forever— Comfort, for a troubled breast? Can the world with gilded pleasures, Calm the longings of your heart? Will it not, when they are ending, Leave behind a poisoned dart?

Are you longing for the blessing, Jesus' presence ever gives? Are you seeking for his guidance? 'Tis for this that Jesus lives; He lives to cheer, he lives to bless, Lives to guide the wand'rer home; Trust him now, and rest forever, Heed the voice that bids you come.

CHORUS—

Seeking—seeking, earnest seeking, Seeking Jesus every day; Are you longing for his presence? Seek him, then, without delay. Atlantic City, N. J.

OUR PULPIT.

CANNOT AND CAN.

BY ALEXANDER MACLAREN, D.D.

Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so now I say to you.—John 13:36.

We have seen, in previous sermons on the preceding context, how large and black the Cross loomed before Jesus now, and how radiant the glory beyond shone out to him. But it was only for a moment that either of these two absorbed his thoughts; and with wonderful self-forgetfulness and self-command he turns away at once from the consideration of how the near future was to affect him, to the thought of how it was to affect the handful of helpless disciples who had to be left alone. Separation impending breaks up the fountains of the heart, and we all know the instinct that desires to crowd all the often hidden love into some one last token. So here our Lord addresses his disciples by a name that is never used except this once, "little children," a fond diminutive that not only reveals an unusual depth of tender emotion, but also breathes a pitying sense of their defenselessness when they are to be left alone. So might a dying mother look at her little ones.

But the words that follow, at first sight, are dark with the sense of a final and complete separation. "Ye shall seek me"—and not only so, but he seems to put back his humble friends into the same place as had been occupied by his bitter foes—"as I said to the Jews, whither I go ye cannot come, so now I say to you." There was something that prevented both classes alike from keeping him company; and he had to walk his path both into the darkness and into the glory, alone.

The words apply in their fullness only to the parenthesis of time whilst he lay in the grave, and they despairingly thought that all was ended. It was a brief period; it was a revolution-

ary moment; and, though it was soon to end, they needed to be guarded against it. But though the words do not apply to the permanent relation between the glorified Christ and "us, his disciples," yet partly by similarity, and still more by contrast, they do suggest great Christian thoughts, great Christian blessednesses, and imperative Christian duties. These gather themselves mainly round two contrasts, a transitory "cannot" soon to be changed into a permanent "can;" and a momentary seeking, soon to be converted into a blessed seeking which finds. These are the two points that I wish to emphasize now.

We have here a transitory "cannot" soon to be changed into a

I.—PERMANENT "CAN."

"Whither I go ye cannot come," Does not one hear, or is it fancy, a tone of personal sorrow in that saying? He had yearned for their companionship. He had never, all the life long that he had been with them, so put out his hand, as it were, feeling for some warm clasp, to a human hand to help him in his struggle as he did during these hours terminating with Gethsemane. And perhaps we may venture to say that we hear in this utterance an expression of Christ's sorrow for himself that he had to tread the dark way, and to pass into the brightness beyond, all alone. He yearned for the impossible human companionship as well as sorrowed for the imperfections which made it impossible.

Why was it that they could not "follow him now?" The answer to that question is found in the consideration of whither it was that he went. The Father "shall glorify him in himself." And when that bright Shekinah-cloud at the Ascension received him into its radiant folds it answered the question, "Why they could not follow him," because it revealed that he went unto the Father when he left the world. So we are brought face to face with the old, solemn thought that character makes capacity for heaven. "Who shall ascend into the hill of the Lord, or who shall stand in his holy place?" asked the Psalmist; and a prophet put the question in a still sharper form, and by the very form of the question suggested a negative answer. "Who among us shall dwell with the devouring fire; who among us shall dwell with everlasting burnings?" Who can pass into that presence, and stand near God, without being, like the maiden in the old legend, shrivelled into ashes by the impact of the celestial fire? "Holiness" is that "without which no man shall see the Lord." And we, all of us, in the depths of our own hearts, if we rightly understand the voices that ever echo there, must feel that the condition which is obviously and without any need for arguing it, required for abiding with God, and so going into the glory where Christ is, is a condition which none of us can fulfil. In that respect the imperfect and immature friends, the little children, the babes who loved, and yet knew not him whom they loved, and the scowling enemies, were at one. For they had all of them the one human heart, and in that heart the deep-lying alienation and contrariety to God. Therefore Christ alone trod the wine-press, and alone "ascended up where he was before."

But let us remember that this "cannot" was only a transitory cannot. For we must understand very deeply that word in my text

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"so now I say to you," and a moment afterwards, when one of the Apostles puts the question: "Why cannot I follow thee now?" the answer is: "Thou canst not follow me now; but thou shalt follow me afterwards." The text, too, is succeeded immediately by the wonderful parting consolations and counsels, spoken to the disciples, through all of which there gleams the promise that they will be with him where he is, and behold his glory. But side by side with these sad words of our Lord in the text, by which he unloosed their clasping hands from him, and turned his face to his solitary path, the triumphant language in which habitually the rest of the New Testament speaks of the Christian man's relation to Christ. Think of that great passage: "Ye are come unto the city of God, the heavenly Jerusalem, and to God the judge of all, and to Jesus the mediator of the covenant." What has become of the impossibility? Vanished. Where is the "cannot"? Turned into a blessed "can!" And so apostles have no scruple in saying, "Our citizenship is in heaven;" nor in saying, "We sit together with him in heavenly places in Christ Jesus." The path that was blocked is open. The incapacity that towered up like a great black wall has melted away; and the path into the holiest of all is made patent by the blood of Christ. For in that death there lies the power that sweeps away all the impediments of man's sin, and in that life of the risen, glorified, indwelling Christ there lies the power which cleanses the faintest heart from "all filthiness of flesh and spirit," and makes it possible for our mortal feet to walk on the immortal path, and for us, with all our unworthiness, with all our shrinking, to stand in his presence and not be ashamed or consumed. "Ye cannot come" was true for a few days. "Ye can come" is true forever; and for all Christian men.

But let us not forget that the one attitude of heart and mind, by which a poor, sinful man, who dare not draw near to God, receives into himself the merit and power of the death and the indwelling power of the life of Jesus Christ, is personal faith in Jesus Christ. To trust him is to come to him, as it is represented in Scripture as conferring an instantaneous fitness for access to

God. People pray sometimes that they may be made "meet for the inheritance of the saints in light," and the prayer is, in a sense, wise and true. But they too often forget that the Apostle says, in the original connection of the words which they so quote: "He hath translated us from the tyranny of the darkness, and hath made us meet for the inheritance of the saints in light." That is to say, whenever a poor soul, compassed and laden with its iniquity and sin, turns itself to that Lord whose cross conquers sin, and whose blood infused into our veins—the spirit of whose life granted to us—gives us to partake of his own righteousness, that moment that soul can tread the path that brings into the presence of God, and "has access with confidence by the faith of him." So, brethren, seeing that thus the incapacity may all be swept away, and that instead of a "cannot" which relegates us to darkness we may receive a "can" which leads us into the light, let us see to it that this communion, which is possible for all Christian men, is real in our cases, and that we use the access which is given to us, and dwell forever in, and with, the Lord.

I have said that the act of faith by associating a man with Jesus Christ, in the power of His death and of His life makes any who exercise that act capable of passing into the presence of God. But I would remind you, too, that to make us more fit for more full and habitual communion is the very purpose for which all the discipline of our earthly life, its sorrows and its joys, its tasks and its repose, is exercised upon us—"He for our profit, that we might be partakers of his holiness." Surely, if we habitually took that point of view in reference to our work, in reference to our joys, in reference to our trials, everything would be different. We are being prepared with sedulous love, with patient reiteration of line upon line, precept upon precept, with singularly varied methods, and a uniform purpose, by all that meets us in life, to be more capable of treading the eternal path into the eternal light. Is that how we daily think of our own circumstances? Do we bring that great thought to bear upon all that we, sometimes faithlessly, call mysterious, or murmuringly think of—if we dare not speak our thought—as

being cruel and hard? What loss it matter if some precious things be lifted off our shoulders, and out of our hearts, if their being taken away makes it more possible for us to tread with a lighter step the path of peace? What matters it if many things that we would fain keep are withdrawn from us, if by the withdrawal we are sent a little further forward on the road that leads to God? As George Herbert says, sorrows and joys are like battledores that drive a shuttlecock, and they may all "toss us to thy breast." There is a potential capacity, if I may so speak, at the moment, of an initial and a feeble faith. But that capacity is meant to be increased, and the little children are meant to be helped to grow up into full-grown men "to the measure of the stature of the fullness of Christ" by all that comes to us here on earth. Do you not think we should understand life better, do you not think it would all be flushed up into new radiance, do you not think we should more seldom stand bewildered at what we call the inscrutable dispensations of Providence if this were the point of view from which we looked at them all, that they were fitting us for perpetual abiding with our Father God?

Nor let us forget that there was a transient "cannot" of another sort. For "flesh and blood cannot inherit the Kingdom of God." So, as life is changed when we think of it as helping us toward him, death is changed when we think of it as being, if I may so say, the usher in attendances on the Presence chamber, who draws back the thin curtain that separates us from the Throne, and takes us by the hands and leads us into the Presence.

Surely if we habitually thought thus of that otherwise grim chamberlain, we should be willing to put our hands into his, as a little child will when straying into the hands of a stranger who says, "Come with me and I will take you home to your father." "As I said unto the Jews.... so now I say to you, whither I go, ye cannot come."

I have unconsciously lingered so long on this first part of my subject, that I cannot now adequately deal with the second, and had better pause here for the present. Only let me press on you and

on myself the one thought that comes out of all that I have been saying, the blessed possibility which, because it is a possibility, is an obligation; to use far more than most of us professing Christians do, the right of access to the King who is our Father. There are nobles in the land, and corporate bodies, who regard it as one of their chief distinctions that they have always the right of access to the Court of the Sovereign. Every Christian man has that. And in old days, when a baron who could, did not show himself at Court, suspicion naturally arose, and a black mark was against his name, and he was in danger of being thought disaffected, if not traitorous. Ah! if you and I were judged according to that law, what would become of us? We can go when we like. How seldom we do go! We can live in the heavens whilst our work lies down here. We prefer the low earth to the lofty sky. "We are come" ideally, and in the depths of our nature, our affinities are there—"unto the living God, the Judge of all, and to Jesus the Mediator of the new covenant." Are we come? Are we day by day, in all the pettinesses of our ordinary lives, compassed by hard duties, weighed upon by sore distress—still keeping our hearts in heaven, and our feet familiar with the path that leads us to God? "Set your affections on things above, where Jesus is, sitting at the right hand of God." For there is no "cannot" for His servants in regard to their access to any place where He is.—The Freeman.

A LOOK AT THE OTHER SIDE.

In the WESTERN RECORDER recently, Br. Spratt devotes nearly two columns of that excellent paper to a discussion of a very odious personage whom he is pleased to characterize as Dr. Ex. I have read with some interest what he has to say, and have been made to wonder if there was not another side to the case of Dr. Ex, that if correctly brought out would disclose the fact that the doctor is not such a great sinner after all, but represents but one side to a situation for which Bro. Spratt seeks to make him entirely responsible. Of course, I mean Dr. Ex as applied to retired Baptist pastors, leaving the other classes of his title to take care of themselves.

That there are here and there a few exceptional cases of retired Baptist pastors that in some limited sense answer to the description given by Bro. Spratt, I freely grant, but that more than this is true, I flatly deny. The truth is, in nine cases out of ten, the ex-pastor is made so as the outgrowth of a condition of things for which others, and not himself, are mainly responsible.

After many years of careful observation along this line, I may say that I have never seen but few ex-pastors who became so as a matter of choice, but were driven to it as the inevitable result of circumstances over which they had no reasonable control, such as bad health, old age, want of support, bad treatment in their work, &c., &c. Now I submit that it is exceedingly unkind and unbrotherly to hold up to ridicule an ex-pastor who for any one of the above reasons has been forced to give up his pastoral work.

But let it be admitted that no one of these classes were intended by Bro. Spratt, but that the subject of his ridicule and sarcasm is the pastor who after

giving up his church chooses to remain on the field, and fails or refuses to endorse all that is done by the church he has given up, or by its new and incoming pastor; still I think he has overdrawn the mark, and that there is another side to the situation.

If the ex-pastor is sour and unamiable, he may have more reasons for it than Bro. Spratt has tried to bring out, or would be willing to even admit. In fact, the whole trend of his article makes the impression that he has written in the interest of a special class of preachers and churches, whose conduct towards the older pastors has been such as to make it hard, if not impossible, for them to retain their charges, and then, as if to add insult to injury, they are made the scape-goats of all the failure and disaster which follow their unbrotherly and unchristian treatment. But I have already intimated that the retirement of many of our best and greatest pastors is the result of a condition of things in many of our churches for which they are not responsible, and shall now proceed to explain more fully.

For the last several decades our denomination has been cursed with a spurious evangelism, by which our churches have been flooded with an unconverted membership. This has been brought about by sensational and high-pressure meetings, held, in most cases, by a lot of roving, worthless and irresponsible preachers, who literally compass both land and sea to make a convert, and when they have made him he is four-fold worse than he was before. In this way the churches are filled up with a graceless, Christless, worldly-minded membership, who have no concern for the spiritual growth and prosperity of our Zion.

Nor is this all, the influence of this unconverted material over the few who are converted is such as to misdirect their zeal in the management of the Master's work. These two classes, made up largely of young people, have well-nigh taken possession of our churches. They may have a zeal unto Godliness, but it certainly is not according to knowledge. Their ideas of church work do not conform to the standard of the Gospel, but are destructive of doctrinal truth and spiritual growth. With them the success of a church depends upon the number of its membership, and the amount of money it raises, hence the evangelist must be sent for annually to swell the membership, and then all sorts of doubtful methods resorted to in order to raise the amount of money required to give the church reputation.

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But this character of work does not and cannot meet with the approval of the old and true pastor, hence he is set aside and the young, hustling and up-to-date pastor must be brought in, that church and pastor may be in agreement as to work. The pastor thus set aside must either leave the field, or, for the sake of peace, close his mouth and witness the destruction of the work he may have labored for many long and weary years to build up. He can no more approve the late methods of work since his resignation than he could before, but should he dare to remonstrate, even as a lay member, he is pointed at by both pastor and church as standing in the way of the new pastor and his work. But you say, Why does he not leave the field and seek work elsewhere? Well, there may be many reasons why he does not.

He may not be able to leave on account of the unpaid balance due him from the church. She may have given what was due him to the worthless evangelist who ruined her work, and then so enlarged the salary of the new young pastor as that she feels unable to square off the salary of the retiring pastor, and so he is told that he must loose it entirely, or at least wait until every other demand of the work is met; but, of course, he is expected to leave the field, pay or no pay. Another reason may be that he is so crippled in pastoral reputation as that he cannot obtain work elsewhere, and therefore is compelled, for the time at least, to resort to secular employment for a support, and for this reason finds it best to remain on the field and save the expense of removal. Or finally, he may be so disgusted with the treatment he has received as to be unwilling to risk himself in the hands of another town church, knowing as he does that to do so would be to subject himself to a repetition of what he has just undergone, hence he decides to remain on the field because of school and other social advantages to his family, and take work in the country where the churches have more religion and less formality, and think more of winning souls and honoring God than they do of tinsel and show, frolic and fun.² In this way he may be able to do more good than was possible for him to do in such a church as has just been described, where the young and worldly-minded rule, and where the pastor is made a mere figure-head or roustabout, whose time is largely, if not entirely, taken up in planning entertainments and preaching rose-water sermons; for it is a sad fact that in a great majority of cases of ex-pastors some such a state of things is the cause. At any rate, some of our very best and most useful pastors are being displaced in order to make room for college students and beardless boys, who are utterly incompetent to fill their places, and then these abused pastors are persecuted if they complain, or fail to fall into line with the new and unscriptural administration, and thereby agree to lick the hand that smites them. But the time will never come in the history of our church work when these grand old preachers and pastors will tamely submit to such treatment, except under such protests as will put to shame those who have been guilty of thus wronging them.

In closing this article I desire to say that I have been in the active ministry for over thirty-five years, and do not, therefore,

CONSUMPTION IN ACTUAL RETREAT.

The last United States Mortality Bulletin shows a marked decrease in the number of deaths from Consumption.

Ten years ago the official record showed the annual number of deaths out of 100,000 population to be 245. The recent Bulletin shows that only 190 now annually fall victims to Consumption out of the same number of inhabitants.

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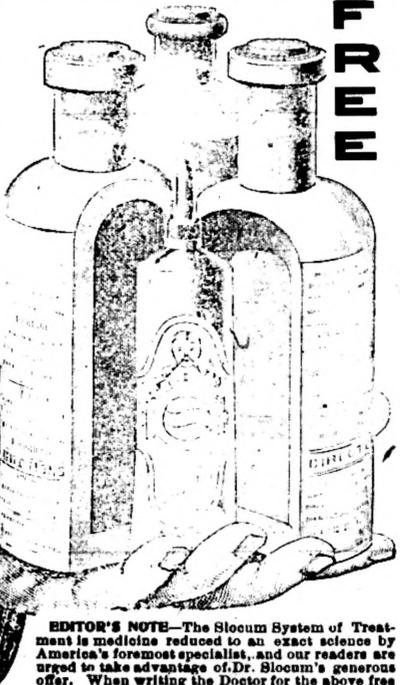
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take to myself the hits and flims of Bro. Spratt's article, but feel that I am in a position to defend our old and honored preacher, who are being pushed out of their pastorates and put on the shelf without sufficient cause. W. T. Box. Morrellton, Ark.

SUBSCRIBE for the RECORDER

EDITORIAL

We publish this week additional opinions from leading brethren on that N. Y. Evening Post article, and we have still others on hand. We note with pleasure that these opinions come from both sides of the late controversy. All honorable Christian gentlemen must, in their hearts if not with their voices, severely condemn such malignant mendacity as that article exhibits.

A good many have asked us why those seven trustees did not make any denial. We are unable to answer this question. No doubt they have reasons satisfactory to themselves, but they have not communicated them to us, and we are not authorized to speak for them. We are glad, however, though without their help, to vindicate them, along with the 65 other Trustees, from responsibility for that dastardly article. Though the editor of the New York Evening Post twice affirmed in writing and the statement was published that his informant was a Trustee of the Seminary, yet when he saw the list that we published, he wrote that the name of his informant was not there. Since the list was complete, it follows that the guilty one is not a Trustee. So the Board stands vindicated. Why the seven should decline to join the fifty-five in this vindication, we make no attempt to explain. They are all of age and can speak for themselves.

In speaking of this matter, the Argus last week, among other things, said: "We know that part of the Whititt controversy is old, because in the 'Western Recorder' of July 9, 1896, occurred an article by a Missouri brother, not a trustee of the Seminary, on 'An Easy Method of Deciding Questions of Baptist History,' making the very point of this 'Evening Post' editorial, viz.: by majority vote. That point was freely discussed after that all through the unhappy controversy. Besides, in the same paper of July 16, 1896, occurs another article by an Alabama brother, not a Seminary trustee, on 'Humiliating Dr. Whititt,' in which this story now in 'The Post' is told only a professor," but in brief or form. No name was called, as there was no name called in 'The Evening Post,' but the very story of taking the vote in the class is told. After the publication of that article this story became common in quarters that Dr. Kerfoot was the 'professor' meant in the 'Western Recorder'."

NOT PARALLEL.

The "Missouri brother" is Dr. R. P. Johnston, now of New York, and the "Alabama brother" is Dr. A. J. Dickinson. Just why the Argus should bring these honored brethren into the matter is not apparent. If it hopes thus to divert attention from the guilty party, it will be disappointed. There is no parallel between the articles these brethren wrote and the dastardly article in the Post. These brethren signed their names to their articles, and publicly assumed full responsibility for what they said. They are honorable Christian gentlemen. They would scorn to utter what they knew to be false, or to attack the recently deceased. They did not charge the Baptists of the South with believing that all who were not immersed in a line from the Apostles were "on the primrose path to the everlasting bonfire." Nor did they offer the slightest reflection on Dr. Kerfoot, who was then alive, and would have taken care of himself had they, or any one else, done so.

HONORABLE CONTROVERSY.

Dr. Johnston was criticizing the action of our General Association at Bowling Green, and was making the perfectly legitimate contention that questions of history were not to be settled by a majority vote. He was defending Dr. Whititt against the vote at Bowling Green. Dr. Dickinson was doing the same thing, and by way of illustration told the story of a professor's taking the vote of his class as to the meaning of "innate." But Dr. D. did not name any institution, nor did he give the slightest hint that he thought that story should be laid at the door of Dr. Kerfoot. While the writer in the New York Evening Post says: "The story is told of one of Dr. Whititt's bitterest opponents, a professor in the Seminary. He was, it is said, chosen to his position, not on account of his learning, but because he had been a 'hustling' and successful pastor." Here is an unmistakable thrust at Dr. Kerfoot; and no one at all familiar with the controversy could read the article and make any other application of it. No; there is no parallel between the articles of Drs. Johnston and Dickinson and the article in the New York Evening Post. Their articles come well within the limits of honorable controversy, without malice and without mendacity. Let it be remembered, too, that what is allowable while a controversy is raging and the parties assailed are alive and vigorous, cannot be tolerated when the controversy is over and those assailed are in new-made graves. But such malignant mendacity as is in that New York Evening Post article, is not to be tolerated among honorable men at any time or in any circumstances.

HARD TO PLEASE.

While the controversy was going on, complaint was made of the Recorder that it did not publish enough from the supporters of Dr. Whititt in his defense. And now these two articles which we published just a week apart, and which were written in his defense by brethren who were his strong supporters are flung at us. Some people are hard to please.

NO PALLIATION.

The fact is, there is no sort of palliation for that New York Evening Post article. It is malignant to the last degree and false to the last degree. It was prepared in cold-blooded malignity. There was not the slightest shadow of an occasion for it, and no one need seek to palliate the guilt of the one responsible for it. We know the Baptists of the South are basely slandered, and while we cannot say of our own knowledge what Dr. Kerfoot did do or did not do in his class-room, yet from our knowledge of him and from the character of the New York Evening Post article we believe the charge against him to be false. And we know that to lay such a charge on his new-made grave is base in the extreme.

THE WESTERN RECORDER files at its mast-head the theory that "the Baptist church has come down in an unbroken line from the days of the apostles until now." But, whenever it is called in question and asked to prove the theory, it dodges and puts "Baptists" in the place of "the Baptist church." The Journal and Messenger has frequently said that it does not controvert the idea that there have been persons essentially Baptists in faith (though possibly not consistent in the matter of practice) in all the ages. But it has positively denied that there is any

ground for the theory that "the Baptist church" has come down through the ages, or that a succession of Baptist churches has thus continued. Left to itself the Western Recorder assumed that "the Baptist church has continued," etc., but as soon as brought face to face with its own phraseology it swiches off and says "Baptists." So, in its last issue, in reply to something said in The Journal and Messenger, it says: "The Journal and Messenger always sets Landmarkism whenever anything is said about the continuity of Baptists since the time of the apostles." Surely the Western Recorder ought to know by this time that it is bearing false witness. We have tried again and again to get that paper to stick to its own form of statement and not switch from "the Baptist church" to "Baptists." Whether we ever shall succeed or not remains to be seen, but we are almost in despair, just now.—Journal and Messenger.

This is ludicrously funny. The Western Recorder has never for a moment had any such theory flying "from its mast-head" or from anywhere else. The expression "the Baptist church" is not a Recorder expression. We believe in many Baptist churches, but not in "the Baptist church." Our esteemed contemporary has evolved this from the depths of its own consciousness. The Recorder has never said, so far as the present editor knows, that "the Baptist church has continued," etc., or that "the Baptist church" has done anything. We utterly repudiate any such "form of statement." There is no such thing as "the Baptist church," and God forbid that there should ever be such a thing. Let Baptist churches multiply till they fill the world, but let them ever be separate, independent bodies, and let them never be consolidated into "the Baptist church." It is not the Western Recorder that "ought to know by this time that it is bearing false witness."

So "the Journal and Messenger" does not controvert the idea that there have been persons essentially Baptists in faith (though possibly not consistent in the matter of practice) in all the ages. It has been quite unfortunate in some of its utterances on this line; however. So our esteemed contemporary admits there have been Baptists, but denies there have been Baptist churches, in all the ages. What objection is there to the idea of having Baptist churches in all the ages? If there be no Landmarkism in admitting the continuity of Baptists through the ages, where does the Landmarkism come in when admitting the continuity of Baptist churches? A Baptist church is such a simple affair, involving no complicated or extensive machinery, that, given Baptists, they will maintain fellowship and have a church. Baptist (i. e., New Testament,) church polity is exactly suited to survive the bitterest persecution. Half a dozen people, meeting in a garret, cave or cellar, can compose a Baptist church. So admitting the continuity of Baptists, involves admitting the continuity of Baptist churches.

We take it that the Journal and Messenger holds to the continuity of Baptist churches as a practical doctrine. We take it that its editor would not recognize a church that would spring up spontaneously in Cincinnati, without any connection with any other church or churches. We take it that the editor would insist that a new Baptist church start from some existing church or churches. This, then, is church succession, and if it be a good thing to observe in practice, it must be a good thing to believe. In holding this, our esteemed contemporary does not in

the least commit itself to "Landmarkism."

We recently mentioned that a writer in the Cumberland Presbyterica was in a frame of mind over the fact that in the American revisers' edition of the Bible, Mark 1:8 is rendered, "I baptized you in water; but he shall baptize you in the Holy Spirit." We reminded our contemporary that nearly all these revisers are Pedobaptists, and that they simply correctly rendered the Greek of the New Testament.

The writer in question (the Rev. W. C. Morris) comes back with nearly two columns, and with the frame of mind intensified. He asks: "Does not the Recorder know that 'Pedobaptists' does not refer to the mode of baptism, but signifies one who believes in infant baptism?" Yes, the Recorder is aware of that; but in this country all the Pedobaptist denominations believe in sprinkling or pouring, and so the designation is adequate. Mr. Morris goes on: "But if the Recorder intended to affirm that nearly all the revisers are affectionists in belief and practice, I emphatically deny it, and can prove the contrary to be true." That is exactly what "the Recorder" intended to affirm, and we await with interest for Mr. Morris to "prove the contrary." He closes his article with the following challenge:

"Now the Recorder talks about 'nearly all the revisers being Pedobaptists.' If it will publish the names, post offices and practices of the members of the committee (with reference to baptism) at the time of issuing the 'Standard' Bible from the press, I will engage to subscribe for it one year so soon as I receive a copy of the paper containing the information."

We are very glad to so easily add Mr. Morris' name to our list of subscribers. Here are the names of these revisers:

- George E. Day, New Haven, Conn., Congregationalist, affectionist.
John DeWitt, Princeton, N. J., Presbyterian, affectionist.
Charles M. Mead, New Haven, Conn., Congregationalist, affectionist.
Howard Osgood, Rochester, N. Y., Baptist, immersionist.
Timothy Dwight, New Haven, Conn., Congregationalist, affectionist.
J. Henry Thayer, Cambridge, Mass., Congregationalist (Unitarian), affectionist.
M. B. Riddle, Alleghany, Pa., Dutton Reform-Presbyterian, affectionist.

—It thus appears that there is only one immersionist to six affectionists, and yet this committee translated Mark 1:8, "I baptized you in water; but he shall baptize you in the Holy Spirit." How came these scholars to translate that, and other passages against their own practice, if they did not know that translation to be correct? Had they seen any sort of basis for a translation according to their practice, can any one doubt that they would have adopted such a translation?

We await Mr. Morris' check for his year's subscription to the Western Recorder, and we will furnish him a good deal of "mighty interesting reading."

We congratulate the friends of Richmond College on securing the \$75,000 in subscriptions, needed to get Mr. Rockefeller's \$95,000.

Editorial Varieties

We congratulate President Greene, William Jay College and the Baptists of Wisconsin on their success in adding \$75,000 to the endowment of the college.

The British have lost more men in the Boer war than the Boers had at the beginning. This includes those who died of disease and those who have been invalided home. What a loss! We are glad that they are certainly persistent fighters.

At the annual meeting at Broadway church Sunday, Dr. Jones proposed that they move to another location, centrally located, and occupy a new house of worship. We hope there will be less opposition to Broadway's moving than there was to Walnut-street's moving.

We have received the eight articles from Dr. J. H. Rogers on the life and trial of Edward Wightman. Dr. Rogers married who died for his faith in England, A. D. 1611. These articles are full of interesting and valuable information, and they should be preserved.

It is curious to note that, although the new constitution of the Methodist Episcopal Church, admitting women as delegates to their General Conference, has secured its needed two-thirds majority, yet the eleven German conference voted in the aggregate 31 for and 61 against.

Such opposition in the state of New York is developing to the proposed change in the law, prohibiting admitting women as delegates gives hope that Messrs. Jones and Rogers' other New York reformers (7) will not be able to deliver the goods they promised the saloon man as the price of their support in the recent election.

The Rev. Franklin Webb Kerfoot, the eldest son of Dr. Kerfoot, M. D., and nephew of the famous Dr. Kerfoot, who died in 1896, was ordained to the Baptist ministry a few days ago in Berryville, Va. We hope Southern Baptists will never be without a Kerfoot in their ministry; and we are glad this one bears the name Franklin.

The Boston Twentieth Century Club recently discussed Sunday-school, which they attacked freely. It appears that only one man present ventured to put in a plea for Sunday-schools. This Twentieth Century Club, it should be remembered, are men of "advanced" views, and what they do not know about Sunday-schools would make a library.

The Northern Methodists have, after a long contention, settled it that women can be delegates to their General Conference. "When a woman will sell, you may do it. When she won't, she won't, and there's the end on't."

Dr. J. S. Coleman, being obliged by physical suffering to give up the active ministry, offers his library for sale. There is a rare opportunity for getting below the regular rates many valuable books. If you want some, write to Dr. Coleman at Beaver Dam, Ky. We hope his sufferings will be so relieved that he can get no valiant services for his friends.

Our neighbors, The Central Methodist, has again changed hands. The Rev. D. W. Bateson, A. M. is editor, and Mr. H. W. Wigram becomes business manager. Mr. Bateson is a stranger to us, yet we welcome him to the fellowship of the tripod. Mr. Wigram we know to be a man of sterling character. We congratulate Mr. Bateson on his new position, and we hope Mr. Wigram will have him as manager of their paper.

Prof. J. W. McGarvey writes: "I was delighted with Bro. Felt's recent article in the Recorder on the distinction between sacrifice and atonement. It was a very clear piece of work." That article has elicited much of our attention for some time. Prof. Felt is one of the ablest men of this generation, and one of the clearest thinkers. We hope often to favor our readers with articles from him.

The University of Rochester succeeded in raising the \$100,000 needed to meet Mr. John D. Rockefeller's offer of all the amount of Rochester has thereby added to her endowment. Mr. Rockefeller gave Oberlin (Congregationalist) \$300,000 on condition they would raise a like amount, and they raised it and more. We repeat that Baptists give more to Pedobaptist institutions than Pedobaptists give to Baptist institutions.

The daily papers inform us that the bones of St. Magnus and of St. Honore have been received in Louisville, and will be deposited in a Roman Catholic church in this city. It is said "the skull of each saint is in perfect condition." Just what the bringing of these bones to Louisville is expected to do for our city, we are not informed. In Southern Europe bones of saints are believed to work miracles, and we shall look out for the miracles wrought by these bones.

Dr. J. M. Wise is in the city in the interest of Old Valley Baptist College as Starbuck. This institution has had a long and serious struggle, and now some brethren appear to pay half of the remaining \$400,000 debt. If Dr. Wise will secure the other half by the first of next March, the money need not be raised any more. We hope Dr. Wise will give his substantial assistance. We trust this amazing debt be wiped out, so the Church can go forward in the work unhindered.

Opinions of that New York Evening Post Article.

(Re-published in the Western Recorder of December 26th.)

"BRAZEN IMPUDENCE."

Referring to the article, "The Virtue in Majorities," from the New York Evening Post, I think it more than probable you will not succeed in converting the author of the "data." I can scarcely think if he had been an archangel he would possess the pety to confess it, and I am sure if it were the devil he would not have the brazen impudence to defend it. You will I opine find at last that the Post had its data from one who had been a member of the Board of Trustees, and then they will want the "incident to close." And then you are likely to "take up," unless you can manage to put that ferret of ferrets, J. T. Christian, on the scent of it.

J. A. HACKETT.

Meridian, Miss.

"LOWEST TRAITS."

It has been an important part of my vocation for years to study the faces of men, especially in the jury box. I have found in their faces and actions the expression and traits of the most loved and hated of the lower animals. I have never yet encountered a human being so low as to combine, in one, all the lowest traits and instincts of the worst brutes. When you discover the author of that attack on the students of the Seminary, the Baptist denomination and the loved, lamented and gifted Dr. Kerfoot, I would be glad if you would provide me a picture of him or it. I want to study it as a freak of nature.

B. F. PROCTER.

Bowling Green, Ky.

"DASTARDLY ARTICLE."

I have just read the RECORDER, and am amazed at that dastardly article which you so faithfully rebuked. God pity the man so lost to all sense of honor as to be guilty of the mean act you have brought to light. Then that mean fling at the dear dead Kerfoot. But I cannot write the words that I think adequate to describe so contemptible a slander on one who was among God's choicest noblemen.

C. E. W. DONNA.

Washington, Ind.

"INDIGNANT RESENTMENT."

The New York editorial is untrustworthy from beginning to end, could hardly be more false, than it is, and is sure to awaken indignant resentment throughout the entire denomination. That such a thing could be published at all, is fearful even to contemplate; and yet it does seem that almost anything can get public utterance, however bad in itself, or whatever conditions of heart and mind from which it emanates. Nothing is spared, neither institution or man or people. Blasting of reputation, slandering a great people, be-embroiling a great cause, is only an idle plaything when one is bent on either fun or mischief. The editorial reference to the Seminary Professor, so utterly false, is painful in the extreme—its painfulness is too deep for expression in words.

J. M. FAOER.

Nashville, Tenn.

"MOST MALIGNANT HATRED."

I have read the article that appeared in the New York Evening Post with an amount of grief and indignation. I neither know, nor have I ever heard of a Baptist who believed that any sort of baptism was essential to salvation. They believe just the contrary, that salvation is essential to baptism. The attack on Dr. Kerfoot is outrageous. No one who knew him could believe such a thing. Three things: First, while a few seem to have the most malignant hatred for Dr. Kerfoot, the overwhelming majority of the South will ever believe he was one of the noblest and greatest men we ever had. Second, a proper sense of honor would lead the real author or inspirer of that article to disclose himself. Third, if he hasn't the honor, the New York Evening Post should be forced by suits to give the name.

J. B. FRELIX.

Louisville, Ky.

"AN ABS BRAYING."

The article in the New York Evening Post is an amalgam of ignorance of the facts, bad spirit and unmitigated foolery. I cannot believe that the writer received from any Trustee of the Seminary any word justifying his statements. Doubtless he has profited by the sage advice of Sidney Smith given to book reviewers. He said "Never read a book till after you have reviewed it. If you read it first, knowledge of its contents will limit your freedom in writing." The Post editor, no doubt, felt like giving the Baptist a slap in the face, or felt funny, and he caught up a few odds and ends of things and wrote. There is so much general intelligence that such writing does very little harm. It advertises the ignorance of the writer on the subject upon which he writes. It may be the man has been imposed upon by some practical joker, and led to show himself "an ass braying in a deep mist."

J. B. GAMBLELL.

Dallas, Texas.

"SIMPLY MONSTROUS."

The article published in the New York Evening Post, in so far as it resorts upon the intelligence, etc., of Southern Baptists is wholly unworthy of notice. But the dastardly attack on the lamented Kerfoot is simply monstrous, even if the things set out were true. The attack upon the memory of Kerfoot involves also an attack upon Broadus and others, especially the trustees who elected Kerfoot to a professorship and stood by him. It is evidently a dastardly effort to belittle the whole management of the Seminary in former years. And I believe an expression from the present management in disapproval of such insinuations will be worthy of their manhood and of the high confidence we have in them.

JOHN H. BOYER.

Maysville, Ky.

"DEVILISH."

The article in the New York Evening Post is detestable in spirit, fraudulent in fact and devilish in the malignity of its slander upon Dr. Kerfoot. I do not believe any member of the Board of Trustees of our Seminary capable of either of these features of moral crime. Certainly, however, the editor of the Post did not vote the article out of his inner sense of propriety. Therefore there is some person somewhere in the world, inferentially in the South, having access to that editor, who is despicable and debauched. I do not care to know who it is.

JOHN E. WHITE.

Atlanta, Ga.

"A SLANDER."

The article in the New York Evening Post betrays both ignorance and prejudice. Its sensationalism must be so manifest to any fair-minded man as to deprive it of power to do harm. The illustration of "the accepted theory" of the ability of a majority-vote to determine a fact of history, said to have occurred in the classroom of a Professor of the Seminary, is simply ridiculous. Used in a serious way, it insults the intelligence of a great denomination, and (if conjecture be correct) is a slander on the memory of one of the noblest men and profoundest scholars of his time. Indeed that the Seminary ever had a professor capable of seriously propounding such absurd etymology; or that it ever had a class that could be so easily imposed on—barring the solitary vote necessary to the story—unanimously imposed on—I believe to be utterly false.

One can readily see how the learned Professor, in a playful mood, have perpetrated a practical joke of the kind on the class; and if the alleged incident has the slightest historical foundation, your readers may be absolutely sure that the author of the article in the Post has, intentionally, or unintentionally, misrepresented the case.

HENRY W. BATTLE.

Petersburg, Va.

[We will publish other opinions next week.—Ed.]



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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Hearing God," and on "Telling Jesus." One received under watch-care.

Broadway.—Pastor Jones preached on "The watch word for the new year," and at 3 P. M. there was the annual family gathering and celebration of the Lord's Supper, with reports of pastor, treasurer and others. Four joined by letter. During the year 122 were added, 1100 and one additional during the year.

Chestnut-street.—Pastor Weaver began his 88th year and preached on "Consecration." At 8 P. M. and 7:30 P. M. there was the State Board lower, two added by letter, every night during the week. Addresses Sunday by Bren. Mullins, Dargan and Prestridge.

East.—Pastor Felix preached on "The new birth," and on "All things are ready." Two received under watch-care.

Twenty-second and Walnut.—Pastor Dement preached on "Henceforth," and Bro. I. M. Wise preached on "Christian Influences." Four received by letter, four for baptism and two baptised.

McFerran Memorial.—Pastor Hamilton reported an average of 100 for the times," and on "Heaven in Louisville." One received by letter and one under watch-care—114 added during the year, and only one death.

Clifton.—Pastor Foster preached on "Faith's debt," and on "The Gospel's power," two added by letter.

East Mead.—Pastor J. E. Johnson preached on "Addition of Christian graces," and on "Lost." One received for baptism.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the poisons and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drives away the stinging onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting osenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, fresher breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe these lozenges to be greatly superior to the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Franklin-street.—Pastor Jenkins preached on "Duty's call," and on "Why not?" Pastor began his fourth year. Church prosperous. Two restored and one received by letter.

German.—Pastor Jansen preached on "Christ's mission work," and Bro. Floerkel preached on "Christian unity." Four received by letter.

Highland.—Pastor Dawes preached on "A plea for the new year" at night. In the morning there was a roll-call and talks on the needs of the church. One joined by letter.

Lozan-st.—Pastor Tralle preached on "The rule of three," and on "The unrighteous challenge." One joined by letter.

Parkland.—Pastor Taylor preached on "How a Christian can die," and on "Inactivity." Three baptised and one received under watch-care. New men's class organized in Sunday-school.

Southgate-st.—Pastor Clarke preached on "Pressing forward," and on "Redeeming love." Three baptised.

Third-ave.—Pastor Allen preached on "Delightful service," and on "Gaining the world and losing the soul." Four joined by letter.

Twenty-sixth and Market.—Pastor Reed preached on "Freedom through Christ," and on "Repentance." One received for baptism and one baptised.

Van Buren-street.—Bro. S. A. Cowan preached on "The way," and Bro. N. B. Woodward on "Taking bread." Two received for baptism and nine baptised—47 additions since June.

Hope Rescue Mission.—Pastor Roberts reported an average of 100 for the times," and on "Heaven in Louisville." One received by letter and one under watch-care—114 added during the year, and only one death.

Dakdale.—Pastor Hill preached on "Better opportunities and on 'The rich fool.'" One joined by letter.

Corbin.—Pastor Booker preached on "Raising Lazarus," and on "Christ crucified." Five joined by letter. Pastor's salary doubled.

Jeffersonville, Ind.—Pastor McFarland preached on "Seeing the Lord," and on "The greatest attraction."

SEMINARY NOTES.

Recent an opted call.—Fitzgerald, of Tennessee, at Hardinsburg, and J. E. McDavid, of South Carolina, at Mt. Horeb, Ind.

D. J. Atiyeh is back with us again to take some special studies and his second year in Kentucky University Medical College.

Nathan Maynard ('88 Th. M.), returned missionary from Japan, is doing some special work in the Seminary while spending his vacation in his native land.

H. H. Mashburn had an experience on New Year's day but few theologians rarely, if ever, have. Just ask him.

The mid-week prayer-meeting was led by U. B. Thomas, of Tennessee. Subject: Making a Life for God. It was a splendid meeting.

E. B. Osburn, of Madisonville, who recently married, has returned home to accept a position of teaching in connection with his pastoral work.

J. D. Allen preached the dedicatory sermon for East View church, January 5th.

Supplies last Sunday.—C. T. Williamson, Virginia, at Harrodsburg; J. J. Kirtland, Jr., Kentucky, Fort Royal, Ky.; W. E. Wiest, Missouri, Walton, Ky.

The Society of Missionary Inquiry met Wednesday, Jan. 1st. A short address was delivered by Brother Nathan Maynard; subject, The Mission in Japan. This was followed by an address by Dr. J. M. Frost.

The following is a summary of the mission work done by the students for the month of December: Officers, teachers of Seminary, students, 34; roll-call, 283; average attendance, 619; total collection, \$66.28; professions of faith, 6.

A short time since Bro. C. N. James was called home on account of his brother's death. Our hearts were made sad by his bereavement. We, the board extend to Bro. James our heartfelt sympathy, and pray

that God may give him strength and comfort in this trying hour.
A. B. Kennedy, Com.
S. M. Howell, Com.
T. L. Smith,
HENRY C. MCGILL.

THE STATE.

Dr. Luke P. V. Williams, pastor at Morehead and Farmer's churches, honored our office with a call last week. Bro. Williams reports conversions each week at each church. He is popular with the churches and the citizens generally.

The new Baptist school building was opened last week at Harrodsburg. The school opened with 150 pupils; Bro. H. E. Tralle and Pastor Baker made addresses. The writer regrets he was unable to be present.

Bro. W. M. Wood, of Elkton, has resigned at Elkton and taken to accept the call of Harrodsburg church, to begin first Sunday in March. We congratulate the Harrodsburg brethren on securing him as pastor.

OTHER STATES.

Pastor Wilson C. Rogers writes from Dallas, Texas: "Please change my RECORDER from Gainesville, Texas, to Dallas, Texas." I have accepted a call to the Lak-avenue church, Dallas."

Bro. Earle D. Sims writes from Brownstown, Ind.: "I am now in a revival meeting at this place. On account of having a number of invitations to hold meetings, I have decided to give half my time to make, and have resigned care of Steward's Creek church, of Central Association, Ky. I have spent one year with that church, preaching half time. I am now pastor of Cropper, Ky. (third Sunday), and Worthville, Ky. (fourth Sunday), and the rest of my time I shall spend in holding meetings."

Bro. E. T. Smith is conducting a meeting in his church at Brownstown, Ind., assisted by Bro. Earle D. Sims. Last Sunday's services resulted in 16 conversions. The reports are standing approved for baptism. The meeting continues with growing interest.

Pastor W. Alex. Jordan writes from Charleston, Mo.: "Bro. O. S. Reynolds was ordained a deacon in the Baptist church here New Year's night. Bro. Reynolds is one of our best church workers and will make one of our most efficient deacons. Bro. C. A. Mitchell, of Montgomery City, preached the sermon, which was strong and practical. Our church here is enjoying a season of prosperity. The reports are increasing in attendance and interest. Last Sunday an influential man was restored to fellowship in the church."

Pastor W. H. Gibson writes from Payalluv, Wash.: "Please send my paper to the above address. I have entered upon a new and most encouraging field."

Pastor W. G. Inman writes from Whiteville, Tenn.: "Please change my RECORDER from Jackson, Tenn., to Whiteville, Tenn. Am now located here. Have an excellent pastorate."

As the result of a meeting at Swath-wort, Miss., a church was organized with 11 members. Ten were afterwards received by experience and baptism.

Pastor H. A. Hunt has resigned his charge in St. Joseph, Mo., and he will go April 1st as an evangelist in connection with State Evangelist J. H. Dew.

REV. B. L. BOWMAN, treasurer of Theodore Harris Institute at Pineville, paid us a call. He reports the school in a more prosperous condition than any previous season. Throughout the month the Institute is growing in favor, and President Nowlin is proving himself the right man for the position.

Over-tortion of Brain or Body. Take Horford's Acid Phosphate. It is a wholesome food for the body, brain and nerves. Wonderfully quick in its action.

Children's Corner.

A BIT OF SUNSHINE.

BY MARGARET GERALD.

"Please, Auntie Lou, I am so lonesome, and I don't know one thing to do."

It was these words that caused Lou to look up to see her youngest niece, Grace, standing by the window, looking with a sad little face out of doors, where the rain was still coming down and everything was dripping wet.

"It just rains and I can't go out doors. O, I wish I had some mail," she added, as the boy came from the office.

But although there were two letters for Mamma Steward, one for Auntie Lou, and some papers for papa, there was nothing for Grace.

In spite of the fact that Auntie Lou had a letter to read, she felt that she must do something to help Grace. After a minute she said, "Why, how can you expect your mail without a post-office? Now, take your blocks and make just the best one you can, and we shall see if the next mail does not come your way."

Glad of something to do, Grace spent much time in building an office, first one way, then another. After some time it was finished, and then Grace thought how much better it would be if only it were built another way; so down it came and went up once more. By the time it was done, papa came home to dinner, and so the office was left.

While Grace had been busy at the block-building, Auntie Lou had been writing at her desk, and now went to the little block postoffice and filled the box, which she marked, "Miss Grace Steward."

After dinner Grace ran to her new postoffice. How pleased she was to find two letters and a package with her own name. She could not read the letters, so she went to her brother, Ralph, who read them. The first was from her oldest doll:

DEAR MAMMA:

As I am not a great talker, I felt that I might be able to write you a letter to tell you how much I love you. Somehow since I had the mumps (when I was very young) something fills my throat every time I try to speak. But believe me ever your loving daughter,

ISABELL MAY STEWART.

The next letter Ralph had some difficulty in reading, and seemed to use his handkerchief more than Grace really thought he ought. It was from Pansy, the family cat.

DEAR MISS GRACE:

I take my pen in hand (paw) to let you know that I am very well and I hope that you are the same. I am sorry to see you kept in the house on account of the rain to-day, and I would have

FOUNDED IN 1824.

THE WESTERN RECORDER.

BEGINNING OF ITS 77th Yr.

The Leading Baptist Weekly.

Was founded seventy-seven years ago, being the pioneer Religious Weekly Baptist Newspaper of Kentucky and of the great South and Southwest. In every emergency that tested loyalty to denominational principles, the WESTERN RECORDER during its eventful history has stood in the forefront and never gave utterance to an "uncertain sound." It was established to build up, and not to tear down, what Baptists have always believed. Its mission has been and is to inspire Baptists with faith in the Scripturalness of their doctrines and with courage to propagate and defend them.

SAMPLE COPIES SENT ON APPLICATION.

TESTIMONIALS.

The following are a few of the spontaneous commendations of the WESTERN RECORDER that have come to us:

Your excellent RECORDER.—T. L. Caylor.

The RECORDER does not attack—it criticises.—Henry O. Vedder.

The RECORDER is the best paper in the country.—A. D. Adair.

Thank God for your stalwart defense of the old faith.—P. S. Henson.

"The RECORDER is at the head of our religious papers and I greatly enjoy it.—O. A. G. Thomas.

In my estimation the RECORDER stands at the head of the column.—A. McA. Pittman.

I regard the WESTERN RECORDER as the ablest Baptist paper in America.—H. Allen Tupper.

You have the courage of your convictions, which is true of only a small minority.—Nash K. Davis.

May the Lord bless you in your struggle for the truth, and make you stronger and keep you.—W. E. Adkinson.

I rejoice in the staunch and unswerving apostolicity of the RECORDER, and wish for you and it ever-increasing success.—J. B. Hutson.

I feel like writing you a letter every time I read an issue of the WESTERN RECORDER. I am so delighted with the views set forth in the editorial articles and paragraphs.—W. C. Wilkinson.

Judge J. T. Wilson, Harrodsburg, Ky., says: "I congratulate the RECORDER. It is a great paper, because it speaks the language of Zion without fear or favor. It conceals no man's sin and offers no apologies for the doctrines of Christ."

Take Advantage of these Offers

The WESTERN RECORDER has as much reading matter as any Baptist Religious Weekly in the world, and about double the amount of the average \$2.00 Baptist Weekly in the South. The contributors to our columns are selected from among the leading writers of our denomination, and contains each week the "Family Page," "Children's Corner," "Household," "Farm," and "Items of Interest," thus covering the secular as well as the religious field. The paper is the same price to all—\$2.00 A YEAR; \$1.00 FOR SIX MONTHS—thus treating all alike.

A Holman Self-Pronouncing Teachers' Bible **\$3.00**
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The Large Print Holman Bible **\$3.50**
and the WESTERN RECORDER one year

OUR OFFERS ARE TO BOTH NEW AND OLD SUBSCRIBERS.

In connection with the WESTERN RECORDER, we have arranged with the Funk & Wagnalls Company, of New York, to furnish with it *The Literary Digest* (a weekly publication, \$3 00 a year), *The Homiletic Review* (a monthly publication, \$3 00 a year), or *The Missionary Review of the World* (monthly) on the following terms:

The Literary Digest, one year, with the Western Recorder **\$3.50**

The Homiletic Review, one year, with the Western Recorder **\$3.00**

The Missionary Review of the World, 1 year and the Recorder **\$3.00**

Only those who are not already subscribers to Funk & Wagnall's publications can accept offers.

WHAT READERS OF THE ABOVE PUBLICATIONS SAY:

THE DIGEST.

Ex-Congressman Joseph C. Hendrix, President Board of Education, Brooklyn: "A publication of great value."

Senator William P. Frye: "It will afford immense assistance to the scholars of the country."

Ex-Senator Cornelius Hedges, Helena, Montana: "There is not a number in which I have not found something, just what I wanted."

Editor, Atlanta Constitution: "I know of no more concise and at the same time comprehensive concentration of the world's work and thought progress than this weekly journal."

THE HOMILETIC REVIEW.

Wayland Hoyt, D.D.: "From long acquaintance with *The Homiletic Review*, I am persuaded there is no more valuable publication for the minister."

Charles H. Parkhurst, D.D.: "Its gathering of facts on social reform is valuable to clergymen."

R. S. McArthur, D.D.: "It is full of suggestion, instruction and inspiration."

Newell Dwight Hillis, successor of Henry Ward Beecher as Pastor of Plymouth Church, Brooklyn: "The very best of its kind published for preachers."

THE MISSIONARY REVIEW.

Zion's Herald, Boston: "It is indispensable to those who would have the latest, largest, freshest view of missions and the missionary thought and spirit."

Professor William Cleaver Wilkinson: "The Missionary Review of the World has excited more interest and more zeal for the cause of missions in my family than have all other agencies combined, apart from the Word of God, that ever entered my house."

Herriek Johnson, D.D., Chicago: "There is nothing equal to it, within my knowledge, in the entire field of missions."

Western Recorder, 642 Fourth Avenue, LOUISVILLE, KY.

done something to help you, but I will tell you why—ever since you played baby with me, I have meant to let you know how I feel about this subject. I do not like to be made a baby of. I do not want my fur all rubbed the wrong way. I do not like to be dressed up in doll clothes. I do not like to have my hair combed with a comb, for O, how it pulls! Now you know my mind about all this and soon I hope to be able to play with you in what I

consider the right way.
Your would-be friend,
PANSY.
At the close of the reading of this letter, Grace stood looking out of the window. Her face was a study. "Perhaps it does hurt to be made a baby of," was all she said, but it could be noticed from that time when Pansy came around, Grace was careful to show that she wanted to be friendly.
"Now for the package" said

Ralph, who was very much interested by this time, Grace opened it and found two paper dolls and many colored papers for use in making doll dresses. She was delighted, and all the rest of the afternoon was spent in dressing the two dolls.
It was not until the next rainy day that Grace answered the two letters she had received. She did not stop there; for each doll had to have a letter, the three kittens and all the members of

the family received letters written by Grace. Although they could not read them, what difference did that make, for Grace was always willing to read them to any one.
So the postoffice came to be a pleasure saved for stormy days. Auntie Lou was always glad she had done something to bring a bit of sunshine into a dark day.
—Zion's Advocate.

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OL-SMELTER-ENGINE. DOUGLAS, LACEY & CO. Engineers, Draftsmen, Patent Attorneys, etc.

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LITERARY. (All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.)

the two families is powerfully told. The trouble with too many temperance stories is that the authors seem to think a good object will atone for an uninteresting story.

Helen H. Holcomb, well known as the author of "Mabel's Summers in the Himalayas," which gave so much real information of that little known region in the sprightly story, has written another book on India, "Men of Might."

The first to undertake work in that distant field was Bartholomew Ziegenbalg, a German by birth, but the only available man found who was willing to enter on the mission when the King of Denmark, Frederick IV., asked for some one to carry the Gospel to his Indian subjects.

The next great leader whose work formed an epoch was Christian Frederick Schwartz; then followed Carey, Marshman and William Ward, Henry Martin, Gordon Hall, Rhenius, John Sudder, John Wilson, Alexander Duff, and others ending with the life work of Dr. Kellogg.

W. T. Stead is sure, every now and then, to break out in an unexpected place. In the Cosmopolitan for January he prophesies that England will some day be annexed to the United States.

Scribner's Magazine has seldom had a better union of a great subject with the right man to treat it than in the series which begins in the January number on "The American Commercial Invasion of Europe."

the Ministers of Finance and other leaders in industry and commerce in all the great nations. Fresh from an intimate association with the industrial and financial problems in this country, he was peculiarly fitted by aptitude and training to appreciate the bearings of this problem abroad.

The Century for January (New Year's number) is not less interesting than its predecessors. In the "Year of American Humor" there is a group of contributions. "The Gentlemen of the Plush Rocker," by Mrs. Ruth McEnery Stuart, is a unique study of the negro; Ellis Parker Butler, the author of "The Reformation of Uncle Billy," succeeds in playing a new tune on an old string.

Though not directly included in the above group, General James Grant Wilson's paper on "Thackeray in the United States" presents a number of the novelist's drawings which are owned in this country, and shows Thackeray in his most delightful vein both as a writer and draftsman.

FROM CHINA.

DEAR DR. EATON: A word about the house that the ladies of Kentucky are raising money to build for Dr. and Mrs. McCloy at Wuchow will be of interest to them. The foundations are in, and the brick work is going up. It will be a good, eight-room house, two stories, and is on a good lot, by the river, 80 by 180 feet.

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FREE! The Co-ro-na Mediator.

Cures Catarrh, Head-colds, Pains and Roaring in the Head, Partial Deafness, Sore Throat, Headache, LaGrippe, and all diseases of the air passages, by inhalation. The most perfect appliance ever offered.

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E. J. WORST, 345 Elmwood Block, Ashland, Ohio.

6 Heaven Will be the Best of All.

Dedicated to Miss Camilla Henderson, Covington, Ky., died Dec. 25, 1901, aged 10 years. Loved ones had gathered at her bedside, Christmas Day, and she presented to them a book of hymns, which she had written. "Heaven will be the best of all." Is a little while she was there.

Musical notation for the first hymn: Heaven will be the best of all. For we'll meet our Saviour there, Of our loved ones there, we think, There we're free from guilt of sin; Come, O come, His grace to win;

Musical notation for the second hymn: We shall hear His welcome call To that land so bright and fair. And we know they can not fall When they at the fountain drink. Hear His gen-tle, lov-ing call, By His grace we'll en-ter in. Now He longs to take you all In-to His u-ter-nal rest.

Musical notation for the third hymn: Heav-en best of all, Best of all, the best of all; Heav'n will be the best of all, Best of all, the best of all.

Musical notation for the fourth hymn: Yes, heav'n will be the best, the best of all, The best, the best of all, will be the best of all, The best of all, the best of all.

THE ABOVE SONGS are from "LASTING HYMNS," the new hymn book. The book contains 246 songs by the best writers. The aim of the authors is to introduce the book. They will send to any pastor, choir leader, organist or committee a sample copy of the book for 35 cents.

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The half-session opens Jan. 13, 1902. Young ladies can enter advantageously. Address, EDMUND HARRISON, PRESIDENT.

dial and not near so much abusive language used in reference to us as formerly. It needs much hard work and God's blessing to make the work more successful. Pray for us and our native workers. I am yours fraternally, E. Z. SIMMONS. Canton, Ohio. PLEASE mention this paper in answering advertisements. SUBSCRIBE for the RECORDER.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 4

CATTLE. Extra good export steers, 1,200 lbs and up... Light shipping, 1,000 to 1,200 lbs... Fat to good butchers... Common to medium butchers... Thin, rough steers, poor cows and milkings... Good to extra cows... Common to medium cows... Feeders... Stockers... Hides... Veal Calves... Milk cows—Chesee... Fair to good

HOGS.

Choice packing and butchers, 200 to 300 lbs... Fair to good packing, 150 to 200 lbs... Good to extra light, 125 to 150 lbs... Fat hogs, 150 to 175 lbs... Fat hogs, 90 to 120 lbs... Pigs, 50 to 75 lbs... Hought, 100 to 200 lbs.

SHEEP AND LAMBS.

Good to extra shipping sheep... Fair to good... Common to medium... Hides and milkings, per head... Best butcher lambs... Fair to good butcher lambs... Tail-ends

LEAF TOBACCO.

Report for week ending Jan. 4.

SALES WITH COMPARISONS.

Following were the sales for the week and to year Jan. 4, with comparisons:

Table with columns: Week, Year. Rows: Year 1901, Year 1902, Year 1900, Year 1899.

SALES.

Total sales of raw crop to date... Sales now crop to date, original inspection

REJECTIONS.

Rejections this week... Percentage of rejections to entire crop... Rejections Jan 1 to date

RECEIPTS.

Receipts this week... Receipts Jan. 1 to date

BURLEY—1902 CROP.

Trash, green or mixed... Trash, sound... Common legs... Medium legs... Good legs... Common leaf, short... Common leaf... Medium leaf... Good leaf... Fine and selections

BURLEY—1901 CROP.

Trash, green or mixed... Trash, sound... Common legs... Medium legs... Good legs... Common leaf, short... Common leaf... Medium leaf... Good leaf... Fine and selections

BURLEY—1900 CROP.

Trash, green or mixed... Trash, sound... Common legs... Medium legs... Good legs... Common leaf, short... Common leaf... Medium leaf... Good leaf... Fine and selections

BURLEY—1899 CROP.

Trash, green mixed... Trash, sound... Common legs... Medium legs... Good legs... Common leaf, short... Common leaf... Medium leaf... Good leaf... Fine and selections

HALF the ills we heard in our hearts are ills because we heard them.—BARRY CORNWALL.

TRUE valor lies in the middle, between the extremes of cowardice and rashness.—CERVANTES.

THE OLDEST LIVING GRADUATE OF GEORGETOWN COLLEGE (?)

BY J. G. MAPLE, D.D.

My next door neighbor, William R. Burch, is probably the oldest living graduate of Georgetown College. His diploma bears date of June 30, 1848—Anno Collegii X. The signatories are those of Howard Malcolm, President, with J. E. Faranum, William Garth and Danford Thomas, professors. This diploma elevates Mr. Burch, who was then nineteen years of age, ad Graduum Primum in Artibus.

The classmates of this venerable citizen of Howard county, Mo., were William L. Smith, who made a splendid reputation as a lawyer in New Orleans, and died young.

Rev. W. W. Gardner, whose good life and scholarly attainments gave him great influence for good throughout the great Commonwealth of Kentucky. He also, by years of good, honest work in Bethel College, lives in the great usefulness of many of the younger ministers of other States, as well as in Kentucky; whom he greatly helped by his teaching of theology and Biblical interpretation.

Rev. A. W. Larns, who is well remembered as a most useful and zealous Gospel minister. His name and work are known through the biography written by Rev. A. C. Graves.

Robert James was for two years the room-mate of Mr. Burch, and is remembered as a good and true man and a faithful student.

The other member of the class was William Kidd. This man was removed from the field of Mr. B.'s observation, and neither he nor the writer knows anything of his post-graduate life.

Among the fellow-students at the time Mr. B. was in college, were such men of great usefulness as James A. Kirtley, Robert T. Thurman, B. T. Blewitt and others. Of all these he has a most distinct recollection and retains for them the strong attachment formed by us all in our college days.

There was also a bright and talented young preacher named Milligan, of whom he speaks words of enthusiastic admiration.

Mr. Burch came to Missouri in 1847, and married Miss Martha Elizabeth Viley. After a year's residence here he returned to Scott's county, and remained for two years in his native State.

His father-in-law, Judge John Viley, also a native of Scott county, Ky., greatly desired to have his children close to him, and induced Mr. Burch to sell out a very desirable landed estate and locate in Missouri.

This he did in 1849, and has remained permanently here ever since. With several hundred acres of as fine land "as a crow ever flew over," he started out with an abundant fortune, and by industry and honesty, has more than held his own. He has refused to be a candidate for any civil office, though he might have been elected to positions of great honor.

He is now confined to his home by a partial stroke of paralysis. It is hard for one who has always led an active life to submit to close confinement, yet he is cheerful, and always glad to see his friends, and takes especial pleasure in calling up the names of the great and good men he knew so well in his native Bluegrass country.

He has a lovely home and kind relatives, ready to answer any

call for assistance in business or aid to make life pass smoothly, with sufficient means to provide any luxury that he may desire.

He has kept himself well posted as to all passing events at home and abroad.

Some years ago he visited London and Paris, and, with the broad intelligence of his early education and a life-long reading, was fully prepared to appreciate the value of foreign travel. Few men understand more fully than he the great subjects that now agitate the public mind, yet he is in no sense a politician.

Mr. Burch has never united with any church, but assures me his faith is firmly established upon the Lord Jesus as the one basis of his hope for the future.

THE BAPTISM OF THE BAPTISTS, OR ALIEN IMMERSION.

Baptists believe that Baptist churches originated with Christ and the apostles, and that they are the only ones that did originate them. There was no other organization at that time called a church. Within his own organized church Christ placed the ordinances, and he gave it a discipline, which is his own Word. Christ's church was a local organized body of baptized believers at Jerusalem; the Gospel started from there (Luke 24:47). Persecution was raised against the church here and many of its members were scattered to different parts of the country, and other churches sprung up—daughters of the mother church, holding the same doctrine and government. They were the churches of Christ; he said the gates of hell would not prevail against it, and we know his Word is sure whether we have the historical account or not.

A few centuries after the church was organized division sprang up and there was another organization formed called the Roman Catholic church. If this latter sect had been in harmony with God's Word there would have been no difference with them and the former. Now would the Lord, because of their opposition to the truth, entrust the ordinances of his church with the opposing organization? Certainly he would not.

A house divided against itself cannot stand (Mark 3:25). All the true churches of the Lord have always been alike from their infancy till now, division has multiplied, but he is still the unchangeable being. He never did change the law, ordinances or government of his church to suit the whims, or fancies, of an erring people. He never did, nor never will recognize the usurped authority of any human organization to administer the ordinances of his own divine organization.

To receive alien immersion is to recognize the authority of one that is an alien to the church of God. That there are Christians in other organizations I do not doubt, but there are many Christians that make many mistakes I know, but if we want to get Christians out of mistakes let us keep out ourselves and advocate the truth, and it is attractive to one that loves it; and one that does not love the truth has no business in a Baptist church. When one believes they are leaving a human organization and going to the church of Jesus Christ he will want to submit to the authority of that church.

Some say by receiving alien immersion, that they will get more members, and sometimes a liberal giver, all of which are very desirable, but it would be a serious mistake, for they would

not come so much for love of the organization and truth, as for other reasons; hence would not attend its worship in its proper spirit, and perhaps their gifts would be divided, and sometimes not as cheerful as they ought to be. "God loveth a cheerful giver." The sum of all this is that a small, well organized army, fighting for truth only, is more precious in the sight of our God than a large number of undisciplined soldiers fighting for a mixture of truth and error.

Quality is more precious than quantity. Strength is not in numbers and dollars, but in bearing witness to the truth. "Ye shall be my witnesses." Away with alien immersion.

J. C. KAZKE.

ORDINATION.

At the request of the River View church a council was called December 29, 1901, for the purpose of ordaining Bro. Abner Wright to the ministry.

The council was composed of Bro. J. A. Booth, J. R. Johnson and A. F. Gordon. Bro. Booth was elected chairman and Bro. Johnson secretary.

Examination continued for about one hour. Answers to all questions were most satisfactory, and Bro. Wright showed considerable ability in his answers.

After a motion and second by the church to proceed with the ordination, the congregation united in singing "When Jesus comes to reward his servants." Then the council laid hands on the candidate and Bro. Johnson offered the ordination prayer.

Bro. Booth preached the ordination sermon, Bro. Johnson gave the charge to the candidate and Bro. Gordon presented the Bible.

After singing "Bless be the tie that binds," the candidate dismissed the congregation with prayer. J. R. JOHNSON, Secretary.

We have received a number of letters from friends who are thinking of going on that trip to the West Indies. Some say definitely that they intend to go, others will go if they can satisfactorily arrange it, and others still are thinking about the matter. It will be a most delightful trip at the best season, and as cheap as such a trip can be made to best advantage. The party sails from Miami, Fla., Feb. 21st for Nassau, in the Bahamas, a place of charming interest; thence around to Santiago, Cuba, where the land and sea battle-fields are visited; thence to Cienfuegos, a quaint and curious old city; thence by railroad across Cuba to Havana, where all the places of interest will be visited; thence to Key West, also a place of special interest, and thence back to Miami. The entire trip, travel, hotel, carriage rides, &c., &c., is offered for \$175.00. If you ever intend to visit Cuba, it is well for you to do so before the hulks of the Spanish war-ships on the coast near Santiago fall to pieces and disappear. It is worth the trip just to see them.

Dr. J. L. M. CURRY has been chosen by President Roosevelt as his personal representative at the approaching celebration in Madrid of the coming of age by the young king. No better choice could have been made.

Tax preacher boys in the S. W. B. U. are rejoicing over the prospects of again having Dr. Heagle with them. He will be here in a few days and resume his work. F. C. F. Jackson, Tenn.

Where Do You Live? It makes no difference whether you live in the odorous atmosphere of a city, or on a dust covered plain; in the dry altitude of the mountains; or the moist air of the sea coast; in the frigid zone of the north, or the torrid heat of the tropics, you can get your biscuits, crackers and wafers perfectly fresh in the In-c-seal Patent Package. The only method known for preserving the flavor and crispness of delicate baking until it reaches the table.

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The lamp with wrong chimney is like a letter without a stamp: Don't go.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

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Items of Interest.

NEWS THE WORLD OVER.

Citizens of Europe have come to this country, stayed long enough to be naturalized and gone back to their old homes to live. When they made trouble, they would claim to be American citizens. Some from Turkey played this game. Turkey has given them fifteen days in which to be naturalized again in Turkey or to leave. They appeared to Washington City and were told that Turkey was clearly within her legal rights in this action.

The Swedes make most desirable citizens as a general thing, and their immigration into the United States is to be welcomed. Eight hundred and fifty thousand have come to this country, and only 150,000 have gone to other countries in the last fifty years. Very few ever return to Sweden except on visits.

The beautiful naval arch in New York City, which was made of lath and plaster when Dewey was welcomed, was to have been rebuilt in marble. But the revelations which have been made in regard to matters in the Navy have caused a disgusted people to quit subscribing for it. And, after the Scobie trial, the committee announced the whole thing was given up.

The Watchman thinks the time is soon coming, if it has not already come, when civilization ought to make Great Britain cease her war on the Dutch farmers. It says that the condition of things in South Africa is most intolerable, and the public accorded to in the United States is strongly adverse to the methods to which the British government have resorted. It thinks the strongest argument to justify our intervention in Cuba was "that no nation has a right to prosecute a war that has no recognizable end but the extermination of a whole people. Practically we said that if a great power is forced to carry on a war against women and children, it is time for civilization to call a halt. And it adds: "Now this argument, without qualification, is beginning to apply to the situation in South Africa."

Hon. John W. Foster, a leading Republican and ex-Secretary of the State, said in a recent speech: "As outlined by President Roosevelt in his message to Congress, and as I believe indicated in his other acts, we can look forward to the time when the Philippine islands will have ceased to be a part of the territory of the United States, and we shall have a republic set in the midst of the Asiatic seas that shall serve as a model to the nations of Europe and Asia, even as the United States has served for one hundred years."

The papers are saying, with big heads, that the President is determined to end the Scobie controversy. Not being a fool, President Roosevelt knows that the surest way to make the American people talk more, and more enthusiastically on any subject, is for some one to tell them they shall. He would like to end the controversy by approving Admiral Dewey's verdict, but he can't do it by telling people to keep still.

The school children in Germany have been sending letters to the Emperor after the manner the children in this country send them to Santa Claus, with requests for toys of various kinds. The custom had become so general that it was a nuisance to the post-office in Berlin and to the Emperor's secretaries. So the further sending of such letters is forbidden, and is to be punished by the school authorities.

It is a fact that under most of the desert lands in Arizona, where on the surface water is rarely seen, there is an apparently inexhaustible underground flow. The extremely high price of fuel, however, has hitherto been a bar to pumping water to the surface, but the introduction of electricity provides the promise of the realization of many miles of desert where cattle cannot reach. The plan is to raise water from fifty or more wells and to irrigate thousands of acres.

There has been another fight between the races in New York this time and not in Louisiana. And our news men to blame. Some white boys stoned two negro girls on their way to their homes. The relatives of the girls rushed out and beat the faces of the boys, a punishment they richly deserved. The boys went off and brought a white man which attacked the negroes. These negroes were getting the best of it when the police came up and drove them into their homes. Four men were wounded in the fight.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge for each word for all over 100 words. Insert only in advance. Contact the words and get more of them. The money will be paid. Unless the money accompanies the notice, it will be brought down to 100 words.

MRS. RUBIE HAMILTON FOSKER.

DEAR READERS OF THE RECORDER: My mother heart goes out for its object of love, and the whole world seems empty. My only own child was at home, Forkville, La., December 1st, 1901, aged 18 years, 8 months and 8 days. When about 17 years of age she was regenerated and joined a Methodist Baptist church. She leaves a husband, one child (a boy) six and a half months old, who were like a father and a mother. Her relatives are many, her friends are almost innumerable.

When the last sad hour came she said she was dying, and asked for her child. She sang, she shouted and prayed. She talked to the Heavenly Father and then talked to the angels privileged to witness the sublimity of a soul supremely happy in the throes of death. She sang parts of one hymn and then another, and another, and still others, one after another. Am I wrong in thinking the keener the angelic choir and was trying to join them while her spirit was being freed from the clay and her tongue was being paralyzed by death? The last full sentence she spoke was, "I am a soldier of the cross." Soon after she said, "I'm home." She died with the word home on her lips.

One friend, writing since her death said: "She was truly my model woman, my ideal of all that was good and noble. How often she has helped me to see the right, and cheered me in my darkest troubles." "She was a shining light and a guardian angel in her home." Others have written expressions like the following: "In our home she was dearly loved by each one." "I knew and loved Rubie as long as I lived, and seemed more like a relative than a friend." "I will always remember her when a child as one innocent, pure and truthful beyond question." "If I ever loved any one, I loved her." "She was too pure and good for this world." "I told my family there was no other in this whole community as good as she was."

All this and a great deal more has been said and written by friends, for which I am truly thankful. Her favorite word in all the Bible was "Grace." So often in her talks with me she would quote Eph. 5:1. During her sickness she would lie in bed and sing "Amazing Grace," etc., and requested that it be sung at her funeral.

Bro. Will writes: "My dear sister, in the fullness of your beautiful Christian experience, you can, as so vastly many others cannot, realize the truth that the separation is but temporary, seeing the glorious triumph of the dear child's death as you did."

God grant that I and all who read this may have as abundant entrance as she had. Her mother, ANNA HEAD, Forkville, La., Dec. 3.

B. E.

Sister Corrie Jackson Rice, the wife of Bro. Henry Rice, and the daughter of Bro. and Sister A. C. McEiter, was born May 8, 1875, and departed this life December 18, 1901. She united with the New Bethel Baptist church at the age of 17, and was a faithful member, ever loving the church and its best interest. She was a devoted wife, a loving and generous daughter, and a true friend. The Master called her up higher. His will be done. Our buried friends can we forget. Although they're passed death's gloomy river? They live within our memory yet, And in our love must live forever.

T. A. CORWAY.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous membrane, such ointments have never been used except on practitioners from reputable physicians, and it is not likely that you will be led to the use of any such ointment. Hall's Catarrh Cure, containing no mercury, and is taken internally, acting directly upon the blood and mucous surfaces, is the only cure for Catarrh of the Head, Throat, and Lungs. It is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

"My dear," said Mr. Henry Peck on Christmas morning, "this is a lovely smoking-jacket you have given me. And the picture on the box is just like me in every respect."

"And they please you," replied Mrs. Peck.

"I just wondered," continued Mr. Peck, "serving himself to the first great rebellion of the year. These jackets were made of the same material as the jacket."—Baltimore American.

BETTER be in shame now than at the day of judgment.—Mohammed.

Bargains in Shoes.

- \$1.98 For Women's Kid Boots, lace or button, heavy or light, very stylish.
- \$1.48 For Women's Lace Boots, Dongola Kid, Box Calf or Kangaroo Calf.
- \$1.48 Misses' Spring Heel, Lace or Button, heavy and light soles.
- \$1.24 Misses' Spring Heel, in lace, patent leather or stock tip, splendid value.
- \$1.98 Boys' Serviceable Shoes, made of Calf, Box Calf and Dongola Kid.
- \$1.48 Boys' School Shoes that will stand the knocks—the shoes they need.
- \$1.24 Little Gents' Shoes, lace, made with low heels.
- 98c Children's Spring Heel Shoes, very durable, made to wear.

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Intensely dramatic from first to last.—The Philadelphia Press.

This exquisitely told story is even more than good.—Dr. Floyd Tomkins.

Dialogue, virile and natural.....an intensely dramatic plot.—Chicago Record-Herald.

A Cut of just a little more than a half

Justice to the Jew.

The Story of what he has done in the World.

By MADISON C. PETERS.

This book formerly sold for \$1.25, but to help business along right after the holidays, we have put the price

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What is said of the Book:

"A dramatic and striking presentation of facts."—The Congressionalist, Boston.

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"This useful book will counteract much of the rubbish talked and written by the advocates of our time. Its many facts should be impressed upon the popular mind."—Sunday-School Times, Philadelphia.

"It is more than a book for the Jew. It is a book to be read by every one who seeks broad knowledge of affairs, and who would not be ignorant of a very vital element in the progress of the entire race."—Springfield Union (Mass.).

"It will be surprising to the average reader to learn, as he may do abundantly from this especially elaborated book, how large a part the Jew has had in the advancement of the world's civilization."—The Watchman, Boston.

"A timely book, which will furnish whoever wants to sum up the imbecility of anti-Semitism with plenty of respectable documents. One can find here stated, intelligently enough, the achievements of Jews in the different careers."—Fall Mail Gazette.

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Items of Interest.

NEWS THE WORLD OVER.

South America always has fighting going on somewhere. Just now Colombia and Venezuela each have a revolution on hand...

The Danish government is anxious to sell the islands in the West Indies to the United States. As they are a dead expense to Denmark...

A new song on the Kansas City market is entitled "All Honor to Admiral Schley." The cover design is a picture of the battle of Santiago Bay...

A wonderful new medical discovery is announced, and is called "benzozone." It is a cure for typhoid fever, cholera, dysentery and kindred diseases.

The Filipinos, armed only with bolos, attacked a detachment of the Ninth Infantry at Dapay, island of Samar.

Either the Powers, including the United States, ought to stigmatize in disgrace their ambassadors who were in Paris and be expelled by the Emperor, or they ought to demand from France the dismissal in disgrace of General Voyron...

A correspondent, writing from Manila, says that General Smith has cut off the sources of the supply of food from the island of Leyte.

A peculiar thing has developed in connection with the telegraph and telephone systems in the Philippines. Great trouble is being experienced in getting communication poles to support the wires.

Lately the army men have adopted the plan of utilizing growing trees for telegraph and telephone poles.

We are glad we do not have to understand the workings of the Congressional mind. Here in Congress passing a tariff bill which treats the Philippines as a foreign country exactly.

A discovery of ancient treasures is reported to have been made at Montalto in Liguria during the demolition of one of the most ancient churches in Italy.

LOUISVILLE, KY., Dec. 31, 1901. Rev. T. Eaton, editor Western Recorder, City.

DEAR DOORER—In a letter just received from my grandmother she writes:

"I have availed myself of the privilege of sending you the WESTERN RECORDER for one year, beginning with this week's issue. It has been the representative of Baptist Faith and Order for nearly or quite four score years, setting forth and defending the cardinal doctrines of God's Word faithfully and fearlessly."

I thought you might care to share this portion of the letter with me, and so give it to you as above. While not having heretofore been on your subscription list, it has been my privilege for years to read the Recorder, and I am thoroughly in sympathy with the stand it has taken on doctrinal and denominational points. Sincerely, WM. S. WALLER

MAYSVILLE, KY.

It was my pleasure, last week, to visit my old home and meet many of the friends of my boyhood. I found the new pastor full of hope, and his members enthusiastically following his leadership to the higher plains of spirituality and usefulness.

The church will at once contract for a pipe organ. The elegant audience room is to be frescoed and the ladies' parlor is to be remodelled and finished in the latest and most artistic style. The contemplated improvements will cost from \$3,000 to \$4,000, and the money is at hand.

Dr. Boyet has enlisted his church in aggressive work, and already subscriptions to all denominational work are being pledged for the year. From its disincarnate oh abrahah in Maysville will lead all churches in Northern Kentucky.

Perhaps none of the many high-priced calendars found in the art stores this season will possess so much beauty and worth as the Fairy Art Calendar for 1902 offered by the N. K. Fairbank Company.

AN OHIOAN'S GOOD LUCK. Invents a device that Guarantees perfect Health, Strength and Beauty to every user, and cures without drugs the most obstinate diseases by Nature's Method of steaming - the poisons out of the Blood.

Enormous Sales of Vapor Bath Cabinets—Getting rich are hundreds of men and women selling them A Special Money-Making Offer to Our Readers.

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration...

No Physicians for 500 Years but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique and strength and beauty to vapors.



A Ephemeral Business.

Invented and patented six years ago the demand has been so great that over 10,000 Cabinets were sold during the past year and hundreds of men and women are daily enjoying their benefits.

Attesting to the Immediate Improvement in your health, feelings and complexion.

Famous Physicians believe in it. Hundreds of well-known physicians have given their practice to sell these Cabinets, and they say over 250 physicians use and recommend them.

Rheumatism, La Grippe and Kidney Troubles. Will be interesting to those who suffer from these dread maladies.

OVAL FRONT, or sending twelve two-cent stamps, returning ten Oval Fronts, however, is the best and surest way to obtain them.

My life is not what I have coveted. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture.

plethorism, of which I had long suffered, and my wife of my grippe in one night. Dr. M. LaBerty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles."

Hundreds of Ministers. Dr. Baker Smith, D.D., Fairmount, N. J., says: "Your cabinet is the body of aches and pains, and rheumatism is next to Godliness."

Marvelous Eliminative Power. has this Cabinet that no disease can gain a foothold in your body if you take these hot thermal baths weekly.

To Cure Blood and Skin Diseases. this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poise, etc.

Another Important Feature. is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are subject.

Head and Complexion Steamer. in which the face, head and neck are given the steam vapor treatment as the body, producing a bright, pure, brilliant complexion.

Whatever Will Hasten Profound Perspiration. every one knows is beneficial, but other methods of inducing it are so poisonous and dangerous to health.

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provided by the conventional, safe and marvelous use of this steamer cabinet. We find it to be a genuine cabinet, with a real rubber-lined wall, which is closed at all right angles.

They assert positively, and their statements are backed by thousands of letters from persons of high social position.

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Cleaning and Refreshing Bath Known. and even those enjoying the best of health should use it at least once a week.

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Don't Fail to Write Today. for full information; or, better still, order a Cabinet; you won't be disappointed.

This Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter. Don't fail to write at once for booklet, whether you intend to buy or not.

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