

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

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WESTERN RECORDER.

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On the very spot in Dijon where the old prison stood in which the Huguenots were so cruelly treated, a new Protestant church is being built. It is the gift of a descendant of one of the men who was in the prison.

The Bible has much to say of the beauty of God. It may be the saints shrink from speaking of it when they talk of the Almighty because physical beauty is in danger of occurring to the mind when beauty is mentioned. But His is the beauty of holiness, and there is no beauty to compare with that.

EVERY now and then a Professor in Chicago University comes out with a startling statement. Sometimes it is in theology, sometimes in science. It seems strange that the newspapers have not yet seen that this is a scheme for wide and free advertisement, such as no amount of money could give. We hope, if the papers must comment on their utterances, they will not give the name of the Professor nor of the University.

A PROFESSOR in another school has attempted the game the Chicago men have worked with such great success. He said the Daughters of the Confederacy in Lexington, Ky., were no better than Emma Goldman, who has made herself infamous in Chicago. If he ever comes to Kentucky he will be horsewhipped by some gentleman, but we hope he won't come, because that would advertise him again.

WITHIN two years eight Baptist theologues who entered Union Theological Seminary in New York have left the Baptists for various sects. Union Seminary is the one which loved Briggs better than its creed and its church and was in consequence cut off by the Presbyterians. We hope all Baptists who go to such a school will go to other bodies. There is no reason under the sun for them to choose that school except that they hold Briggs' views of the Bible.

M. ERNEST REHAUD has published a book warning his countrymen against the increasing prominence of the Protestants, which is out of all proportion to their numbers. They are only one-sixtieth the population of France, but they have one-eighth the members of the Deputies and the Senate, and have control of the Ministries of Finance and Public Instruction. In the local governments the Protestants have the same preponderance. This indicates that the Protestants have brains and the confidence of the people, and we do not think M. Rehaud's will avail anything.

The Sin-Sick Soul.

BY REV. J. E. HUTSON, D.D.

Man, studied physically, will reveal, in some respects, what he is spiritually. So close is the connection of body and spirit, that it is impossible to be acquainted with the one without gaining some knowledge of the other. Individually the invisible character is often portrayed by the uncovered face: bitterness wrinkles in the chin, contumely perches in the lip, fire kindles in the eye, and wrath nestles in the brow. So very intimate is the relation of body and spirit, that the body may be called the shadow of the spirit. Therefore, by measuring the one we may ascertain somewhat the dimensions of the other. There are few things, perhaps, that may be said of the body that may not also, in some true sense, be predicated of the spirit also. In general, it is true of the body that it has wants and necessities, that it must labor or perish, that it is capable of pain and pleasure, that it is subject to disease and exposed to death; and all these things are no less true of the spirit. Now if physicians who discover remedies for the diseased body, and by faithfulness and skill alleviate pain, assist nature and prolong life, are worthy of honor and praise, how much more the great Physician is, who not only renders assistance, but, unaided, perfects a cure, not of the mortal body, but of the undying soul; who probes with unerring skill deep into the unseen bolts of iniquity, binds up with infinite tenderness the broken bones of immortality, and rescues forever from the pit of eternal darkness!

Let us now take a look at man physically, that we may get an outline of what he is spiritually.

1. Man is the noblest of all creature beings. His erect carriage, his lofty outlook, the symmetry and beauty of his form. Before him the king of the forest cowers away in sullen fear, and the huge leviathan makes haste to abdicate. All animate nature trembles at his tread, and the solid earth, without a protest, yields up her profoundest and most valuable secrets. And yet he is only in his embryo state, and must first die before he shall be quickened into the green leaf, the fragrant flower and the full corn in the ear. He is the masterpiece of the Master Artist. Sin has wrinkled him with care and gashed him with grief, yet still, touches of the chisel of infinite skill, like lead in the rock, may be traced upon him. There may be toothless deficiency and bald discrepancy, but even in his ruins, like a moldering cathedral, he rises from the plane of calamity, disheveled indeed in the great catastrophe, but still standing as a monument to the praise of the great Workman. God made him! The Almighty had but to speak, and the heavens were garlanded with glory and the earth was clad in beauty. But of man it is said, "Let us make man in our image, after our likeness.... and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." The hands of Deity shaped him, gave elegance and majesty to his form, and stroked him down with beauty and grace. The potter from the dull clay moulds vessels which grace the king's table; and God, the great Potter, fashioned from the base dust a vessel to be the temple of the Holy Ghost, and destined as the tabernacle of the Most High, for in him dwelt the Godhead bodily. Deity, in the form of a man, walked on the earth, the great Physician, comforting the broken-hearted and binding up the

wounds which sin had made. He took not upon the form of angels, but crowned the humanity of man with dignity that lifts its peerless head high as the throne of the Eternal, for a man, even Christ Jesus, now sits on the throne of the universe.

2. Man is the weakest of all creatures. He comes into the world naked, with no arms of defense, and for years continues most helpless.

He is the most diseased of all. The whole body, from core to outside, from sole to crown, is subject to pain. There is no bone, nor muscle, joint nor organ, fibre nor ligament, that is exempt from soreness and decay. From the corn on the toe to the ulcer on the scalp, all are exposed to the tooth of malady and time. Sickness poisons his blessings and blights his hopes. Couches of voluptuousness may roll under him, and streams of luxury pour into his lap; but racking pain tosses him on beds of roses, and fumes groans in palaces of splendor and grandeur.

Then there is leatherness in disease. The sick-room has a smell that sends faintness into the heart, the leprous must stand without the gates, and contagion must be hurried to the pest-house. Job, with his bolts of corruption, must forsake his downy couches, dwell in ashes and scrape himself with a pebbles. Death separates and dashes all! When disease has done its work and protraction begins to reign, man, noble man! whether the body of loving father, darling mother or idolized child, must be borne from the hallowed home circle, buried in the deep, cold ground, and covered forever from sight!

And now consider the analogy.

1. Spiritually man is the highest order of created intelligence. Though now in a state of humility, there slumber in him germs of greatness, which, by the grace of God, will ripen into heights of glory that will approach unto the throne of the Almighty. For unto which of the angels, said God, Let us make him in our image? but man He made in His own likeness, a reflection of Deity.

For which of the angels did Calvary astonish the universe with her groans, and blacken the heavens with blood? And unto whom is the crowning promise given, "To him that overcometh will I grant to sit with me in my throne?" And who is this that has become heir of all things, and joint-heir with Jesus Christ?

3. Spiritually, man is nothing but weakness and sin. He comes into the world with no covering for his guilty soul, and not one argument in his defense. Diseased, fatally diseased! Fitful and awful sight—a sick soul! One of the gods sick! Not sick of sin, but sick with sin. Cramped and gaped with apples of Sodom and grapes of Gomorrah. The wormwood of iniquity and the gall of bitterness fermenting and boiling up in every part of his being. O soul, that might challenge the great earth and the starry heavens and shame them with inferiority, and then sick! Heaving with volcanic convulsions, and would fain spew thyself out of existence and be no more!

And the soul is sick in all its parts: "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and puffing sores: they have not been closed, neither bound up, neither mollified with ointment."

The conscience is smugled by the flaming sword, which turns every way; the will is drawn by cords of vanity and bound with cart ropes; the affections are corrupt with the putrid eggs of the con-

atrice; and the memory is loaded with the carcasses of foul deeds. And there is nothing in the universe that can give comfort but health. "Is there no balm in Gilead, is there no physician there?" The kingdom of God is in the redeemed, and they shall be received into the Kingdom of God; and hell is in the condemned, and they shall be cast into hell.

The sin-sick soul might be borne upon a chariot of fire, recline beneath the tree of life, bathe in the crystal fountain, and breathe the balm celestial; but without health it would toss itself upon the couches of Paradise, and vomit out the luxuries of heaven.

The sin-sick soul cannot dwell in the palace of the great King, nor corrupt the mansions of the golden city, but must betake itself to the ashes of death, and scrape itself with the cinders of the pit. Yes, the diseased and festering carcass must be carried hence, if need be by loving hearts and tenderest hands, and cast deep into the bottomless outer darkness, where heaven can no more look upon it. "Is there no balm in Gilead, is there no physician there?"

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me."

Silence.

There is much help in silence. From its touch we gain renewed life. Silence is to the soul what his mother Earth was to Briarrose. From contact with it we rise healed of our hurts and strengthened for the fight. Amid the Babel of the schools we stand bewildered and affrighted. Silence gives us peace and hope. Silence teaches us no creed, only that God's arms are around the universe.

How small and unimportant seem all our fretful troubles and ambitions when we stand with them in our hand before the great calm face of silence! We smile at them ourselves, and are ashamed.

Silence teaches us how little we are, how great we are. In the world's marketplace we are tinkers, tailors, apothecaries, thieves—respectable or otherwise, as the case may be—mere atoms of a mighty machine, mere insects in a vast hive.

It is only in silence that it comes home to us that we are something much greater than this—that we are men, with all the universe and all eternity before us. It is in silence we hear the voice of truth. The temples and marts of men echo all night and day to the clamor of lies and shams and quackeries. But in silence falsehood cannot lie. You cannot float a lie on silence. A lie has to be puffed aloft, and kept from falling by men's breath. Leave a lie on the bosom of silence, and it sinks. A truth floats there fair and stately, like some stout ship upon a deep ocean. Silence buoy her up lovingly for all men to see. Not until she has grown worn-out and rotten, and is no longer a truth, will the waters of silence close over her.

Silence is the only real thing we can lay hold of in this world of passing dreams. Time is a shadow that will vanish with the twilight of humanity; but silence is a part of the eternal. All things that are true and lasting have been taught to men's hearts by silence.—Jerome K. Jerome.

The shepherd whose ninety and nine sheep were safe did not wait for the one astray to return; he went forth and sought and found it, and when he did find it he did not man or kick or pound it; he took it to his bosom and comforted and rescued and healed it.—Moody.

Ancient Exemplification of Modern Maxims.

BY A. B. WOODVINE, D. D.

Some one has finely said: "The ancients have stolen all our best ideas." We may well add, and many of our worst. In that ancient business transaction between the two brothers, Jacob and Esau, in which a birthright was bartered for a bowl of broth, they seem, somehow or other, to have gotten hold of the substance, if not the form, of three infamous maxims, on so many lips in our time.

I. "THE END JUSTIFIES THE MEANS."

Jacob was a typical Jesuit, enthusiastic in pursuit of a great end, but utterly unscrupulous in the choice of means. A divine prediction uttered prior to the birth of the brothers declared that "the elder should serve the younger," which implied that the younger should be the heir of the covenant blessings. Doubtless Jacob had this in view when he swindled Esau out of his birthright, and the anodyne with which he quieted his conscience was, "the end justifies the means." Some commentators have essayed the impossible task of defending or, at least excusing, his conduct in this transaction. It is utterly indefensible upon any sound principles of morality. After allowance has been duly made for the differences in commonly accepted standards of morality in the rude period in which he lived and in our more enlightened Christian age, his conduct was mean, selfish, sinister.

The "pre-natal oracle" which foretold his pre-eminence, instead of excusing, condemned him. God needed the aid of none of his "tricks of trade" in the fulfillment of his gracious purpose toward him, and his miserable device for furthering the divine plan was an insult to Almighty God. The divine disapprobation of his crooked policy was stamped upon the events of his subsequent life. He had to pay dearly for his fine bargain with his brother. Let us beware. Doing right things in wrong ways is a very common sin. Many a man is seeking wealth, social influence, political power by "ways that are dark and tricks that are vain," "salving conscience meanwhile with the thought that when obtained they will be used for wise, beneficent, and even religious purposes.

II. "BUSINESS IS BUSINESS."

His brother's "present distress" puts Jacob in a position in which he can drive an advantageous bargain with him. He has what Esau wants and Esau has what he wants. Esau consents to the trade, and, though there is incalculable disparity between the price he pays and the benefit he receives, he flatters himself that it is "a fair exchange" in which there is "no robbery." It is a clear case of "business is business." By this vicious maxim many in our day, even within the pale of church-membership, are justifying principles and methods of business that are simply diabolical. Saints on Sunday, they are sharpers all the other days, praying in the place of worship, and *praying* in the place of business. Foolishly some who read these lines will feel little sympathy with the severe terms in which the conduct of Jacob has been characterized, but will be disposed to say: "It was a plain case of bargain and sale; the parties to it were not children but men, and if one of them did take advantage of the necessity of the other, it was in the way of legitimate business to do so." It is easier to pity such men than to reason with them. Some arguments cannot even be understood without the moral sense.

III. "A BIRD IN THE HAND IS WORTH TWO IN THE BUSH."

Jacob was not the only party to the vile transaction who stole a modern idea. Esau was evidently governed by the principle underlying the maxim that "a bird in the hand is worth two in the bush." He had none of that faith which is the substance of things hoped for, the evidence of things not seen, and hence present possession was better to him than future prospect. The benefit of the

birthright, and especially the spiritual blessings it entailed, were distant, and to his thought, vague and uncertain. His hunger was real, and likewise the savory pottage that would appease it. There, present and certain, was the passionate desire, and there, also, just as present and certain was the fragrant food. Like an overgrown child, he grasped the lower blessing and let slip the higher. He did it with all the stippancy and carelessness of one who held "other worldliness" in contempt. There are multitudes of profane persons like him who live wholly in the present, and have little care for or faith in any future world. Many there are who, for a little money, a little sensual gratification, a little social position, a little pleasure, fame, power are bartering the splendid heritage of manhood, conscience, honor, purity, divine favor, heaven.

Baptist Newspapers for Baptist People.

BY REV. JOSEPH WESTON.

I am not a journalist, nor the son of a journalist, but I know enough about religious journalism to know that the past decade has not been particularly auspicious for denominational papers. There are several reasons for this, which need not be mentioned here; but the time has come when there ought to be a general movement all along the line to increase and strengthen our denominational papers. Baptist pastors can and ought to put hand and heart and tongue into this work, and I know of none that will yield a better return, or that is more necessary, so far as the instruction of our people in the principles of our denomination is concerned. At the risk of seeming egotism, I may say that I have always regarded this as an important part of my work as a pastor, and, to be perfectly frank, my motives have not always been purely disinterested. I have sought to increase the circulation of *The Examiner* and other good Baptist papers because I have found that those who have taken Baptist papers have, as a rule, been among the very best members of the churches I have served. They have been among the most intelligent, sympathetic, sensible and reasonable people with whom I have had to deal, and I have enough human nature about me to like to get along with as little friction as possible in my church work.

A good Baptist paper is essential to an adequate knowledge of the history, growth and world-wide endeavors of our great Baptist host. This must be obvious. If you want to get at the facts concerning Baptist doctrine, Baptist progress, and Baptist promise you must go to the source whence these things can be obtained. If you are content with the scraggy and often inaccurate items which the undenominational and secular papers furnish concerning your denomination, your sympathies must be very narrow, and your capacity very small. The Baptist that does not take a Baptist paper is apt to be a pretty poor Baptist.

A good Baptist paper will help to exclude that life-bleating and soul-destroying trash which is so abundant on every hand, and which has a welcome entrance into so many homes where such stuff ought not to be tolerated for one moment. The way to crowd out the bad is to crowd in the good. The way to keep the chaff out of the measure is to fill it with golden grain. The amount of literature of the pitch, tar and turpentine kind is awful to contemplate, and is doing a work that we shall find it hard to undo. If parents do not provide their children anything better, they deserve the severest censure.

A good Baptist paper, if carefully read week by week, and month by month, will soon furnish a stock of knowledge, mental quickening and spiritual development that no one can afford to despise.

There are several other good reasons why Baptists should take Baptist papers, but in my mind's eye I can see the scholarly editor reaching for his scissors and blue pencil, and I know what that means. However, I must make two or three concluding remarks. Here they are:

Subscribe for *The Examiner* or some other good Baptist newspaper, and do it now. Unless you are very poor, I do not know how you could spend four cents a week to better advantage.

Pay for your paper in advance if you possibly can. If you can't pay for a whole year, pay for six months, or even three months. Newspaper men cannot run a newspaper without money, any more than you can run a saw-mill without logs.

Don't get mad if the editor does occasionally say something you can't agree with. This is a free country, and Baptists, of all people in the world, should believe in liberty of conscience and freedom of speech.

If you appreciate your paper, write to the editor once in a while and tell him so. Doubtless he gets letters enough from "growlers," and a ray of sunshine and a word of love from you at least once a year, when you renew your subscription, will make him feel that, after all, life is not a vale of tears and a wilderness of woe. Editors are very human, like the rest of us, and are no worse and sometimes a great deal better for a hearty "thank you."

Pray for the editor and contributors. The influence of a single number of the paper may be such that it will go on singing itself into the hearts and lives of multitudes long after you are dead, or it may do harm to some worthy man or cause. If you pray for the man who speaks to you Sunday after Sunday, why not pray for the men who write to you week after week?

Talk about your paper occasionally. You will not be doing wrong if you take it to prayer-meeting once in a while, and read a few of the interesting paragraphs which may be appropriate to the subject under discussion.

In short, do all you can to increase and strengthen our denominational papers, for by so doing you will be helping yourself, you will be helping your church, you will be helping your denomination, and you will, if you do these things in the right spirit, be honoring your Lord and extending his kingdom in the hearts and lives of men.—*The Examiner.*

Revivals and Prayer.

Sometimes one reads over the narrative of the descent of the Spirit at Pentecost with a feeling of incredulity. The experience of the disciples in Jerusalem seems to be utterly foreign to anything that is now taking place in our own churches. Can such things take place today so that the preaching of the Word will awaken deep convictions and repentance and faith? And yet every once in a while we get reports like that we published last week from a small town in Maine. When we learned of the revival in Springvale, we sent at once to the pastor of the Baptist church there for an account of it, for we knew that nothing could be more helpful and inspiring to our readers than a sympathetic record of such an event.

There were few Christian readers of Mr. Ochrine's description who did not have their hearts warmed anew as they realized what had been taking place there, and they said to themselves, "Oh that our church and community might experience just such a spiritual blessing!" Here is a paragraph from his letter:

"All classes have been reached. I have baptized representatives of the professional men, college and university graduates, our leading business men, many young men, whole families, parents and boys and girls. The atmosphere of such a work of grace is simply indescribable. God has seemed to be all about us, the whole place filled with His presence. It has seemed to us as if the life and experiences of apostolic days were being repeated here. Inasmuch as we had nothing in the way of machinery or special conditions only what any church or community may have and many do apparently enjoy, unless it be in the lack of the remarkable unity of the churches here, I do not see why a work of grace like this in Springvale may not come to hundreds of communities in New England during the present winter."

We have only one suggestion to make in regard to this matter, and that is that a genuine work of grace is not to be worked for, so much as to be prayed for.

By this time, in full view of the results of man-made attempts to secure revivals of religion, observant people ought to be thoroughly convinced that there is a supernatural element in a genuine and widespread religious awakening that no human effort can command. It comes only from God, and the way to gain the blessing is to ask God with pure motives and with simple faith to bestow it.

But obvious as the Scripturalness of that suggestion is, about the last thing that many people think of is that a revival comes in answer to prayer. The spontaneous impulse of many of us, when this matter is broached, is to think of choros choirs, of union services, perhaps in a hall or tent, of famous evangelists. But suppose that instead of resorting to these devices we simply come to God, and ask Him to bestow the one gift that Christ says He is more willing to impart than earthly parents to give good gifts to their children.

The old Latin maxim, "to labor is to pray," is not always true. When human effort supersedes and displaces prayer, there is no worship or devotion in the work. The labor that is equivalent of prayer is inspired by prayer, and easily, as soon as the pressure of some necessity is removed, springs back into prayer.

The title, "The Week of Prayer," was happily chosen. It was given under the impulse of the revival of 1857, which emphasized pre-eminently the power of prayer. The best use to which our churches can put this week is to make it true to its title.

That is the only counsel we can give on securing a revival of religion. Pray for it. The various patented devices for arousing men to spiritual sensitiveness have all been tried and worn out. The only resource that has not been exhausted is the willingness and power of God to fulfill His promises and bless His people in answer to prayer.—*Watchman.*

Heart-Keeping.

Heart-keeping is very much like house-keeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—*Theodore L. Caylor, D. D.*

A small boy sat quietly in one of the seats in the coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?" The lad looked up brightly, and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.

God's Government vs. Human Government.

Two Interesting Old Letters.

DEAR RECORDERS—After my Bible, comes the beloved RECORDED. Oh, I cannot remember the time when it has not been a most welcome visitor in my home. Away back yonder when it bore the signature of Baptist Banner and Pioneer, my good father and mother, who have gone to heaven, gave it a place in our home; and it is an old and dear friend. I press it to my weary heart, for it is the reminder of other and happier days. I send a letter written by my father to Dr. G. Dowden and the reply.

Your sister in sorrow, Mrs. FANNIN H. BOARD, Milan, Meade county, Ky.

BROTHER DOWDEN—For some time past I have wanted to see you to have a talk with you upon the subject faintly pictured below. My hearing has become so poor, however, that few persons are able for any length of time to talk loud enough for me to understand them. I have, therefore, concluded to do this in writing. I send you one of some of my thoughts. Will you be kind enough to examine the subject, and if you think my views are wrong, point out the error and give the proof?

Man was created to be subject only to the government of his Maker. He rebelled against that government and involved himself in inextinguishable misery. From the time of the fall of our first parents until the days of Nimrod, we have no account of the establishment of any regular government upon the earth. During this long interval man appears to have been left to himself, unaided by Divine influences, to solve the problem of his own destiny. As a natural result, he became practically worse and worse. "The earth became corrupt before God and was filled with violence." Man practiced evil, evil only, and that continually.

As a punishment for the sins of the world the flood was sent upon the earth to destroy the guilty race. Noah only and his family were preserved, God himself bearing testimony to the righteousness of the patriarch. But the nature of man had become corrupted, and therefore the children of the righteous were, by nature, no better than the children of the wicked. The offspring of the faithful patriarch soon demonstrated the lamentable fact that man is "totally depraved." Wickedness again rapidly increased, and it became abundantly evident that man must be governed. Being now a rebel against the government of God, and being both unable and unwilling to return to his allegiance, he now substitutes a government of his own. This first government established by man was founded in iniquity and was a government of rebellion against the Divine government. Had there been no rebellion, the posterity of Adam would all have remained holy—would all have known what was right and done what was right. The law of God would have been the rule of action, and all would have understood and loved that law, and obeyed it because they loved it. There could then have been no place for human law or human government, and no such thing could ever have existed in the world.

Human government, then, having been established in contravention of the government of God, must of necessity be opposed to God, as all sin is opposed to him. An experience of more than 4,000 years of failure has demonstrated the fact that the wisdom of man is not equal to the task of devising a plan of government for man. All plans of human government from the days of Nimrod to the present time have proven, or are now proving, themselves to be failures; and from the nature of the case, human government must ever be a failure. God is the only rightful Sovereign, and will not give his glory to another. The government described in the Revelation doubtless constitutes an important part of God's glory. All of God's creatures, so far as we are informed, except man and fallen angels, have continued in steadfast obedience to the laws imposed on them by their Creator. It was God at last who approved of the rebellion of these! Nature, as well as revelation, emphatically answers, no.

Babylon was not only the first human government established on earth, but was also the first all-pervading, universal government, embracing all nations within its grasp. The head of the image described in Nebuchadnezzar's dream, represented the king or government of Babylon. Inferior parts of this image denoted other governments which were to follow. The stone cast out without hands symbolized a government to be set up by the God of Heaven, which was to destroy the governments symbolized by the image. The image specifically represented four universal governments embracing the whole habitable earth, and may therefore be regarded as symbolizing universal human government, wherever established and of whatever form. As the government or Kingdom to be set up by

the God of heaven is utterly to destroy the governments symbolized by the image, the fact is established beyond controversy that human government is opposed to the government of God.

The city of Babylon and its power had fallen before the prediction in Revelations was uttered, and consequently that prediction cannot refer primarily to the liberal destruction of that city, but to something typified by it. The human government in the thing thus typified, human government is that which is to be destroyed. Commentators have generally supposed the Romish Hierarchy—a politico-religious establishment—to be the Babylon of Revelations. That this hierarchy is embraced in the mystic Babylon referred to, there is little or no doubt, that hierarchy being a human institution and government, and therefore opposed to the government of God. That it, however, cannot be the Babylon whose fall is predicted in Revelation, may be fairly inferred, if not fully established, by the words of the mystic Babylon referred to, "The woman was an all-pervading power until the very period of its destruction. This the Romish church has never been. Human government has been an all-pervading power since its establishment on the earth. The woman that sat upon the beast represents the mystic Babylon, and is the mother of harlots and abominations of the earth. Although Papal Rome is the prolific source of many abominations, yet is Papal Rome herself a product of human government, and is a human government. Human government exists everywhere; Papal Rome does not exist anywhere. The woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

This cannot be less descriptive of the iniquity of human government than of the Romish Hierarchy, for be it remembered that the Romish Hierarchy is not merely the product of human government, but is a human government. Royalty, and persons occupying high positions in governmental affairs are wont to clothe themselves in habiliments such as here described, and how often such are here described of the earth drank, deeply drank of the abominations poured from this golden cup? The wars that have been waged and the oppressions that men have suffered since the days of Nimrod, are a sad comment on this passage of holy writ.

The woman is represented as sitting upon many waters, and these waters are said to be "peoples and multitudes and nations and tongues," including all the governments and nations on earth. The kings of the earth (all rulers), by which I understand all human governments, have perpetuated wars and oppressions in governmental matters, and the inhabitants of the earth (the whole earth) have been made drunk, &c. This is surely too universal to be applied solely to the Church of Rome. The Church of Rome is a name of blasphemy. The Church of Rome is full of names of blasphemy, as many names of human governments as there are governments? The woman "was drunken with the blood of the saints and with the blood of the martyrs of Jesus." A great persecuting power is here represented; that power is one, the woman, Papal Rome, it has been, and still is, a great persecuting power, and although she has martyred her many thousands, she cannot be referred to, specifically and exclusively, in this passage, because it is further stated that in her was found the blood of prophets and of saints and of all that were slain upon the earth. Pagan Rome has martyred many more of the followers of Jesus than Papal Rome. But Pagan Rome was a human government. "By thy sorceries were all nations deceived." Many nations have been deceived by Papal Rome, but it cannot be said that all nations have been deceived into the belief that human government is susceptible of accomplishing the object of its establishment. Human government, and the spirit of human government, have literally shed all the blood that has stained human hands, from the murder of Adam down to the present time, and cannot be accountable for the blood shed upon the earth before she had an existence, which is less than one-fourth of the time that has elapsed since the creation of the world. Papal Rome cannot be accountable for the blood that has been shed beyond the reach of her influence, which does not now extend, and never has extended, over one-fourth part of the population of the globe. Therefore, the Babylon of Revelation cannot be the Romish Hierarchy. But if the mystic Babylon of Revelation means human government, and the spirit of human government, and the government of earth cannot exist contemporaneously. They are hostile, they are antagonistic to each other. If this be true, if an irreconcilable antagonism exists between the government of God and the human governments of earth, can it be true in any specific sense that "civil governments" are of Divine appointment?

"In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom thus set up by the God of Heaven is so to destroy the kingdoms of men, and to bring to nought the Kingdom of God and the governments of earth, which do not exist contemporaneously. They are hostile, they are antagonistic to each other. If this be true, if an irreconcilable antagonism exists between the government of God and the human governments of earth, can it be true in any specific sense that "civil governments" are of Divine appointment?

The Confession of Faith published in the "Encyclopedia of Religious Knowledge," and in "Hinson's Baptist Church Directory," and adopted extensively, if not generally by the Baptist churches of Kentucky, so declares it: "We believe that God is the author of all laws, and that man is bound to obey them. God is consistent with himself. If he has ordained any one of God's ordinances, no antagonism can exist between it and the Divine government. But we have seen that such antagonism does exist. In a certain restricted, qual-

ified sense, is it not true that everything that comes to pass is of "Divine appointment?" And yet many things have not the Divine approval.

The government of the Jewish nation was certainly divinely appointed. The laws by which that people were to be governed were enacted by God himself, and we are not informed that the people were invested with the right to alter, abolish or enact any law without his consent. As long as they were obedient to this government, they were prosperous and happy. For disobedience and rebellion they were chastised and punished. For about four hundred and fifty years they professed obedience to this government, but at length asked for a king, that they might be like the nations about them. The prophet was directed to warn them of the evils that would result to them if they changed the government of the God of Heaven for that of a human being. Notwithstanding the admonitions of the prophet, they insisted on the appointment of a king. God who had heretofore been recognized as their only Sovereign, yields to their wishes and directs Samuel to anoint a king over them, and even points out the particular person so to be anointed. In this particular case it may certainly be said that the new government established for the Jews was in some sense of "Divine appointment," and yet in connection with this very subject it is said God "gave them a king in his wrath, and took him away in his displeasure." In the same sense that the Jewish monarchy was of Divine appointment, so were the civil governments of Divine appointment now.

If you think these papers are worthy of your attention, please examine them and give me your views. The subject is by no means exhausted. Please return the papers.

Your brother in search of the truth, H. HAYNES

May 13th, 1868.

DEAR BRO HAYNES—I regret that the duties devolved upon me have made it necessary to delay an answer to your communication so long. I find nothing in said communication that I have not preached to the people as it truth, save the idea that the mystical Babylon mentioned in the Apocalypse is human government, and not the Romish Hierarchy. I am not prepared to take issue with all the commentators I have ever read on the subject, yet if I were convinced of their error in the interpretation of the symbols on this subject, I would have no hesitation in discarding them. They are but men, and fallible as you and I.

In a written communication I shall have to be brief. I am so little used to writing that I cannot elaborate an idea with the pen. If God has made my "tongue as the pen of a ready writer," he surely has not made my pen as the tongue of a ready talker! But I'll try to be understood.

Your interpretation of Nebuchadnezzar's vision on the image is correct, as far as it goes. If I understand you, but let us pass to the fourth kingdom represented by the "iron legs," which was the Roman Empire. This has been the last and universal of kingdoms. There will be no more. Napoleon may rise and threaten the conquest of the world, but heaven holds in reserve till the appointed hour a Wellington with a Waterloo. Universal empire is henceforth reserved for the Son of God. This "fourth kingdom" was to be divided into ten numbers of kingdoms represented by the "ten toes." See Dan. 2:34: "And in the days of these kings (kingdoms or governments) shall the God of heaven set up a kingdom." That is, "in the days," or during the existence, of the kingdoms formed out of the Roman Empire, shall the God of Heaven set up the kingdom of God, &c.

Now let us go over to Revelation. In the 6th chapter the Lamb (Saviour) began opening the seals, thus revealing "things that must shortly come to pass" (see Rev. 1:1).

I assume that the symbols under these seals set forth a history of the Roman Empire from the time of Domitian to its fall. I assume it because the Roman Empire was the world's power, the writing of quite a book. The Roman Empire being at the time of the Apocalyptic vision universal, is spoken of as "the world," and as "the earth." See Rev. 18:3. In this 13th chapter the "first beast" represents Pagan Rome. He received a "deadly wound" (vs. 3) which "wound was healed" (vs. 3 and 4), a second "beast comes" forth, by which is represented Papal Rome doing the same things done by Pagan Rome (see v. 12), and in addition, doing "great wonders" (working false miracles) and causing "all—small and great" to adore the beast, and "to give him honor, to receive a mark in their right hand" (doubtless that inordinate love of money that induced the selling of indulgences) "or in their forehead" (baptism or ransoms for regenerative purposes). Jesus having revealed, in symbol, the secular history of the world (Roman Empire) with merely incidental references to the religious condition thereof, now takes up the religious phase, and presents a fuller account of the condition of the world during the same period already traversed with the secular history.

Here let me state that in the interpretation of prophetic symbols, we must ascertain the meaning of a symbol, and then stick to that meaning wherever we find the symbol used; and, farther, when we find a certain symbol, or class of symbols, used to represent a certain thing, we must not expect a new class to be introduced, unless this is intended to be represented again. This would make "confusion worse confounded." Now let us apply this rule of interpretation in the case under consideration human governments are always represented in prophetic symbol by a "male"

of some kind. Thus Nebuchadnezzar's image is spoken of in the masculine gender. Dan. 2:33: "A man." "A man" is a symbol used for the same purpose, and in Rev. 8 the "horse" is the symbol employed. Now if God has chosen the "male" as the proper symbol to represent human governments in so many places, we are bound to show good reasons for his changing the symbol, in the instance before us, from the male to the female. This would be hard for us to do. I can think of no reason why he should change the class of symbol. I think he has not done it, yet we find a "woman" as a symbol in this case.

Then let us find what God has represented by female symbols in other passages more easily understood. Solomon's song is a very striking proof of this fact. God employs a chaste and beautiful female to symbolize his church. That church is called his "bride," "the lamb's wife" &c. Thus we find in passages, whose meaning we cannot mistake, the church symbolized by a woman and chaste. Now we have a woman (Rev. 17) immodest and unchaste and impudent. If the symbol were single, that is, if the woman were not connected with other symbols, we would be bound to interpret it as referring in some way to the church; because this is the only symbol employed to denote the church, but there are other symbols and facts that we must interpret in connection with the main symbol. These are a "scarlet-colored" beast" (secular power) "names of blasphemy" (rightly reversed father in God; our Lord God the pope, Christ's vicar on earth, the Holy Catholic church, pillar and ground of the truth, and a thousand more as impious and blasphemous as these). Seven heads (the hills on which the city stands), ten horns (the kingdoms formed out of the empire when it was divided); see Dan. 2:34, a harlot, and its attire and its attitude, and try and illicit intercourse with the world, and her intrigues with kings for place and power). Now if I have interpreted these symbols aright in their individuality, then taken in their connection, the meaning must be an apostate church.

I will now proceed by another line of argument to establish my interpretation. You ask, "Is the Church of Rome full of names?" I have given an answer to this question above; but let me suggest that those names are "names of blasphemy." Now the names assumed by Papal Rome are "names" of "horrible" blasphemy, but the names of human governments are not blasphemous. What harm is there in the names "United Kingdoms of Great Britain and Ireland," France, Spain, Germany and others? This specification certainly will not apply to the governments so appropriately to the Roman Hierarchy? Again you say, "This Hierarchy cannot be referred to as the persecuting power, because it is added that all the blood shed on the earth was found in her." This is a form of expression used in Scripture to express the idea that those referred to or addressed are guilty of the same class of crimes committed by those who lived before them, and that they are to render the same kind of account and suffer the same punishment, that they are partakers and will suffer as accessories. Thus our Saviour told the scribes of his day, "that upon you may come all the righteous blood shed on the earth from the blood of Abel to the blood of Zachariah" (see Matt. 23:35, 36). Certainly the scribes of that day were not guilty of Abel's murder, nor of the murder of any of the prophets. No prophet had lived in their day save John and Herod, not the scribes who crucified him, and he still lived. Yet the blood of all the righteous who were ever slain was required at their hands. What, then, are we to understand by this saying? Simply that they were of the same spirit of those murderers who had disgraced humanity for 4,000 years, and would be judged with them as a class, and punished as accessories. So I understand Rev. 18:24. But if we mistake to apply this to human governments, we meet the same difficulty precisely. You speak of Babylon as the first human government. You are right in this. But would it not be unjust to hold human governments accountable for the blood shed on the earth, when "violence filled the earth" before the flood, as to hold Roman Catholicism accountable for the murder committed ere she was brought forth from the womb of empire? Roman Catholicism is a murderer, and with all the murders of all the earth, and of all the ages, she will be judged, condemned and punished. O God, I thank thee that it is so written of her!

Finally, there are some specifications with reference to this woman that cannot be applied to the other human governments. For instance, the ten governments referred to as "kings, kingdoms or governments" "They shall hate the whore," &c. (Rev. 17:16). Now, human governments will never "hate," &c., human governments. They already begin to "hate the whore," the mystical Babylon, and are fast eating her flesh (temporal power) and will surely consume her, all righteous Father, hasten the glorious epoch!

Again, when this same Babylon shall fall, the kings (governments) of the earth, shall bewail her! If this Babylon is human governments, when Babylon falls, that is the fall of human governments; but then there will be no king, no government, no power, but "Once more, "The woman is that great city which reigneth over the kings (kingdoms) of the earth." But if the woman is the kingdoms in the aggregate, she reigns over herself, and in such a reign there is not likely to be much tyranny, oppression, or glory, all of which contributed to this woman's fall. I hope what I have written may aid you in your search for truth. The objections presented to your theory I thought worthy of consideration. D. DOWDEN.

SUNDAY-SCHOOL LESSON.

SUNDAY, FEB. 2.

THE FIRST PERSECUTION.

Acts 4:1-18.

MOTTO TEXT.—"There is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"And as they spake unto the people."—This chapter is a continuation of the preceding. Peter and John were in the porch of Solomon, and the people were crowded around them.

The Sadducees, so called either from the name of their founder, Zadok, or from a Hebrew word meaning righteous, were a small but powerful sect, opposed to the Pharisees. They began by objecting to the "narrowness" of their people, and by trying to smooth down the points of difference between Jew and Gentile.

"Being grieved that they taught the people, and preached through Jesus the resurrection of the dead."—The priests hated the Lord whom they had crucified. The Sadducees were bitter against them for teaching the resurrection of the dead.

"And they laid hands on them, and put them in hold unto the next day."—Thus began the persecution which our Lord had told them of on that last night. It was three o'clock when Peter and John went up to the temple, and it must now have been growing late. The Sanhedrim could not conveniently be assembled at night. Hence the apostles were put in prison till morning.

"Howbeit many of them which heard the word believed."—The word is used in speaking of the Gospel preaching, because the Gospel is the Word of God. "And the number of men was about five thousand."—It is a question whether this means five thousand men were converted by this sermon of Peter, or that there were in all five thousand men who were believers, including the men among those converted and baptized on the day of Pentecost.

"And it came to pass on the morrow, that their rulers, and elders and scribes."—The Sanhedrim. This ruling body of the Jews was composed of seventy, being a continuation of an imi-

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

tation of the seventy elders of Moses, and the high priest who was, ex officio, their president. The elders were the rulers of their synagogues; the scribes not only copied but expounded the law. Luke goes on to mention some of the leading men in the Sanhedrim.

Annas was, by right, the high priest, and the only one acknowledged as such by the stricter and more patriotic ones among the Jews. He had been deposed by the Romans, and his son-in-law, Caiaphas, appointed in his stead. Nothing definite is known of John and Alexander, though they were prominent men in that day.

"By what power, or by what name, have ye done this?"—The miracle was an undeniable one. The temple police, in their zeal, had brought the healed man to the Sanhedrim also, he being an important witness.

"Peter, filled with the Holy Ghost," as the Lord had promised when they should be brought before kings and rulers for his sake. "Ye rulers of the people and elders of Israel."—The fiery Galilean fisherman is as courteous as he is brave, in thus giving men he must have disliked with all his heart, their official recognition. They were the responsible murderers of his Lord.

"Be it known unto you all, and to all the people of Israel."—The death of Christ was a crime of Israel as a nation. "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead."—Rage must have filled their hearts at these words. Were they never to hear the last of that carpenter whom they had crucified? Is there no getting rid of him? When a man died such an ignoble, disgraced death, it was always the last of him. If his friends mourned him they did it in secret. Again the sharp contrast between their estimate of the Nazarene and God's. They crucified him—God raised him from the dead. What manner of man is this they had crucified, when such miracles as this could be wrought in his name?

"This is the stone which was set at nought of you builders, which is become the head of the corner." (Ps. 118:22).—These builders had thrown aside the stone as worthless, but God had made it the chief foundation stone in which the strength of the structure rested. On this stone Peter had already builded five thousand lively stones in the great temple of God.

"Neither is there salvation in any other."—Salvation by works, by character, by ordinances, by so-called natural religion is rigidly excluded. They cannot be saved unless they believe, cannot believe unless they hear, cannot hear without a preacher. "Given among men."—Given by God. No other can give; fallen man can do nothing to earn sal-

vation. Hence the inexcusable and shameless cruelty of those who saved themselves do not do the uttermost in their power to send the Gospel to all the human race.

"Now when they saw the boldness of Peter and John."—Their evident, unshaken faith in the name of Jesus. Peter had preached the same truths he had preached on the day of Pentecost; but the effect was entirely different. Then the Holy Spirit moved the hearts of the hearers. These men were deliberately shutting their eyes to the light. "Unlearned and ignorant" does not mean that the apostles could not read, but that they had never studied in the schools, were not scribes, had no special training in the law. No wonder these men were puzzled. They could not say the miracle had not been wrought—there stood the healed man. It was no use to appeal to Pilate to crucify these men also; Pilate was in an ugly humor, and had forgiven neither them nor himself for the crucifixion of Jesus.

Nor could they bring against Peter and John the charge of blasphemy or of rebellion against Cæsar. They had wrought a notable miracle. Even the most indifferent among the people would insist that men should be allowed to heal the lame, no matter what words they used in the healing. It would not do to forbid their working miracles, hence the Sanhedrim, after due deliberation, resolved to frighten the apostles into speaking and teaching no more in the name of Jesus. A sheer waste of breath on the part of the rulers. Crucifixion had no terror for these men, much less vague threats.

We are pleased to hear of the success attending Manager T. F. Bradley in Ashland, Ky. During last year his task was to sell 250 machines, and he sold 511. No wonder he stands first among the managers of agencies of the Singer Manufacturing Company.

FIXED THE FAMILY.

Grape-Nuts Not Them Right.

It is better to have a food epidemic in a family than an epidemic of sickness. A young lady out at Bibbing, Minn. tells about the way Grape-Nuts won her family. She says, "When recovering from typhoid fever my doctor ordered Grape-Nuts Breakfast Food. I gained four pounds the first week, and, as the package was kept on the table for me, the whole family started to eat the new food.

We soon noticed a difference in my younger brother's face, which had been pale and bloodless, and who had been suffering from chronic inflammation of the stomach. In a short time he began to eat so heartily that we all remarked about it, and before long he got so he could eat anything without the least bad effect.

We often eat Grape-Nuts dry as we would candy or nuts, and it has a richer taste than when soaked in water. The best way is to put on some good, rich cream.

My sister found that after we began eating Grape-Nuts she had a much greater supply of milk for her babe. We have quit eating hot bread and meat for the evening meal and take in place some nice Grape-Nuts, with cream, and a little fruit, and have all improved greatly in health.

Please don't publish my name." Name can be given by Postum Co., Battle Creek, Mich.

The Bible Class Quarterly

Our new Quarterly for Bible Classes and Senior Grades.

4 Cents a Quarter. 40 Pages.

This Quarterly has met with a reception beyond our expectations. One Superintendent ordered ten copies after receiving the sample we sent him. The Florida Baptist Witness says: "First of all comes the Bible Class Quarterly. This is a pamphlet of 40 pages filled from cover to cover with good things for grown people who attend the Sunday-school. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and it is just the thing you have been looking for to send you on your way to Sunday-school rejoicing."

THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

HARDENED HIS HEART.

Our Sabbath-schools have been studying about the Pharaoh of the Exodus. The central fact in the narrative is the hardening of his heart. This is spoken of twenty times. And it is most significant and suggestive that in two cases it is said that God hardened Pharaoh's heart, and in the other ten that he himself hardened it. Are these statements contradictory, or do they not teach us that, in every case of such a process as occurred in the life of this King of Egypt there is and must be a co-operation of two wills—the divine and the human? No free moral agent can resist the truth until the truth is presented to him. And he who presents the truth can not compel such an agent to receive and obey it unless he chooses to. Then, when God, the all-wise, comes to a man, as he came to Pharaoh, and tells him what he wants him to do, knowing that he will refuse, God does and must harden his heart, just as he must drown a man who plunges into the water, or burn a man who casts himself into the fire. The divine Lawgiver cannot suspend the operation of his laws when men refuse or neglect to obey them. What those laws do, he does, and yet the man who disobeys those laws and thereby incurs their penalty, injures or destroys himself.

Let us take a very simple illustration. Here is a piece of iron. The smith thrusts it into the fire, and it is melted. Now we say the smith melted the piece of iron; and he did. He was responsible for the result, because he knew what it would be, and deliberately chose to subject the iron to the action of the fire. And yet it is not also true that the fire melted the iron? And may we not say that God, who made the fire to melt, is also responsible for the result?

Archbishop Thomson says: God who punishes sin with death sometimes punishes sin with sin. At a certain stage in the sinner's dreary downward course the Lord hardens his heart. God is not responsible for his sin. But when he has repelled the voice of conscience, the warnings of the Bible and the entreaties of friends, grace is withdrawn from him, and sin puts on a judicial character. It is at once sin and punishment.

John in his Gospel (chapter xii., verse 39) quotes from Isaiah the statement that God blinded their eyes and hardened their hearts. Commenting on this passage, Lange says:

"When men close their eyes willfully, it is just with God to close their eyes judicially. The infidelity of a people is to be resolved into the perverseness of their own will, and not to any judicial blindness wrought by God upon them antecedent to

their own sin. God's act of hardening is consequent upon our sinning.

And another commentator says: "Although God was the unwilling cause of this blindness, it was their wicked will that gave to the cause its effects. Their perverse will transformed his mercy into judgment; his means of softening into results of hardening. Thus does the sun that melts the wax harden the clay.

Though God is love, and therefore "merciful and gracious, long-suffering and slow to anger," he is also, and must be, holy and righteous. And, therefore, when a sinner persists in unbelief and disobedience, God must let him "eat of the fruit of his own way and be filled with his own devices." Thus the sinner hardens his heart by resisting the wooings of divine grace, and God hardens it by the withdrawal of his grace. But the sinner only is to blame.—O. E. B., in Herald and Presbyterian.

The Christian's Separateness.

BY REV. F. B. MEYER.

On each of us rests the vow of separation by right of our union with the Son of God, who was holy, harmless, undefiled and separate from sinners. Remember how He went without the camp, bearing our reproach; how they cast Him forth to the death of the cross; and how He awaits us on the Easter side of death—and surely we can find no pleasure in the world where He found no place. His death has made a lasting break between His followers and the rest of men. They are crucified to the world, and the world to them. Let us not taste of the intoxicating joys in which the children of the present age indulge; let us allow no Delilah passion to pass her scissors over our locks; and let us be very careful not to receive contamination; to have no fellowship with the unfruitful works of darkness, but to come out and be separate, not touching the unclean thing.

Have you Eaten too Much? Take Herford's Acid Phosphates. If your dinner distastes you, half a teaspoon in half a glass of water gives quick relief.

We enjoyed a visit from Dr. Henry McDonald last week. We are always glad to see him.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you need to do is to send for my FREE REMEDY and try them. They have cured thousands where everything else failed. Send immediately free with complete directions, name, postpaid. Please give full and full address.

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Here is a bright boy in Crestline, Ohio. In writing of his work for THE SATURDAY EVENING POST he says:

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BOYS, we set you up in business. We want copies of Agents in every town to sell
The Saturday Evening Post
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 A handsomely printed and illustrated magazine, published weekly at 5 cents the copy.

We will furnish you with ten copies the first week free of charge; you can then send us the enclosed letter for as many as you find you can sell for the next week.
 You can get many people who will be glad to purchase a magazine, and will agree to buy of you every week if you deliver it regularly at home, store or office.
 You can build up a regular trade in a short time; persistent customers who will buy every week. You can thus make money without interfering with your school duties, and be independent.
 Send for full particulars. Remember that THE SATURDAY EVENING POST is 37 years old; it is the largest magazine in the United States, published in 1895 by Benjamin Franklin, and has the largest circulation in the world. It is a popular that a hundred thousand new subscribers were added to it in the past year.

The Curtis Publishing Company, Philadelphia

THE BATTLE IS ON.

The General Assembly is in session. One of our bills was introduced on the 9th by Senator George F. Farris, one of the most influential, hard-working members of the body. He knows no such word as fail. Pray for him and the noble men in the Legislature who are standing shoulder to shoulder with him.

Senate Bill No. 20 provides that it shall be unlawful to sell, lend, give, procure for or furnish to another, or to have in his possession for the purpose of selling, any intoxicants in any territory where the law is in force, and the possession of a "United States license" shall be prima facie evidence of guilt.

Section 3 provides that on the second or subsequent conviction the offender may be required to give bond in the sum of \$200 to be of good behavior for twelve months, in default of which he shall be confined in the county jail not to exceed 90 days.

Section 4 provides that all O. D. shipments into such territory shall be unlawful, and shall be deemed sales where the goods are delivered or the money paid. The carrier and his agents selling or delivering the same being jointly liable with the vendor. It also provides that the house, wagon or other thing from which liquors are unlawfully sold shall be held liable for such fines, and whoever furnishes these facilities, or sells, shall be fined not less than \$40 nor more than \$100 for each offense. The fine for the violation of the law is placed from \$50 to \$100 so that convictions may be had in Magistrate's courts, and still be carried to the Court of Appeals.

The importance of this act cannot be overestimated by the great mass of the people of the state. The county law is very short, and simply provides that a precinct shall not vote on the same day that the county, as a whole, is voting—that the vote of a county against the sale of liquor shall control the entire county, and that the question may be again submitted to the county as a whole after three years, but saloons must be voted back by the people of the same territory

that voted them out, and that a county voting wet shall not affect existing laws in force in the county, but these shall continue in force as if no vote had been taken.

Will not every preacher and Christian man and woman who reads this, write at once to his representatives in the General Assembly and urge them to work and vote for the passage of these bills? You can do it in a few minutes. Don't put it off. Do it now. Ask your neighbor to write. A week hence will be too late. Tell the preacher to take a collection for the work next Sunday. We are at great expense. The church will meet it if you give it a chance. It is your work, will you do it? I am sure you will. If the preacher does not take a collection, you send a contribution to Bro. J. J. Rucker at Georgetown, Ky.

Sincerely,
 G. W. YOUNG, Sec.

"SAFE FROM TEMPTATION."

BY REV. G. CAMPBELL MORGAN.

When you feel you are safest from the attack of Satan, you are most in danger of becoming a victim to his wiles. Show me the man who has had some spiritual experience—call it conversion or second blessing, or anything you please—and who, coming out of that experience, says: "Now I am safe. I have passed the region of temptation; I have gained the mastery;" and I will show you the man in supreme danger. It is the man who clings tensively, out of the agonized sense of his own weakness, who is strong; and not the man who stands erect, and says temptation can have no power on him. Satan has no respect for any building, or convention, or religious frame of mind man has ever possessed. The pure soul of Jesus was met with temptation when the divine voice had been heard, and the divine approval declared.

This sad consequence of deflection in principle is corruption in practice.—Charles Dickens.

QUESTIONS ABOUT OUR YOUNG PEOPLE.

1. Is special effort for young people necessary? Yes, most certainly.

2. Why do young people need developing more than the older people? Because they are more ignorant. They have less knowledge and less experience.

3. Is there another reason? Yes. They are more capable of development. The time of youth is the time of development. As the older ones are, so they will be for the most part.

4. Is there a further reason? Yes. They have more time for Bible study and Christian work. They have not so many business and home cares.

5. Is there still another reason? Yes. Effort on their behalf will count for more. They have a longer time in which to serve Christ.

6. Can you give any other reason? Yes. There are more of them. The great majority of those who join our churches are young people. It is true that any babe in Christ needs to be developed, but, as a matter of fact, most of our babes in Christ are young in years. They are young people.

7. Does this mean that we are not to develop our older members? Not at all. We should try to develop all, without regard to age, but we should give special attention to the young. The young will soon be the old, and upon them will rest the burdens and responsibilities. Soon the young must take the places of the fallen heroes at the front, in the battle of the ages between the forces of evil and the forces of righteousness. How important that our young people be prepared!

HENRY EDWARD TRALLE.

"OLD SANTA AGAIN."

Christmas, 1901, has come and gone. We have been made happy by the impressions left upon our hearts through the spirit of appreciation and love manifested on the part of our people. Pastor and wife feel that the Lord has led into pleasant places and filled not only our hearts, but also our mouths with "good things."

There came, as usual, a box from Clover Creek church, and our new work, Stephensonport church, remembered us so nicely—two boxes. In our home work, Irvington church, it is almost Christmas "all the year," some one sending, passing by or dropping in with something nice and good.

We find as we gather around these welcome visitors with our children, that we are somewhat childlike yet. And while we see the contents are intended to help children grow toward men and women, physically, as we remember the hearts of love and hands of kindness that placed the contents in our midst, we feel a growth in another direction—from the physical man and woman toward the "little child" growth that Jesus emphasized as being needful. And as such development always fills the heart with gratitude, we turn our faces toward the "giver of every good and perfect gift," thanking him not only for the gifts, but for the givers.

Dear brethren and sisters, you know the Bible speaks of "giving" and "receiving," and our prayer is that you may receive in return the blessedness therein spoken of. The sweetest and most powerful song of the poet comes from the experience of the heart. Our connection as

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Backache and Urinary Troubles. Among the many famous investigated cures of Swamp-Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

DR. KILMER & CO., Binghamton, N. Y. GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since. F. THOMAS, Oct. 1901. 47 West St., Buffalo, N. Y.



Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU. Every Reader of the Western Recorder, May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Western Recorder.

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. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

pastor and people has been long enough to cause us to know each other, at least some of us, and this knowledge has developed into an experience of the heart that enables us to sing, "Blessed be the tie that binds our hearts in Christian love," with a spirit of real appreciation. And now, my dear people, as we look into the future, be our connection long or short, let us "gird up the loins" like men and women in the work of the Lord, with a work to do, and ready to do it. Our possibilities are great, opportunities are at hand—the future is bright, why not?—God is leading. May the blessing of God rest upon his people and

cause us all to be faithful with and in our Master's work, for Jesus' sake, is our prayer.
 J. T. LEWIS and WIFE.
 Irvington, Ky.

We are pleased to hear that E. O. Ware, Corresponding Secretary of the State Mission Board of the Louisiana Baptist Convention, is doing well in that difficult field.

MARRIED

December 25, 1901, in Princeton, Ky., L. O. Wood, M.D., and L. Otis Williams by Pastor R. W. Morehead.

PLEASE mention this paper when writing advertisers.

EDITORIAL

THE CASE.

We publish this week another lot of opinions of that dastardly editorial in the New York Evening Post, which so basely slandered Dr. Kerfoot and the Baptists of the South.

THE TRUSTEES.

Soon after the article appeared, the editor of the New York Evening Post declared (and the statement was published) that the data was furnished by a Trustee of the Seminary.

MAKE IT ODDIOUS.

A charge of such a character and from such a source required formal notice; and after the vindication of the Trustees, it remained to make this anonymous article in one of the leading papers of America, full of malignant mendacity, so odious that the like would not be repeated.

WHO IS HE?

While we have been unable to find out just who the guilty man is, we have noted some arrow-heads that point to him. His mentioning incidentally "Mount Calvary" as the name of John Jasper's church indicates that he thought himself quite familiar with the city of Richmond.

ample not years ago in making his attack in the guise of an editorial in a New York paper. The silence of the seven Trustees, shows not that they are guilty, but that they do not wish the guilty man uncovered. Hence he is one whom these seven would shield.

Here the case rests. We will give our readers whatever new light we get on the matter. We have completely vindicated the trustees, and have made the attack on Dr. Kerfoot's grave and on Southern Baptists odious; so odious, we trust, that neither the author of the dastardly article nor any that may sympathize with him, will do the like again; so that we can have peace.

We asked The Outlook the same question we asked Dr. Harper and The Independent, viz: "Do you hold that we are bound to believe whatever the Bible, fairly interpreted, teaches, and to do whatever the Bible, fairly interpreted, enjoins?"

Dr. Harper answered with a square yes, thus admitting the authority of Scripture, and the difference of opinion between him and us are covered by the expression "fairly interpreted." The Independent answered with a square no, thus denying the authority of Scripture. The Outlook, however, answers: "The authoritative teaching of the Bible is summed up and delivered to us in the teaching of Jesus. This we are bound to believe and obey."

The Independent's repudiating the authority of the Bible, and The Outlook's repudiating all except the words of Christ, show how far the modern drift has gone. These are, perhaps, the two most widely circulated religious periodicals in the country. That they boldly declare their positions, shows that the contest now before us is as to the authority of Scripture. We have not the slightest shadow of a fear as to the result, but Baptists should stand firm as never before, and be aggressive as never before.

The promise of God stands firm, and it can never be shaken. No jet or title of God's Word can fail, though the heavens and the earth pass away.

Those who have been disposed to look with favor on the "higher criticism" and the theories

with which it is associated, can see in the positions of the Independent and Outlook the logical outcome of those things, and we hope they will halt and turn back to the old paths, which are the only safe paths, and the only paths along which we can claim the promises of God.

Some have questioned the correctness of the Western Recorder's estimate of these current fads, and have thought them better than our estimate of them. These persons now see we were and are right. The Independent and the Outlook furnish a practical demonstration of the correctness of the Recorder's view of the nature and tendency of these fads.

Much as we regret the defection of these powerful and widely circulated journals, yet we are glad to have the lines thus clearly drawn; that all may see and know what to expect from following the road these journals have traveled. "The Bible and the Bible alone is the religion of Baptists."

An incident which illustrates the character of the late Dr. James Rodman, is well worth recording, in view of his recent death. A good deal had been said about abuses in the Insane Asylum, and an enterprising newspaper reporter resolved to investigate, the Hopkinsville Asylum from the inside. Dr. Rodman was in charge. So this reporter went to Hickman, feigned insanity and got himself sent to Hopkinsville as an inmate. On reaching the Asylum, Dr. Rodman being absent in town, this reporter was about to be admitted by the assistant physicians. Dr. Rodman arrived, however, and looking at the patient, took in the situation. Telling the attendants to leave the office, he turned to the would-be patient and told him: "You are not insane, and I shall not admit you. But tell me what is your game, and why you are not in this way." The reporter then made a full confession.

A committee of the Legislature about that time went to Hopkinsville to investigate the Asylum. After a thorough investigation, the chairman told a newspaper man to write whatever he pleased in praise of Dr. Rodman's management, and that the committee would sign it. The loss of such a man is a grievous loss to the public. Dr. Rodman was a valuable man in other respects, as well as in respect to the management of the insane. His name will stand high in the list of Kentucky's gifted sons.

The Zion movement among the Jews is making progress. The recent Zionist Congress at Basle, Switzerland, had over 1,000 delegates present from all parts of the world. There was great enthusiasm. And the movement is not confined to orthodox Jews, the "liberals" being well represented at Basle. Their fund now amounts to \$1,500,000, and it comes from 150,000 subscribers. Many Jews who at first looked askant at this movement to restore the Jews to Palestine and Palestine to the Jews, now regard the enterprise with favor, and think the object in view is not chimerical. We wish the movement abundant success. More and more Jews are settling in Palestine every year, and we should be glad to see a Jewish commonwealth established there. We believe this movement is in fulfillment of prophecy, and we hail it with pleasure. The Sultan has become more favorable to Jews settling in Palestine.

One of the great difficulties in the Philippines has been the friars who have so outraged the people that the chief popular demand is that these Romish emissaries be expelled. And now our Government is urged to buy out the lands of these friars, at a fancy price, of course, in order to pacify both the Filipinos and the Roman Catholics. We think the suggestion a piece of sheer impudence. Because a man has made himself so unpopular that his neighbors want him to leave, is no reason that the Government should buy him out. Because a set of men render themselves so unpopular that the people wher they live want to be rid of them is no sort of reason why the Government should buy them out. Whoever should before of such a ridiculous proposition's being seriously entertained?

If the friars need to leave, let them sell their property for what it will bring, just like everybody else does. Our Government has nothing to do with the matter, except to preserve the peace. The whole scheme is a simple device for the Roman Catholic church to get a round sum of money from the United States Treasury, and the proposition ought not to be entertained for a moment. Our Government does not want that land, and it has no right to buy any land, or other property that is not needed for Government purposes.

With many thousands of others, we congratulate Dr. Theodore L. Oyler on celebrating his eightieth birthday. What a mighty force he has been, in all these years, for evangelical truth! Our readers are greatly indebted to him for the many clear, strong, sound and timely articles he has kindly furnished for our columns. He stands four square for the faith, and always in the best spirit. Many are the doubts he has cleared, many the clouds he has lifted and many the hearts he has cheered and strengthened. He has been a beatitude and a doxology. His vigor remains, and we hope God will long spare him to bless the world, by tongue and pen and life. He is sadly needed in times like these.

It is necessary for those who go on the Recorder's trip to the West Indies to send in \$20, advance payment, in order to be duly enrolled and secure proper reservation of space. That amount is, of course, a part of the \$175, the trip costs. The contractors require this. We would like to know at the earliest time practicable just who will certainly go. The date of sailing from Miami, Fla., is February 21. The trip is to Nassau (Bahamas), Santiago (visit battlefields on land and sea), see the wrecks of the Spanish war vessels, to Oienfuegos, across Cuba to Havana, to Key West and to Miami. At each place all the points of interest will be visited. The \$175 pays all expenses.

The leaders in the Greek church in Athens decided to make a revision of the New Testament in the Greek language, and the students of the University and others made a riot in consequence, in which a good many lives were lost. What the result will be remains to be seen.

The Cincinnati Enquirer reports that the Baptist ministers of Accomac county, Va., recently held a meeting and conferred the degree of D.D., on one of their number, claiming that they have a moral right to do this as have the colleges. How about this Bro Herald?

Editorial Varieties

Last year \$28,000,000 was given to this country to subsidize and outfit. This to \$21,000,000 ahead of any previous year.

The Methodist Year Book reports a net increase of \$1,200 in the year 1901. This is a record for the denomination.

The Baptist Times and Freeman (London) informs us that Charles Rogers, the famous writer, was baptised on a profession of his faith and became a Baptist.

An old lady in Dec. Boston, Ia., went into a drug store to buy a cake of soap. The clerk asked whether she wanted it scented or unscented she replied: "Oh! you scented it about smelling me; I'll just take it along with me."

Mrs. Annie McQueen Jones has begun a series of mountain stunts in the States. Her first being "Aho's Obnoxious." Mrs. Jones is the wife of the Rev. Dr. Carter Helm Jones, pastor of a Wesleyan Baptist church of this city. We wish her the highest success as a writer.

There is no town in Virginia which has been ordered to return from Manila to the United States. Dr. M. J. M. is a man of the late Dr. M. J. M. and he has made a fine record as an active worker. He has recently had charge of one of the principal hospitals in the Philippines.

Three men were arguing about where beerism came from. One said they came from Paris because they are parishes. Another insisted they were from Germany because they are known as "germs." The third argued about the source. He had heard he had heard the doctor call them "Mika-maha."

Our friend, Duncan S. O. White, of Toronto, Canada, has begun the publication of The Canadian Baptist Pulpit. The January number has stirring sermons from Dr. S. D. Thomas, A. C. Sewerby, G. W. Weeks, J. D. Freeman and W. Lester. The price is \$1.00 a year and the monthly makes a wide circulation.

We have engaged Dr. George B. Epler to write for us a series of letters of travel. He will be the last of this month and will visit Palestine and Egypt, and afterward spend some time in Europe. He does not expect to return till September. Dr. Epler is an author and he has been seen and can see things.

We are getting kind words from all directions. Here is a sample from Dr. C. A. Thomas, of North Carolina: "You are making a great paper. There is nothing in our denomination more firm in the faith, sounder in doctrine and stronger in character than the Western Recorder. May God richly bless you in all your plans and labors during the year to come."

The N. Y. Evening Post devotes over a column to praising the wise management of the Louisville & Nashville Railroad Company. The managers have been at once aggressive and conservative. The result is they have made steady and solid progress. They have reduced the speculative tendencies which have troubled so many lines in trouble. For the sake of his name, these articles are of great interest and value, bringing to light those of Baptist history hitherto unknown. And the articles should be preserved. Tell your neighbor, who does not take the Recorder, about this, and take his subscription for three months.

We begin next week the publication of Dr. J. T. Christian's series of articles, based on the recently discovered official account of the trial of Edward Whittman, who was the last man in England (A. D. 1811) to be burnt at the stake for his faith. These articles are of great interest and value, bringing to light those of Baptist history hitherto unknown. And the articles should be preserved. Tell your neighbor, who does not take the Recorder, about this, and take his subscription for three months.

The Union Theological Seminary, New York, where Dr. Briggs is professor, has been asked to receive from all denominations. It has consented in getting a free Baptist to go there. And now it is announced that within the past two years eight of these Baptist students have left their denomination and gone to others. We call the attention of the Recorder to this matter. We wonder that our students can go through Union Seminary and come out a Baptist. He virtually quits the denomination when he enters there. And then what Baptist church would want a pastor graduated at such a place?

What a difference it makes what one is engaged! When Weyler established his concentration camps in Cuba we all cried out against such a revolting method of warfare. But now that the States have done substantially the same thing in South Africa and the Philippines, we know how the case is very different, you know. Now, this is the only way to suppress the rebellion, and of course the rebellion must be suppressed. The States have done what needed. So long as it was Spanish reconcentration it was dreadful, but when it is American and British—ah! that is a necessary method for suppressing the horrid rebellion against us.

Opinions of that New York Evening Post Article.

[Re-published in the Western Recorder of December 26th.]

"BENEDICT ARNOLD."

I rejoice that none of the honored Board of Trustees are guilty of so disgraceful and shameful conduct as to reflect upon the life and labors of our much beloved Kerfoot, as well as to publish a positive falsehood on what Southern Baptists teach and believe. I trust you will be able to free the Benedict Arnold. Turn on the light.

Paris, Texas.

R. C. FENDLER.

"TRANSPARENT LIES."

It is a great relief to know that the entire body of Trustees of the Seminary is exonerated from the charge of furnishing the data for the editorial article appearing in the New York Evening Post, entitled "The Virtues in Majorities," and for this result the RECORDER deserves unstinted thanks.

Animated by a spirit of malice no bitter as to malign the memory of the disgraced dead; contenting of a closely-woven fabric of falsehood, web and wool, it can have no deleterious effects upon the denomination with people of sufficient intelligence and morals to render their opinions upon able or identical. The author of these poor, transparent lies, intending, perhaps, to be considered merely facetious, has furnished a picture of himself so dark as to justify the opinion that, intellectually, he belongs to that position of the Rev. John Jasper's flock who believe "the sun do move." The moral odor, however, which this photograph emits protects even these poor people from fellowship with one so base.

AMES T. WILSON.

Harrodsburg, Ky.

"THE TRAITOR."

I am so glad you have ventilated the ink castle built by the New York Evening Post. You deserve the thanks of the denomination. Is it not the right of the Trustees to hold the Post responsible legally? And should not this modern Judas be made known to all history? I hope you will be able to find him out. It is a great pity to allow him to hide behind a secular paper. The man who hid behind the Independent's editorials was at last found out, and so it will be with the traitor who hides behind the Post's. But why do not the proper authorities demand his name now? C. A. G. THOMAS. Thomasville, N. C.

"AN ISCARIOT."

I desire to express my cordial appreciation of your successful vindication of yourself and paper to the claim of friend to the Seminary, the Baptists of the South, Dr. Kerfoot and the right, in your attempt to throw light upon a man and a paper that contains such an iscariot. May he be brought into full view; not that he shall be fit to be looked upon, but that he may feel the chagrin of exposure that his anonymous authorship seeks to conceal. My brother, I do feel especially proud to know that we have at the head of our paper, one with whom we may trust our faith, and who can be trusted as the custodian of our name and honor, whether we are living or dead. T. W. BAZALE. Stamping Ground, Ky.

RECORDER DESERVES CROWN AND PALM.

In last week's RECORDER you did the finest piece of work you have ever done yet. No paper to my mind, has ever had anything more skillfully arrayed than that Evening Post document. How you hunt for the guilty party, it makes us laugh all over. You deserve the crown and the palm too. H. C. RISSNER. Roanoke, Ala.

"THE WRETCH."

I am with you in your effort to uncover the wretch who furnished information for that N. Y. Evening Post editorial even if it was in the "free and easy style of an average reporter." If he is in "the old straw," I hope you will succeed in threatening him out. WM. M. STALLINGS. Springfield, Ky.

"FOOLISH AND WICKED."

Your editorial on that article in the Evening Post of New York, with letters from other brethren concerning it, have somewhat excited me. I received a marked copy of the paper containing the article. Was impressed that it was a foolish and wicked attempt on the part of the Post to get some free advertising, and am satisfied that no trustee of the Seminary furnished the material for that editorial. I have an idea, pretty well sustained by circumstances, as to the origin of the thing. The marked paper sent to me, as well as I remember, had no postage stamp on it. It was sent from the office. I wondered why I should have received a copy. I think it is too maliciously contemptible to be dignified with a respectable investigation. J. J. FORNER. Mexico, Mo.

"TRADUCER"

Thank you for the great interest you have taken in our honored dead, and hope you may be able to unearth his traducer. MALCOLM THOMPSON. Payson, Ky.

"PHARISEE-HYPOCRITE."

The instigation of the New York Evening Post editorial is an occasion of sadness. But Jesus said, if ye were of the world the world would love his own; but because he has chosen you of the world, therefore the world hateth you. An unconverted member of a Baptist church is as much an enemy to God as an unconverted Catholic, and when occasion is present, is just as bitter. This should not be strange to us, for even the twelve had their Judas. There is a class, however, more to be dreaded than the outright slanderer. They see you slandered and say nothing; but when you attempt to establish the truth of the matter, they whisper to each other about your "vindictiveness," "destitute of the spirit of peace," etc., etc. while they make you appear spiteful and little. Pharisee-Hypocrites!! R. A. COOPER. Pontotoc, Miss.

"THE SYCOPHANT."

I think the editor of the New York Evening Post has been "willfully ignorant" of the work of a great people and criminal carelessness in dealing with the reputation of one of our noblest men. The sycophant upon whom the editor relied for information, is worthy of all the contempt which a rightly indignant people and criminal carelessness in dealing with the reputation of one of our noblest men. The sycophant upon whom the editor relied for information, is worthy of all the contempt which a rightly indignant people and criminal carelessness in dealing with the reputation of one of our noblest men. The sycophant upon whom the editor relied for information, is worthy of all the contempt which a rightly indignant people and criminal carelessness in dealing with the reputation of one of our noblest men. C. W. DANIEL. Pine Bluff, Ark.

"CANDIDATE FOR THE GALLOWS."

It is disagreeable to me to try to focalize my mind upon an object so wretchedly little and so contemptibly mean as that fellow evidently is. The poor, weak fellow, whoever he is, is worthy of all the condemnation he is getting. A man of his caliber cannot distinguish between fame and infamy. If I should knowingly meet the little fellow, face to face, I would say to him as the Judge says to the candidate for the gallows: "God have mercy upon your poor soul." WALTER A. WRIGHT. Franklin, Ky.

"TRAITOR."

With so many others, I lament the article, or editorial, in the Evening Post. I most highly compliment Dr. Eaton on probing the thing to the bottom, and finding if possible the perpetrator, or traitor. His will not have courage to reveal his identity and step down and out. God bless the WESTERN RECORDER for so manly a stand in this, as well as in other matters. WM. RITZMAN. Kankakee, Ill.

[We will run these columns one more week.—Ed.]

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The place and state of the pious dead." Bro. Nathan Maynard spoke most interestingly of the work in Japan. One received under watch-care. Broadway.—Bro. J. N. Frastridge preached, Pastor Jones being in Boston. Chestnut-street.—Pastor Weaver preached on "Power, needed and provided," and on "Faith rewarded." One received by letter and two for baptism. East.—Brother R. M. Honeyman preached in the morning on "Rescue work," and Pastor Felix preached at night on "The prodigal's confession." One received under watch-care. A great day. McFerran Memorial.—Bro. L. W.

Does Not Disappoint.

The New Discovery for Catarrh Seems to Possess Remarkable Merit.

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of catarrh, whether in the



head, throat, bronchial tubes, or in stomach and liver. The remedy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet being a scientific combination of Blood root, Red gum and similar valuable and harmless antiseptics. The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

Whether the catarrh is located in the nose, throat, bronchial tubes, or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membranes of throat and trachea from catarrhal secretions, while cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer. Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systemic poison, inherent in the blood, and local washes, douches, salves, inhalers and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eaton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the membrane of the nose. He says, "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectively they remove the excessive secretions and bring about a healthy condition of the mucous membrane of the nose, throat and stomach."

All druggists sell complete treatment of the Tablets at 50 cents and a little book giving the symptoms and causes of the various forms of catarrh will be mailed to the members of F. A. Stuart Co., Marshall, Mich.

Doolan preached. Pastor Hamilton is aiding in a meeting in the First Church, Fredericktown, Va. Twenty-second and Walnut.—Pastor Dement preached on "Right-thinking," and Bro. R. M. Honeyman preached on "Rescue work." One received by letter.

Clifton.—Pastor Foster preached on "God's goodness," and on "His judgments." Two joined by letter.

East Mead.—Pastor J. E. Johnson preached on "Likeness to Christ," and on "Batan as an angel of light." Two received for baptism.

Franklin-st.—Bro. W. P. Harvey preached on "Elijah" at 3 P. M. Bro. John W. Martin was ordained deacon. Bro. E. A. Dawes preaching the sermon. Pastor Jenkins preached on "Death to the law through the law." Three baptized.

German.—Pastor Jansen preached on "The beginning of true service," and on "The way of salvation."

Highland.—Pastor Dawes preached on "The power of personal faith," and on "The lost book." Two received by letter and two baptized.

Loran-st.—Pastor Tralle preached on "Faith in God," and on "The blood of Christ." Class on Baptist doctrine organized.

Portland-ave.—Pastor Henderson preached on "Greater love because greater sacrifice," and on "Peter's appeal for assistance not denied." Sunday-school now numbers over one hundred, and prayer-meetings are more than interesting in attendance and spirit.

Parkland.—Pastor Taylor preached on "The conditions and evidences of conversion," and on "Jesus and temptation." One received by letter.

Southgate-street.—Pastor Clarke preached on "Be thou a blessing," and Bro. G. B. Eager on "Doing God's will." One restored, one by letter and one for baptism.

Third-ave.—Pastor Allen preached on "Living for Christ," and on "God's accusation of sin. One joined by letter.

Oakdale.—Pastor Hill preached on "Genuine religion," and Bro. J. Boll preached on "God's testimonies."

Jacob's Addition.—Pastor Whitstitch preached on "The bread of life." He held a week meeting at Guston, where there were four professions of faith.

Van Buren-st.—Bro. E. G. Sills preached on "Paths of peace," and Pastor Ray on "The handwriting on the wall. One received for baptism.

Jeffersonville, Ind.—Pastor McFarland preached on "The Christian's privileges," and on "Pride and humility." House overflowed. Two received for baptism.

The topic before the Pastors' Conference was the sense of humor in the ministry. It was introduced by Bro. Eaton, and discussed by Bro. Tralle, Pastor Felix, Dawes, Tralle and McFarland.

SEMINARY NOTES.

Examinations are in full blast. Dr. Mullins was away for a few days recently.

Dr. Geo. B. Eager greatly pleased the saints at Southgate Sunday night.

Bro. Thomas Rodman has moved from the Hall to 717 Third street, where he and his wife are boarding.

Missionary Foreman, from India, addressed the students in Norton Hall last week and led the mid-week prayer-meeting with a very earnest talk. Subject: "Debtor unto man."

Dr. Daragan is giving a series of lectures on preaching at Crozer Seminary this week. We feel confident in saying that they are having a great treat.

Dr. Eager will leave for his trip through the Holy Land January 30 on steamer Columbia, and expect to land about February 17 or 18 in Jerusalem. After finishing his journey in Palestine he intends to spend a few days with Dr. McEllothlin in Germany.

Dr. L. W. Doolan, and wife, pastor of Madison, Ind., will play golf at the Hall last week. He supplied for Dr. Hamilton at McFerran Memorial, and John Jeter Hurt for him at Madison.

The sick boys are all out again and ready for business, viz: DeLoach, Bowen, A. M. Ross, Barwell, E. L. Smith and Matheson. Bro. E. E. George, whose holiday vacation was prolonged by illness, is back with us again. He takes charge of the churches at Glenview and Eight-mile.

ENAMELINE THE MODERN STOVE POLISH Brilliant, Clean, Easily Applied, Absolutely Odorless LIQUID - BETTER YET! FIRE PROOF!!

and S. A. Cowan at night; J. W. Downey, at Vir. Ind.; V. T. Stonwell, at Lebanon Junction, for Evangelist Cates. HENRY C. MCGILL.

THE STATE. Pastor Hamilton W. Taylor writes from Henderson: "I have just closed my third year as pastor of the First Baptist church. The work here has prospered somewhat, and fellowship and good-will prevail. There have been 220 added to the church, 123 of these by baptism, making the present membership 734. Contributed for all purposes \$11,274.38. Our Deacons mission preachers under the ministry of F. W. Wittenbraker." R. W. Morehead has accepted a call to the pastorate of the newly organized Baptist church at Edgelyville, and will preach there one Sunday in each month. He is preaching two Sundays in each month in Princeton and one at Cerulean Springs.

Bro. J. R. Guthrie writes: "The Lagrange Baptist church, at a called meeting yesterday, decided to celebrate the hundredth anniversary of its existence, on February 23, 1922. There will be appropriate addresses each night, beginning February 16, on the different phases of Baptist achievement during the past hundred years, and on February 23, a jubilee service will be held. The editors of the WESTERN RECORDER are cordially invited to be present, and all friends who are interested."

Bro. L. H. Voyles writes: "I am home from Bonnieville, where I had the pleasure of laboring for eight days with Bro. J. P. Brookes, a man of God and of wonderful ability in preaching the Word. God is blessing his people and saving souls. The church at Bonnieville is doing a great work. Bro. Brookes is a man that brings things to pass. I do believe that our State Board could do a great good by helping Bonnieville church. They need help, and it would be appreciated. I baptized two happy converts here this afternoon by their request. I go next to Jackson Grove to hold a meeting. Pray that God may use me in saving the lost. God bless the grand old RECORDER; to me, in many respects, it is next to the blessed Word of God."

Bro. J. Wendell Blackburn writes from Burkerville: "Just three months ago I came here at the earnest solicitation of our State Secretary, Dr. J. G. Bow. The outlook was dark, as we had no house of worship, very few members and no money. I came really not because Dr. Bow urged and begged, but because in answer to prayer God impressed me that it was my duty. I have bought a lot near the Court-house, raised the money and contracted for a nice modern church to be finished by July 1, 1922. The foundation is going up, the builder is on the ground and soon will have walls up and covered. Spiritually we are doing the best we can. I am playing and pay, and to me these two things done mean success. We will soon have the nicest and most convenient house in this town of six churches and, as I think, the best located, and on a lot 70 by 241 feet."

Bro. J. T. Hall writes: "We closed our Sunday-school at Muldraugh's Hill church on the fifth Sunday in December. The day was devoted to a review of the last quarter's lessons and to talks on Sunday-school work. We had Bro. L. B. and Spenser Ar

[Continued on 14th page]

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THANKSGIVING.

BY AMELIA W. BARR.

"Have you got the wheat in the blowing fields, The barley, the oats, and the rye, The golden ears and the peevy rye? For the winter days are nigh."

HIS FRIEND'S PLAN.

BY HILDA RICHMOND.

"To tell you the truth, Arthur," said Rev. Mr. Maxwell to his old friend, "I would rather not have you go to church with me. I never had much pleasure with people who display the family skeleton before visitors; but really the young people come to my church on Sunday evening for the sole purpose of flirting. I have tried every means in my power to prevent it, but with no success. I have persuaded, argued, scolded, preached and prayed about it, but if you should go to-night, you would be shocked at the irreverence and inattention of the boys and girls."

every few minutes the minister was forced to pause until the noise subsided. Mr. Banks looked sternly at the rude young people, but the older folks in front apparently paid no attention to the subdued giggling and whispering behind them.

book-keeper at the creamery boards there, and Nellie is very much interested in her. She takes fresh pansies to Miss Burke every day to send to the city for the flower minister, and she is glad to do it, for if I pay her in dollars she willingly does many little tasks, and it helps me a great deal."

drawing a low chair forward. "Good-bye, dear," kissing the sweet face and setting the little white bonnet on the early head. "Come again to-morrow, and I'll be sure to see you. Thank you very much for helping me to-day."

"DOES MOTHER WANT ME?" The little fellow has blown with all his strength, and the downy tufts still cling to the dandelion stem. According to the oracle of childhood mother does not want him. But mother would tell a different story. She has noticed the weakness of the lungs, and if she saw him now, flushed with his unusual effort and struggling to stifle the cough which followed it, she'd feel how much she wanted him, and wanted those "pink" lungs made strong that she might not lose him.

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find some employment for her that she young people might not suspect that her mission was solely to help them. I gave her the place as book-keeper in my creamery and, though she is the owner of more property than I, she was an ideal working girl. She was reared in one of the most exclusive and cultured homes in the city by a woman who is a social leader, but a Christian, nevertheless.

LOW FARMERS' FEED AND SUPPLY CO. BALANCE SHEET

Children's Corner.

THE FARM-YARD TEA PARTY.

BY MRS. M. H. SPIELMAN.

For a long time Mrs. Turkey had been thinking of nothing but giving a tea party to her friends at the old Farm-yard.

"Much better do a thing than think about doing it," she wisely decided; so she fixed the date for next Monday, and talked over the matter with her friend, old Mr. Gander.

It was a little difficult to decide who should be present. Of course, she would invite Sir Grandtail Peacock and Lady Peahen, who lived in the Gardens. Master Donkey, too, a very hoo-haw fellow; the Ducks, the Geese, the Hens, with the little ones, must come, they said. And Mr. Chanticleer ought to have a separate invitation all to himself, he was such a prominent member of the community. Mrs. Dobbin, in her bran new sun-bonnet—the envy and admiration of the 'whole Farm-yard—would be both welcome and ornamental; and Miss and Master Pigeon must also be of the party.

"Shall I ask the Dog and the Cat?" Mrs. Turkey inquired, and hesitated. "What do you think, Mr. Gander?"

Mr. Gander thought certainly not, for they were always fighting together, and the younger guests risked getting drawn into the fray. It might give offence, too, were one invited without the other.

And they also decided against the whole Pig Family, because of the ugly grunting noises they make when they eat, standing with one trotter in their plates. There were several other neighbors, besides, whom she did not care to invite. But Mrs. Sheep happened to be alone and, Mrs. Turkey said, must not be forgotten, for she required cheering up. That, however, would prove no easy task, as she was always so shy.

Now that all was settled, old Mr. Gander very politely undertook to summon the guests by work of beak; and off he went at once, very full of business.

Well, on the Sunday, whilst Mrs. Turkey was resting quietly, there was the noise of a lot of chatter, and up slowly waddled the whole Goose Family, followed solemnly by Master Donkey.

"How do you do?" said Mrs. Turkey, much surprised.

"Where are all your other guests?" they asked, looking around.

"Invited for Monday," she tartly replied.

"Clack, clack! We thought today was Monday!"

"Haw, haw, yes, hoo-haw, so did I!" added Master Donkey.

And they went away looking more stupid than usual.

The next day, when Mrs. Turkey was receiving in grand style, the Stupid Ones never put in an appearance at all, for they had quite forgotten about the great tea party; and I may tell you now, that they never got invited again. Sir Grandtail Peacock and Lady Peahen had sent the excuse that they were previously engaged. And, unfortunately, the imprudent Mr. Gander was prevented from attending through a sharp attack of colly-gobbles.

The hospitality of the Farm-yard had provided food to suit all tastes, and tea had just been announced when an uninvited guest actually came trotting up—no other than Tiny Piggywig, who had heard the grand news of the party, and wanted to be in the fun.

But the Pig Family was a very untidy one, so Tiny Piggywig had of course forgotten to remove the curl-paper from the tip of his tail (which was the secret of its curling so beautifully). This vexed Mrs. Turkey so much that she would not listen to him when he begged to stay. So he turned that tiresome little tail of his and went home squeaking all the way.

The tea party was laughing and enjoying itself very much, when all at once the voices of the Farmer and his wife could be heard speaking together at the other side of the hedge.

"Come," said Mrs. Turkey, bristling her feathers with natural curiosity, "let us go and listen to what they are saying."

The others were as anxious to hear as their hostess; all except fat Mrs. Dobbin, who did not care to move about when she could keep still, and besides, she felt that her sun-bonnet had gone crooked, which troubled her and affected her spirits. So after watching the merry band approach the hedge and stand all in a row, she went on nibbling the nice green meat provided, and blinked her eyes in peace and contentment.

Soon she raised her head again in their direction and left off eating, for she saw a strange sight, which puzzled her the more, as she could not hear—as you are going to do—the reason for such funny conduct.

The Farmer's wife happened to have received news from her sister, who had just been married to a very rich man in London, and all at once she remembered that she had told her husband nothing about the grand wedding feast. So, in order to aid her memory, she now brought forth from her pocket the printed menu which had been sent to her.

"Just look, John," she said, "cockroaches are here. Have you ever tasted them?"

Mr. Chanticleer darted his head forward, jerked it round, and listened with his right eye, in amazement. At first he did not seem to understand, but when the truth became clear to him, he cried out, "Cook-a-

doodle-don't!" in a piercing voice, and a very superior manner, and then he fainted with horror, and fell on his back, his two skinny legs sticking straight up in the air.

Mrs. Turkey who was next to him, looked at the hero of the Farm-yard, gave a little sniff of contempt, and added, "Stuffing nonsense!"

"Roast turkey," continued the Farmer's wife, reading.

"My goodness me!" faintly groaned the great Mrs. Turkey, quite overcome in her turn, and she sank down next to him in the same position.

"Cold boiled fowls."

"Chucky-cluck-cluck!" cackled the Hen Family flutteringly, and, thoroughly helpless, not knowing what to do, they copied their lord and remained quite still on their backs with their legs sticking straight up in the air.

"Roast ducks."

"Great Quacks!" screamed all the Ducks together, and collapsed in the same way.

"Irish stew."

Shy Mrs. Sheep, who was of a political turn, and now roused for the first time, spoke up with indignation—

"Ba-ba-barbarous na-tion," she stammered, as she fell back on her opinions, and took up the same position as the rest.

"Cold piseon pie."

From the frightened way they went on when they heard this, Miss and Master Pigeon might have been mistaken for Miss and Master Quail, and they, too, fell back and lay quite still with their skinny legs sticking straight up in the air.

"Nay! These are not party manners—Neigh!" said fat Mrs. Dobbin, slowly, as she stood staring at the goodly company lying thus all in a row.

"Wait a minute, Maria," said Farmer John, suddenly, "from the noises I hear, I do believe those worrisome animals have all got together again, instead of being where they should be. I'll teach them something!" And he shouted back to her as he clambered over the hedge, "A very good dinner too!"

That second, and before you could say "Jack," let alone "Robinson," the whole row of animals was on their respective feet again, perturbed and flustered, and fleeing wildly before him. Mrs. Sheep bounded off madly, with knees bent tight and high, her feet scarce touching the ground—the very picture of hurry. The others, with fluttering wings and flying feathers, with outstretched necks, and mouths wide open, loudly cackling, crowing, screaming, quacking, and gurgling, their legs running, and wobbling, and waddling for all they were worth, raced on, whilst Farmer John puffed and snorted behind them.

"I'll teach you something!" he cried again, his round face very red, and his whole body very hot. A way they all scurried, and away scurried Farmer John after them, until he had scattered them in every direction, each to its own proper home.

And so the tea party ended.—Little Folks.

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Pendleton's Church Manual	40	

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- Moody's Short Stories.
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DR. JAMES RODMAN.

Will you permit me a word in memory of Dr. James Rodman, who recently died at his home in Hopkinsville?

Dr. Rodman came of sturdy stock. He was, to the manor born, a true Kentucky gentleman through and through.

All the years of my life Dr. Rodman was a faithful member of the Hopkinsville Baptist church. As a child I met him in the services Sunday after Sunday during Dr. Keene's distinguished pastorate; and then as a young man I sat with him under Dr. Prestridge's fruitful ministry; and then I came to preach to him for a little season before Dr. Naeh's pastorate in that same church.

Few men have entered my life more deeply. Dr. Rodman was a close observer of young men. His intercourse with them was not familiar, but his sympathy

was intelligent and lively, and he was ever on the alert to help one who had the making of a man in him. There are young men in Hopkinsville to-day who never could have been what they are without Dr. Rodman's sympathy and assistance.

I cannot close this sketch without a word about a triumvirate of life-long friends. I refer to Judge R. T. Patrie, lawyer, Dr. James Rodman, physician, Mr. Steven Trice, banker. Years ago these three met as young men in Hopkinsville and became fast friends.

MISSOURI LETTER.

The Central Missouri Theological Institute will hold its next session with the Macon saints, and Bro. Truex, pastor, has published the programme, as well as a sweeping invitation. Board or entertainment free, and a royal time is promised.

The denomination in Missouri has lost a valuable contributor to all its enterprises in the recent death of Deacon T. M. James. Bro. James was born in or near Russellville, Ky., April 9, 1828. Surely, "a prince in Israel has fallen," and Missouri Baptists are the losers.

"A prince in Israel, a soldier of Christ, has passed to his reward. Kentucky placed Missouri under obligations in giving to her such sons as Wornall, James and others.

Just Received FROM JAPAN 100 of Those Beautiful FERN BALLS Mikado

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As the Fern Ball appears before watering or beginning to sprout

Scot postpaid to any address. The ball can be hung anywhere. In any room. Taken from one to four weeks in starting its beautiful leaves and branches. Needs watering occasionally. It's a wonderful plant, and makes a jangling and interesting present.



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erty, which finally sold for \$75,000, was given to Calvary church by Deacon James at a time when he voluntarily went in debt to pay for the property.

"But the man was more than his money. The cause of Christ, the poor, Christian education, felt the power of his sympathy and helpfulness and the power of his personality.

"The Lord blessed our brother with a noble wife, two noble sons and their promising children, equipped to carry forward the great work which was so dear to our brother's heart."

Rev. Ray Palmer, pastor at Chillicothe, was recently called from Portland, Ore. Since my last notes good meetings are reported from Midway, Hamilton, Shiloh, LaBelle, Rose Hill, Willard, Springfield First church, Fair Grove, Lebanon and other places.

The Word and Way says that Drs. Green, Campbell and Graham are moving among the brethren to finish the first \$100,000 for William Jewell, upon which the second \$100,000 is largely contingent.

Rev. J. S. Davis, who has wrought well at Richmond for two years, has been called to the care of our church at Moberly, and has accepted. Bro. Davis is a most excellent brother and a good Gospel preacher.

Dr. Sam Frank Taylor, on "A Great Baptist Female University," has the following to say in speaking of the action of the Board of Education, as well as that of the General Association at its last meeting. Here is what he says:

"Looking closely at this recommendation, which was so unanimously adopted by the General Association, it is clearly seen that it means nothing less than that Stephens College shall be made not only the equal to our great William Jewell College, which in all good sense and conscience ought to have been done long ago, but that it shall also be made the equal of the Missouri State University, alongside of which it so proudly stands—that it shall be made, indeed, 'A Great Baptist Female University,' in fact, if not in name! For, let it be borne in mind, the State University begins in the Freshman year at the point where the approved high schools of our State leave off, and gives only 'a four years' curriculum in literary work,' leading to the various degrees. And this is precisely what the Board of Education and the General Association now propose for Stephens Col-

lege. And this is just! This is wise! This is what the Board of Curators, and the faculty, and the President of Stephens College are all struggling to accomplish!"

Dr. Skillman, formerly of Kentucky, but more recently of Carthage and Springfield, Mo., is now living in Columbia, the "Athens of Missouri." He has been of late supplying the pulpit of Columbia Baptist church.

Pastor Keith, of Ashland, Boone county, is one of the busiest preachers in Little Boons Association except, perhaps, Dr. Green W. Hatcher, missionary of the association. Bro. Keith preaches for New Salem, Ashland, Hartsburg and McBain. At the latter place a church has recently been built and organized. Same at Hartsburg, only the work at the last named place preceded that at McBain several months.

Allow me to say, in conclusion, that I was instructed, edited and delighted by reading Bro. W. H. Felix's recent article published in the Recorder. It was a masterful presentation of a blessed Gospel truth. God bless Bro. Felix, Kentucky Baptists and the dear old Recorder. Jos. N. BARBER.

Remember where the window was in Noah's ark, not on the end, not on the side, but on the top, so he could look up to the heavens.—Chas Gallic.

THE MARKETS.

WHEAT.

Report for week ending Jan. 18.

Table with columns: Wheat, Flour, Corn, etc. and rows for various grades and quantities.

CATTLE.

Report for week ending Jan. 18.

Table with columns: Cattle, Hogs, Sheep, etc. and rows for various grades and quantities.

Table with columns: Sheep and Lambs, and rows for different types of sheep and lambs.

LEAF TOBACCO.

Report for week ending Jan. 18.

Table with columns: Leaf Tobacco, and rows for different grades and quantities.

SMOKING TOBACCO.

Report for week ending Jan. 18.

Table with columns: Smoking Tobacco, and rows for different grades and quantities.

RECEIPTS.

Receipts for week ending Jan. 18.

Table with columns: Receipts, and rows for different categories and amounts.

SHRIMP AND OYSTERS.

Report for week ending Jan. 18.

Table with columns: Shrimp and Oysters, and rows for different grades and quantities.

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Advertisement for 'A COZY COUGH' with an illustration of a person coughing and text describing the product's benefits.

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 DALLAS, TEXAS**

THE FARM
 KENTUCKY TRADE ITEMS.

Dr. H. Reid bought of **Reid & Allen, Hustonville, 20 yearlings** at \$20.

Dan. McCallum, of Junction City, has sold a fine sorrel mare to **J. T. Mook** for \$200.

W. B. Barton, of Lancaster, sold to **Danny & Farris** a combined horse for \$200.

Dr. W. B. Burke has sold to **Gaines & Hawkins**, of Lawrenceburg, 160 head of cattle at \$3.50 per hundred.

Samuel Daddaras sold to **J. H. Baughman & Co.** 260 bushels of wheat at 80c.—Interior Journal.

Sheriff M. S. Baughman returned last week 'rom Atlanta, where he sold 29 mules at \$78.75.—Lincoln Democrat.

Gentry Bros., of Boyle county, have sold their crop of hemp, consisting of about 60,000 pounds, to **Oogar & Davis**, of Danville.

James Messer sold to **J. H. Baughman & Co.**, 75 tons of hay at \$11.50; 300 barrels of corn at \$2.75; and 150 more at \$3.—Stanford Journal.

A **Shelby county hoghead** of new bright leaf tobacco was sold last week in Louisville at \$15.50, the highest price paid so far of the new crop.

Col. W. L. Scott, of Shelby county, has sold another of his celebrated Jersey cows for \$250. This makes three he has recently sold for \$1,000, or an average of \$333.334 each.

G. A. Swinebroad, of Hubble, purchased several bunches of hogs last week at \$4.75 per hundred, and sold a bunch of 125-pound hogs at 5c.—Danville Advocate.

W. B. Burton sold last week to **Ball Bros.**, of Versailles, an extra fine mare for \$225. He also sold a gelding to **Logan Danny**, of Danville, for \$160. He bought in Richmond last week five head at from \$140 to \$150.—Interior Journal.

W. C. Carpenter shipped a car of butcher cattle and fat hogs to Louisville last week. He purchased them in the neighborhood of Perryville, and paid from 3 to 3 1/2c for cattle, and 5 to 6c for the hogs.

Auctioneer S. M. Campbell reports the following sales in Harrodsburg last week: 16 head of long yearlings at \$4 per hundred; one bunch of 3-year-olds was withdrawn at \$4.85 per hundred; 3 yearlings at \$27.75 each; 1 cow and calf at \$23.75; a number of horses ranging from \$10 to \$50. A good many cattle, on the market, but bidders scarce.

The **American Wool Reporter**, in a review of the wool business for a series of years, shows that on January 1, 1881, the number of sheep in the United States was 43,569,899. On April 1, 1901, the number of sheep was 43,790,088. Thus in twenty years the number of sheep showed a positive decrease of nearly a million.

Dr. Clifton Fowler sold last week to **W. H. Lillard**, of Danville, 123,068 pounds of hay at 6 1/2c, delivered at Junction City. It brought him the sum of \$783.34, and was the product of 40 acres. The doctor spent \$156 for stacking the hay, baling and delivering it, which leaves \$627.94 for seed, sowing, cutting and profit.—Interior Journal.

BUYING TREES.
 Make out your list of trees and plants with great care. If there is any successful grower of fruit in your neighborhood consult him as to varieties, for these are subject to great local variations. The fruits which do well in one State may do no good at all in a neighboring State, or even sometimes in a neighboring county. Do not permit the agent from a distant State to select your varieties.

Deal with established and reliable nurseries. Deal with a home nursery, if possible. Never buy trees of wholly unknown persons. There are great temptations to an agent selling trees. He can deceive you, and you cannot detect him until years have passed.

Order thrifty, straight, clean, well-rooted, well-branched trees. Ask the dealer to guarantee them free from insect and fungus pests of stem and root. There is special need of this precaution at this time. Crooked, moss-covered, hidebound trees are worthless at any price.

Select trees which will bear in your locality, even though the fruit may not be of the very best quality. While there should be summer and autumn apples for family use, yet very few trees are needed for this purpose. The bulk of the trees should be of winter varieties. Any surplus of winter apples can be sold, while there is no market whatever for summer varieties.

A few pears should be planted about the buildings. Summer and autumn varieties will be relished by the family. Winter varieties are not so profitable as are winter apples. Try setting a few plum trees in the chicken yard. Cherry trees thrive, if set along fence rows. They should not be omitted from the list of trees ordered in spring.

After your own list is made out, go to your neighbor and ask him to join with you and have his order sent with yours. Through a larger order you will get better roots, and the expense of freight will be lessened.—G. G. GROFF, in N. Y. Tribune.

HIVING BEES.
 When I commenced bee-keeping the apiary was located near a young orchard that had been set only a few years. It was customary at that time to cut the branch where the bees clustered unless it was a large one. That practice was a great injury to the orchard, and ofentimes spoiled the symmetry of a tree for many years. After cutting the branches for one season, I made what is called a hiving staff, which saved the trees, and the work of hiving the bees was done with one-fourth of the trouble. To make the staff, take a piece of light timber (elm or basswood) two inches square. Dress eighteen or twenty inches in length of one end eight square, leaving the stick as large as it will work. Fasten a strip of light, tough wood, one-fourth of an inch thick, one and one-fourth inches wide, sixteen inches long, to the end of the stick in the form of a cross. Put one to correspond with it on the opposite side of the stick. Turn the stick one-eight and fasten another pair. Use enough cross sticks to cover the octagonal part of the stick, about eighteen inches in length, turning the stick one-eighth for every pair. If two small screws are used for each stick, they will answer the purpose better than nails. The staff will look better if the cross-sticks are a little longer than are used in the con-

tre, and shorten gradually each way to diminish the diameter of the network of cross-sticks at the ends. The handle of the staff may be rounded about one and one-half inches in diameter, from six to ten feet in length. Two different lengths are handy—a long one, made small and light, for swarms that cluster high, and a larger one for first swarms, that generally cluster low. When nearly one-fourth of the swarms have clustered, place the staff close under the branch they are alighting on until nearly all of the bees have settled, then move the staff aside two or three feet, shaking the branch gently with a light pole with a hook attached to the end. This will cause them to alight on the staff, and they may be carried directly to the stand where they are to be hived. It is no trouble to carry a swarm a long distance when fairly settled on the staff.—J. H. ANDRE.

A PLEA FOR BETTER HANDLING OF VEGETABLES.
 Our most successful horticulturists have for years been trying to impress upon the minds of their brethren the importance of careful selection in the packing of fruits and vegetables for market, and they have shown conclusively that three-quarters of a crop, when carefully selected, will bring more money than the whole would if shipped as taken from the orchard or field. A prominent grower and shipper of apples says: "I always assort with the greatest care, and then in ordinary seasons I do not throw off more than 10 per cent. of the pick, and even this has a value; the result is my fruit always brings remunerative prices in foreign markets, because the dealer knows when he sees G T F on the barrel that the fruit at the bottom will be equally as good as that at the top. But there is a greater advantage still: my fruit will always command a good price in a dull market." This is a very important consideration, as a market is needed when there is a surplus, for when the supply is short anything will sell.

Now, what is true with apples is equally true with potatoes and all other products of the farm or garden. When potatoes are put up for the market there should be three qualities made—large, medium and small. The medium will always command the highest price, both in the wholesale and retail markets. The best retail dealers will cheerfully give 50 cents a barrel more for the first quality, even though not more than one-quarter were thrown out, and these are worth half price always. It is not the smaller potatoes that injure the sample as much as the larger, overgrown specimens; these injure the sample, as the contrast is so great. There seems to be a disposition on the part of the growers to work off unsalable sizes and abnormal growths of all kinds of produce. In sorting potatoes never try to make the small sizes sell better by adding a few larger ones. The effect will be just opposite—the large ones will make the small ones seem smaller than they really are. The better plan is to feed out or use at home all above a large average size, as well as the very smallest, then ship sizes and seconds only.—O. L. ALLEN, in American Agriculturist.

Some fine, hardy, perennials, especially good for cutting, are *Gallardia*, *Frythrum*, *Coreopsis*, *Perennial Flax*.

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 7:30 a. m.; 9:30 a. m.; 1:30 p. m.; 3:30 p. m.

TRAINS NORTH.
 Leave Louisville.
 7:30 a. m.; 9:30 a. m.; 1:30 p. m.; 3:30 p. m.
 Arrive Louisville.
 7:30 a. m.; 9:30 a. m.; 1:30 p. m.; 3:30 p. m.

TRAINS, JEFFERSON AND SOUTHWEST.
 Leave Louisville.
 7:30 a. m. and 3:30 p. m.
 Arrive Louisville.
 7:30 a. m. and 3:30 p. m.

TRAINS, LEXINGTON AND FRANKFORT
 Leave Louisville.
 7:30 a. m.; 9:30 a. m. and 1:30 p. m.; 3:30 p. m.
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Items of Interest.

NEWS THE WORLD OVER.

We thought the old-time ideas of honor and pride were dead. But we are glad to know that Greene, a village in New York State, has the old sturdy independence. A lady offered them \$1,800 to buy a lot for a library. They refused it on the ground that they were not paupers, and voted \$1,000 to be spent in buying a lot.

Charles F. Gammon confirms the reports of the efforts of an aroused China to get ready for a war with Europe. If Europe will not let her alone. He says that thousands of Chinese loads of ammunition and arms are being packed weekly up the Yang-tze-Kiang, and the arsenals were being enlarged and worked day and night.

The British steamer Giam has reached Philadelphia, and is the first steamer which ever crossed the Atlantic using oil as a fuel. The voyage had been rough, but her successful trip has proved that oil can be used in long voyages.

In Catholic countries, suicides are not buried in consecrated ground. At Monte Carlo, the great gambling hell of Europe, there is a cemetery for the gambling victims who commit suicide there.

No wonder our physicians are troubled and alarmed by the increase of cancer. In New York State there were more than 4,000 deaths in a year. In Ireland, in 1900, there were 3,111 deaths. The New Jersey Board of Health report for the year ending October 31, 1901, shows that cancer, and they say this is double the number from typhoid fever, small-pox, diphtheria and scarlet fever combined.

That the fool-killer is failing to do his duty is shown by the fact that the sand doctor in St. Louis is finding men and women to follow his advice. He says that because chickens and birds eat sand, they are being ought to, and he puts sand up in little bags and sells it at 16 cents a bag.

The French army has had a regulation forbidding soldiers to stand while on the march. But a French General has become convinced that such stinging will be good for the health and spirits of the soldiers, and has rescinded the previous order.

The Nineteenth Century built great iron bridges. The Twentieth, grown wiser, goes back to the stone bridges of the fathers. Many a well known bridge which has stood for twenty centuries, The Pennsylvania railroad has decided to spend \$30,000,000 on its road bed, and will replace the iron bridges with stone ones.

The Toronto Mail says: "If the teetotalers were counted it would probably be a population in proportion to that of the United States, they are more numerous in Canada than anywhere else in the civilized world." That is a great thing for Canada. May the day soon come when the South will surpass Canada in the number of her teetotalers.

The Missouri Valley Farmer says that the oldest hen in the United States died recently at the age of fourteen years. She was the property of Aaron Brewer, of South Plainsfield, Missouri, and had raised over thirty broods of chickens. Without asking how the Farmer knew she was the oldest hen, there must have been a mistrip in "14." Was "4" meant? For all of us who have "boarded round" can testify that we have tried to eat "aging chickens" that must have been much older.

In an interview, General Miles said that Admiral Dewey voiced the general opinion of the people of the United States in his decision in the Hahay case. Thereupon Secretary Lord reprimanded Gen. Miles, and the people added another name to their shout and now hurrah for Hahay, Dewey and Miles. Perhaps the naval clique in Washington City will learn something in the course of time.

The Americans, outside of the oligarchy, in Hawaii, are very much encouraged by President Roosevelt's removal of the governor of Oahu because they hope that he may remove the unpopular Dole. Among the charges against him and his oligarchy is "the disposing of public lands contrary to law to corporations in which they were interested; attempting to dishonestly prevent the Legislature from passing needed laws, depriving of the rights of habeas corpus to several persons whom they detained, perpetrating the contract-labor system, etc., etc."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Obituaries of 500 words or more will be charged for at the rate of 10 cents a word. It will be brought down to 100 words.

BAHEFORD.

Edward C. Bahelford was born in Burlington county, N. J., September 20, 1851, and came to Knoxville, Tenn., in 1869, where he engaged in the manufacturing of glass. In 1880 he married Miss Sarah Anderson, and soon afterwards removed to Rome, Ga., and lived there seven years. During that time he made a profession of religion under the ministry of Rev. Jesse Wood, and united with the church at Oodartown, Ga. Returning to Tennessee, he became a constituent member of the Baptist church organized at Cedar Ridge, near Knoxville, and was elected a deacon, which office he held with credit to himself and honor to the church up to the time of his death, which occurred at his home, south of Knoxville, on the morning of January 4, 1902. Mr. Bahelford was a man of vigorous constitution, fine natural gifts, cultivated by a wide range of reading and contact with the best elements of society in his community. The WESTERN RECORDER was one of his constant companions, and he considered it the best religious paper that came to his table. His funeral services were preached by his old pastor, Rev. J. Pike Wood, at the home church, to a large and sympathetic congregation. J. PIKE WOOD.

DALE.

Mrs. Rebecca O. Dale was born in Spencer county, January 18, 1817. On September 4, 1851, she was married to Deacon John Dale. She died in Louisville, December 19, 1901, and was buried in the Elm Creek Cemetery. For many years she was a faithful member of Taylorville Baptist church, where every work for the Master's cause felt the weight of her influence. Six years ago she was stricken down with paralysis. To the close of her life she was a great sufferer, but bore her afflictions with surprising patience. Her brothers and sisters ever ministered most cheerfully to all her needs. Her hope was bright and her faith was strong to the last. The church here will greatly miss our true, kind and hospitable sister. J. A. B.

MUNSON.

Departed this life at her late home in Harrison county, near Orlanville, on December 21, 1901, Sister Lucinda Munson. She was the last of three sisters, all of whom died in December, 1901. She was, for many years, a faithful member of the Indian Creek Baptist church, and will be greatly missed from her home and church. May God help the bereaved ones to learn the lesson this sad providence would teach. Her former pastor J. A. TAYLOR.

GAMB.

Entered into rest, January 1, 1902, Sister D. H. Gamb, at the home of her son, Bro. C. H. Gamb, Madison street, this city. Sister Gamb was a faithful member of the Parkland Baptist church, and will be missed by her friends. J. A. TAYLOR, Pastor.

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 articles should never be used except on prescriptions from reputable physicians. Such articles should never be used except on prescriptions from reputable physicians. Such articles should never be used except on prescriptions from reputable physicians.

From the lofty heights of eternal love, there sweeps down into the human heart, rightly connected and rightly consecrated, the divine current by which Peter was transformed, and by which you and I may be transformed, from uselessness and impotency into souls full of beauty and grace.—Dr. Vincent.

THEOLOGICAL LIBRARY.

By reason of the weight of years (75), and the compilation of physical ailments, I have been forced into reluctant retirement, not being any longer able to discharge the duties of a regular minister; therefore I am now offering my large collection of theological and literary books for sale at exceedingly low rates. These books are well preserved, and in every way adapted to the wants of preachers or theological students, both old and young. Either call and examine for yourself or order by letter. My address is Beaver Dam, Ohio county, Ky. J. B. COLEMAN.

Ladies' Underwear.

- 25c Per garment for Ladies' extra heavy Florence-lined Feather Cotton Vests, silk-lined neck and pearl buttons; French band; open or closed, pants to match; regular 50c quality.
35c Per garment for Ladies' extra heavy Florence-lined Vests, in white, pink, blue and lavender; French band; pants to match; regular 50c quality.
45c Ladies' Fast Black Equestrienne Tights, ankle length, open or closed.
19c Per yard for Turkey Red and White Table Damask, 60 inches wide; large variety of patterns.
24c Per yard for Full-bleached Table Damask, 60 inches wide, in all the newest designs.
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98c Per Full-bleached Self-starched Luncheon Cloths, handsomely finished and hemstitched; regular price \$1.25; size 24x36 inches.

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A Sixteenth Century Romance. By MRS. CAROLINE ATWATER MASON. \$1.25, Postpaid.

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Justice to the Jew.

The Story of what he has done in the World. By MADISON C. PETERS.

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What is said of the Book: "A dramatic and striking presentation of facts."—The Congregationalist, Boston. "Dr. Peters has done the world a distinct and valuable service in getting and grouping these thrilling facts."—The Christian, Intelligence, New York. "This useful book will counteract many of the rubbish talked and written by the Drummonds 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 Jews. 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 carefully 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 responsible documents. One can find here stated, intelligently enough, the achievements of Jews in the different centuries."—Fall Mail Gazette.

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Items of Interest.

NEWS FROM THE WORLD OVER.

Dr. Joseph Parker made the sensational promise that on Thursday, January 3, he would send "several pulpits messages to important persons all over the world." This accomplished its purpose by drawing a crowd. His first message was to King Edward, his second to President Roosevelt, beginning, "Hail to the King President." If he thought to please Americans by any such royal address, he judges our people by such man as William Astor, who removed to England to try to obtain recognition. His message contained little except a wish that President Roosevelt may be unanimously re-elected.

Here is a romance which comes from Wisconsin. In 1812 a pair of lovers quarreled about the war, the man being a Northerner and the girl a Confederate. The engagement was broken and he went into the Northern army. Neither married, and a few weeks ago they met accidentally, concluded to forgive each other and were married.

The ladies of Vienna held a mass meeting and passed a resolution which is to be sent to Queen Alexandra: "We women raise our voices to condemn the murderous war which England is waging in the interests of a few misers against the brave Boer people fighting for freedom. We protest especially against the barbarous manner in which England is carrying on the war. We address the women of England and beg them to rise in a body, and for the honor of their country to demand of their government that the ill-treatment of Boer women and children be instantly stopped. We hope that a unanimous cry from all the women of the world will gain a victory for the cause of charity and justice."

According to Lord Kitchener's reports of capture, the British have taken more prisoners than the Boers had men at the beginning of the war. Recently a larger number were captured and 104 "prisoners" taken. It totals out that 150 of these were women and 6 old men! These Boer women were acting as outlaws, the wife of Commandant De Beers being their head.

The official report of pauperism in London for last year has been issued. The number of pauper was less greater than 1890, and was greater than in any year since 1877. The proportion to the number of citizens had increased, and also the cost of supporting them. The fact that there is favorable weather for outdoor work, and a good demand for labour at good wages, makes it apparent that laziness has much to do with this increase.

The mail accounts of the earthquake in New Zealand have been received. The shocks lasted for two days and nights, the people sleeping outdoors during the time. The town of Ohoriot was destroyed, all the houses collapsed and not chimney was left standing. The roads are fissured in all directions. No lives are reported as lost.

Dr. Cornelius Petrus Tiele, the most eminent Dutch orientalist and an indefatigable writer of religious history in the East, is dead. His mastery study of Babylonian and Assyrian history, his numerous descriptions, which had long engrossed him, is still the foremost book in its field. He was born at Leyden in 1830.

General Simon G. Griffin, one of New Hampshire's most distinguished soldiers, is fact the only one who reached the rank of "major-general of volunteers." He went to the advanced age of 78. He was faithful in his civic duties and a prominent Mason. He had been for several years engaged on a history of Keene, New Hampshire, at which place he died.

John Howard Bryant, the youngest of the Bryant brothers, died at his home in Princeton, Ill. He was 41 years old, 15 years younger than his distinguished peer brother, William Outler Bryant, John

Bryant was no mean poet himself, but his poetry was but the diversion of an active political and business life. His fervent temperament made him a leader in Illinois and he was one of the founders of the Republican party in that state.

Christian Belgic continues the reign of terror in the Congo Free State up to the present time. And no possible improvement can be expected while the present system of rubber collection and native recruiting exists. Each chief is bound to supply his weekly quota of rubber, and in addition a certain number of recruits, mostly for the state military forces. Last year the state officials employed 200 Zappo Zappo, cannibals whom they had previously armed, in massacring and capturing unarmed natives for work in the rubber trade. A Belgian official handed over natives to the cannibal tribe for the express purpose of being eaten and paid his work people with corpses of murdered natives! Christian Belgic.

The latest news from China is that the new victory for Peohili is pushing as rapidly as possible for a large army armed with modern weapons. The forces are to be trained by Japanese officers. The Chinese peasants are working day and night to turn out modern weapons, and many are ready to join the army when it marches with the yellow flag.

The writer greatly enjoyed a visit last week to Williamstown, where he took part in a State Board Institute. Pastor Davis has a noble church containing many choice spirits where it was a pleasure to meet. It was the writer's pleasure to be domiciled in the elegant home of Dr. J. T. Scott, and to enjoy the cordial hospitality of himself and family. They understand the art of taking care of visiting preachers. This Institute was well attended, and great interest was taken in it. Dr. Warder counts it as one of the best he has held.

Rev. W. W. HOMER, for several years a student in the Southern Baptist Theological Seminary, has accepted the unanimous call of Sharpsburg Baptist church and enters upon his work at once. We have known Bro. Horner intimately for about three years, and take great pleasure in commending him to his new field of labor. He will devote two Sundays in each month to Sharpsburg, and the rest of his time to general missionary work in the bounds of Bracken Association. We congratulate the church and Mission Board on securing his valuable services. H.

The annual meeting of the Baptist Book Concern, Inc., will be held at 11 A. M., Tuesday, Feb. 4, 1903, in the editorial room of the Western Recorder, 642 Fourth Ave., Louisville, Ky.

The Rev. G. C. OARS has gone South for rest and recuperation and to give his throat a chance to get well. He writes from Mobile that he is to sail to Central and South America. That will prove an intensely interesting trip for him, and we hope it will completely restore him to health. His is a most valuable life to the cause.

CHURCH NEWS.

(Continued from 5th page.)

vin with us, whose talks were encouraging and helpful to all. Bro. Willis Burdette is doing a great work as our superintendent of the school. He seems not only devoted to the cause, but entering in his efforts to do good; he has neither been sparing with time or means to get everybody enlisted in the work. He has also rendered the writer as pastor efficient service in helping to combat error in the community. I was also the happy recipient of a baptismal suit on the same day, presented by the ladies of the Muldraugh's Hill church. The school adjourned to meet on the first Sunday of the second quarter."

Brother W. B. Rowe writes from Island: "I am glad to note that the Baptist Book Concern has accepted a general agency for the Moody Colportage Library. This gives a stamp of genuineness to a long list of publications that constitute the cream of religious thought. To sell them is to do good; to read them is to be edified and consecrated anew to every good work. The price places them within the reach of all."

Pastor W. A. Whittle writes from Franklin: "Last Sunday was a red-letter day with us. Have just begun what promises to be a great meeting. Bro. L. D. Lamkin, of Waco, Texas, is with me. He is a powerful preacher. The sermon at 8 P. M. on the Holy Spirit moved all hearts. Pray for us."

Our church at Lagrange will be 100 years old next month, and the brethren are arranging an appropriate celebration. It will be a great occasion.

The Trustees of Georgetown College will hold their mid-session meeting in the Library building of the college at Georgetown at noon February 4. A full attendance is desired.

OTHER STATES.

Bro. J. A. Jenkins, recently of the Seminary, has been called to the care of the church in West End, Montgomery, Ala. We shall miss him, but we know he will do good work in his native State.

Rev. Dr. J. T. Christian, of LaSalle-avenue Baptist church, is aiding pastor Robert W. Bell in a series of meetings in Sycamore, Ill.

Bro. Earl D. Sims writes: "On the evening of January 16 I closed a gracious revival at Brownstown, Ind., which resulted in 80 additions to the church. The meeting continued for three weeks. Our house was crowded at every service, and the church was revived and community awakened. The pastor, Bro. E. T. Smith, was with me on Sundays. Bro. Smith has been doing some very thorough work at Brownstown, and is much loved by everybody who knows him. His church is now one of the best of Central Indiana. The next meeting I shall conduct will be at Alton, Ind."

Bro. Henry J. Hunt has been set apart to the full work of the Gospel ministry by the church at Valley Creek, Texas.

As the result of a ten days' meeting at Omaha, Texas, 24 were added to the church, 37 by experience and baptism.

Bro. N. A. Seale has held two good meetings in Coryell county, Texas. One at Eagle Springs, 15 accessions to the church, all by experience and baptism. The other at Pecon Grove, 18 were added to the church.

Geneo, Texas is in the midst of a gracious revival; up to the present time 43 additions. The meeting continues another week.

The church at Dawson Ga. has been blessed with a good meeting. The Holy Spirit was manifestly present from the beginning to the

a.d. Fifteen were added to the church. Elder W. B. Wharton, Eufrata, Ala., preached for two weeks.

The saints at Lebanon, Ga., are singing with grateful hearts: "Praise God from whom all blessings flow." Their meeting closed with church much revived and nine accessions to the church. Bro. J. B. Knowles, pastor.

A good meeting is in progress at LaOlede, Mo. Pastor Shelton is assisted by Bro. J. W. Anthony. Preaching under a tent, so far ten accessions.

The revival meeting started in a tent at West Plains, Mo., is over, but the revival spirit is still with the church. Forty additions to the church. Bro. C. F. Whitlock, pastor.

A new church has been constituted at Motal, Ga., consisting of 23 members. Bro. A. Moore was elected pastor and W. J. Crutch, clerk.

Bro. W. B. Farrow's meeting at Mt. Lebanon, Tenn., continuing eight days, resulted in 16 additions to the church, one at Oak Grove resulted in 21 additions, 18 by baptism. At Charleston, 11 joined. At Garland, a new church organized a year ago, the meeting resulted in 16 additions by baptism. Bro. Farrow did all of the preaching.

The new meeting house at Wayneboro, Tenn., has been set apart to the worship of God, free of debt. Bro. A. J. Holt preached the dedication sermon, Bro. R. J. Wood, pastor.

Pastor G. W. Bray closed his meeting at Rasing's Creek, Tenn., in which he did the preaching, with 43 additions to the church. Thirty-six of these he baptized in the Tennessee river.

Bro. C. M. Chapman of Rocky Springs, Miss. has been set apart to the full work of the Gospel ministry.

Bro. C. T. Kincaannon of Aberdeen, Miss has been helping in a good meeting at Ackerman, Miss. in which 11 joined the church by experience and baptism and 4 by letter.

As the result of a meeting at Miami, I. T. Twenty-four were added to the church.

Longview church, Texas, Bro. A. B. McCurdy pastor, has just closed a meeting with 14 accessions.

Bro. Milton Reese, Ponca City, O.T. says: "Have just held a two week's meeting resulting in 14 additions and the strengthening of the church in many ways."

The church at Nelia, Texas has set apart to the full work of the Gospel ministry, Bro. W. T. Talkington.

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