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Faith, Hope and Love, these three.

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At the "World's Parliament of Religions" a representative of Mohammedanism made a speech in which he spoke in set grandiloquent terms of the virtues exalted by Mohammedanism. *The Inquirer* said the man is now in prison for judding.

In a speech to the students of Yale, Dr. Henry Van Dyke said: "You and I can do along without philosophy, geology, astronomy, and metaphysics except at examination time, but we can not get on without thoughts of the beginning. Your life and your manhood depend on whether you believe that in the beginning was the word."

PASTEUR was one of the distinguished men who refused to bow down to the idol of materialism. He thus stated his views: "Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory."

THE returns of the Irish census for 1911 have been published. They show a decrease in population in ten years of 5,975 persons, which is 5.23 per cent. The census of the leading denominations taken. The Roman Catholics largely dominate, forming 74 per cent of the population. But this is a decrease of out 7 per cent. The Episcopalians decreased 3.2 per cent, and the Presbyterians 4 per cent. The Methodists increased 11.7 per cent.

A WRITER in the London *Baptist* says Thomas Spurgeon: "Notable as are his powers as a preacher, I am inclined to think that he most excels as a man of prayer. To pray as though prayer were the atmosphere of life, not the bare asking favours, but the communing of a trust-child with the Father it is a joy to never descend to irreverence, never forgetting that that father is the everlasting God—is it not to lead us most closely and most closely to the Father's will?"

ONE of the Christian Scientists in a recent speech repeated that old story of a woman who was so injured by a fall on the icy curbing she was pronounced beyond all earthly help, and "in her long hours, as she supposed, she turned thoughts wholly to the Divine helper."

A. M. Cushing, who attended her at the Springfield *Republican* that she is a false, fanatical statement. He said she did fall, and was carried into M. Bubber's house. Dr. C. found her hysterically nervous, but she was not seriously hurt and went to her own home next morning.

That Corrupt Tree.

BY J. J. TAYLOR, D. D.

In the congenial soil of New York the corrupt tree of an "invisible" church brings forth its fruitage of heresy in the doctrine of church membership without baptism. Blinded by partzanship and personal antipathies our invisibilistic brethren, juggling with the names of the pious dead and casting dust into the air, have refused to enter into a calm and scholarly investigation concerning the character of their favorite tree; and it is no wonder that they are shocked and humiliated, as they contemplate the fruit which has ripened in New York.

"By their fruits ye shall know them," saith the Lord. By the most rigorous and unassailable logic it has been shown that the doctrine of church membership without baptism is the necessary fruitage of the "invisible" church tree; and so the tree itself is shown to be corrupt. This is an argument which no special learning is required to appreciate.

In the judgment of candid scholarship, however, the tree itself easily appears corrupt. Jesus did not establish an invisible spiritual universal church. If so, let invisibilistic bring the proof.

The use of the word "church" in current literature settles nothing in regard to its use in Mat. 16:18, or elsewhere in the New Testament. The current usage of terms by no means conforms to Scripture usage. For example, in accord with current usage the German lexicon gives "sprinkle" as one of uses of *taufen*, which is Luther's word for *baptizo*; and Webster rightly gives "christen" as one of the current uses of the word "baptize." According to current usage Webster gives "to intercept and stop" as the meaning of "prevent"; and yet in a version less than three hundred years old the Psalmist says, "I prevented the dawning of the morning." Interpreted by current literature inspired men are often made to utter nonsense.

Brethren bring their scholarship or their intellectual honesty under suspicion by appealing merely to current usage to establish the New Testament meaning of the word "church." Speaking from a Pedo-Baptist standpoint and biased by the absurd Popish notion that one was obliged to get into the church to be saved, John Huss supplied to Luther a "church" which it was possible for a man to enter by faith, and thus escape the wrath of the Pope. So says the highest authority on invisibilistic. For five hundred years this unscriptural use of the term, which was born of Pedo-Baptist misapprehension and furnished to Luther to meet an imaginary emergency, has been current in the literature of the times. The same unscriptural usage has applied the term "baptism" to the act of "sprinkling," and has impelled orthodox Baptists to speak of "infant baptism." It has wrested the word "bishop" from its Scriptural place as the title of a local pastor, and made it apply to an unscriptural overseer of ministers and congregations. It has substituted the Popish word "rector" for the New Testament term "pastor" or "elder," and has transformed the "deacon" from his original character as a director of church temporalities into an "inferior order" of minister. It has made a "sacrament" of the civil rite of marriage, and has given currency to every form of false doctrine. In view of these well known facts, it is passing strange that brethren who occupy, if they do not honor, positions of prominence among us should ap-

peal to current usage to settle the meaning of a New Testament term. Stranger still, if possible, that one of them assuming himself to be the ultimate appeal in matters of doctrine should say, "Any man that disputes my position is a heretic."

Probably there could be cited from orthodox Baptist writers a thousand pages in which the word "church" is used or misused of "the spiritual kingdom in one of its senses," as a famous invisibilistic lately puts it. But before these citations touch the question at issue, it must be shown (1) that their authors claimed to use the word, not in the sense found in current literature and traceable to Huss' Popish and Pedo-Baptist error, but in the New Testament sense, and (2) that their claim is supported by New Testament usage.

It is a curious and impressive fact that in the Philadelphia Confession and the Seminary Creed and other documents to which rather noisy reference has been made the very passages quoted in favor of invisibilistic do not cite a single verse of Scripture. Almost as impressive is the further fact that the great Baptists who have been cited as holding that Jesus established an invisible spiritual universal church, which a man could enter without baptism or even a public profession of faith, are all dead, and so are defenseless against the misuse of their names. Brethren who invoke the shades of the departed in support of their unscriptural contention ought to offer some assurance that they are not maligning the dead.

It is possible to reach the truth in this matter. A discussion which began in the *Religious Herald* nearly four years ago and swept through various publications, touching many of the most prominent institutions of learning in the land and culminating in the *American Journal of Theology* under the University of Chicago, touched every aspect of the question; and cites every known passage in which the word "church" occurs in Greek literature of the New Testament period. Driven ignominiously from the fields of classic Greek, expelled in humiliation from the Septuagint, beaten from the Apocrypha and the canonical writings of Matthew (passing 16:18), Luke, James and John, the champions of the invisible church, with true Pedo-Baptist sophistry, take refuge in a fictitious "sacred use" of terms, and at last with Dr. Briggs as their spokesman confess that "the New Testament doctrine of the [invisible] church must be built on the teaching of Paul." They are forced also to admit that in Acts, Romans, Corinthians, Galatians and Thessalonians this same Paul uses the word, at least forty-four times, and "always of the local assembly." This is undeniably the established usage of the word.

Dr. Broadus and every other reputable authority on exegesis lays down the principle that in answering objections to any interpretation or in harmonizing any passage with accepted views, it is quite sufficient to show that the objections may be answered and that the passage may be interpreted in harmony with the views announced.

The appeal to Mat. 16:18, Eph. 1:22; 5:23, Col. 1:18 and Heb. 12:23, as supporting the doctrine of an invisible spiritual universal church, like the appeal to Mat. 19:14, Mk. 10:14, Acts 16:15, 33, and 1 Cor. 7:14, in support of infant baptism, is clearly made in support of a theory, and not in submission to an canon of interpretation.

Once in the heat of controversy a rather

ardent invisibilistic asserted that the presence of the genitive personal pronoun in Mat. 16:18 made it "a grammatical impossibility" for Jesus there to use the word "church" in an abstract or generic sense, applicable to the church as an institution; but he quite failed to state what rule of grammar, Greek or English, forbade such a use of the term, and he took care never to repeat the baseless assertion. On the same point Prof. Burton, Head master in the New Testament Department in the University of Chicago, says: "There is nothing in the Greek construction of Mat. 16:18 that prohibits taking the word 'church' in the abstract or generic sense. The use of the personal genitive in connection with the noun 'church' does not, so far as I am aware, forbid the view suggested." Similarly Prof. Bacon, of Yale, says: "The Greek evangelist who employs the word here and in 18:17, the only instances of its occurrence in the Gospels, no doubt had in mind the Christian institution." In personal letters which have been previously quoted in the *Western Recorder* the writer has similar utterances from Purves, of Princeton, Strong, of Rochester, Clarke, of Colgate, Miller, of Crozer, Harry, of Cincinnati University, Semple, of William Jewell, Savage, of Jackson, Dill, of Howard, Yeager, of Georgetown, Moseley, of Mercer, Royal, of Wake Forest, and this from Davis, of Virginia University: "There is nothing in the grammar, logic or rhetoric of the passage that prohibits the interpretation given by you. On the contrary, no other interpretation can be reasonably put upon it."

Some have stumbled at the statement in Ephesians and Colossians that Christ is head of the church, which is his body. But the same figure is used in 1 Cor. 12, of the local church. Will the brethren kindly state why the same may not be true in Ephesians and Colossians? In Heb. 12:23 the apostle leaves no room for question; he plainly says, "Ye are come to the general assembly, even the church of the first born." Every church known to Greek literature is an assembly.

The so-called "church" that is invisible, spiritual universal and extended through the earth and the ages, is not the church of Christ. It sprouted out of Pedo-Baptist misconceptions, and is unfit for the Baptist orchard. Its corrupt fruit is church membership without baptism or even a profession of faith. Let the axe of truth be laid to the root of this Pedo-Baptist seedling which has sprung up in the garden of the Lord.

Norfolk, Va.

ISAAC dwelt there, and made the well of the living and all-seeing God his constant source of supply. The usual tenor of a man's life, the dwelling of his soul, is the true test of his state. Let us learn to live in the presence of the living God. Let us pray the Holy Spirit that this day, and every other day, we may feel, "Thou God, seeest me." May the Lord Jehovah be as a well to us, delightful, comforting, unfailing, springing up unto eternal life. The bottle of the creature cracks and dries up, but the well of the Creator never fails. Happy is he who dwells at the well, and so has abundant and constant supplies near at hand! Glorious Lord, constrain us that we may never leave Thee, but dwell by the well of the living God! Spurgeon.

The theory of work is to lavish of personal experience, to pit a great deal of one's self into the thing which we undertake, whatever we do.—Tucker.

QUESTIONS ANSWERED.

By Senex.

"How many members does it take to constitute a quorum to transact church business?" That is decided by every church for itself. No general custom exists so far as I know. The number varies greatly, according to the size of the church, and the faithfulness of its male members, and also with the time at which the business meeting is held. I mean whether at night or in the morning. At some full meeting of the church let some brother move that twelve or twenty male members shall constitute a quorum for the transaction of business. Some churches require no more than seven of the brethren. But I never knew a smaller number than that.

Of course such a quorum can only transact business at the church meetings held at the appointed time for business meetings. It is a pity the quorum can not be made to consist of a majority of the male members. But there are very few churches which would ever have any business transacted if this quorum was required. The church can decide on this point, and the action of the quorum at a regular business meeting is binding.

"Where there is a charge on record against a member has that member the right to take action in transacting business, making and seconding resolutions, etc?" I have never studied this point, as I never knew such a case to arise. A man must have very little sense of the fitness of things who would desire to take any part in the meetings in such circumstances. My impression is that if the charge had been made by some brother and the church had taken no action on it in any way, he has a right to vote, if he has so little delicacy as to do it. But if the church has received the charge to the extent of appointing a committee, or appointing a day of trial, then he ought not to be allowed to take part in the transaction of business.

"A sister who has lived an upright life, so far as is known, wishes a letter of dismission from one church to another. She is well known in both communities and is highly respected. But she will not live with her husband, and for this reason the church does not grant the letter. We do not know why she will not live with him. He is a church member and seems to be a good man. Ought the church to grant the letter?" The church does right to refuse in the circumstances. It is a woman's duty to live with her husband. The church can not endorse such a breaking up of the family, unless there is some good reason for it.

It is possible that the sister has some good reason for declining to live with him, which, for his sake, she may not be willing to make public. But she ought to tell her pastor or a deacon and let him say to the church when application is made for a letter that he is cognizant of the facts in the case and thinks a letter should be granted. As long as she refuses to do this, the church should refuse to grant her a letter. If she continues to refuse after a reasonable time is given her for reflection, for the cooling down of anger, the church should appoint a brother to labor with her and urge her to do her duty. If she refuses either to give a reason privately, or to return to her husband, she should be excluded.

The husband is a church member the questioner says, but does not say whether he is a member of the same church. If he is, as the head of the family he ought to be dealt with first. It may be that the wife is willing to live with him and he is the recalcitrant one. In that case he should be required to receive his wife or be excluded from the fellowship of the church, and the sister should be granted the letter.

"A minister preached to the unconverted and at the close of his sermon made the following proposition: 'If there is one in the audience who feels that he can accept Christ as his Master, and henceforward lead a new life of love and service, please come forward and give us your hand in token of that fact.' A young man comes forward and gives his hand, stating he was impressed by the sermon and under its influence he had decided to lead a Christian life, and desired church membership. The minister responds to the congregation the words of the young man and puts the question of his reception. The question carries

unanimously. Is it probable that the young man is a Christian or that he ever will be, and has the church acted with proper caution and Scriptural discretion?"

I had just seated myself to answer questions and had begun with this one when my mail came in bringing the Journal and Messenger. I stopped to look it over, and an editorial paragraph on the subject of this question is so forcible and true, and says what I was about to say much better than I can say it. So I inclose the clipping and ask the RECORDER to put it in here:

"I have resolved to follow Christ."—"I desire to live a Christian life." Is either of these just what we want when one comes to the crisis between sin and salvation? There is a good deal of it abroad, and we are frequently called upon to record it as the certain proof that those uttering it are Christians, to be received into membership in our churches. But is it just what we want? Is he who says it giving sufficient evidence of repentance, faith and salvation? A desire to follow Christ, or a desire to live a Christian life, or a resolution to live a Christian life, is quite a different thing from a "broken spirit, a broken and a contrite heart." What we seek, first of all, is a sense of sin, deep and thorough. We want a consciousness of loss—a lost condition. He who does not feel that he is lost can never know what is the joy of salvation. We want it understood that not reformation, but forgiveness, is the need of the soul. We want the inquirer to seek salvation from the guilt and the penalty of sin, and we want him to feel that salvation is a free gift, emanating from the heart of God. Then we want him to come face to face with the great fact that a Saviour has been provided in the person of Jesus Christ. Then we want him to "cast his deadly doings down, all down at Jesus' feet," and accept him who was crucified, whose blood was shed for the remission of the sins of him who believes. When we have secured all these things we are assured that we have a new creature (new creation), and that the matter of following Christ, or of living a Christian life, will practically take care of itself. "How can they be dead to sin live any longer therein?"

No man is ever regenerated who has not felt that he is a lost and guilty sinner before God, and who has felt above all things the desire for the forgiveness of his sins. Hence it is probable this young man is not regenerated. And the worst place on earth for an unconverted person is inside a church. As the church has accepted him, if he is a moral man, he does not doubt his religion. Appeals to the unconverted from the pulpit do not touch him; he never thinks of taking them home to his conscience. His friends do not pray and labor for his conversion, because he is a church member and lives a moral life. Therefore the loss of his soul is probable. He will in all likelihood be among those who will plead—"Lord, Lord, have we not prophesied in thy name," etc., only to be answered, "Depart."

What I can not understand is the unanimity of the vote for his reception. My questioner evidently felt the wrong the church was doing in receiving the young man, and let us hope there were other regenerated men in the church who perceived that the great thing was lacking. A single vote would have led the church to postpone action. Why was there no one zealous for his God's glory, realizing the evil effects to the church itself of receiving unconverted members, and thoughtful for the young man's soul to vote in the negative?

Brought Out and Brought In.

BY REV. THEODORE L. CUTLER, D. D.

Many historical passages and personal incidents in the Bible illustrate great spiritual truths. For example, the narrative of the restoration of blind Bartimeus illustrates the process of conversion. The awakening sinner feels his need—prays for mercy—flings away his "garment" of sin—comes to Jesus—and the Holy Spirit does the regenerating work. There is a line in the sixth chapter of Deuteronomy which describes the exodus of the children of Israel from Egypt into Canaan by the Divine guidance: "He brought us out from thence, that He might bring us in." That illustrates the out-bringing and the in-bringing of every genuine Christian.

First, there is a deliverance from the slavery and condemnation of sin by the redeeming work of Jesus Christ. How constantly that expression occurs in the Pentateuch, "out of the land of Egypt, out of the house of bondage." The eighth chapter of Paul's epistle to the Romans is the believer's magnificent song of deliverance. There is therefore and henceforth no condemnation to them who are in Christ Jesus. He brought them out

from darkness into light, out from death into life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley said that his first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour. I once visited the little room in London where this glorious light poured into Wesley's soul; it was the birth-place of Methodism.

Does this in-bringing imply a perfect freedom from temptation or the possibility of any lapse into sin? No indeed. The children of Israel had long marches, and severe discipline, ere the first foot stepped into the promised land. Every converted soul must go in battle-harness, fighting every furlong of the road to heaven. I suspect that the first moment of absolutely sinless perfection any of us will experience will be after the gates of the "Father's House" have shut us in. Perfect assurance never means perfect holiness. It means that Jesus Christ promises never to desert us. Is not that enough?

Conversion does not only bring a person out of an old position; it brings him or her into new practices. Conduct is the test of conversion. Old sins are renounced; old habits sloughed off; there is another hand at the helm as well as other colors at "the peak." When sharp Mr. A— begins to do business on the square; when stingy Mr. B— begins to send coal to the poor and gladly drops his "greenbacks" into the missionary plate; when churlish Mr. C— begins to treat his poor relations kindly; when gay young D— refuses to go to the theater, preferring to escort his good mother to the prayer-meeting; when godless Mr. E— sets up a family altar, there has been a new departure. There has been a bringing out of old ways, and a bringing into new practices; and if this continues, then Jesus Christ has been at work on those hearts. Conversion begins with first steps, sometimes very small steps; but if it is genuine, it does not stop there.

Vital and vigorous religion depends on a coming out of the old sinful ways, and coming thoroughly and decidedly and fearlessly into the life of honest conformity to Christ. The secret of the feebleness and fruitlessness of thousands of church members is that they have never entirely broken with their former selves and their former sins. The soil of Egypt still sticks to their shoes, and the spirit of Egypt still lingers in their hearts. No man can serve two masters. "Come out and be ye separate" is Christ's clear command to every one who enrolls in his church. The Bible draws distinct lines; and no one can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling; and Christians need never expect to draw their frivolous fashion-loving unconverted neighbors over to Christ's side of the line by compromising. The moment that we walk one mile with worldlings they will compel us to "go with them twain." Egypt and Canaan lie in opposition directions. When Moses wanted to win Hophah he did not offer to stay with him; he said "come, go with us, add we will do thee good." That is the only way to win souls to Jesus.

Finally, what a new and cheerful aspect this passage from the dear old Book gives to dying. It is a bringing out and a bringing in, that's all. It is an escape from the toils, the trials and the tears—from the head winds and hard climbs, the sins and the sorrows of this old sobbing world into the rewards and the raptures of the Father's House eternal in the heavens. Jesus died to bring us out of the prison-house of sin into the palace of his everlasting glory.—The Standard.

Do we not sometimes feel, in trial or perplexity, that others might help us if they would only stop and listen? But they will not, and in their constant hurry we know it is little use to speak. Let us note the lesson for ourselves and give what we ask—leisure to hear, attentive, concentrated, not divided—calm, patient consideration. It may be our busy work, as we think, for the Master, which so overpowers our lives that we have not time for this "standing still." Sad eyes meet ours, but we can not stay to read their story. Some look to us for help in battles which we fought long ago, but we can not turn aside to see how it fares with them in the strife, or to whisper the secret of victory. But He would have said, even though some plans of our own for His services were put aside, "Ye have done it unto Me."—H. Bowman.

THANK God for the hard things of life—not because they are hard, but because they are a part of that wisely-arranged succession of contacts which we call discipline, and whose result is the right molding of character.—Knox's Herald.

Burn's attachment was worth ten thousand of Orpah's kisses.—Loomis.

"The Coming Revival."

BY J. A. MAXWELL.

That a revival of unusual intensity and extent is coming signs seem to indicate. It is coming, but not through new methods, nor yet through a change of tactics with sinners, but by a change of spirit. We may talk about personal work all that, but there is something more fundamental than method to which there must be a turning and returning before we find ourselves in the midst of this great awakening. With some means only a turning to truths neglected, and with others it must be a returning to truths neglected, that is if all shall share in the coming revival.

The first truth is the incalculable value of soul. God himself has marked the worth of soul. We can not mark it down. Until we realize the divine appraisal of a man there can be no such enthusiasm in saving him. Where there is mental assent to the worth of a soul, but not a burning, burning sense of it, there can be no great interest in its salvation. When we have God's mind toward men, so valuable that the redemption was worth the gift of His Son, then we have one truth needed to bring in the great awakening.

A second truth is the fact of sin, degrading and damning this being whom God has marked as high—the awful, blasting, blighting, destroying power of sin. Whatever minimizes sin, whatever makes it a mere incident stands in the way of the hoped for salvation. If we can not preach to men of the world that they are under condemnation that they are under the dominion of a power that will ruin their souls unless they accept the salvation of God, then our record will only prove of impotency in bringing in, as far as men do the expected revival. To this truth, the awful fact of sin and the fact of awful sin, there is a special need of turning and returning. The who are neglecting it, though mentally assenting to it, are helpless to effect real salvation. For the sake of the longed-for revival to nothing more greater need of an awakening than to the reality and power of sin. Coupled with the worth of a soul this should place upon our hearts a burden that will command our whole energy and interest.

Another truth is the final doom of the impenitent. We may squirm and twist all we please but the everlasting punishment of the wicked as clearly set forth in Scripture as is the fact that God is love. To run away with the latter statement and leave behind what is just as frequent and plainly stated is to do such violence to the Word of God that any one preaching such fragmentary truth should not expect God to honor preaching with a revival. We must declare the whole counsel of God. Personally, I have yet seen a great revival under this preaching of one-sided truth. To anything that diminishes the guilt and penalty of sin, I, for one, have never seen a great turning. Even from the consciousness of a sinner to this there comes a forbidding voice.

A fourth truth to which increased attention should be given is faith in the power of the Gospel. Under men are lost without Christ, that is they are under guilt and condemnation outside of that faith in Christ, by an appropriation of the redeeming work, will save them have always truths of earnest acceptance when faithfully presented. If we have had a paucity of results, it is no reason why we should turn from the Gospel to something new, but only a reason for greater faithfulness to the simple Gospel of Jesus Christ. A man bought an automobile. It was shipped to him. He put it together, fired it, but it would not go. It was no use to him, for could get no good results. He sent word to the firm to come and take the machine back, for was no good to him. But instead, the seller sent a man to the purchaser to explain to him fully the secrets and workings of the vehicle. When he found these things out he went spinning down the avenue with great delight. He got results. There was nothing wrong with the machine when he understood its secrets. The same nothing wrong with the old Gospel. If some do not get results, instead of turning to something new they had better learn the secrets of the Gospel's power. Then results will come. In the day the Gospel was the power of God unto salvation. It has not abated since one day or a faith in that same Gospel saves men to-day. Faith alone. It is not the "water cure" for sinners we need to present, but the "faith cure" has always been effective, and is to-day.—The Commonwealth.

The Bible fits into every fold and crevice of human heart.—Haller, English Historian.

Christians Observe the First Day of the Week.

BY JONATHAN GIBBONS.

The first Sabbath was a memorial of God's first work after the work of creation, and in obeying it man confessed his belief in a Creator who in that early time when letters were given, he was that through its observance more able to keep alive, and to transmit to his own kind the remembrance of God and of his own work.

Week resulting from the seventh day observance or remembrance was doubtless one of the divisions of time. We see traces of this in that ancient chronicle which, through providence of God, has been so wonderfully preserved for us (Gen. 8:10, 12).

The Lord's day, or Sabbath of the New Covenant, is a memorial of the resurrection, and in giving it with devout minds we are commemorating death and arose that we might again. Upon the resurrection hangs the hope of immortal life, "And if Christ be not risen, your faith is vain." Since that day when looked upon the finished earth no event in history can compare in beneficent result with

commemorating the most important event of the world's history, we in no wise lose sight of the fact that the Sabbath was first given to us by God rested after the work of creation, as the Christian Sabbath has, therefore, a meaning, a primal, reminding us of that Sabbath which followed the "Great and Terrible" day, and which commemorates the great fact upon which is founded our hope of a resurrection.

Christians have been so long united in the fact that the first day of the week is the true Sabbath—having been as we believe instituted by the apostles, to whom Jesus gave authority, who were divinely guided in this, and primary; and in the early church, the great fact upon which is founded our hope of a resurrection. Christians are there lamentably ignorant of the history of their Sabbath.

20:7). So it is plain that when we assemble ourselves on Sunday to hear preaching, and to break the bread of the communion, we are following apostolic usage.

In 1 Cor. 16:1, 2, Paul writes, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings [the Revised Version has as more correct, no collections] when I come." It is fair to infer from this passage, by inference, that one Sabbath was observed, that the church at Corinth was observing, with Paul's approval, the first day of the week; and that the churches of Galatia were observing the same, as he had given the self-same order to them, as implied in the words, "even so do ye." It is altogether unlikely that those of Corinth and Galatia, by inference, were observing this observance from other faithful churches. We are therefore justified in believing that the observance of the Lord's Day, or first day of the week, was fully established in the time of the apostles.

Besides the testimony of Luke and Paul, we have special mention of the day by the beloved disciple. In these words, "I was in the Spirit on the Lord's Day," showing that one Sabbath was already consecrated in name to the risen Saviour. It, or any day of rest, might from its character be called a sabbath; but obviously Christians would bestow some distinctive name upon their day of sacred observance, to distinguish it from the seventh day which was known especially as an day, by inference, from the Sabbath. And, the day being in honor of our Lord's resurrection, could bear no more appropriate appellation than Lord's Day. The title Lord, being used habitually by the inspired writers as the special designation of the Son in distinction from the Father. "One Lord, one faith, one baptism;" "The God and Father of all;" "Grace, mercy and peace from our Father and Christ Jesus our Lord" (Eph. 4:6, 6, 11; 2 Tim. 1:2; 1 Cor. 8:6; 1 Thess. 5:15, 16, 17).

It is a significant fact that God should have chosen the day of the resurrection as the time for the opening of the grand vision of the Apocalypse. Here the inspired writers have left off, history takes up the record; some of the historians being the martyred witnesses of Jesus. Eleven years after Revelation was written Piny the Younger, the Roman governor of Bithynia, wrote as follows to the Emperor Trajan, with regard to the Christians of that country: "They were wont to meet together on a stated day before it was light, and singing among themselves alternately a hymn to Christ as God. When these things were performed, it was their custom to separate and then come together again to a meal which they ate in common without disorder."

In the Epistle of Barnabas, written, as critics agree, in the reign of Hadrian, some time between A. D. 119 and 130—perhaps fifteen years after the report of Piny—we read as follows: "We keep the eighth day" (the day after the seventh) "with joyfulness, the day also on which Jesus rose from the dead."

In the Teaching of the Apostles, written about A. D. 125, we find these words: "And on the Lord's Day of the Lord come together and break bread and give thanks."

Next in the order of time, A. D. 140, and one hundred and eighty years before the edict of Constantine, Justin Martyr wrote: "On the day called Sunday all who live in cities or in the country alike gather together to one place for religious instruction, for prayer, for charitable offerings and for the distribution of bread and wine. After the use of assembly together."

From the foregoing citations, who can doubt that since apostolic times, the day of the resurrection has been held in reverence and observance? While all Christians were unanimous in celebrating the Lord's Day, there were, however, especially in the East where the Jewish element prevailed, some who still retained the Jewish Sabbath, giving to both the first and seventh days honor and observance. And there is abundant and conclusive testimony to show that a small number of evangelical churches conformed to this dual observance.

Each Sabbath, with its lesson of grace, was and is suitable to the era and state to which it was appointed. The seventh day Sabbath memorialized the creation of the physical world, and was fitting for the people of God gathered together by a material covenant. The Sabbath of the new and better Covenant (Heb. 7:22; 8:6-11; Jer. 31:31) directs the heart and mind to the blessed resurrection, the triumph of life over death; to the dawn of that new first day morning when God said to spiritual chaos and darkness, "Let there be light."

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men; a factory is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men. For Providence cares less for winning cases than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewildering, but that men and nations, in carrying their out, should find there, education, discipline, usefulness and growth in grace.—Henry Drummond.

The Day of Small Things.

The prophet Zechariah, when he sees the few women toiling day after day to rebuild the walls of Jerusalem, cries, "Who hath despised the day of small things?" (Zech. iv:10). No doubt that question awakened a mournful echo in the hearts of many who heard it. But he encouraged them to believe that God was with them, and that he, in due time, would "bring forth the head stones with shouting" (v:7). We are all tempted, like those returned captives, to despise little opportunities, and to say, "What is the use of spending our time and energy on trifles? If the Lord would give us some great thing to do, how gladly we would do it. But, since there are thousands of millions of people on the earth, only a few can occupy conspicuous positions. The vast majority must attend to the lowly and routine duties of life. And hence God tests our fidelity in what we call drudgery, and declares that if we are faithful in a few things, he will make us rulers over many things. The patient housewife, who has toiled day after day to promote the comfort of her husband, and receive a man of cordial welcome hereafter, and wear a brighter crown than if she had been a queen on the earth.

Paul writes to the Romans: "To them who, by patient continuance in well-doing, seek for glory and honor and immortality eternal life."

Men of the world seek glory on the battle field, or some great achievement in literature or science or art. But the Christian is to seek it by little acts of kindness, little deeds of love. God regards not what is done so much as the spirit in which it is done. His aim is to develop character, to purify and polish us "for glory and honor and immortality." It is the grand old story of the weaver with patience (James 1:3), and its severest trial is in the monotonous repetition of daily cares and duties.

Dr. Parkhurst says: "There is a great deal that renders difficult the patient continuance in doing little Christian duties and rendering inconspicuous services. The mind is apt to wander, and a little thing will so preoccupy before us but to have another little thing similar to do as soon as the first is finished. We are helped always by great occasions. But along our lowly lines of continuous small doing we do not encounter many great occasions."

If you will study the history of Christ's ministry from baptism to ascension, you will discover that it is mostly made up of little words, little deeds, little prayers, little sympathies, adding themselves together in unwearied succession. The Gospel is full of divine attempts to help and heal, in body, mind and heart, individual men. The completed beauty of Christ's life is only to be seen in the small, unobtrusive acts of beauty—talking with the woman at the well; shedding a tear at the grave of Lazarus; teaching a little knot of followers how to pray; explaining the Gospel one Sunday afternoon to two disciples on the way to Emmaus; kindling a fire and broiling fish that his disciples might have a warm breakfast when they came ashore from their night of fishing.

The Lord as Christians walk in the footsteps of his Lord. Let us never be weary in well-doing. Every moment comes to us freighted with Christian opportunity. We can live a true life only by being ever true to ourselves and to God.—C. E. B. in Herald and Preacher.

Great excellencies and valuable results in character do not happen to any one. One may become rich by pot luck; but that does not touch character. The wealth that affects character is industry, economy and wise persistence. One does not become learned in any knowledge by chance. Learning is the result of plodding, persistent, costly, and wearying. Accomplishment is the child of labor and patience and the grandchild of genius and faith. The Christian character and life are no exceptions. God has provided no special legislation to exempt the Christian from those great laws of life. You were not converted to a Christian life by magic, or a shock; you became a Christian by "striving to enter in at the straight gate," the Spirit of God assisting. You will not "grow" in patience and exercise by service. A babe chained to the cradle and there always fed, but never taught self-help and exercise will develop into an imbecile, or a freak, a helpless lump of babbliness. We think we have seen such things occasionally in the church. They are a perpetual care, never a help or inspiration to God's cause. Growth, effectiveness, power, influence, and holiness in the divine life are qualities to "worked out"—they are the results of effort and consecration. The work may be more laborious to some than to others, as are all kinds of toil; but to no one will those virtues come by chance. "Something for nothing" is a principal unknown in God's economy. While salvation from sin is all of free grace; yet, heaven in its glory is not free. No one enters it by good luck; it is no windfall to a dying man; it is no "present" to favorites; but, "blessed are they that do his commandments that they may have right to the tree of life." The rest that remaineth is for those who have labored with faithfulness and patience.—H. O. Rowlands.

ABRIDGING INFLUENCE.—When the sun disappears below the horizon and has swung its last ray back toward the sky, we say that the sun is gone. But we are mistaken. It has embodied itself in vegetation and in the bodies of animals and men. When these die, surely the sun's rays of that distant day are gone. Not so. They remain in the mines of coal and in the enriched earth. When a good man dies and he seems so soon forgotten, his life has disappeared from the earth? He lives in the souls and in the activities of men, and long after his generation has passed away so long as the world stands, his influence is at work.—E.

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

MAGAZINES.

The contents of Conkey's Home Journal (Chicago) for February shows more than any previous issue the policy of the publishers to make it a thoroughly practical home magazine, as good as the best, for 5 cents a copy, 50 cents a year. The departments for women and girls include, among other things, the following: "A Practical Lesson in Embroidery-Making;" an illustrated lesson in "Home Millinery;" an illustrated article on "Toy Articles that May Be Used for Light House-keeping;" a splendid description of "A Valuable Social;" a complete illustrated pattern department; "Two Good Palms," by Eben E. Rexford, and "How to Raise Pets," by Marguerite B. Arnold. Ella Wheeler Wilcox contributes a pithy editorial, "Forting Often Near Us," and good short stories are by Eben E. Rexford and E. Carl Litzey. "A Maiden's Dream" is the title of a delightful waltz for the piano.

The leading color pictures in the February Century—the most novel and curious in subject of any that magazine has yet published—are from interesting and beautiful studies of the aurora borealis made by Frank W. West, and shown while in the Arctic in the fall of 1892 and are richly worthy the subject. They reproduce in tint for the first time in a popular magazine the wonderful effects of the aurora. Mr. Stokes, probably the first real colorist to visit the Arctic regions, was with the Peary and relief expeditions on the Kite when he was privileged to see some color displays worth all the dangers and privations of the trip. His word painting is as vivid and interesting as his color work.

For those to whom fiction of the magazines is always first the February Century has provided liberally. Lovey Mary visits Miss Viny and goes with Mrs. Wiggs and all the family on a picnic which proves decidedly Wigguesque.

Arnold's battle with the wilderness is the dramatic subject of the dramatic chapter in this number forming the third installment of Justin H. Smith's "The Prologue of the American Revolution." The sufferings and heroism of that terrible march to Quebec make sad but inspiring reading. William Gage Erving's story of his 1800-mile trip from Khartoum to Cairo in an Adirondack canoe is full of exciting incidents and tells something incidentally of Egyptian affairs. "Nobody associates fires with spinsters in any pleasant way," muses Lilla Hamilton French in "My Old Maid's Corner," but her winter night dreams over the ashes are sweet and wholesome and tenderly sympathetic. There is much verse in the number, and the Century's standard of illustration is maintained.

"Don't you go an' git sorry for yerself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry fer 'toid of yerself. Ain't you proud you ain't got a hare-lip? Why, that one thought is enough to keep me from ever gittin' sorry for myself."—From "Lovey Mary," The Century, December, 1902.

The entrance of the Bibliotheca Sacra upon its twenty-third year reminds us of the singular vicissitudes of quarterly journals in this country. The Christian Examiner, the New Englander, the Princeton Reporter, the American Theological Review, the Presbyterian Review, and the New World, with a number of others, have become extinct; while the North American Review, became a monthly, and the Methodist Review a bimonthly. The Bibliotheca Sacra for January, though a little late, is not lacking in interest and variety. Rev. Dr. A. A. Berle, the newly elected pastor of Union Park church, Chicago, opens the number with a brilliant and searching criticism of Prof. James' recent book upon "Varieties of Religious Experience." "The Lansing Skull and the Early History of Mankiel," by the Editor, briefly characterizes the a priori prejudices of anthropologists and where the facts of geology seem to confound their theory of evolution. Professor Herbert William Magoun follows with a very learned, original, and satisfactory article upon the scansion of classic poetry. Now that the Sunday-school lessons are upon the Acts, the article upon "The Genesis of Paul's Theology," by the distinguished Baptist clergyman, Rev. William H. H. March, is especially opportune. "Ancient Egypt and Syria," by W. M. Patton, brings out in a learned and clear manner the ancient predominance of Egyptian influence over that of Babylonia in Syria and Palestine. \$1.00 a year. Bibliotheca Sacra Co., Gberlin, Ohio.

WHAT God bestows He never, in the true sense of His bestowing, takes away. In the treasures which are the richest treasures of our maturer years he giveth us truly as in the first gifts which are poured upon us in the free morning of life before we have learned how to prize them or to use them.—Henry Wilder Foote.

Sunday-School Lesson

SUNDAY FEBRUARY 15TH.

CHRISTIAN SELF-CONTROL.

I. Cor. 8:1-13.

MOTTO TEXT.—"Let us therefore follow after the things that make for peace."—Rom. 14:19.

The church at Corinth had sent Paul a letter, asking questions in regard to doubtful points. Having answered some he comes to their question in regard to eating things sacrificed to idols.

The heathen sacrifices were divided into three parts; one was burned on the altar, one was given to the priest, one was returned to the offerer. The priests sent much of their to market, the offerer ate much of his in feasts to which his Christian friends were often invited. Thus what a disciple bought in market and what was put before him in a friend's house was apt to be part of the sacrifices. "We know that we all have knowledge."—Referring specially to the knowledge that the heathen gods are only imaginary beings. But also including knowledge more generally. Having said this, Paul digresses, as is usual with him, to throw in general truth, returning to his subject in verse 4.

"Knowledge puffeth up."—This professed spiritual insight into truth which makes men look down on their fellows as narrow and bigoted, and which professes to be entirely free from prejudice. It produces conceit. "But charity edifieth."—Love—principally, wherever Paul uses it, love to God. This love does not puff up, it builds up. "And if any man think that he knoweth anything."—The Holy Spirit is a great believer in modesty and humility on the part of his creatures. "He knoweth nothing yet as he ought to know."—For if he knew as he ought he would be aware of his deficiencies in knowledge.

"But if any man love God."—Love to God enlighteneth the eyes. It is the base of all true knowledge. "The same is known of him."—In one sense God knows all his creatures—angels, men, devils. Here the meaning is that God knows the one who loves him as one of his own. No man ever loves God who has not been regenerated—the carnal heart is enmity against God.

"We know that an idol is nothing in the world."—The God whom the image represented. In all the universe there was never any Jupiter or Vishnu. The Corinthians said they knew this. All the disciples would say so if questioned in general terms. But their hearts were not always fully convinced as he shows below.

"For though there be that are called gods, whether in heaven or in earth."—All the nations had gods they worshipped—some gods in heaven, some on earth, and very many of these which the Corinthians had worshipped. "But to us there is but one God, the Father of whom are all things, and we in him."—"Us" here means the saints, not mankind in general. And by "the Father" is meant not only the first person but the true God who is the father of all who are in Christ Jesus. In whom we live and move and have our being. God is the end and aim of our

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

existence—his glory the purpose for which we were chosen to eternal life.

"And one Lord Jesus Christ, by whom are all things, and we by him."—"As there is but one Divine Being, so there is but one Lord, i. e., one administrator of the universe, into whose hands all power in heaven and earth has been committed and who is the only Mediator between God and man."—Hodge. We are redeemed by him and thus made children of God.

"Howbeit there is not in every man that knowledge."—The knowledge that idols are nothing. Theoretically all had this knowledge; practically some were not freed from their old superstitions. They did not worship these gods any more, but they did not comprehend in their hearts there were no such beings. "For some with conscience of the idol."—A conscience impressed with the belief that the idol is a real being, an influential power. This makes their eating the flesh a sinful act, for they eat the sacrifice as a sacrifice and not merely as ordinary meat.

"Their conscience being weak is defiled."—"A weak conscience is one that either regards as wrong what is in fact right, or one which is not clear and decided in its judgments. The man who eats an idol-sacrifice, uncertain whether he is doing right or not, defiles his conscience."—Hodge. "But meat commendeth us not to God." It neither makes us nearer to Him nor farther from Him. We are at liberty to eat or not, as we choose.

"But take heed lest by any means this liberty of yours become a stumbling block to them that are weak."—A strong verse, teaching total abstinence. Their eating must not cause others to fall into sin. "For if any man,"—Referring to the weak who still looked upon idols as having a real existence. "See thee which hast knowledge."—Whose convictions were decided and who had no doubt. This would make the example the more dangerous. "In the idol's temple."—In the tenth chapter the apostle teaches that as eating things offered to idols was a matter of indifference, there was no harm in buying such meat in the market, or partaking of it at a private table; but that to eat in the precincts of the temple was an act of idolatry, and brought them into communion with demons. Here he views the matter simply in reference to its effect on the weaker brethren, and therefore says nothing of the sinfulness of the act in itself. In like manner, in the eleventh chapter, speaking of it as a matter of decorum, he simply condemns women speaking in church unveiled, as though he had no objection to their speaking in public; but in

the fourteenth chapter he condemns the thing itself and not merely the manner of doing it."—Hodge.

"Shall not the conscience of him which is weak be emboldened."—He edified, the Greek is. He built up in evil. Moderate drinkers among the saints should pray over this verse. "And through thy knowledge shall the weak brother perish, for whom Christ died?"—There could be no more powerful appeal. What! shall a redeemed man refuse to deny himself the eating of certain meat—such a little thing to do—when Christ died? He has none of the spirit of Christ then. He is doing all he can to cause to perish one for whom Christ died. He is as guilty as if he could succeed. He is engaged in the devilish work of trying to pluck one out of the Father's hand.

"When ye sin so against the brethren."—By leading them to sin. "Ye sin against Christ."—Whom they professed to love supremely and obey implicitly. And then follows that noble pledge. In these days, in this land, eating flesh offered to idols does not lead men to sin. Let us say, "If strong drink make my brother to offend I will drink none while the world stand lest I make my brother to offend."

From Pastor Vines, First church, Asheville, N. C., we have received renewal of subscription. We also have seen annual report of his church for year 1902. The first item we observe is that the church, in token of their appreciation of his services, increased pastor's salary five hundred dollars. This makes the salary \$2,500 per year. Collections for the year amounted for various objects, \$7,870.00; over \$1,454 for missions, and, in addition \$1,950 for education. The net increase of membership for the year, 52. There were 16 awaiting baptisms. This is a fine showing, and we congratulate church and pastor. W. P. H.

FED THE DOCTOR.

New He Made Use of Food.

"Sometimes it is the doctor himself who finds it wise to quit the medicines and cure himself by food.

"In looking around for a concentrated palatable prepared food I got hold of Grape-Nuts and immediately began using it four times a day, exclusively for breakfast with milk; for luncheon and dinner as dessert, and a cup on retiring," says a physician of Mt. Zion, Ill.

"I had had nervous dyspepsia for over a year. My normal weight is 140 pounds but I had been steadily losing flesh until a month ago I only weighed 122 pounds. I concluded it was time to throw 'physic to the dogs' in my case. Twenty-four hours after starting the Grape-Nuts regime the fullness and distress after eating had ceased. The heartburn, water-brash, palpitation of the heart and other symptoms that had remained for me for over a year that I had a stomach, soon disappeared and I can now eat a square meal and feel good afterwards.

"I weighed yesterday and was surprised to find that I had gained 18 pounds in a month, and the end is not yet.

"The nervous symptoms have entirely disappeared and I am stronger than I have been for two years. I thank you for placing Grape-Nuts at the disposal of those suffering with nervous dyspepsia." Name given by Postum Co., Battle Creek, Mich.

EDITORIAL CORRESPONDENCE.

We were a day late in sailing from New York on the splendid ship Kaiserin. We left a region of snow and ice and cold, for the land of perpetual summer. It has been said that it will be thus with us at death. We have a goodly company, including a goodly array of preachers. Of other denominations we have Drs. Stoddard, Berger, Small and two priests, while of Baptists we have Dr. T. X. Compton, the Rev. C. A. Owen and myself, along with Dr. J. W. Conger, President of Ouchita College, and Gen. W. E. Atkinson, who though not ordained are equivalent to preachers. Dr. C. E. Thompson, our beloved physician, may fairly count as a preacher in this connection, not to mention Mr. Stephenson, who is a devout Methodist.

We had a smooth passage, though Dr. Compton and Mr. Owens and many others surrendered the first day out to the mal-de-mer. I succeeded in maintaining myself sufficiently not to miss a meal, and to eat heartily each time.

Leaving the beaten track of the sea, there was little to attract our attention save to watch the sea get bluer and the weather warmer. Each place on the ocean looking just as does every other place. Dr. Thompson gravely pronounced each morning: "We are just where we were this time yesterday." When we began to pass the bright patches of sargasso, or gulf weed, and then to see the flying fish, it was evident we were getting some where. These flying fish are curious creatures, and it is surprising how far they can fly. We estimated some of the flights we saw at 1,000 feet.

Sunday we sat on the quiet deck and watched the flying fish, the sea in its indescribable blue, and talked between meals, and except while we were at worship. I preached at 11 a. m., and never had a more attentive congregation. These tourists seem to be more than ordinarily religious.

We spy land early Monday morning. It is Porto Rico. We can not land there, but must view it from afar. Why can we not land? is asked by many. The answer is that the United States will not allow a foreign ship to carry passengers or freight from one American port to another. We are on a ship of the North German Lloyd line, and Porto Rico now is part of the United States. Mr. Frank C. Clark, who is personally conducting us, tried in vain to get permission from our government at Washington to land on Porto Rico, but our coasting trade must be protected.

Yonder in front is a rock jutting out of the sea, and very much resembling an old fashioned ship of the line in full sail. A French commander once mistook it for an enemy's ship and freely bombarded. There is land varying in size from less than an acre to bigger than Kentucky. Ft. Thomas has 33 square miles. The city of Charlotte Amalie has a fine harbor and is a quaintly beautiful old town. It is to be remembered that the settlements in these regions antedate Jamestown and Plymouth by 100 years. Here is where the buccanniers were in their glory and they left their marks everywhere.

Our ship comes to anchor some half mile from shore and immediately a great array of half-naked boys—black and yellow—are screaming from their little boats. The passengers throw coins into the water and these boys dive and

get the coin, and come up for another dive. I always try to be among the first to reach desired haven, and so I got a man in the first landing boat and in the first to step ashore. The wart boatman said the beloved Americans most of all because they spend money here—"German, French, Dane," he said, "spend no money—Americans forever." A motly gathering greeted us on the shore of the line of skin and of dress. Some of the women honored our country by dressing with the stars and stripes. These people like colors. The cocoonut palm, mahogany, the nutmeg, the ginseng and other trees are strange. The houses red and purple roofed, the pretty with their green setting. The whole population are on streets and in the windows. Every movable thing is for sale. The tall building on the side of the hill to the right is Blue Beard Castle, and well fits its name. We go up to it and get a fine view from the top. The walls, the iron gate, the old rusty cannon, the thick walls, steps and ways and general medieval appearance tell what strong hold it was of the buccanniers. What a story these walls could tell! Across yonder Black Beard Castle, quite similar in all respects. Then in a low castle yonder is where Santa Ana lived while banished from Mexico. This is a Danish island, though English—of its sort—is the prevailing language. Little is produced on this island save fruit and flowers. The population is not now the whole increase though the blacks are gaining. There are 11,000 people on the land and all but 1,000 live in town. It is a distributing point for other islands, and is the headquarters for the West Indies the Hamburg-American line. I asked a native if it ever got cold. He said, "Oh, yes, sir; it got cold come in nose." So the people have colds, though 67 degrees the coldest weather on record. Our party are in summer clothing and we are in July weather, the 19th of January. The 61d fort—called White Beard's Castle—is now used as a prison, and police headquarters. The garrison of the town consists of Danish soldiers, who have an etime. It is of special interestures of races one sees on streets.

We sail to-night for St. Kitts St. Christopher, after our first day in the West Indies. A quaintest, oddest town I ever ited, up to the present writing Charlotte Amalie on the island St. Thomas.

T. T. EATON

SUCCESSFUL is the day who first victory was won in pray Holy is the day whose dawn is there on the top of the mountain Health is established in the morning; wealth is won in the morning; light is brightest in the morning. "Wake, sealer and harp myself will awake early."—Joe Parker.

WANTS

If you suffer from Rheumatism, Pain, Swelling, St. Thomas' Disease, or Vertigo, have no relief, send us addresses that we will send you an address, my New Treatment, immediately relieve you—SOLICITORS: J. C. Stone, and all you are asked to do is to send my FREE TREATMENT and try it. CURED thousands without ever seeing me. Will be sent in plain package absolutely free. No charge. No medicine. No pills. No cost. FREE by mail. Please give AGE and full address. All answers promptly returned. W. W. HAY, M. D., 84 Pine Street, New York

THE DEATH OF REV. DR. D. N. PORTER.



DR. D. N. PORTER.

One of our oldest, best known and most honored citizens died morning at 9 a. m. He died with his wish and prayer to meet sickness or a struggle, arose and ate his breakfast at usual hour, but complained at breakfast of a slight giddiness, and to his daughter's anxious inquiry he said he felt well. Leaving the table he went out in the yard for fresh air, and returned after a few minutes feeling revived. He went to his room and was found by his devoted daughter in a chair dead. He seemed to have taken his seat and leaned back for a quiet nap.

Dr. Porter was born in Henry county January 17, 1816; joined Baptist church in 1829; began to take part in the public service in 1825; began to preach in 1830; was ordained to the ministry in October, 1841. For many years was pastor of the Fox Run Baptist church, and for 22 years a moderator of Sulphur Fork association, which position he held at his death. During his life was pastor of fifteen churches, and has delivered more than 3,000 public discourses. He has officiated at more funerals than any man in this community. He was of a hearty and sympathetic nature wherever there was trouble or sorrow he was found. He was a man of decided opinions, and in convictions, with the courage of his conviction.

From my earliest recollection he was the leading physician here, and in that position he retained until he retired from the practice in 1871. No man in Henry county is more widely known, or more loved, and he will be greatly missed, not only by his church denomination, but by the whole community. He had three children who survive him, Joseph Winton Porter, of Arlington, Ky., S. Porter, a prominent lawyer of Somerset, Ky., and Miss Mary M. Porter, with whom he resided, and at whose house he died. W. S. WILSON.

I attended the funeral of the old and old man. He was held in esteem by the whole community. The house was crowded. The sermon was ably preached by J. S. Gattion, a neighbor, and many years Dr. Porter's pastor. He was assisted in the service by Elders J. B. Thorp, J. T. Simpson and the writer. He died often expressed a desire to be laid to rest in the tomb of his father, and prayed to die as he did. He fell asleep in Jesus, leaning on gentle and loving breast, to take in His glorious likeness. Truly of him it can be said, "Blessed are the dead who die in the Lord." W. P. HARVEY.

FROM CHINA.

The year has almost ended and I must hasten to send a word of greeting to our friends in the homeland and wish them a glad New Year—full of the things God sees best to send them.

Here in this part of China, we have had a year full of God's loving kindness, and as it closes, we wish to thank Him and those on whose hearts He has laid the burden of our support. We have been abundantly cared for and are well and strong.

During the summer months, and even late in the fall, the cholera spread nearly all over the Empire. It has not been so bad in many years. The crops were unusually good and if it had not been for this sad epidemic, the people would have been in good spirits. There seemed no signs of turbulence; they were too much awed for that. It all seemed so mysterious. A man apparently well at breakfast would be dead at night. There seemed no way of knowing how to avoid it, although many plans were resorted to, except the all important one of cleanliness. I found some of the Chinese one day preparing charcoal to eat, and the head one was one of the filthiest of men. Washing his clothing was a thing he seldom did, and bathing was almost as much so.

Crowds flocked to the mountain to "knock heads" to the various deities, firmly believing that this act would save themselves and families from cholera. Then, they would descend the hill, and buy watermelon which had been sliced and exposed for sale for hours in the hot sun on the filthy streets.

In August, we went to the top of the mountain and spent nearly two weeks in the pure air. The worst of the trouble seemed past when we came down, but in September it returned with renewed violence. This time we realized as never before, the violence of this terrible disease. One of our

Christians, the main stay of our little church and a man in whom we had perfect confidence, was stricken one morning, and the next day he was laid beside our "Miss Fannie" at the foot of the mountain. Mr. League had been with him almost constantly during the attack, and on the night of the burial he was taken sick. Because of the exposure we felt very anxious for some days. He was not well for weeks, but we were thankful he escaped the cholera.

The cool weather brought relief but it is rather distressing to see how many are wearing white—the sign of mourning.

Late in the fall we made a trip into Honan, the next province south of us, hoping to reach some women whose husbands were Christians, but who had received little instruction themselves. It was a region where but one other foreign woman had been before, so we had some crowds eager to gaze at me. The bad water brought on a return of Mr. League's disorder, and somewhat upset me, too, still we managed to reach a good many.

On Sunday Mr. League and Mr. Blalock and Mr. Tedder, who were also there, went to the little room which the Christians have fitted up for worship. I remained behind in Mr. Tedder's little Chinese home. During the hour they were gone a great many women and children came to see me. I think there must have been nearly four hundred in all. Of course they came principally out of curiosity, but I tried to give them a message of joy and hope. During the days which followed they continued to come, and twice I went to other homes, thereby reaching many I otherwise might not have done.

It was a joy to tell them my message, and fully repaid me of the misery of my long journey there.

One night two women came alone, saying they had heard me during the day and wanted to ask more about it. Of course I gladly admitted them and for some time talked to them about the simplest truths of the Gospel. It was so hard for them to conceive of a God who wanted nothing but love and obedience. They had always had to give something and felt they must do so still. Salvation without money was a new idea.

Returning, we bumped for seven days over all sorts of roads, spending the nights in the wayside inns. Whenever we could get a door to sleep on, we felt we had a good bed. Our narrow men usually slept on the ground. Part of the way, the official insisted on our having an escort as we were to pass through the old Yellow river region—a place noted for robbers. We got along without difficulty, however, and on several occasions hired men to pull our barrow whose que-less heads told the tale of lives of crime and subsequent punishment.

We walked over the old bed of the river, which is about half a mile wide. It was hard to realize that a mighty river once flowed where we were walking. About sixty or seventy years ago the river broke its banks and flowed off at almost right angles. The silt of ages, had raised the bed of the river higher than the surrounding country. So high banks which yet remained, were built. These frequently broke, necessitating another bank farther on which also at times proved insufficient to hold in the torrent and still another was built. So that

ARE YOUR KIDNEYS WEAK?

Kidney Weakness Caused by Overwork, by Lifting or a Strain.

We do not always know the constant danger that confronts us through all the daily walks of life. It may be an accident or sudden illness, or perhaps a disease that has been stealing upon us from day to day.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

Your other organs may need attention—but your kidneys most, because they do most.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney remedy, because as soon as your kidneys are well they will help all the other organs to health.

The kidneys may get weak or diseased from a thousand and one causes; from overwork, worry, a simple cold, from lifting, a strain, or excess in high living.

Others may suffer from diabetes, dropsy, swelling of the feet and ankles, rheumatism, bad blood, gout, gravel, catarrh of the bladder, sleeplessness, anemia, nervousness, headache or neuralgia.

All these symptoms are due to kidney trouble, and the most prompt and effectual cure is Dr. Kilmer's Swamp-Root, the great kidney remedy.

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.

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

the extent of country which must be protected against a possible flood was fully ten miles wide. Much land was reclaimed, but it is still a question as to whether the loss of the river has proved a benefit to the neighborhood or not. Many who gained their livelihood on the river had to turn to other things. The river bed itself has so much alkali it is of little value to the farmers.

The country is flat as far as the eye can see, and there are more trees than in this part of the country. We noticed a great many goats. They are very small and it seemed odd to see what we would naturally call a kid, running about with three and four little ones of its own. We were told that their milk is abundant and good, also that they are frequently driven into the house and up on the bed so that a hungry babe might help himself while his mother went about her work.

FLORENCE NIGHTINGALE LEAGUE, Sai An Fu, China, Dec. 18, 1902.

DEAR RECORDER:—Thanks for your weekly visits and inspiring words of comfort; though 1,100 miles away you make me sit in company with beloved co-laborers of other years, and with the wise saints of this and

about in it, your kidneys are in need of immediate attention. Swamp-Root should at once be



Thousands Have Kidney Trouble and Never Suffer It.

taken upon the least sign of ill health. It will make you well, and is for sale the world over in bottles of two sizes and two prices—fifty cents and one dollar.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning that you read this generous offer in the Louisville Western Freeman, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

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

other hands. "Though sundered far by faith we meet, around one common mercy seat." Here I am in southwestern Texas, amidst mountains at every point of the compass in sight, and though it is a mission field indeed, I find saints here, and one reader of the Reconquer, J. H. Etheridge, Montell, Tex. I serve as pastor at that place, and four others, preaching mid-week at one other's call, but I can take up more work. O, God loving preachers who have no family come and help reap this great harvest for the Master.

B. T. MAYHUGH.

South is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

CANCER. Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him. Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years standing, involving left side of nose and extending into corner of eye. Mr. W. C. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead. Mr. A. A. Glen, County Treasurer, Harrison, Ark., cured of cancer on left cheek. Mrs. E. M. Swift, 102 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised. A line addressed to Dr. Charles Weber, 122 West Ninth Street, Cincinnati, O., will secure a free treatise on the subject.

THE NIGHT OF PEACE.

BY THOMAS F. CAMPBELL.

Fierce is the glare of the noontide,
Hard is the task I have wrought;
Weary the path I have trodden
With the bitterest sorrow fraught.
Yet through the pain of the sowing
Comes the harvest's sure increase;
And after the day and the toiling
Cometh the Night of Peace.

Cometh the glow of the sunset,
And the twilight's holy calm;
Cometh the talk with the Father,
Cometh the evening psalm.
And the sleep that he gives his beloved
Brings to the soul a release;
After the day and the toiling
Cometh the Night of Peace.
—Herald and Prebyter.

Our Pulpit.

"LIFE FOR A LOOK."

BY C. H. SPURGEON.

"Look unto me, for I am saved, all the ends of the earth: for I am God, and there is none else."—Isaiah xlv:22.

Since this text was blessed to my conversion, many years ago, I have often preached from it; but, on this occasion, I am not going to speak of it as a whole. There is only one thought that I shall endeavor to bring out of it, and I intend to act as the gold-beaters do with the metal upon which they work, that is, heat it out very thin; and, perhaps, when it covers a wide surface, some may be able to see it who have not previously perceived its preciousness and power.

The great sin of man, ever since he has fallen, has been that of idolatry. He is ever seeking to get away from God, who is real, but whom he can not see, and to make for himself a god, which can only be an idol, but which pleases him because he can gaze upon it. And thus it comes to pass that, some with images of wood and stone, and others with carnal confidants and the like, put something else into the place which should be occupied by God alone; and they look to that something, and expect good from it, instead of looking for all good to God, and to him alone. This looking to anything which usurps the place of God can not but be most offensive to him, and it must also be very disappointing to ourselves, for it is impossible for the false god to yield us any true comfort. When matters come to a pinch, and we really need succour, we shall find that we have been leaning upon a broken reed if we have been trusting to anything except the Lord our God. For a while, the idolater may delight himself in the idol which he has so dexterously carved, and which he has covered with silver plates, and adorned with golden chains; but when he finds that he cries in vain to his god in the day of trouble—when he discovers that no answer comes to his earnest prayer—in his disappointment and vexation of spirit, he is ready to lie down in despair. It must be so, more or less, with all of us. If we trust in anything but God, we shall be disappointed; and if we are living for anything but the unseen One, who created and still sustains us, we shall have to lie down in sorrow despite the sparks of the fire we have ourselves kindled.

I want to keep you to this point if I can, so I ask you to remember, first, that salvation is not to be found in any mere agent. The idolatry, which leads some men to make blocks of wood and stone into objects of worship, has led others to make gods of what are called "the means of grace," selecting this or that matter—sometimes, that which is of divine appointment, and sometimes, things which are the result of human invention. At one time, you may find a man resting the whole weight of his soul on what he calls "sacraments." Has he not been baptized, and is he not therefore a member

of Christ, a child of God, and an inheritor of the kingdom of heaven? He goes regularly to what he calls "Holy Communion," and he supposes that he has received grace by the eating of "consecrated" bread and the drinking of "consecrated" wine. But, beloved, "sacraments" become mere idols, just as much as the false god of the Hindoo, when we expect salvation from them. We have put the Christian ordinances altogether out of their place when we have allowed them to usurp the position which belongs to the Saviour.

I do not suppose that many of you will do this; yet I am sometimes afraid that you may fall into an equal error of much the same character. Some people seem to suppose that, because God blesses the hearing of sermons (and he does bless it, even as he blesses other means that he has ordained), therefore they shall surely be saved through the hearing of sermons; or because good books are often exceedingly useful, and lead men to Christ, they expect that, by reading such books, they shall be saved; and, especially, because the Bible itself is the best of books,—the Book of God, and the God of books,—because it gives much light to those who are in darkness, they suppose that, if they search the Scriptures, they will have eternal life. Now, dear friends, sermons, good books, and even the Bible itself, may be made into idols, if you look to them for salvation, and expect that, by hearing and by reading, and going no further, you will be saved. You must go beyond all these things, and get to God himself; and say, with David, "My soul, wait thou only upon God; for my expectation is from him." The two Christian ordinances of baptism and the Lord's Supper are precious things. The ministry of the Word—and the inspired Word as we have it recorded in this Book—these are precious things; but they are only like the porch through which we pass to get to God himself. If a man stays in the porch, instead of passing through it to the great hall of the house, he misses the design and end of the porch, which is not intended to keep the man upon the threshold, but that he should pass through it, and find the God who dwells within. It is very easy to look to mere agents for salvation, but it is not to be found there. "Salvation is of the Lord," and of the Lord alone.

No man in the world can accomplish this great work. The psalmist had learned that lesson when he wrote, "None of them can by any means redeem his brother, nor give to God a ransom for him." Though a man should speak with the tongues of men and of angels, yet, if you are not led, by his speech, to look to God for salvation, you will not be saved; and though the ordinances of God's house are observed before you in all their sacred simplicity, yet they can yield you no profit if you do not pass beyond that which is seen by the eye, and look unto the great invisible God, to whom your soul must draw nigh, in spirit and in truth, if you are ever to find salvation.

Does some one ask, "To what, then, are we to look?" I will try to tell thee that to which thou wilt listen. Thou art guilty; so, in order that thou mayest be saved, thou needest to have thy sins pardoned; and thou needest also that thy heart should be renewed by God's almighty grace. So, the great thing that thou needest to know, and look at, and rely upon, is the mercy of God. Especially do thou think much of the greatness of that mercy. If thy sin be great, remember that it is so, and mourn over it; but recollect also that God's mercy is a bottomless boundless ocean, which can swallow up, and cover for ever, the great mountain of thy guilt. The merciful God is able to put away all thy sin. This, too, of the freeness of that mercy, which asks nothing at thy hand;—no price, no bribe, to move the heart of God to take pity upon thee, for his heart burns with love of itself. It does not need you to bring anything to make him love you, or to incline him to be ready to forgive you. He is so already

from the very force of his own character. God's mercy is free, and full, and rich, and abundant. To Moses, he "proclaimed the name of the Lord" in that remarkable utterance, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." He clasps his lost child to his bosom, and rejoices that he is found.

Yet remember also—that God's mercy is sovereign that he saveth whom he will, and that there is no reason, known to thee, why he should not save thee as well as any other sinner, especially since that sovereignty of his is generally displayed toward to the most unlikely and undeserving. Well says the apostle, "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things which are: that no flesh shall glory in his presence." Ponder this great truth, and then say to thy soul, "I, a guilty sinner, needing salvation, must look for it to the rich, full, free, ever-flowing, overflowing, sovereign, ever-flowing mercy of God." O eye that weeps because of sin, behold this glorious attribute of the God of mercy and of grace, and let thy tears be dry!

Then, since God says, "Look unto me," let me ask you whether you are looking unto him as he has revealed himself to us in his word. If you simply look to God as he reveals himself in nature, you will have but a very imperfect view of him, and you will derive but little comfort from him. We cannot possibly understand him there so well as we do when he speaks to us, not by the signs and hieroglyphics of nature, but in the plain words of that which we can read in our own mother tongue in this blessed Book. Therefore, if thou wouldst be saved, look to God here where he looks at thee from the pages of his Word, and hear what he tells thee there. He tells thee, by almost innumerable promises, that he is ready to forgive thy sin if thou dost repent of it, and trust his Son. Then, to his promises, he adds such gracious and cheering invitations as this, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and such loving exhortations as this, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Read this blessed Book, search out its exceeding great and precious promises, study its many invitations, and also study the examples that are given in its records of the multitudes of sinners God has saved by his grace—the great sinners whom, in his abundant mercy, he has accepted, and made to be his children. Keep your eye fixed on God as he so graciously manifests himself in the pages of his own Book, for then you will be able to cry, with the prophet Micah, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." O guilty soul, if thou wouldst find salvation, thou hast not to look to any priest, nor to any book, nor to any ceremony, nor to any doings of thine own; but to God as he has revealed himself in his Word.

And, especially, is it intended that we should look unto God as he reveals himself in the person and work of his dear Son. This is the very essence of the Gospel—that we should look to God in Jesus Christ, and so find salvation. That is where salvation is to be found, and nowhere else: "For there is none other name under heaven, given among

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men, whereby we must be saved;" and "other foundation can no man lay than that is laid, which is Jesus Christ." Look, then, to the Lord Jesus Christ if you would find salvation. You say that you dare not come to God by reason of your great sin. You do well to regard your sin as great, and to mourn over it; but you must not be content with doing that. Look away to Jesus, the great Sin-bearer, on whom was laid the iniquity of all who believe in him, even as the prophet Isaiah says, "He was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Look away from thy sin, sinner; nay, rather, follow thy sin as it is laid by God on the Sin-bearer's shoulders; and as thou lookest there, thou wilt find salvation.

"But," you say, "I have no merit to plead before God; I can not hope to meet with acceptance in his sight." Then listen to my text; God here says, "Look unto me, and be ye saved." God, in the person of his well-beloved Son, shows the only method by which you can be accepted by him. The perfect righteousness of Jesus Christ is both imputed and imparted to all who believe in him; therefore, dream not of trusting in your own merits. Indeed, you have none to trust in; a spider's web is more substantial than the flimsy, fancied merits of the best man under heaven; but if you look to what Christ was and is, to what he did, and what he suffered, you will find the garment—the royal robe beyond all comparison for sumptuousness and beauty—in which you may wrap yourself for time and for eternity. If thou puttest on this robe, friend, God will love thee, and bless thee; nay, I must reverse the order of my words, and say that, because God has loved thee, he has made it possible for thee to take the righteousness of Christ to be thy righteousness for ever and ever.

"Ah!" says another; "but if I am to find salvation, I must escape from the power of sin, and I have no strength to do that." I know thou hast not; do not think of looking to thyself to find any, but listen again to our text, "Look unto me, and be ye saved." The sin, that thou canst not master, Christ can conquer. He can make the list, that now binds thee as with fetters of iron, to have no more power over thee. Have I not often seen this happen to a man who has been bound with chains that he could not break? But the Spirit of the Lord has come upon him, and he has snapped them as easily as Samson "broke the withs, as a thread of tow is broken when it toucheth the fire." Poor manacled slave of sin, Christ can enable thee to get thy liberty; look not to what thou canst thyself do, for that is nothing; look only to the omnipotence that dwells in the eternal arm of the once-crucified Redeemer.

"I pray you to let these simple yet important truths sink into your mind and heart. Endeavour every day to know more of Jesus; and, to that end, search the Scriptures that you may learn more and more of God in Christ as he is there revealed. Do try to think more about him, who are seeking the salvation of your souls. Get as much time as you

can alone, that you may think of God on the cross, and of all that God reveals to you in his dear bleeding word, for the more you know of him, the more you think of him, the more will be able to rely upon him. Our evidence usually increases in proportion to our knowledge, if the thing known really worthy of our trust. It is practically so with Christ. The more I know him, the more we shall trust love him.

With this last point, I close. The feeling of him beat thee off from going to Christ. If, when thou lovest to God, thy sins seem to rise, and at thee, and say, "Who art thou, thou shouldst trust in God? keep looking all the same. And if it appears to thee that a thousand texts are against thee, look thou all the same. Look thou to God even if he appears look at thee angrily. Run thou to arms, for it is thine only place of shelter. If he takes his rod to chastise still run to his arms. He can not thee half so heavily as if his arm fall swing at a distance from thee, hold on God's strength. Just as a child, when his father is going to him, lays hold of his father's hands with his tears melt his father's heart, so do thou. Lay hold on the arm of God, and tell him that thou wilt in him. Even if he shall still threaten thee, tell him that thou knowest that he delighteth in mercy—that he has heard of great sinners, like thee, being saved by him;—and that thou believe that Christ's precious blood make thee clean, and that thou wilt make to believe it come what may. He reject thee if thou comest to him; that is impossible. He never did die of a soul that thus clung to his never drove from the door of his house who was resolved to die upon the threshold of his house rather than to anyone else. So let nothing turn from looking to Jesus. Even if thou walkest without a ray of light—thou shouldst be tried in circumstances so afflicted in body as to be at the door, remember that the Lord has "Look unto me, and be ye saved." Hang upon that blessed word; and also, "He that believeth and is baptized shall be saved." Carry out both parts of that text; and when thou hast done claim the fulfillment of the promise, being sure that the mountains shall away, and the seas be lifted up, flaming tongues of fire, sooner than shall be false to the promise he made to thee, unworthy though thou art if thou believest in Jesus Christ, as baptized after his own example. God the Holy Spirit enable thee to look to Christ; for, looking to him surely as he liveth, thou too shalt and, as surely as God is true, thou be saved, for thou art saved the more thou believest in God through Jesus his Son.

I have not attempted to set these truths before you in fine language, want them to come home to the heart of everyone here present who is saved. I recollect when I used to various places of worship meeting, and my business was, to try to be a Saviour if there really was one

are that, if anybody in the whole world to listen with both his ears, his heart, I did. I did not care about the preacher's elocution; the thing that I wanted to know was that I must do to be saved. Am I saving anyone in a similar case? If you poor soul, convinced of sin, I tell you that, if thou believest in Jesus, thou shalt be saved! Under-stand, however, what the saviour that he will give thee. It is not from the consequences of your life you continue to indulge in. I save you from being the sinner you now are. The ancient covenant runs thus, "From all your filth, and from all your idols, will I give you a new heart also will I give you a new spirit will I put within you. I will take away the stony heart of your flesh, and I will give you a heart of flesh."

OLD THE CHURCH SACRIFICE PRINCIPLE

er to Get in Touch With Such as they May Regard as Christians, but who Will not Unite With Them?

church at Hope Valley, in the Baptist Association, Rhode Island which has heretofore been one of the most active and aggressive bodies, on an occasion, so says our scribe in the man, instructed, by vote, the pas- sive. E. T. Lindh, to invite all Chris- tians to a seat with them at the Lord's

action is taken, professedly, for the purpose of bringing themselves in with those who are Christians, or as members of other organiza- tions, otherwise, that greater unanimity be brought about among God's peo- ple, carrying on the Redeemer's cause in different lines of work among

ed was the peculiar line of work led to this action on the part of the church which has stood as a de- fender of the "faith which was once de- livered to the saints," I do not know, it is surmised that it was brought through an over-zealous desire to see the cause of temperance among the pastor having been foremost prosecuting many violators of the laws of the State. Whatever the question is: should the church be the principle in order to secure the best of such as are recognized as Christians in carrying it forward, even if it be the most laudable and com- mendable? There are not a few among the Baptists of Rhode Island who look upon this action of the Hope Valley Church as wrong and unscriptural, which ought not to have been taken.

In this action, if the Baptist churches in Narragansett Baptist Association true to the faith of our fathers, there needs be something done at the next meeting of that body. Should the Hope Valley Baptist church have quietly in- troduced to the Lord's Table "all Christians" of that might, irregular as that would have been, nothing has been said about it and it would in all probability have suffered to go on almost indefinitely until the church should be under the moral care of one who could not rest such a state of affairs existing in the church would have swung back to the old Baptist line, but, for the Hope Valley Baptist church to publicly take action in such a matter and allow it to be published in our Baptist papers, is the matter in an entirely different

Now, for the association to take action in the matter, and to simply do it, is to fellowship the act, and to be a bid for the fellowship of open communion organizations. What will be the course which will be pursued, if any, will wait and see.

It is said that such a thing should be taken place, there is no question, many feel grieved over it and wish it had not been. To us it seems like a thing that good may come.

PABLEY D. ROOP,
Shelfield, R. I.

"ARE THESE THINGS SO?"

Standing in stately dignity, clad in his rich official robes, the High Priest presiding over the Council of the Sanhedrin, demanded of a meek but resolute prisoner, arraigned before him on a charge of preaching the destruction of the Temple and the severance of religion from attachment to Jewish forms and ceremonies: "Are these things so?" The reply from the prisoner took the form of a fervent address in which he drew attention to the ever broadening Messianic purpose of Jehovah, which had been communicated to the Jews by a series of prophets whom they had wrathfully re- jected. By an eloquent appeal to Old Testament history, the Christian deacon sought to prove that "these things" of Christ were so—and a little later, by the costlier means of His own martyr- dom, He sealed with His blood the confession of His lips, that grace and truth came by Jesus Christ.

Still the world, in the person of this or that representative, official or obscure, is asking the old-time question: "Are these things so?" Did God send a revela- tion by Jesus Christ? Is it safe to stay one's hope on Him? Is the New Testa- ment credible history? Is it possible to pass from Jesus to Christ—from a re- spective regard for the Rabbi from Nazareth to an unreserved worship of the Redeemer as God? Prophets and preach- ers are all the while proclaiming the affirmative answer to these queries, yet still the doubting heart of the age re- joins, Are these things so?

It remains then for Christian believers to impress upon the halting faith of the times the conviction that God in the person, character and work of His Son, has revealed that Yea and Amen of as- sured promise and blessing for which the world, consciously or unconsciously, is hungering. Christianity must have its evidences, and drive home its doctrines. It must be aggressively apologetic—beg- ging nobody's pardon, but seeking every- body's conviction and conversion. This evidential activity of Christianity will largely be directed to the enlightenment of the intellect. There is mind in man, and the Gospel of Him who is the eter- nal Word or Message of the great di- vine Mind must address itself to the in- tellectual needs of humanity. The Chris- tian believer must stand ready at any time, according to the ability which he possesses, to give a reason for the hope that is in him. It is not unreasonable to be religious, and Christianity must be exhibited as the supremely reasonable religion. The Gospel needs to become the object of intellectual conviction. These things must be shown to be so by many infallible proofs.

There is, however, a deeper scepticism than that of the mind, and there is the perversity of the affections, the wayward- ness of the heart that turns from God and from practical godliness. Many who are intellectually convinced of Chris- tianity are not Christians. It becomes then the task of sincere devotees of the religion of Jesus so sympathetically and unreservedly to live out the teachings of the faith that they profess as to draw their fellowmen by the bands of love into the fellowship of the Gospel. It takes more than syllogisms to make men Christians, and many may be loved into loyalty to Christ who can not, at first at least, be argued into an acceptance of the doctrines of evangelical Chris- tianity. When the doubter or even the confessed sceptic finds that men and women about him are staking all upon the proposition that these things are so, when he observes the great difference that a Christian profession makes in the lives of those about him, he will be apt to accept the creed because of the char- acter, and to trace the results in holy and unselfish conduct back to their source in the inspiring grace of a Re- deemer.

Are these things that are said regard- ing Jesus the Christ so? Yes, they are so. Apostles have testified to exhibit their worth, martyrs have sealed them with their blood, missionaries to-day are stak-

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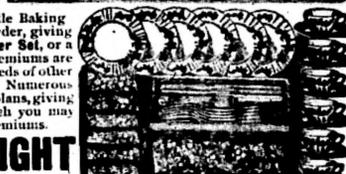
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- Ladies' extra fine Peeler Cotton Fleece-lined, fancy crocheted and silk taped neck, French hand pants to match, regular 25c quality, for... **19c**
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Is under the supervision of one of the Firm, each order being filled promptly and carefully—in fact it is as safe as shopping in person from our counters.

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IF YOU WANT TO BE LOVED

Don't contradict people, even if you're sure you are right.
Don't be inquisitive about the affairs of even your most intimate friend.
Don't underdate anything because you don't possess it.
Don't believe that everybody else in the world is happier than you.
Don't conclude that you have never had any opportunities in life.
Don't believe all the evil you hear.
Don't repeat gossip, even if it does interest a crowd.
Don't go untidy on the plea that everybody knows you.
Don't be rude to your inferiors in social position.
Don't overdress or underdress.
Don't jeer anybody's religious belief.
Learn to laugh. A good laugh is better than medicine.
Learn to hide your ache and pains under a pleasant smile. No one cares whether you have the carache, headache, or rheumatism.
Learn to attend to your business—a very important point.
Don't try to be anything else but a gentleman, and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—The Christian World.

A LADY, visiting in a minister's family, was told of some bright, cultured people in the neighborhood who, however, never attended any religious services. "I will go and see them," the visitor volunteered. "But what excuse will you have for going?" the hostess questioned anxiously. "Oh, yes; take this book, I remember having heard one of the ladies express a desire to read it." "But I don't want an excuse," was the reply. "I want them to know that I am interested in them." As a result of the visit, every member of the family became regular attendants at the church services, and three of them became Christians. Speaking of it afterward, the mother said: "I never realized the danger we were in, until I saw that some else—and that, one who was almost a stranger—was concerned about us."—The Lookout.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know: it is a part of action, not of whining. It is for us to exert love, not of cynicism. It is for us to exert a press here in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads towards decay and waste.—David Starr Jordan.

For full information, address, **E. W. BAUMEISTER,**
G. P. & T. A.
St. Louis, Mo.
Subscribe for the Recorder.

Editorial

STOCK HOLDERS' MEETING.

The stock holders of the Baptist Book Concern (Inc.) are hereby requested to meet at 11 a. m., the 10th day of February, at being the annual meeting of stockholders. Those who can not be present will please send their proxies.

BAPTIST BOOK CONCERN. W. P. HARVEY, President.

JESUS CHRIST was a unique person. What He is is the great problem of history. In all ages He has been the greatest moral and religious Factor in the world. Men and nations have been changed and molded by His life and teachings. His presence among a people always produces spiritual life and light. Where He is no darkness shrouds the people. The question, "What think ye of the Christ?" is the most important ever propounded, for its answer affects men in time and eternity. Correct opinions bring about correct living and fearless dying. Various answers have been given and various views are held among men. Strange as it may appear, there are many even in this Christian country who never think of Him at all, hence give no answer to the question. They are like blind men who never see the sun though it is shining all about them. To such, of course, Christ is as if He never existed. Asleep and ignorant of the fact that He is the Saviour, they will awake to find that He is their Judge, and then discover their mistake in never considering Him in time. To the Jew and Unitarian He is simply a man. True, they regard Him as a good, great and remarkable man. To them He was a superior Rabbi and a philosophical genius far in advance of His age, but only a man not divine. To the orthodox Christian He is all in all. He is the God-man, the Divine human. He is perfect in His humanity and full-orbed in His divinity, on a level with man, yet equal to God. He is the mighty and only Saviour. In His life, death and resurrection He made a perfect atonement which satisfied and exalted the divine law violated by man, and rendered it possible for God to justify the ungodly who believe on Him. He is the everlasting and successful Intercessor in the presence of the Father. In the Christian's weak and sinful condition, this view is most precious and comforting. He is the ever-present Life-giver and kind Sympathizer. There are no circumstances under which he may be placed that Christ does not sympathize with and comfort him. He is the great Forerunner into the heavenly world. He is preparing a place for him, and will come again to take him unto Himself. In the heavenly home he will ever be with Him sharing in His glory. Reader, what think ye of Christ?

The Catholic papers are rejoicing over the union which has been effected among the various societies and bodies of laymen in the Catholic church. They say they have now succeeded in solving the "difficult problem of unifying the different nationalities." Hereafter all the Catholics of the country will vote as one body for the candidates who will promise most for the Catholic church, regardless of political parties. And this union of Catholic lay-

men in one body makes the Catholic church a hundred fold more dangerous than it has ever been in the political field. Heretofore the German and Polish Catholic vote has been generally Republican, and the Irish Catholic Democratic. Now all will vote as one man for the candidates with whom the priests can make the best bargain. And the politicians of neither party are to be trusted in the presence of this solid vote. There are a few hopeful signs that the Protestants of this country are waking up to the situation, but, alas! the signs are very few.

Here are some sentences from the Congregationalist of Boston, the leading paper of that denomination:

"The present head of the public school system established in the Philippines by the United States is a Roman Catholic. Do the people of the United States realize this? If not, why not? Partially because of the striking failure of the secular press to call attention to the fact, which omission in itself is significant." When Moses and Atkinson were removed from their positions—both being Protestant—President Roosevelt appointed two Catholics, J. F. Smith and E. B. Bryan, to succeed them. Of Commissioner Smith the Catholic World says he is ready at all times to serve the interests of his conscience, his church and his country. No doubt, the church coming first.

The Congregationalist comments:

"But why, having been made a member of the commission, did Judge Smith find himself at the head of the educational department of the insular government? As a man loyal to his conscience and his church can he administer a system which is to be nonsectarian? Or is his selection part of a compact arranged at Rome by which the Roman church, practicing its wilful opportunist policy, sheathes its hand of steel in a glove of silk, and ignoring all its objections to a nonsectarian school system as found in France or the United States accepts the situation for the sake of having a control which it hopes sooner or later to turn to its own, at present hidden but never forgotten, ends?"

"We shall avoid developments with exceeding interest, and we rest assured that no Administration, however popular, can contemplate venturing the challenge which would come were it to make its permanent policy the union of church and state in the matter of education in the Philippines."

The Interior was aroused by the speech of Monsignor Guidi, the Papal delegate to the Philippines, who was imprudent enough to put into open words the bargain made when Taft was in Rome. When Guidi arrived in Manila, in his formal address to Gov. Taft he said: "It will be my first and principal thought to see that your authority is upheld and respected everywhere in the islands by those dependent on me, and I need hardly say that I expect your excellency to do the same for mine and for all the authorities of the church in general." No wonder the Interior is indignant at this open proclamation of the union between Taft and his commission and the Catholic church.

The Standard of Chicago says: "A Washington dispatch states that the bureau of Indian affairs has reversed its policy regarding religious instruction in government Indian schools at the solicitation of Rev. William H. Ketchum, director of the bureau of Catholic Indian missions, and

Archbishop Ireland. We are unable to determine from the meager details given in the newspapers the extent of this concession to the Roman Catholics, but it seems probable that the dispatch means that the Roman Catholics have won their long fight for reinstatement of the position they held prior to Gen. Morgan's historic rulings. If that be true, there is likely to be an energetic protest from Protestants."

The lack of that healthy sense of humour which prevents a man from making a complete fool of himself by showing him how his actions seem to other people is amusingly illustrated in the case of the English Bishop of Winchester.

The Non-conformists of England held a meeting in some city, probably London, in which they prayed earnestly to God to save them from the Education Bill. Thereupon the Bishop of Winchester, from his lofty place of inspired vice-regent of the Lord God, denied the right of the Non-conformists to pray.

No possible comment could do justice to that utterance. It is strange that any man outside the Papal chair or the lunatic asylum should be guilty of it.

It is needless to say that the good men among the Episcopalians were indignant and angry at this exhibition of silly arrogance. Bishop Percival of Hereford, a man loved and honoured by all denominations uttered such scathing protest in his speech in the House of Lords that the Bishop of Winchester tried to modify his statement. He said he did not mean to deny the Non-conformists right to pray in general, but to pray the prayer they did against the bill!

That is to say the poor Non-conformists may be allowed to pray to God, provided they will give the Bishop of Winchester the right to decide as to the subject of their petitions!

The Bishop of Winchester needs to read and apply the words of Barnum:

"O wad some power the giftie gie us To see ourselves as others see us, It wad frae mony a blunder free us, And foolish notion."

The Interior has scant patience with those who are trying to introduce set days, rituals under whatever name, etc., into the Presbyterian church. And we commend its words to some Baptists: "The Presbyterians of to-day are quite as thoroughly convinced as ever their fathers were that the practically inevitable effect is to loosen the hold of all that is said and done upon the spiritual attention of the worshipper. He learns ere long to repeat forms by rote oblivious of their meaning—which is the very essence of cant." We hope Baptists will remember this and promptly throw into the fire any rituals, no matter under what name they may pose.

We have learned the true inwardness of the attack upon Dr. Harvey. It was not that he attended the meeting of the General Association of Arkansas; the secretaries and leading brethren supporting the Convention also attended it. It was not the sermon he preached. That was a strong plea to them to support the Home Board, and had been practiced by the very men who are now attacking him. "It was nothing he said to the brethren at the Association, for he had urged harmony

with the Convention upon them. But, in his report he had spoken of the new house of worship built by the church of which a brother is pastor who had taken a leading part in the organization of the General Association. And a few men had decided that this pastor must be boycotted by the Recorder.

Some time ago we received a short news letter from a state in which a quarrel was going on, in which Baptist doctrines were not involved, but only methods and personalities. The letter made no allusion to the dissension, but simply gave news items. Such a church had put up a new house of worship; such a pastor had held a meeting in which many had been converted, &c., &c. There was no fulsome praise of any one, but simply a kindly reference to the churches and pastors.

But here came an angry letter telling us that we were worthy of all sorts of punishment for having published that news letter. We asked in amazement, Why? There was not an unkind line in it. It was solely Baptist news, and genuine news at that, and not merely gossip. We were told that the wickedness of our publishing it was due to the fact that some of those pastors and churches were opposed to the writer, and therefore we ought to boycott them! But this matter of boycotting will be especially embarrassing to the Recorder. For we have not even so much as thought of boycotting those who have denounced the editor of the paper. He has been accused of every sin nearly except of murdering his brother. He has been called a drunkard, when he does not know the taste of any liquor, a gambler, when he has not touched a card since he was a boy in the army, &c., &c. But we not only publish the news from the churches of which these brethren are pastors, but we rejoice to get the news. We allow our correspondents to praise them freely. It will be rather hard for the Recorder to boycott Baptists in other states because they have said hard things against honoured brethren, when we have not done it in the case of our own editor.

In the Texas Standard, Dr. Gambrell says the time has come when Baptists outside Texas must take sides in their quarrel. We do not see the necessity of it at all, but if we must, we must. Just write us down on whatever side B. H. Carroll stands on any question. We take our stand cheerfully, but we do not agree to denounce men on any other side. And for the sake of peace we will agree to boycott them for awhile. Therefore, if the Standard and Dr. Gambrell will send us a list of the men we must boycott, we will publish the list in the Recorder, and will request our correspondents to make a note of it. And when a news item appears in the Recorder thus: "Pastor — has held a meeting in the — church, in which were added to the fellowship of the church," our readers will understand that the pastor or the church or both are on Dr. Gambrell's boycott list."

This fool-killer is certainly not doing his duty. Here is a vicar in London who proposes to hold his services in total darkness, and to do this to please the Indians! Shades of Sunday dresses and new bonnets! How did he ever get the idea that the feminine part of his congregation would be pleased.

Subscribe for the Recorder.

Editorial Varieties

The Baptists of Louisville have much less preaching from able and eloquent men. But they have never heard of which has delighted them more than Dr. Troett's. His sermons are models of all that sermons ought to be. If we think of any stronger or more comprehensive sermon we would use them. They show that they appreciate grand, strong sermons by crowding the houses that there is no standing room left.

A reporter in a daily paper in Boston wrote an account of an enterprising house of a Christian lady, drawing facts from the depths of his own conscience. He wrote that the dancing was kept up till late, when the truth was that no dancing at any time in that Christian home.

The great improvement in its fairness the South since the time when it would give Lee the title of General, but call him "Mr. Lee," is shown in the comment of the New York Evening upon Dixie's book, "The Levant's Spots." It says the book has been phenomenally successful that the sales have amounted to 150,000 copies a day, and that it is now to be published in Germany. And then it quotes strong commendation of the Levant's Spots from Dr. P. K. Henson, who being a Southern man, would naturally be expected to commend it.

The New York Evening says of a brother we know and generally loved in the State of New York, W. D. Dobbie, relinquishing the pastorate for a time to take the charge of a weekly paper at Harrodsburg, Ky., but has preached nearly every Sunday, and will re-enter the pastorate where the Lord opens the way for him. Dobbie has had large experience as a pastor both North and South, and is a clear thinker and able preacher of the Word."

There is an unpleasant amount of truth in this remark: "I have noticed that about the time a man's children get to be almost half as old as he was when he was a baby he begins to howl about the world growing worse."

The Norfolk & Portsmouth street railway company are enclosing matrimony in the most practical way. They have issued notice that hereafter no unmarried men will be employed on their lines. This means, ought to mean, that they pay their employees wages which will enable them to support families. If other companies follow this example the number of early marriages will be greatly increased.

The Baptist Commonwealth tells the story of a Salvation Army officer who spoke of a gentleman about his soul, and on both answered that he was the preacher of theology in a Theological Seminary, being blind not to let that fact stand in the way of his becoming a Christian.

Baptist papers generally have treated Joseph Parker better than treated Spurgeon. He not only attacked Spurgeon while that great preacher lived, but at his death made an attack upon his memory in the columns of the London Times. It is very hard for a heterodox man to forget an orthodox one for being orthodox.

The English Baptists have been interested in finding the oldest Baptist in England, after it was definitely decided by personal controversy that the Unitarian church is the oldest. So far the oldest Baptist, whom mention has been made is Mrs. M. Jefferson, who was baptized at Mellons, in Derbyshire, February 28, 1628. If she is any Baptist in this country who was baptized before that date, we shall be glad to hear from him or her.

Dr. Abbott has been attacking the book of Jonah. In reply his own words in his commentary on Matthew, which commentary he has not yet altered, are quoted to him. His comment on our Lord's words about Jonah is to serve that Christ gives personal sanction to the account of the miracle, which, more than any other in the Old Testament, has been subjected to criticism and ridicule. We must either accept the Old Testament history of this miracle or believe that Jesus was a deceiver or a Hindu deceiver."

The new woman having gone to the front means preparing, with the best gear he can to take her place. Recently a young lady had a class of boys in her home, gathered from the streets. She asked them what they wished to do, and one little fellow answered, "I want to learn to get." The other boys nodded agreement. And in entire class went to work with great zeal to learn.

The Watchman says truly: "One of the dreams of the harm he does when, by an unseeing just or an irreverent allusion connects an unfortunate association with holy things." An old Christian said he never had confidence in a minister's conversion after he had heard him point a few words with a scriptural quotation and allusion.

AMONG THE Churches.

LOUISVILLE.

Van Buren Street—Pastor J. D. Hay preached.
Hope Rescue Mission—Pastor Bruce reported that one of first converts of Mission preached.
Jeffersonville, Ind.—Rev. T. E. McDavid preached morning and evening.
Highland Park—Pastor G. W. Hill preached morning and evening.
Glennview—Pastor George preached morning and night.
Preston Street—W. H. Williams preached.
Laurance—Pastor Johnson preached morning and night.
Baptist Seminary Notes.
Examinations are over and the 2nd term has begun with many new men.
E. T. Stungis delivered an address on foreign missions to the young people of Chestnut street church last Sunday night.
O. P. Maddox, of Kentucky, who has been laboring in Tennessee for several months is back with us again.
Dr. Mullins will be absent about ten days—visiting Beaumont and Corsicana and on his return he will deliver an address before Stetson University, D'Land, Fla.
Dr. Truett, of Texas, delivered an address of great power to a large audience in Norton Hall Monday, February 2d.
The following is a brief summary of the work done by the students in the various mission stations of the city during the month of January: Enrollment increased 1,031; average attendance, 701; total collections, \$51.69.
The Gay lectures will be delivered March 10th, 12th and 13th by Dr. John son of Crozer Theological Seminary, on the subject of Theology.
We are all happy to have Dr. Dargan back with us. He gave us a short history of his travels while abroad, on missionary day, which were very interesting.
The brethren from South Carolina had a special table and special things prepared Monday, to which they invited President Mullins and Dr. Dargan. They both favored us with good speeches.
Supplies last Sunday: Bro. Fowler at Brook's, Ky.; J. L. Rosser at East church; J. B. Folk at New Castle, Ky.; J. B. Watkins at Friendship, Ky.; W. F. Powell at Zenas, Ind., and the writer at Walnut Street church in the evening.
W. W. Horner was with us a day or so the first week, greeting us with pleasant smiles.
The Library will entertain the Louisville Librarian's Club on Tuesday evening, February 10th. Juvenile reading will be treated in a paper by Miss Mary R. Pratt, of the Highland Library, and the subject will be generally discussed.
Bro. Penfield, representing the International Seminary Young Men's Christian Association Movement, addressed a large body of the students last Friday, and urged them to join this movement of world wide evangelizing. A vote showing that we were about equally divided on the subject. A motion to adjourn prevailed and no decision was reached. The majority of the brethren who were in favor of attaching the New York Hall Missionary Society to the Y. M. C. A. Movement were composed of the student-volunteer band, the Virginia brethren and the brethren from the North. The question will probably come up again.
HENRY C. McGILL.

work in the ministry was greatly blessed. In all things he showed himself a grand strong character, a godly and devout man. Our Baptist cause and our State are benefited when such men go home to the many mansions.
Pastor J. W. Perryman, assisted by Bro. J. N. Hall, is holding a meeting in the First-church, Paducah. The interest is great and increasing. Ten have been added to the fellowship of the church.
Pastor H. W. Morehead writes—Will you please state in your paper that Bro. J. J. Bennett, a Baptist minister of Tipton, Livingston county, Ky., has recently had his dwelling house and all the contents thereof, including about \$200 worth of books, burned up. He was from house supplying 40 Sugar Creek for Bro. R. C. Emery and his wife was sitting up with a sick neighbor when the fire struck. Bro. Bennett is desolate and is needing help in order to rebuild and furnish his home. He will also greatly appreciate any books suitable for his work that any persons may be disposed to send him. He refers to Elder R. R. Marshall, Iuka, Ky., all who may desire further information.
Pastor Roland Knight writes from Ashland: Bro. G. W. Argabrite, pastor of Paris, has been aiding me in a ten days' meeting, which has been a great blessing to our church. Bro. Argabrite's Bible readings at the day services are exceedingly helpful, and his emphasis of and messages concerning personal holiness are a great stimulus. There were 172 additions, and the spiritual condition in which he left the church is a guarantee of other accessions. Bro. Argabrite preaches strong, plain, earnest, gospel sermons. His singing adds much to the helpfulness of his services.
What Sulphur Does
For the Human Body in Health and Disease.
The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.
It was the universal spring and fall "blood purifier," "tonic and cure-all," and mind you, this old-fashioned remedy was not without merit.
The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.
Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.
In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are a small chocolate coated tablet and contain the active medicinal principle of sulphur in a highly concentrated, effective form.
Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; Sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.
Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.
They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.
Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "In liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated eruptions, all have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboored by many physicians, yet I know of nothing so simple, safe and reliable for liver and kidney troubles and especially in all forms of skin disease as this remedy."
At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far more palatable and effective preparation.

of your School is not using the Convention Series, you should send for samples and compare with those you are now using.
OUR SPECIALS for this year are: Kid Words, which is enlarged and improved, making it a first-class trivertion paper for young people, and the Bible Class Quarterly, for adult grades, unique among Monday-school publications. Send for samples.
Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.
BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tennessee.
OTHER STATES.
Pastor S. R. C. Adams writes: "Change my paper from Newman, Ga., to 173 Whitehall street, Atlanta, Ga. I have moved here to take charge of Central Church."
Pastor Robert A. Thomson writes from Jackson, Mo.: "Please change my address on WESTERN RECORDER from Jackson, Mo., to Bancroft, Washington. I leave today to take charge of church there."
Bro. Earle D. Sims writes from Warrenton, Mo.: "I am now on my way to Oregon, where I am going to enter into evangelistic work. It was hard for me to give up my work in Kentucky but the call from the West was so strong that I had to go. There is not a better church in the world than the Baptist church at Croppers, Ky. I had the honor of being the pastor there for a year and a half, and in that time we had over 130 additions, and the last day there I was permitted to preach my last sermon and the last sermon in our new house of worship, which cost \$2,000. I shall always remember my friends of Kentucky, and I am so thankful that I was permitted to labor in that State."
Bro. John S. Kinsey writes from Mount Valley, Kan.: "I have just closed a gracious revival with pastor Essex at First church, Columbus, Mo. I shall add his address to the church. The church greatly strengthened. Bro. Essex is a most efficient pastor and preacher. He has a most noble people."
Pastor J. E. Love, of Wadesboro, N. C., has resigned to accept the secretaryship of the Arkansas Baptist State Convention.
Pastor W. D. Hubbard of the Taber made church, Raleigh, has accepted a call to Shelby, N. C.
Pastors E. A. Edwards, of Southport, and S. J. Becker, Leaksville, N. C., have resigned.
Pastor H. W. Battle, of Petersburg, Va., has accepted the call to the West Washington Street church, Greensboro, N. C.
Wake Forest College has enrolled 308 students this session.
Pastor Wm. Ritzman, pastor at Kan Lake, Ill., is in a protracted meeting, and already many have been added to his church. Brother Ritzman was pastor of First German Baptist church, Lehighville, Pa., and became acquainted with the Baptists of Kentucky by canvassing and raising over \$10,000 to pay the debt on his church. Such an achievement is the highest evidence of his efficiency and the high appreciation in which he was held by the Baptists of Kentucky.
The meeting at Lone Hill church, Tenn., closed with nine additions to the church, and some eight backsliders reclaimed. The church was greatly strengthened and revived.
The church at Cedar Bluff, Tenn., Rev. E. E. White pastor, closed their meeting with eleven additions to the membership. This church was organized fourteen months ago with seven members. They have been worshipping in a school house and fifty souls have been saved. They now have a nice lot and the framing lumber for a house all paid for and hope soon to have a neat house of worship.
Bro. C. P. Dean, pastor Mount Pleasant church, Arkansas, is refusing to go together with his entire church. Their meeting closed with 25 professions of faith in Christ, 17 baptized and the church thoroughly revived.
The Third church, Kansas City, Kan., are progressing finely under the spiritual leadership of Rev. W. C. Stiver. Twenty-six additions were reported last month; 17 by experience and baptism.
As a result of the meeting at Pate, Park, St. Joseph, Mo., some 25 were

added to the church and the church much revived and blessed.
Bro. T. F. Simmons, missionary of Texas Association, Mo., held a meeting with the Appleton City church, Missouri, resulting in 33 conversions; 17 have followed with the church and more are to be added.
The church at Jameson, Mo., held special services for 16 days. It was a most precious meeting, and 14 were added to the membership.
The revival meetings at the church at Ash-berg, Kan., closed with 16 professions of faith in Christ, 6 happy conversions were baptized. More are the others. A Sunday school Normal class was organized, taught by the pastor, Bro. Moore.
Bro. Henry Jones, a young man of excellent Baptist parentage and child of many prayers, has been set apart for the full work of the Gospel ministry by the New Province church, Alabama. Bro. Arnold S. Smith preached the ordination sermon.
The new meeting house of the Second church, Bonham, Texas; Bro. J. W. Moore pastor, has been set apart to the worship of God. Bro. J. M. Gaddy preached the dedication sermon.
Bro. J. B. Brock, Opelousas, La., has closed a good meeting with ten additions. Opelousas is a mission point and a difficult Catholic field. When Bro. Brock took charge some two years ago the meeting house was not paid for and not more than 20 members. Now they are clear of debt and have had 36 additions.
SICK SHEEP STRAY.
An American, traveling in Syria, saw three native shepherds bring their flocks to the same brook, and the flocks drank there together. At length one shepherd arose and called out, "Men! Men! Men!" The other three replied, "Men! Men! Men!" The man who called out, "Men! Men! Men!" then said to the remaining shepherd, "Give me up your flock and crook, and see if you will not follow me as well as you." So he put on the shepherd's dress and called out, "Men! Men! Men!" but not a sheep moved. "I know not a voice of a stranger," "Will you, that never follow anybody but you," inquired the gentleman. "Oh, yes; sometimes a sheep gets sick, and then he will follow anyone." It is not so with the flock of Christ—Christian Age.
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DR. JAMES WILLIAM KIDD.
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Stories for Little Ones.

SALLY BOUNTIFUL'S CHRISTMAS.

BY LIZZIE P. EVANS-HANSELL.

Christmas is a festival that will be observed to the end of time, as it has a good influence socially.

It is very pleasant to see our friends with hearts full of liberal, honest wishes, and hands filled with souvenirs of greater or less value, for us to treasure in affection's casket. Let the wealthy shower their blessings on the poor and friendless, and carry out the precept of the Golden Rule.

So thought Sally Bountiful as she looked over the generous display of Christmas goods, choosing comfort rather than ornamental dress for the poor she had in view.

There seemed no limit to her generosity, and package after package filled her carriage, in addition to the many sent to her residence.

Pedestrians hailed each other with a smile, all ages were bright, all hearts light, as they passed each other with huge packages to empty into children's stockings, or bestow upon friends whose generous pile of Christmas gifts had adorned their tables last year.

Sally Bountiful sat weaving dreams of the past, and looking forward to the morrow's holiday with anticipations of pleasure, when the children would cling about her, for next to Santa Claus, the kind lady was best beloved by the children in the Settlement. No poor child was crowded out of Sally Bountiful's list.

As she threw open memory's folding-doors, her mind went back—yes, back to the old home, where as a child she looked over the precious keepsakes given by her dear mother, who, with cheerful heart and busy hands, did all in her power to make home bright and merry. Her eyes haptized with tears, as in imagination she took a seat in the little chair in the corner, and again became a child.

The savory smell of the turkey and spare-rib, the mince, apple and pumpkin pies, in the thermal embrace of the oven, made her mouth eager with appetite for a taste. Ah! those were days of genuine relish and gastronomic satisfaction. Never was food like that mother prepared!

As she contrasted her present luxurious life to that of the far-away time when her parents toiled hard to earn a subsistence the door bell rang, and a bonny young maiden was ushered in with, "I came to bring you this little parcel—just a kind memento—but it must not be opened until morning, dear Miss Sally Bountiful."

"Accept my sincere and loving thanks, Alice. I am very pleased to see you, for I had a strong desire to chat with some one. I was a trifle home-sick, and heart-sick as well."

"Heart-sick! You? I thought your life was full of happiness."

"So it is, dear child, yet, if the old familiar line 'There's no place like home' has a meaning, it is especially true and applicable in the child-life. There is one central figure in the household more than all the world beside, and that is—mother! I had just awakened from a delightful dream, and as I looked around for those who made cheerful the domestic hearth—alas! their voices are hushed, their presence vanished. Old home-days, with their hallowed associations, comprise much human enjoyment, for mine is the emotional nature of all impulsive people and my heart-strings vibrate toward friends of long ago. But I must not give way to sadness for ideal Christ-

mas leads the heart into genial harmony with universal love to all our fellow-creatures, and if the kindly thoughts entertained that day could last through the year, what a kind, good world this would be."

Alice had listened with great interest, and became an animated interrogation point.

"Please tell me of your young life and what Christmas presents you received!"

Sally Bountiful proceeded to give her remembrance of the beauty and glory of by-gone days.

"When I awakened early on Christmas morning and found my stocking filled with nuts and raisins, life seemed rosy and full of sunshine, and oh, joy! sometimes an orange or a few figs were laid on the window-sill. No child of now-a-days was happier, as with a hop, skip and jump, I ran to mother's room, my tongue as active as my feet, so overjoyed I was with my stocking stuffed as full as full could be. One Christmas morning the sound of my voice was heard rejoicing in mirth at sight of a rag doll—oh! priceless possession. My heart bubbled over as I first saw that rag baby—as big as a real baby! She was made of cotton cloth, and stuffed with saw-dust. Her brown hair was made of ravelled-out stocking, and it was long and crimply. Her blue eyes were made of porcelain buttons, white in the centre, sewed to her face with black twist, which gave the black pupil. The eye-brows were button-hole-stitched with black twist. The nose was of white cloth stuffed with saw-dust, and red yarn formed her rosy mouth. Never was there such a queen of beauty—to my mind—as this token of my mother's affection, arrayed in blue calico, white under-clothing, black ankleties, and white stockings. Her name was Rose, and I constantly repeated:

'She has pretty blue eyes,
 And a cunning little nose,
 And a verily small mouth,
 And her name is Rose.'

"How old were you when Rose came?"

"I was nine years old, and her coming into my life was the truest pleasure I ever experienced. I was very undecided when Helen Russell—my daily playmate—asked leave to hold my treasure. 'I'll tell your mother if you don't!' she said, and started away. I followed, holding Rose tight in my arms. A voice called out, 'Sally, don't be selfish, I shall be much displeased if you children quarrel over Rose.' It was my mother's voice, and from that hour Helen and I 'took turns' holding my treasure, many differences arising as to 'who held her the longest!'

"I did not think it prudent to leave Rose lying about, so one day I carried her to school, but would not permit Helen to share her until she threatened to betray me, so, lest my foolishness came to mother's knowledge, I permitted Helen to carry her part of the way home.

"Rose was rather heavy, and we were laughed at for our pains, but that was by children who did not possess such a treasure, and we gave little heed to the 'monstrous stories' of those truth-stretchers. Helen and I aired Rose's pedigree and picked flaws in all other dolls, when out of the reach of the ears of our respected mothers. Neither of us were especially submissive where Rose was concerned, and when mother said, 'You must always allow Helen to play with Rose, because she is company,' my heart rebelled.

"One day I declared 'Rose is always to be kept in my family!' Helen's face assumed the pocket edition of a thunder-cloud as she exclaimed, 'She is just as now!' and she took Rose and ran to her own home.

"I ran indoors, crying, 'That horrid, tiresome Helen Russell! I'll never, never, let her hold my baby again, and—and—I'll never tell her another secret!' This resolve was of an hour's duration, at the end of which time Rose was restored to her 'truly-truly' owner, and she never lost loyalty to kith and kin."

"How I would like to see that rag-baby," said Alice.

"You shall some day, for she is still 'kept in the family.' I saw her last summer, and my early friend, Helen, rejoiced over her with me.

"Rose has changed the best of the trio, and, in imagination, I held to-night,

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in my arms, that loved remembrance of by-gone Christmas days. I hope, my dear Alice, this story has afforded you as much pleasure as it has me, in recalling Christmas of long-ago, when children looked forward to Christmas with as much pleasurable anticipation as do children in these now-a-days, but were content with far less.

"Oh! I have been a very interested listener, and have spent an exceedingly pleasant hour; but please don't forget to introduce me to Rose some day," said Alice.

"I will bring her the next time I visit my country home. Her hair has not grown gray, nor has time brought wrinkles to her face."

A maid now came to accompany Miss Alice home, and bidding 'dear Miss Sally Bountiful good-night, with a "very merry Christmas," she took her departure.

The following morning Sally Bountiful sent many parcels containing Christmas presents to the homes of the deserving poor. Old and young were recipients of her loving kindness, and many a "God bless that dear lady," but feebly expressed the gratitude shown her.

Sally Bountiful untied the packages which were sent her by loving friends, and as she inspected her gifts, expressed great pleasure as the tokens of regard greeted her eyes. "It is not the value of them, but the kind feelings which prompted the remembrance, that I prize," she said.

"Now I must hasten to the Settlement, and assist in arranging the Christmas-tree for those poor, dear little children. I long to bid them all a "Merry Christmas!"

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DIDN'T PAY.
 "Hollo! Rollo! Rollo! Come here, air!" Neil waited while the big dog came bounding to him. Then they ran off the terrace together and leaped in and out of the watering trough. You see there was no water in it of course. Papa kept the plug in to keep back the water while the big trough sweetened in the sun.
 What fun it was, though who would have thought so but a small boy and a big dog. In and out they hopped till they had to stop for breath. Then it was that the mischief crept into Neil's brain. "I'll play a joke on Rollo," he thought, "he's dreadful afraid of water."
 He stole down the bank and pulled out the plug. When the trough was partly full he called to Rollo again. But

this time he took care to turn down sluiceways, just the lilac bush hid the trough most of the way. And Neil didn't jump in this time—oh, no, indeed! Poor unsuspecting Rollo did though, and splashed out again, disgusted and dripping. He looked reproachfully at Neil and then turned away. And not once again that day could Neil coax him to race and play.
 "I can't trust you any more," Rollo's big grizzled eyes said, and his big tail spelled out the words one by one, on the floor in alow, solemn thumps: "I—can't—trust—you."—A. H. D. in Yount's Companion.
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Grieve for things past that can not be remedied, and care for things to come that can not be prevented, may easily hurt, can never benefit me. I will therefore commit myself to God in both and enjoy the present.—Joseph Hall.

Every ending, includes a solemn element. Every ending, cutting short, foreshadows the ending, cutting short of life. When the end is come, the endless end, the end which is the final beginning, be Thy word to each of us, Come. In us Thy see the travail of Thy soul, and be satisfied.—Christina Rossetti.

GOOD MEETINGS.

DEAR RECORDER:—In October, the Pleasant Ridge church, assisted by pastor, held a very profitable meeting of two weeks duration, in which the church was greatly revived and 19 additions by baptism and two by letter, and since that time we have had accessions at almost every service. Immediately following this meeting I went to Grant's Lick church, which I have served as pastor for three years, and we commenced a series of meetings, the pastor doing the preaching and the Lord's blessing was upon us. The meeting continued for nine days, and at the close we had forty-six for baptism, many of which were heads of families. Since this meeting the church has procured my services for one half my time.

Following this meeting I went to Richland church, where we had the valuable assistance of our highly esteemed brother, Amos Stout, but the weather was so unfavorable that we were compelled to close with one addition for baptism.

This is a promising and pleasant field. It grieved my heart to leave them, but I feel that they have procured the service of one far superior to myself in that they obtained the service of Bro. Stout. And now one word in regard to Powersville church, which completes the four points that I had the pleasure of serving last year. A nobler people never lived. On the 3d of last June we lost our beautiful house of worship by fire. Immediately we began rebuilding and hoped to dedicate on the 5th Sunday in November, but the building was not completed, but thanks unto Him that doeth all things well, we now have a beautiful church building completed, and on the next Lord's day we hope to worship for the first time in our new house, which we hope to dedicate on the 5th Sunday in May. (A special invitation to the WESTERN RECORDER.) Come all and see one of the handsomest church buildings in northern Kentucky.

I am now located at Claryville, Campbell county, Ky., in the midst of my people, where I think every pastor should be if he expects to do acceptable work in his Master's vineyard.

My motto is, "Go to your people; be with your people, and give them the Gospel in its purity and trust the Lord for the results."

J. W. BEAGLE.
Claryville, Ky.

GOD'S MYSTERIOUS WAYS.

When, in 1815, the London Society became affiliated with the Church of England, Rev. Lewis Way was the main mover, a clergyman whose wealth and energy were singularly laid on the altar of Jewish missions. And here, again, we note the beautiful mystery of Providence. The sound of a going in the tops of the mulberry trees was once the Lord's signal to David. And it was the sight of some old oaks that led Mr. Way in his career. In Devonshire Park stood some gigantic trees of great age, and, as he looked admiringly on them, he remembered a curious provision in the will of the late owner, that no axe should be hewn down those giants "until Israel's return and restoration to the Land of Promise." This wondrous condition of a legacy arrested his thought and turned his mind toward the prophecies concerning the Jews. He saw their scriptural future, and God's declared purpose

concerning them and he felt the force of the law: "to the Jews first," and he fell at once into the Divine plan and became a co-worker with God.

DEAR RECORDER:—It was my privilege to be with Dr. A. F. Baker at Barbourville, Ky., on a recent visit, January 26-28. We were delightfully entertained in the home of Brother England and his accomplished Baptist wife. I preached in the Baptist church Monday night. Spoke to the Baptist Institute Tuesday morning and lectured on "The Marriage Altar" Tuesday night. I was warmly received and royally treated. Our school has an able faculty and good patronage, but is seriously needing financial aid. Dr. Baker, Principal Brock and the self-sacrificing faculty and trustees merit a generous response to the vital demands of the Institute. Dr. Baker is pressing things vigorously, while Brother Brock maintains an unusually strong grasp on the hearts of the mountain people.

H. H. DEMENT.

We are happy to welcome Rev. E. C. Dargan, D. D., home after a sojourn of seven months in Europe, spending the time in Germany, France, Italy and Switzerland. His trip abroad was to collect material needed in the preparation of his forth-coming book on the History of Preaching. H.

Rev. W. W. Homer, pastor at Sharpburg and Owingsville, and Rev. R. L. Baker, of Jackson, Ky., our Sunday School Missionary in the mountains, called and we gladly welcomed them.

WILL a man cry to God, for mercy if he does not believe in Him? Will he plead at the mercy seat if he does not expect to obtain his desire? Thus prayer of the true kind is a voucher for the existence of spiritual life in its consciousness of need, in its turning toward God and in its faith in Him. Prayer is the autograph of the Holy Ghost upon the renewed heart. When it can be said of a man, "Behold he prayeth," the seal of the great King is upon him, he bears the indorsement of the Searcher of hearts. Hence the Lord gave to Ananias this sure indication that Saul of Tarsus was a converted man by saying of him, "Behold, he prayeth."—Spurgeon.

THE MARKETS.

LIVE STOCK.

Report for the week ending Jan. 24.

CATTLE—

Choice to prime shipping steers	4 50a 4 75
Med. to good shipping steers	4 25a 4 50
Choice butcher steers	3 50a 3 75
Medium to good butchers	3 00a 3 25
Common to medium butchers	3 00a 3 25
CASSERS	1 25a 2 00
Good to choice feeders	2 75a 4 10
Common to medium feeders	2 25a 3 00
Good to extra stock steers	3 25a 3 75
Com. to medium stock steers	2 25a 3 00
Good to choice stock heifers	2 25a 3 00
Common to med. stock heifers	2 00a 2 25
Flax light mixed stockers	3 25a 3 50
Good to choice bulks	2 00a 3 50
Medium to good bulks	2 25a 3 00
Cowice veal calves	6 00a 6 50
Common to medium calves	4 75a 5 50
Cowice to fancy milch cows	40 00a 50 00
Medium to good milch cows	25 00a 35 00
Fine common milch cows	10 00a 20 00

HOGS—

Choice packing and butchers, 200 to 300 lbs	6 25a 6 50
Med. packers, 150 to 200 lbs	6 00a 6 25
Choice light ship, 120 to 160 lbs	6 25a 6 50
Com. to med. pig, 100 to 140 lbs	6 00a 6 25
Good pigs, 80 to 100 lbs	5 40a 6 10
Roughs, 150 to 200 lbs	5 25a 6 10

SHEEP AND LAMBS—

Good to extra shipping sheep	3 25a 3 50
Fair to good	2 50a 3 00
Common to medium	1 75a 2 25
Wethers	1 50a 2 25

RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been cured from Rheumatism by taking they can scarcely remember the time when they were afflicted from an ache or pain, and long since forgotten the joys of existence. They are at the mercy of ill wind, and their misery is aggravated by exposure to cold or sudden change of temperature. They become barometers and most accurate in weather predictions, the increasing pains and joints foretelling the approaching storm or the coming weather. It is from these constant sufferers that the great army of cripples is recruited. Their bodies are worn out by the incessant pain the joints become so stiffened and bent that they are at last compelled to give up or hobble about on crutches.

Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood, for Rheumatism of every variety and form is caused by an over acid condition of the blood, and the deposit in muscles, joints and nerves of corrosive poisons and gritty particles, and it is these irritating substances that produce the inflammation, swelling and pains, which last as long as the blood remains in this sour and acid state.

To cure Rheumatism permanently the blood must be purified and invigorated, and no other remedy does this so well or so promptly as S. S. S. It refreshes and restores to the thin acid blood its again calculating the body the acid poisons and irritating matter are washed out of the joints, and the pains at once and Rheumatism is a thing of the past. S. S. S. is a purely vegetable medicine and does not derange stomach like the strong mineral remedies, but builds up the system, increases the appetite, and tones up the digestion.

Through our Medical Department the pain-racked, despondent Rheumatic sufferer will receive fully and from Physicians of experience and skill without charge. Write us fully of your case.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

SSS

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MISS MAY MARKELL, A Society Belle of London, Canada.

MISS MAY MARKELL of London, Ontario, Canada, is a beautiful girl who knows what suffering is and Wine of Cardui has brought her back to health. She is one of the social favorites of her home and her recovery to health has permitted her to enjoy the company of her many friends instead of lying on a bed of sickness and suffering. For the health she now enjoys she gives credit to Wine of Cardui. She writes:

"I have found Wine of Cardui an excellent remedy for female troubles. I suffered for three years with terrible bearing-down pains at the menstrual period, I could hardly stand on my feet and was never well. Wine of Cardui was the only medicine that I could depend on to do me any good, as I tried several with no success. Wine of Cardui cured me and I have now enjoyed perfect health for two years, and give you all the credit for I know you deserve it."

For a young girl Wine of Cardui is the best remedy to guide her through womanhood by starting the menstrual flow in a healthy and normal manner. Menstruation started right is very easy to keep regular through the years of mature womanhood. Then the "change of life" will not be feared. Wine of Cardui is a wonderful relief from youth old age. A million have secured blessed relief from their sufferings by using this treatment. It relieves menstrual troubles in an incredibly short time. In a simple case of derangement Wine of Cardui never fails to restore the system to normalcy. A physician will tell you that the cause of a disease renders the cure easy, in fact seldom fails to complete the cure. If you would have the relief which Miss Markell secured from Wine of Cardui. You can take it without an examination and without publicity whatever. You can take it in the privacy of your home and see just as much benefit as if a doctor prescribed it for you. Thousands of women are feeling the vigor of returned health by taking Wine of Cardui.

A million suffering women have found relief in Wine of Cardui.

WINE of CARDUI

Extra shipping lambs	5 00a 5 25	1902, 14,350; 1901, 21,003.
Best butcher lambs	4 50a 5 00	REJECTIONS.
Common tail-end lambs	3 50a 4 00	Rejections this week: 1903, 2815; 1902, 1,250.
		Rejections to date: 1903, 2815; 1902, 14,350; 1901, 21,003.

LEAF TORRICO.

Following were the sales for the week and year to Jan. 31, 1903:		
	Week.	Year.
January 1 to date	3,730	15,007
Year 1902	3,329	18,443
Year 1901	5,817	25,030
Year 1900	4,382	19,805

COMPARISON WITH PREVIOUS YEARS.

Total sales of new crop to date: 1903, 20,937; 1902, 21,185; 1901, 41,092.

Sales of new crop to date, original inspection: 1903, 23,908; 1902, 18,028; 1901, 36,108.

RECEIPTS.

Receipts this week: 1903, 3,239; 1902, 2,197; 1901, 4,249.

Receipts Jan. 1 to date: 1903, 12,110;

A GREAT OFFER.

rough an arrangement with a great establishment we are to make the following offer; it is only good for ninety days, do not forget that. Every one, old subscriber or new, will send us \$2.25 can have RECORDER for one year, and a Family Magazine. This magazine is the great authority on seeds, is among the authorities on the farm and it publishes good news, etc. It ought to be in the hands of every one who has a foot of ground on which he can plant flowers or vegetables. In addition every one who sends us \$2.25 can take his choice between two collections of seeds. For more than fifty years James Vick has sent his sons after him have had great reputation for sending out the best seeds. Their reputation integrity is world wide.

FLOWER COLLECTION.

One full size pkt. each of Vick's Branching Asters; Bach's Button; Candytuft; Sweet monette; Tall Nasturtium, red; Giant Pansy; Petunias, fringed; Poppy, New Shirley; Iris, finest mixed; Phlox Drum-mill.

GARDEN COLLECTION.

One full size pkt. each of Blood Turnip Beet; Long Green Turnip; Vick's Cabbage Lettuce; Yellow Globe Dan. Onion; Snow Crown Parsnip; New Betsy in Radish; Vick's Select Globe Cucumber; Purple Top Turnip; New Ant Salsify; Crookneck Squash.

In addition to the RECORDER, Vick's Family Magazine and seeds, all who send us \$2.25 have postpaid their choice between two paper-bound books of pages each. One is "The Flower Garden," by E. E. Rexford, and the other "The Vegetable Garden," by John E. Morse. We hope you will avail yourselves of this offer. Remember it is only for ninety days.

PREACHED FOR PASTOR MARTIN H. LANGER the 4th Sunday in January, morning and night. Enjoyed the hospitality of Brother B. Sayers and family. In Cincinnati saw Bro. Geo. Stevens, who connected with the Methodist Book Concern. Called at the editorial rooms of the Journal and Messenger and had the pleasure of meeting editor-in-chief, Rev. G. W. Lasher, D. D., and also Dr. Spurgeon. The Journal and Messenger is enjoying great popularity, and deserves prosperity. Its circulation is Ohio, Indiana and West Virginia and the United States. Had the pleasure of meeting Dr. H. Doane, one of the world's greatest hymn writers. Mr. Geo. Stevens says that on one noted occasion when Dr. Doane, in company with Dr. H. Clay Trumbull, Dr. Wm E. Dodge and others were equally noted. After Mr. Spurgeon preached the company were anxious to meet him. The request was granted, and as the company was led by him shaking his hand, when he grasped Mr. Doane's hand Dr. Dodge said, "That is the man who wrote the hymn 'Safe in the Arms of Jesus.'" Mr. Spurgeon said, "Sit down by me, I must see more of you." Moody and Sankey had introduced the soul stirring hymn and everybody was singing it. It captured London. The hymns of Dr. Doane touches the tenderest cords of the human heart, and this is one of God's greatest gifts to any man. H.

GEO. W. TRUETT AT BROADWAY CHURCH.

The coming of this mighty man of God has been eagerly anticipated by our church. We have long loved him for his devotion to the highest and best things in the Kingdom of Christ. In the conflict between light and darkness in Texas we have followed with applause the knightly bearing of this stalwart champion of righteousness and truth. Yes, we have loved him for the enemies he has made. The opposition of some men is the sincerest compliment they can pay a man.

Dr. Truett's meeting is marking a spiritual epoch in Broadway church. Immense congregations have waited on his ministry with eager interest and tearful earnestness. With marvelous force, eloquence andunction he has been preaching the grand, old doctrines of grace. We have held two meetings for men which have not been equalled in attendance and spiritual power since the great meetings of Moody. The meetings will continue for several days and the fruit is being gathered from service to service.

CARTER HELM JONES.

I have listened with deep interest to the soul-stirring sermons and appeals of Dr. Geo. W. Truett at Broadway Baptist church almost every night since the meeting commenced. The congregations have been large, and more men in proportion than usual. They have given profound attention, and the wonder is how any unconverted person can resist such appeals. Dr. Jones has had, up to Monday night, twelve converts for baptism, and over twelve by letter, and many more are expected. The fruits of the great meeting in conversion reaches from 75 to 100, as stated by the pastor, Dr. Jones, Monday night. The influence of the meeting is felt in all of our churches and all over our city.

W. P. HAYVER.

WISE WORDS OF WARNING.

We are told of a great Sabbath-school gathering—a great hall packed with Sabbath-school children—addressed by a very prominent Sabbath-school man, who "sought to impress upon the children the need of their being lights in the world by taking an interest in its evangelization." It is barely possible that the speaker was misunderstood, but it is probable that the report was correct. We raise the question whether the average Sunday-school scholar is a fit person to send out to evangelize the world. Or, if it is said that the object was to induce the children to give money for the world's evangelization, we ask whether that is the legitimate work of the Sunday-school and the Sunday-school scholar. There may have been a few Christians among those scholars, but the Christian scholars in an average Sunday-school are so few that it is hardly justifiable to put before the whole body thoughts and motives which should be presented to Christians only. It is such talk that is putting barriers in the way of the conversion of the children. They are taught to undertake Christian work before they themselves become Christians, and we are talking to them as though they were Christians when they are not. The tendency is to obscure the fact of sin and the need of salvation from the course of sin.

It is said that children coming for membership in the churches do not profess to have any deep conviction of sin. Is it because they have not sinned? have never uttered a lie? have never used profane or filthy language? have never fought with their fellows? have never disobeyed their parents? Is it true that those whom we call children—the boys and girls in our Sabbath-schools, not a few of them from homes where there is no religious life whatever—is it true that these boys and girls are innocent and have no need of repentance? Boys and girls grow up to adult age and pass out of the Sabbath-school into the world. Not a few of them remain in the school only a few months—now here, now there—and when they go out they have not learned that they are sinners. They have heard a great deal of goody-goody talk about "coming to Jesus," or they have heard eulogies on their school-mates who have died without giving any evidence of repentance, and they reasonably conclude that they have no occasion to "come to Jesus," and are in no danger, since the Sabbath-school scholar is always good and is a generous creditor to the management for what he has done towards making the school interesting and large. They have failed to learn the lesson which should have been taught them first of all.

What must be the thought in the mind of a boy or girl, having no idea of personal salvation, with no sense of sin and no conviction of need, when he is told that he or she is to regard himself, or herself, as a light in the world, to evangelize it? Does water rise above its source? Does any man work for the salvation of another while he is himself unaved, or feels no need of a Saviour for himself? How is it possible for one to desire salvation for another, while he scorns the idea of salvation for himself? If we teach the boys or girls that they are to work for the salvation of the heathen, are we not telling them that they are all right, secure against a heathen's doom, a heathen's hell? Why complain that our Gospel is powerless, and that we must devise some other way of getting people into the kingdom of God? But where is the trouble, if it is not just here—that we have been teaching these same people, when boys and girls, that they had no great need, no sins to speak of, nothing to repent of, and may consistently give their attention to the salvation of others, especially the poor heathen, who never go to Sabbath-school? Is it worth while to think on these things? They are thrown out here, because suggested by the report of the address to the Sabbath-school scholars of Cleveland. Was that the only address of the kind? We trow not.—Journal and Messenger.

JUBILEE CONVENTION.

The Jubilee Convention of the Young Men's Christian Association of Kentucky will be held at Lexington, February 12-15, 1903. The Convention will commemorate the semi-centennial of the beginning of the Association movement in Kentucky (Associations having been organized in Louisville and Lexington in 1853); also the quarter-centennial of the organization of the State work, the first State Convention having been held at Owensboro in 1878. The State Executive Committee has arranged an unusually strong and attractive program. Among those who

will present vital topics at the Convention are Messrs. Luther D. Wishard, Fred B. Smith, E.-T. Colton and J. E. Moorland, of New York; James F. Oates, A. M. Frauer, K. A. Shumaker and John W. Hansel, of Chicago; Walter B. Abbott, of Nashville, Tenn.; S. D. Gordon, Cleveland, O.; Rev. Frank M. Thomas, Henderson, and other well known speakers actively identified with the work in its various departments throughout Kentucky. The singing will be led by a male chorus of sixteen voices from the Henderson Association.

Five hundred delegates are expected from the sixty-five Associations in the State. In addition, members of evangelical churches in communities where there are no Associations, and interested in Christian work among young men, are invited to attend and participate in the Convention as corresponding members. A limited delegation from such communities will be entertained in the homes at Lexington, provided application for credentials, giving name and address of pastor or clerk of church, is sent to the State Secretary by February 7th. The various railroads in the State have arranged a rate of one fare for the round trip to delegates and visitors attending the Convention. Further facts, detailed program, credentials, etc., can be had from any Association secretary, or by addressing Henry E. Rosevear, State Secretary, Fourth and Broadway, Louisville.

DEAR RECORDER:

Our school, The Hazard Baptist Institute, is fine. Our enrollment reached 154 the third week, and still they are coming. This is better than we expected, especially since we did scarcely any advertising, and since we had no house. We are using the public school building, which has only three recitation rooms, thus two of the teachers must teach in one room. You see we need a suitable school building. We have nearly \$2,500, by subscription, which we hope some friend or friends will supplement with a similar amount soon, so that we can erect our house by January 1, 1904. We need now an organ. Would be very grateful for a gift of that sort from some friend or church. You needn't mind about it costing much; so it plays well it will answer the purpose.

Fraternally,
A. S. PRETAY, Prin.

Have You Got Rheumatism You Can Be Cured; FREE, A Scientific Discovery.

It is now possible to be cured of any form of rheumatism, even without having your stomach turned upside down or being half choked to death and made to vomit, and every sufferer from rheumatism should welcome this new and marvelous discovery—with open arms and give it a honest trial. This new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work. As you know, if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pain and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach. It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is — "GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons, with perfect success. But some people never will believe anything until they know it from experience, so the best and surest way is for you to write me that you want to be cured, and I will send you a box of "Gloria Tonic," free of cost. No matter what your form of rheumatism is, acute or chronic, muscular rheumatism, deformity, sciatica, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you, and you will feel better. Gentlemen have failed seven or eight times if doctors say you are incurable. Mind no one will stop those aches and pains, those inflammations and deformities, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial box of "Gloria Tonic" free. Never before has a remedy been so highly indorsed as "Gloria Tonic." It has been indorsed by such world-famous men as Dr. Quinners of the University of Venezuela, Hon. E. H. Pinchard, United States Consul, Maracibo; Prof. Macadam of St. George's Hall, Edinburgh; the famous magazine, "Health," London, and a column of others.

If you are a sufferer send your name to-day and by return mail you will receive "Gloria Tonic," and also the most elaborate book ever written on the subject of rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your ailment. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address JOHN A. SMITH, 1200 Germania Building, Milwaukee, Wis., U. S. A.

MARRIAGES.

We are pleased to acknowledge the invitation of Mr. and Mrs. Thomas Hunter to attend the marriage of their niece, Miss Pearl Long, to Mr. Lewis Ogden Stites, on Wednesday evening, February the eleventh, 1903, at six o'clock at their home, No. 1403 Cherokee Boulevard, Louisville, Ky. We extend congratulations.

The following invitation is received from Rev. and Mrs. James H. Butler to the marriage of their daughter, Miss Lula May, to Mr. Edward Carlton Davis, on Wednesday afternoon, February 11, 1903, at four o'clock, Shelbyville, Ky. We extend congratulations.

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Items of Interest

News the World Over.

The fighting Filipinos are generally defeated in every battle, but they fight on.

The mugwumps made fierce war on Senator Platt of New York in order to prevent his reelection to the Senate.

Dr. H. C. Howard says that while appendicitis is no new disease, it has increased at a fearful rate.

In view of the charge that a certain big trust was largely responsible for the buying of the Philippine islands from Spain.

The financial condition of Germany presents a very different aspect from that of Italy.

England and Japan made a treaty, with a great flourish of trumpets, in which they solemnly pledged themselves and the world that no nation should acquire any part of China.

An odd claim has been honored by the National bank of Belgium. While at work an old peasant woman laid her hat on the floor, and it bank note amounting to 1,200 francs in the pocket, on the grass.

The British Prince, Captain Smith, from Antwerp for New York, collided with the British Ship Waterloo, three miles from Longueurs and was badly damaged.

The people of Budapest are most fortunate in having a constant supply of naturally heated water. From a boring of 2,183 feet deep water issues of the temperature of 195 degrees Fahrenheit.

Some four hundred excursionists to St. Pierre, by way of the royal mail steamer Ek, have quite an exciting time on the island.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free.

SMITH.

Rev. James W. Smith was born in Mercer county, Ky., November 4, 1825, and died near the place of his birth October 7, 1902.

GROW.

Died at her home four miles south of Warsaw, Mo., January 14, 1902. Mrs. Emma Grow, wife of F. B. Grow, late of Grundy county, Mo., formerly from Garrard county, Ky.

FOWELL.

Whereas, it has pleased God in His allwise providence to remove from our sister, Mrs. Miranda E. Fowell, October 24, 1902.

L. G. COOK, Mrs. J. H. COWAN, Mrs. E. LEE SMITH, Committee.

Do we not sometimes feel in trial or perplexity that others might help us if they would only stop and listen? But they will not, and in their constant hurry we know it is little use to speak.

YOUR motto must be "Hoc age." Do instantly whatever is to be done, and take the hours of reflection or recreation after business, and never before it.

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Of Interest to Preachers and Christian Workers.

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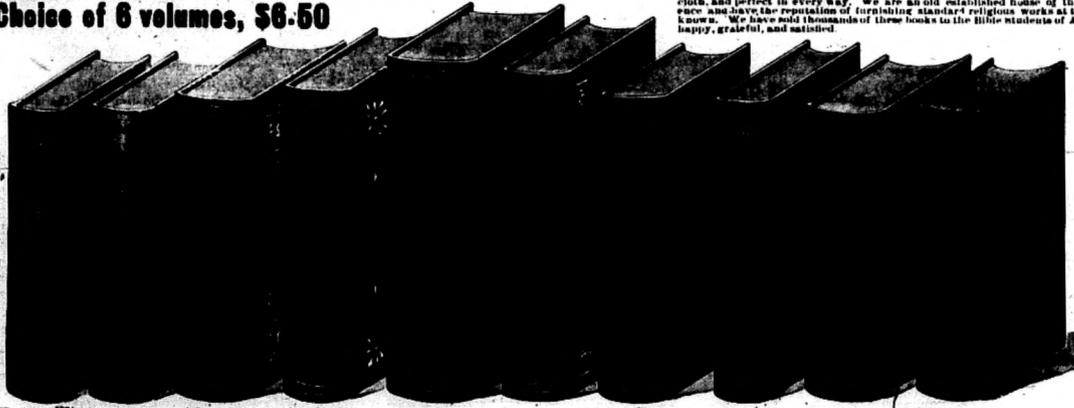
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Items of Interest
News the World Over.

There was a terrible wreck near Westfield, N. J., when two express trains crashed into each other. Twenty-one were killed and a large number wounded. This was one time when it is known who was to blame. The engineer of the leading express paid no attention to the signals. These were found to have been duly set, but he went on. It seems unaccountable because he must have known that his life would be in more danger than any other. And if he wished to commit suicide why blame the railroad - many have been killed but no harm?

The Express Review of London tells the truth about the alliance against Venezuela. It says that England asked Germany to join her in attacking Venezuela. We had seen this statement before, but it was not so

authoritative. The explanation then given was the state of things in the United States. Whatever may be Hay's subservency to England, the vast majority of our people sympathized with the Boers. Besides the British subjects who come here are almost altogether Irish and hate England with all their but hearts.

On the other hand the thousands on thousands of Germans in this country love their Fatherland. And very generally they vote the Republican ticket and are thus a power in politics when the Republicans have the Presidency. Germany's being allied with England against Venezuela would make them inclined to look with a favorable eye upon the blockade, and resolute against any action on the part of this country unless the Monroe doctrine was plainly violated. The German government is a repository of diplomatic ability which does him much credit that Balfour asked and obtained the alliance with Germany.

The Yaguas continue their fight for freedom against the Mexicans. Recently they took the offensive and attacked the town of

San Marcel and almost succeeded in getting possession of it. A number of United States citizens fought with the Yaguas President Diaz could subdue the Yaguas if he would follow the example of those enlightened nations, the United States in the Philippines and the English in the Transvaal and establish concentration camps. But he clings to the old notions of civilized warfare at least to the extent of not making war on women and children.

It seems still that the Iron warships are more dangerous to their friends than their enemies. Every few days we hear of accidents or breaking down of these costly things, and these things happen in the ships of all the nations. The latest record is the case of the Monitor Puritan of the U. S. Navy. A steam chest in the boiler was exploded. Two men were seriously scalded.

A minister who has visited the camp in India where the British government has 10,000 persons imprisoned, wrote an account of the treatment given these prisoners of war. A Baptist brother comments in the

London Baptist on the letter: "I am not surprised at the Education Bill being forced upon us. I for one look upon it as God's punishment on the Non-conformists for the backing up of the government in their obnoxious war policy. I fear God has a controversy with our nation, and that the treatment of these suffering Boer prisoners will be to treat Britain with the murder of the tithe-taxes was to the Kingdom of Israel."

The bubonic plague is spreading so rapidly at Durban that the natives are panic-stricken. Servants and laborers are leaving the town in large numbers. It may be that the Zuluand drifts will be closed to prevent the spread of the plague to that territory.

Last year two young women, officers in the Young People's Society of a Congregational church in New York City, turned Mormons. One of them has now abandoned Mormonism. She says she learned that "under the doctrine of spiritual marriage the Mormons hide lives more awful than

any we see among the most abandoned our city."

The Zumbador, one of the Venezuelan warships captured by the British, met an accident in her boiler room in which a stoker was killed. He was buried by British cruiser Tribune. The British ships seem to be moving. The British of Charybdis, the torpedo boat destroyer after a short stay in the harbor for an unknown destination. The British cruiser called away during the night. The end of the blockade may be in sight as only warships now in the harbor are Tribune, Lamora, Zumbador and another.

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