

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 12, 1899.

NUMBER 6.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

649 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance).

After three months.

After six months.

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DR. CANDLER says that the humorous is an element entitled to as much place in the pulpit as God has allowed it in the Bible, and no more. His point is certainly worthy of consideration.

JOHN BUNYAN says that on his way to trial, "I lifted up my heart to God for light and strength to be kept that I might not do anything that might either dishonour him or wrong my own soul or be a grief or discouragement to any that were inclining after the Lord Jesus Christ."

FROM many things we read these days, it seems the opinion is abroad in the land that the churches must go into the work of trying to save men by wholesale, that is, as masses instead of as individual souls. That plan will work when righteousness becomes "catching" like a contagious disease.

THE people in some places in Austria are threatening to turn Protestant en masse because the priests have been meddling with politics. It would seem the Papacy attributed the agitation along that line to the work of the British and Foreign Bible Society, for the imperial authorities have been persuaded by the hierarchy to put a stop to their work.

WILLIAM E. RUSSELL, the brilliant young lawyer whose early death all the nation mourned, said to young men; "Remember there is an everlasting difference between making a life and making a living." He was a noble example of "making a life." How little he laboured for money was shown by the fact that when elected governor of Massachusetts by the Democrats he had not \$5,000 worth of property.

THE Michigan *Christian Advocate* is troubled by the decrease in membership in the two Michigan Conferences, and says, "Unbelief is the real canker that has eaten into our church life. In the absence of heartfelt experience the higher criticism and the lower atheism have silenced testimony, and God is without a witness."

In his speech at the Jubilee of the Baptist church at Bloomsbury, Hon. Augustine Birrell, M. P., said that if Non-conformity was to live and throb in the future as it has lived and throbbed in the past, it will be by virtue of its positive faith, awe, and of its old convictions. Religion consists in the few things you do believe in, not in the things about which you entertain a very considerable doubt.

SCRIPTURE READING IN THE PULPIT.

BY REV. E. T. HISCOX, D.D.

It is an almost universal custom for the preacher in conducting public worship to read a portion of the Scriptures as a part of the order of service. The motive manifestly is to magnify the Word of God as the standard of faith and the authority in doctrine. A most worthy motive surely. The practice now becoming prevalent in non-liturgical churches of reading the Scriptures responsively is an effort in the same direction, a desire to make more of the Bible in public worship. To what extent this has been a success, is a matter of doubt with many. It is, however, worthy of note that since in many evangelical pulpits the Scriptures have but little place in the sermon, it is some compensation and comfort that they have a large place in the service. In fact, it is but truth to say, and no extravagance, that if the entire time devoted to the delivery of some sermons were occupied in reading the Scriptures, providing they were fairly well read, the congregations would be great gainers in the knowledge of divine truth and of evangelical religion.

Providing they were fairly well read! Ah, there is the rub. There is where the point of sharp criticism touches. That is one of the most serious defects in the usual order of Christian worship. Take the mass of ministers as you find them, and there is not more than one in fifty who reads God's Word in their service fairly well; and probably not more than one in a hundred who reads it decidedly well. And the fault of bad reading in the pulpit, so far as I have observed, is as common among educated as among uneducated men. It is a matter for amazement that in our theological seminaries, where divinity students are professedly taught how to preach, more attention is not given to this important matter—probably because its importance is not properly estimated by their teachers, possibly because their teachers are not themselves competent to teach in that department. In some, probably in most, if not all, "schools of the prophets," instruction is given in elocution, and students who take a course of lessons are supposed to have become proficient in the art of pulpit oratory. Not unfrequently, however, these lessons in elocution do as much harm as good by confirming old habits of reading and speaking that are unnatural and perverse, or by forming new ones equally bad. Instead of helping them to master themselves to a naturalness of utterance, especially in reading Scripture and hymns, just "giving the sense," they form or confirm artificial habits.

A portion of Scripture well read in the pulpit is a sermon in itself for effectiveness in evangelical instruction. By being well read is not by any means meant that it should be pronounced in a staccato, artificial way, like a dramatic recitation, as a portion of Shakespeare might be rendered for entertainment. This has been advocated by some, but when attempted before an audience it diverts the attention from the matter to the manner, and for a service of worship becomes merely amusing, if not ridiculous. There is a constant tendency in an oft-repeated service, as in prayer or reading the Scriptures, to become monotonous, mechanical, formal and lifeless. Hence ritualistic high churchmen of all creeds fall into the habit of intoning and drawing out their reading in worship in a very barbarous and unworshipful manner, which would make a stranger coming into their assemblies laugh at the strange jargon without sense, rather than being devoutly impressed to

fall down and worship God. Suppose any pastor, however awkward or formal in elocution, should undertake to read to his congregation a letter from a missionary in China or elsewhere, whom his church was supporting, or from a long-absent member. How would he read it? Every one knows. If plainly written, or in type, he would just give the sense, placing emphasis where it ought to be placed, and pauses where they naturally belonged—simply to make the meaning perfectly transparent to the audience. And when it was concluded they would know exactly the substance of the letter and the meaning and sentiment of the writer. But straightway the minister would take up the Bible and read a letter from Peter, or Paul, or Jesus to them in such a stilted or bungling way that few would understand its real meaning, or suppose it was at all meant for them, or contained anything of practical moment bearing on their duty or welfare in this life or the next.

I have heard repeated strong encomiums pronounced on Scotch congregations because when the minister reads the Scriptures every man and woman and child, almost, has his or her Bible and follows the reading. The rustling of the leaves as they turned them have, with poetic extravagance, been accepted as a kind of inspiration. It is most praiseworthy to be devoted to and familiar with the Word of God, in which the Scotch set us a worthy example, but when I read the Bible in the pulpit, I do not wish any one else in the house to be reading it. I read it for them all and desire that every one shall look at me and not at their Bible—listen to my reading. And am quite sure, though no expert in that part of worship, that they will understand the portion read better than to attempt two things at once—listening to the reading from the pulpit and reading something themselves at the same time. When I listen to Scripture readings from the pulpit I will have no book before my eyes to divert my attention or distract my thought. I wish to catch every word as it falls from the reader's tongue. I can go home and at my leisure read it over, meditate on it and seek further explanation of its meaning. But it is to be confessed that with a good deal of current Bible reading from pulpits the audience would be gainers could they, for the time, be absolutely deaf and use their Bibles for themselves. Not a few ministers read as if it were a prescribed portion of a liturgy which they must render, because they are accustomed to do it, and because it comes in order just there and then; and not because it has any special significance, or is particularly adapted to benefit those who hear, or to interest anybody.

The most important utterances that ever fall from human lips are ineffective and valueless unless they be distinctly heard, well understood, and their meaning fairly comprehended. One prevailing defect in pulpit speech is indistinct articulation. It is, to a large extent, a fatal defect, and there is no excuse for it. It is equally fatal to the effect of both reading and speaking. One of the very first requisites in good reading or speaking is that every word be distinctly heard and understood by the entire audience. If the sermon be valueless, there is not much lost if it be not distinctly heard; but this consolation does not apply to the reading of God's Word. A too rapid utterance is cause for imperfect hearing. Sound travels fast, but I have heard speakers pour out words so fast that one could not make its impression on a hearer before another and another was crowding it for attention, and they were altogether an indistinct mass of unintelligible sound.

And then rapid speakers do not distinctly articulate their words, but clip them and decapitate and mix them up together before they leave their mouth, and send them out to the audience a mess of hodge-podge, little better than sounding brass and tinkling symbols. Sometimes reading is so low that it has not force to go far from the reader, and occasionally with outbursts of volcanic violence so severe as to produce a reverberation and conflict in the sound waves fatal to an understanding of the meaning. I have in mind a minister—he is a type—who reads everything in the same measured and lifeless style—just wooden. A funeral dirge or a psalm of praise would be all the same, the voice rising and falling in measured cadences, with not the least reference to the meaning. The emphasis, the *ictus*, like as in the scanning of Greek or Latin poetry, falls at the conclusion of so many syllables or words.

I have lately seen somewhere a statement that some distinguished pulpit orator, whose name has escaped my memory, would never read lengthy portions of Scripture in public worship, but would read them in such a way as to absorb the audience and mean volumes to them. It is a high and holy ambition to aim at reading God's Word true to its meaning and spirit and in full force to worshipping assemblies.

Mount Vernon, N. Y.

A RELIGIOUS paper out West is greatly exercised because the churches keep their doors closed five nights in the week, thereby forcing the poor man to spend his evenings in the bar-room. This "rampant inconsistency" is luridly set forth in a recent issue by a colored cartoon in which the aforesaid poor man is represented as standing in front of a brilliantly lighted saloon on a snowy night gazing yearningly at the closed door of a high-steeple church across the street. He wants to go to meeting, but the door is shut; and the heart-wringing question is asked, "Where can he go?" Altogether it is a stirring picture, but unfortunately we had seen something like it before. We know where there is a high-steeple church, and a saloon across the street from it. And we have seen more than one poor fellow standing in front of that saloon gazing sadly at the closed door across the street—wondering, probably, where he could get another nickel. But just around the corner stands a rescue mission where any one can find shelter, and as good a free lunch—minus liquids—as the average saloon affords. And within easy reach are three other places, kept open by Christian benevolence, where any man who is willing to wash his face can spend the evening, and have something to read. We have the deepest sympathy for the unfortunate of every class, and we are deeply conscious of the shortcomings of the church, but until the places of resort already provided by Christians are better patrolled, or until the saloon-keepers begin to complain that our Wednesday night meetings interfere with their business, we see no necessity for turning our churches into social clubs, or our pulpits into free-lunch counters.—Richmond Advocate.

DR. ANDREW BONAR was talking with Mr. Moody at Northfield one day. Along came a band of happy students, who shouted out: "We've been having an all-night prayer-meeting; can't you see our faces shine?" Dr. Bonar turned to them and said, with a quiet smile and shake of the head: "Moses *wist not* that his face shone."

Questions Answered.

BY SENEX.

"Our beloved pastor, who has served us since the earliest recollection of the majority of the church, is dead. Some of the brethren urge us to have candidates come and preach to us that we may choose among them. The older members wish the church to observe a day of fasting and prayer to God to send us an undershepherd who will most glorify Him by his work among us. Others say appoint a committee to go to the church where the man is working whom we think of calling and let them study him on his field. What do you advise?"

The combination of the two latter plans, the rejection of the first. By all means pray to God most earnestly to send you the man who will best glorify Him. Have faith to believe God will answer your prayers if you have in them an eye single to the advancement of his cause. And when He sends you a pastor, receive him as an ambassador of God, and treat him accordingly as the years pass on.

But be sure you are sincere in your prayer. God cannot be mocked by lip service. Do not say with your lips that you wish the undershepherd whose work will most glorify God, while your heart is saying, "one who will be most entertaining to me," or "one who will draw the largest crowds," or "one who can out-preach the Methodist or Presbyterian preachers and make us proud of him." Such prayers are mockery and will not be answered.

Do not have any candidating. If a preacher is preaching a sermon as a candidate, God is not in his thoughts nor in those of the church. Perhaps that is putting it too strongly. I ought to say there is great danger God will not be in the thoughts of either. And I do not believe there is a church in which even when a candidate is preaching, some old member at home on a bed of sickness, would not be praying for God's blessing on the preacher and the church. At any rate, however, there is the greatest danger that the candidate will be thinking of himself and the impression he is making on the people, instead of thinking of God and of pleasing Him. The people are intent on dissecting the preacher instead of listening to his words as a message from God. And the whole thing is not worship but a performance which is demoralizing to the church and humiliating to the preacher.

It really tells the church nothing in regard to the candidate, not even whether he is a good sermonizer. No, not even if he has a good delivery. For a modest or a nervous man, feeling that he was being criticized, would be conscious of an embarrassment that might make him very awkward and stammering. And, as any teacher of oratory will tell you, there is nothing which tends more to injure a man's delivery than self-consciousness. But a candidate who knows he is on trial will necessarily be self-conscious.

A lazy, self-confident man who is incapable of embarrassment, may have a few fine sermons which he has composed—or borrowed. A man with personal magnetism, especially if he has a crowded, over-heated house, may, as it were, magnetize his audience and sweep them away into enthusiastic admiration for his "great sermon," which read in solitude by the intelligent brethren would be condemned as a string of the baldest platitudes mingled with a few verbal pyrotechnics. Rest assured you cannot judge, even of a man's pulpit ability by hearing him preach when he is before you as a candidate.

And there are so many important things to be considered in calling a pastor, besides his preaching in the pulpit. Of these, of course, you can form no opinion whatever from hearing him preach a sermon or two. The preacher's power with God is a most vital point; also the nearness in which he lives to God. His record in the other churches of which he has been pastor is all important. Have the saints been edified, not

entertained by eloquent words? Have sinners been convicted and regenerated, not merely persuaded to join the church? Has he shown grace and wisdom when troubles have arisen? Is he of an over-bearing disposition? Or is he a whiner who is persecuted if any one does not think his plan is the best?

If the church thinks of calling a man who is personally unknown, there is no better plan than to send a committee to the church to which he is preaching to examine his work on the field. Let the committee take care that neither the preacher, nor any one in the town suspect what their purpose is. Send as a committee your most godly and "level-headed" men—I know of no other adjective which so exactly expresses my meaning. It is not necessary that they should be the most cultivated and most critical of the flock. I would far rather trust to the instincts of a godly uneducated man to decide upon some most needed qualifications in a pastor than on a brother of the greatest ability but a lesser degree of piety.

The first thing I would consider were I a member of the committee would be the number of children in the congregation. If the children were few, it would count heavily against the pastor. Either he did not feel the importance of having them attend the sanctuary, and was therefore willing to relegate his duties and to allow his parents to relegate theirs to the Sunday-school superintendent and teachers, or he is a man who has no influence with his own members and cannot induce them to do their duty in bringing their children to church. We do not wish the Sunday-school to be used as an instrument to educate children away from the church. A pastor who cannot persuade his brethren to bring their children to church, or who does not trouble himself about their non-attendance must needs be a very superior man in other important things to have any vote as one of the committee to recommend a pastor.

The next thing I would notice would be his reading of the Scriptures. Does he read reverently, as if he were indeed bringing a message from the great and terrible God in that God's own words? Then, and most important of all, I should observe his prayer. And here the instinct of the most godly of the committee is the best test. Such a man who prays from the very depths of a sincere heart himself could best feel the spirit of the prayer and know if it was perfunctory, or if the preacher did indeed feel that he was carrying the sins, the needs, the sorrows of his people to a prayer-hearing and a prayer-answering God. If the most godly brother delighted in the prayer, it would count more towards securing my vote for the preacher than any impression made on my own mind by any point.

In regard to the sermon, I would notice whether it seemed to be careless work. Whether it be eloquent or deep is a matter of little or no consequence in calling a preacher. Eloquence ranks very much with good looks in a pastor. If a preacher is all one wishes in other respects, then one is glad if good looks are thrown in. Eloquence is something to be grateful for, if all the other qualifications are present, but it is not something to be considered in itself.

But the sermon of a great man or a mediocre one can show thought and study and prayer or can show carelessness and laziness. Choose a man of very much less intellectual ability who shows his faithfulness to God and to his brethren by giving them in his sermon the best of which he is capable. I call a man dishonest who takes his church's money and his God's pulpit and neglects to put the best of which he is capable in his pulpit ministrations.

I should notice also whether the preacher quoted much Scripture and if he quoted it correctly. A man who reverences the Word of God as he ought and who wishes to teach his people to reverence it, will delight in clinching his arguments with its strong, beautiful words. He will feel, and will make his people feel by the earnestness of his own faith that "thus saith the Lord" is an end of all controversy. Of course the sermon must be sound in doctrine or the committee should not consider the man for a

moment, though he spoke with the tongue of men and of angels.

Thus far for his pulpit ministrations. Very important also is it that the committee learn what he is as a pastor, and what his character in all the walks of life. He must have a good repute of them that are without. He must rule well his own house, having his children in subjection. The qualifications for a bishop are laid down with great explicitness in God's Word, and many of them are such as can be rightly inquired into only on the field where he has been at work.

I have answered this question, taking it for granted the church wishes a pastor after God's own heart who will best glorify God as he breaks the bread of life to them. And I have specified things which I think the committee should consider as thus I covered the ground of other questions which I have not quoted.

WELLS WITHOUT WATER.

BY OBADIAH OLDSCHOOL.

Peter, in his second epistle, says that certain errorists of his day were "wells without water." The figure is emphatic. It is as if he had said that they were suns without sunshine. A well without water is no well at all. It is a delusion and a fraud. Our English word "well" comes from the Anglo-Saxon *weallau*, which means to rise up, or rather bubble up, as a fluid does when the pressure upon it is removed. A pit no matter how deep and how expensively curbed and fitted up with windlass or pump is not a well as long as it is dry. It is only when it reaches a vein in the earth, and the living water begins to rise that it receives its new name.

The difference between a well and a fountain is that the former has been found and opened, while the latter flows freely of its own accord. The well is "a fountain sealed" (See Canticles 4:12). But God, who created it under ground, taught men in the patriarchal ages to search for and find it. Hence we read that Abraham, Isaac and Jacob dug wells, and that the Hebrews found wells which the Canaanites had dug, all over the promised land. Many of these wells were deep, and the water had to be drawn from them by letting down a pitcher with a cord. The water was free, as salvation is, but men, or oftener women, had to work it out "with fear and trembling" (Phil. 2:12).

Think of a Hebrew woman letting down her earthen pitcher into a deep well! How she must have trembled for fear that the rope would break or the pitcher be dashed to pieces by striking against the rocky sides of the pit. The easier and safer methods of raising water by windlass and pump are the inventions of modern times. They were unknown even as late as the time when our Savior sat by Jacob's well and talked with the Samaritan woman.

There are various kinds of "dry wells," so called, though the name is a misnomer. First, those that were sunk in the wrong place—sunk where there was no vein of water. One of my neighbors employed a professional water-witch to locate a well. The man walked to and fro holding a forked twig in his hands, until the end began to go down, or he thought that it did, and he said there was water there. The owner of the land dug a pit three hundred feet deep but found no subterranean spring. His costly "well," as he calls it, is dry. It was not in the right place. Another neighbor seeing where there was a good well near by, traced the probable course of the vein by the surface indications, and found water at a depth of fifty feet.

There are scores of men and women in our day who are going about with theories, like forked twigs, and telling the people where to dig if they would find the truth and the love for which we are athirst. They locate the hope of humanity in forms and ceremonies, or in rationalistic speculations, or in emotional excitement. But their followers, or dupes, fail to find that which gives true peace, and the hope that can triumph over the fear of death.

A prominent well without water is Unitarianism. It calls itself Christian. It is walled and curbed. It is supplied with all the best modern machinery. But nothing is pumped up but air. The element of sacrifice for sin, combining the justice and the love of God, as oxygen and hydrogen are combined in water—of this it knows nothing, can teach nothing, and hence utterly fails to meet the deepest need and longing of the soul.

Some wells are without water because they have been filled up. This was the condition of "Jacob's well" fifteen or twenty years ago. But the Greeks have reopened it, and a friend of mine drank there last winter. The Christian who allows the cares of this world to "choke the word" is a well without water. His soul is parched and thirsty, though he may seem to be prosperous and happy. To fill up the wells when raiding a hostile country was a common mode of warfare in olden times. We read of it in 2 Kings 8:25. Satan finds this one of his most successful expedients in his conflicts with the church.

I read of a sad disappointment the other day. A man who was about to build a home wanted, of course, a well of water near by. He selected an eligible place and dug. When down a hundred feet or more he struck a deposit of oil. It was valuable but it was not what he needed. He could light the oil and illuminate his home, but the light did not quench his thirst and that of his family. Like that man is many an earnest and enthusiastic student of the Word. He has found in it much that gratifies his taste and his love of knowledge—splendid poetry, great practical wisdom, valuable history. But he has failed to find "the one thing needful," the Savior's well of living water.

And there are students who start to dig with preconceived ideas of what the Bible ought to be, the result of whose concerted labors is not a well of salvation, but a gas well. They inflate their balloons with it. They light up their speculations with it. They are intoxicated with it and try to intoxicate others. Oil and gas are good for certain purposes, but the symbol of salvation is water, and that must be poured out from heaven before it can fill our hearts, and be drawn up for daily use and need, as we draw water from a well.—Interior.

Why the perpetual complaint by Christians of inefficiency and weakness? Are God's people the feeblest folk on earth? Have the men with one talent changed their disposition and flocked to Christ's standard, while all better-endowed souls have gone elsewhere? And how long must the poor solitary talent take comfort in publishing its loneliness? Who is not weary of this plaintive cry of feebleness from the lips of God's saints? Of course, weakness does not flee away at the prayer for pardon. Moral strength does not come up in a night, even in the heart of a saint. Some go on crutches for awhile if they have lamed themselves in the service of sin. But it is pitiable to see so many able-bodied men applying for hospital beds. The flower of the host is not really disabled. The shout of courage should be oftener heard in our camp. A different ideal of true humility must grow luminous before our imagination.—Selected.

The voyage of human life under any other head than Christ, and under any other wind than the wind of his Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds, till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under him, pray him with all their hearts to abide with them. The loving, longing prayer, "Abide with us," is always from those who have previously been acquainted with him.—Dr. John Pulsford.

AN EXAMINATION OF THE JESSEY CHURCH RECORDS AND THE "KIFFIN" MANUSCRIPT.

BY JOHN T. CHRISTIAN, D.D., LL.D.

In presenting this subject I shall be very careful to give the exact sources of my information. I am particularly indebted to the Rev. J. H. Delleo, D.D., and his admirable assistant, the Rev. W. C. Ulyat, the Librarian of Princeton Theological Seminary. Two very large collections, one on the subject of baptism and the other on Puritanism, aggregating some ten thousand volumes, are to be found in that library, to say nothing of the important books in the general library. Unusual opportunities were granted me for the examination of these works. The British Museum, London, and the Bodleian Library, Oxford, are rich in works which treat of early English Baptists. The Rev. Joseph Angus, D.D., kindly opened up his large collection of tracts to my use, and through the courtesy of the Rev. George P. Gould, President of Regent's Park College, where Dr. Angus' library is located, I was able to examine this important collection. I am also indebted to President Gould for an examination of the Gould edition of the "Kiffin" Manuscript and of the Jessey Church Records. The library at York Minster also contains some important works not found elsewhere. The Record Office, London, where the State Papers are kept, and the Somerset House where wills, births and marriages are recorded contain invaluable information. Besides these, I am indebted to a number of libraries and individuals for information which can be of knowledge here only in the most general way. I have made full use of all these sources of information in addition to a careful examination of the works I have gathered in my own library during the last twenty years. I have no theory to serve, and I do not weigh all the facts which have come before me, I do not furthermore put myself to much trouble to find all the facts in the case, and while not able to fully accomplish this important consideration, the reader will find much important material that has not been presented before. The subject certainly needed investigation, and I am glad to be instrumental in throwing any light upon it.

Most extraordinary and exaggerated claims have been put forth as to the historic value of the "Kiffin" Manuscript. Its history is no less remarkable. It has been strangely confounded with other documents, and by one author, and has been made to serve a purpose on more than one occasion. It has been used to prove the most preposterous propositions, when these contradicted all known history. It has been asserted in the most positive manner that the manuscript is authentic and wholly reliable, although not one contemporary author mentions the document or ever refers to the most prominent persons named in it. The interpretations put upon its language are no less strained than the statements found in its pages. It has been the fruit of a search for information by many of the vagaries, while the historians who have adopted it have given us instead of history confusion worse confounded.

As if one such manuscript is not enough, we have two, which do not agree with each other, indeed they differ so widely that they both cannot be the same document, yet they are both called the Kiffin Manuscript.

1. The Crosby edition. The historian, Crosby, who wrote his Baptist History in the year 1788-91, quotes a document which he declares was "said" to have been written by Mr. William Kiffin. Where Crosby got this document and what he meant by it, are questions which at this time no one can answer. Crosby quoted the document with evident caution, and it is manifest that he was never fully convinced that it was written by William Kiffin. In his first volume he appears to have felt that some of the statements contained in it were worthy to be recorded, and he may have accepted some of its theories; but it is equally certain that in the second volume, upon mature consideration, he rejected this document, at least he modified his previous statements. So far from Crosby believing that the Baptists of England began in 1641, he was a believer in all of his writings to indicate that he believed that the Baptists of England began to dip in 1641. He nowhere indicates that the words in regard to dipping, "none having so practiced in England to professed believers," were in the Crosby text before him, and he has undoubtedly had the words been in there. His words on succession are plain and unmistakable. He says: "It may be expected, and I did intend, that this volume should have contained all I at first proposed to the public. But since my publication of the former volume, I have had the opportunity to communicate to me that could not in justice to the communicators omit them, without incurring the just censure of a partial historian. Besides it having been objected to me that a more early account of the English Baptists might be obtained: it gave me new facts, many of which, and put me upon considering the state and condition of the Christian Religion, from the first planting of the Gospel in England. Now in this inquiry, so much has occurred to me as carries with it more than a probability that the first English Christians were Baptists. I could not therefore pass over so many a fact in the last volume, now because it cannot be recalled where it properly belongs, I have fixed it by way of preface to this Second Volume."

On page ii of this Preface, Crosby says: "This great prophet John, had an immediate

commission from heaven, before he entered upon the actual administration of his office. And as the English Baptists adhere closely to this principle, that John the Baptist was by divine command, the first commissioned to preach the gospel, and baptize by immersion. Those that received it in this practice, has been ever since maintained and continued in the world to this present day; so it may not be improper to consider the state of religion in this kingdom; it being agreed on all hands that the plantation of the gospel here was very early, even in the Apostles' days."

That this manuscript is not written by Kiffin, will be abundantly proved in these articles. Two or three points are clear: Crosby did not believe the manuscript was written by Kiffin; he did believe that the Baptists began in England upon the first planting of Christianity and had continued there since, and he did not affirm that dipping was a new thing in England.

2. The Gould edition. In 1860 Rev. George Gould, D.D., the father of President George P. Gould, of Regent's Park College, had an unsuccessful lawsuit in regard to certain chapel lands, and was granted a system of lax church order and open communion. After the suit was lost Mr. Gould presented his side of the question to the public in a volume entitled, "Open Communion and the Baptists of Norwich." In this book was a quotation from the "Kiffin" Manuscript. It is at once apparent that it was not the document quoted by Crosby, since the quotations made by Crosby and Gould upon the same subject did not at all agree. This entire Gould document, with three others from the same source, were printed in the WESTERN RECORDER under the "Kiffin" title.

Recently I had the privilege of examining these Gould documents. Instead of consisting of one or even four documents, there are no less than thirty of these papers numbered consecutively, besides several miscellaneous papers. These are copied into a very large book under the general title, "Notices of the Early English Baptists," and are contained in a volume which makes quite a large volume, and undoubtedly was compiled by the same person. From whence Dr. Gould obtained this material is a profound mystery, and what became of the papers he copied is a mystery. Prof. Gould only remembers that his father had these papers, and beyond this he knows nothing of the documents whatever. The first page is in Dr. Gould's handwriting, the remaining pages were copied by an old usher, or schoolmaster, who was in his employ. This was in 1860, two hundred and twenty years after the events occurred which are described in the book. It is a record of two hundred and twenty years, no one ever heard tell of this document, and it is not authenticated by a single contemporary document. It will also be borne in mind that this is not the original, neither is it a copy of the original. At the very best it is only a copy of a copy, but even that proximity of the original is not apparent. We are not even favored with the name of the "compiler." He is quite as indefinite as anything connected with this very indefinite manuscript. The book is itself equally indefinite. The following is the introduction to the thirty documents:

"A Repository of Divers Historical Matters relating to the English Antipedobaptists. Collected from Original papers or Faithful Extracts. Anno 1712.

"I began to make this Collection in Jan. 1710-11."

One could hardly conceive how an author could hide his personality more completely. Who is "I"? At any rate, we have a date given, 1712, but this is 71 years after 1641. Where were these manuscripts kept? In 1712 to 1717 where were they from 1711 to 1807 and where were they from 1800 to 1867? The introduction placed before the so-called "Kiffin" Manuscript is scarcely more definite. It reads: "An old Miss, giving some Account of the Baptists who first formed themselves into distinct Congregations, at Thurston in London, found among certain Paper given me by Mr. Adams."

Who was the "me" to whom these papers were given? Who was Mr. Adams? Of course if a man desires to write conjectural history no documents would serve his purpose better; but if he wishes to state facts no documents could serve his purpose less.

I was quite certain when, on reading the Gould Kiffin Manuscript in its present form, that it was not a seventeenth century document. If the work was copied, as it is claimed, in 1712; Crosby did not exactly follow the original, but introduced the form and spelling of his own time. That these compilations could be absolutely certain, from the fact that late books like Wall on Infant Baptism, and Stripes' Memorials are quoted, which would stamp the book as a nineteenth century work.

We have also another absolute proof that the Kiffin Manuscript is not authentic. The author writes an article of his own, Number 17, which he inserts in the work. That portrays fully the form and style of his writing, and the so-called Kiffin Manuscript and Jessey Records do not exactly fit that style. In the construction of sentences, in spelling, and in all the peculiarities of language. Whatever may have been the basis for these various documents, one thing is certain: in their present form these thirty articles are all from one man. It is also a fact that Crosby did not live anywhere near 1641. It is also a fact that the documents have been so changed in this compilation that no dependence can be put upon them.

When the author of these articles professed to quote literally he did not quote correctly. A striking example of this will be presented

later, and it could be illustrated at great length. I shall put in parallel columns the original extract from Hutchison and this collator's quotation from Hutchison. Two things will be apparent: the first is that the collator does not follow the form of the original, though this is not the case in every instance, but he attempts to literally present the very words of his author. It will be seen also that the form of spelling and the peculiarities of style of the collator are the form of spelling and the peculiarities of style of the "Kiffin" Manuscript and of the Jessey Records. But before I present the parallel columns, I desire to present two short paragraphs with which the author introduces his quotation from Hutchison. He says: "Mr. Hutchison Account of ye Revival of Antipedobaptism towards ye latter end of ye Reign of King Charles ye First.

Edward Hutchison, a learned & ingenious defender of ye Practice of Baptizing Believers only, in his Epistle Dedicatory to those of ye Baptized Congregations, put at ye beginning of his Treatise concerning ye Covenant & baptism, gives ye following account of ye beginning & increase of ye People in these latter days.

There is no doubt these two paragraphs are from the collator, and yet any person who is at all familiar with the Jessey Records and the "Kiffin" Manuscript as given by Gould would not hesitate to declare that the style of this author and of these documents is precisely the same. That is true in reference to the use of the "s" and the "ye," "Mr.," which is very undecent in 1641, the use of the capitals, and indeed in every particular. The peculiar doctrines and words of the Kiffin Manuscript and Jessey Records are all held by this collator, or perhaps I might more properly say, that this collator holds the Kiffin Manuscript and the Jessey Records all of his peculiar views. The collator and these documents held precisely the same views, expressed in the same style of language, and spelled in the same way. The word "Antipedobaptism." In this quotation corresponds with another quotation in document number 4 where this statement occurs: "An account of divers Conferences, held in ye Congregation of weh Mr. Henry Jessey was Pastor, about Infant baptism by weh Mr. H. Jessey & ye greatest part of that Congregation were proselited to ye Opinion and Practice of ye dipping of Believers."

It is manifest that this term was familiar to this collator, and it is quite certain that in 1638 (the alleged date) it was not in use, and therefore it stands to reason that it was read into these "genuine records" (?) by the collator. Crosby claims that the word Antipedobaptism was used by the author of his book, "A History of Infant Baptism," in 1705 (Crosby, vol. 1, p. viii). An editorial in the Independent, in refuting the authority of another manuscript, declares: "The word Antipedobaptism, in the present use, is quite unscientific for a paper claiming to belong to the Puritan period. So far as our reading goes, the Baptists never used that word prior to the year 1690; but always said in the place of it, 'Infants baptism, Childish Baptism or Baby Baptism.'" - The Independent, July 29, 1886. The word Antipedobaptism is used in Hall's "Anabaptism," but that is some years later than 1638.

The collator talks of "the revival" of "the practice of immersion," of those of ye Believers," and in Document 4 the collator says: "An Account of ye Methods taken by ye Baptists of England to recover the practice of dipping by immersion when that practice had been long disused, yt then was no one who had been so baptized to be found." This is almost a word for word statement of the case as we find it in the "Kiffin" Manuscript. These persons were called Baptists in the Jessey Church Records, and in the original of the Jessey Records and we all remember the celebrated words from the "Kiffin" Manuscript which have been so often used by some when speaking of immersion in England, "none having so practiced it in England to professed Believers." The collator must have added these words to his history. This is not the only instance where the collator strengthened when we recollect that Crosby gives the passage from which these words occur, but he never mentioned these words. If Crosby intentionally omitted these words from the Manuscript, then he was not an honest man, but no one has ever suspected that he was. We have seen that the collator uses the very words of the collator, and since they are inserted here and omitted by Crosby, this collator is responsible for them.

But fortunately we have point blank proof that the words, "none having so practiced it in England to professed believers," are those of the collator, and not of the author. In 18 of this Gould collection, the words of this compiler are found as follows: "An account of ye Methods taken by ye Baptists to obtain a proper Administrator of Baptism by Immersion, when that practice had been so long disused, yt then was no one who had been so baptized to be found." There is absolutely no case for these words in the quotation which follows. This compiler had a theory of his own and a set form of words, and he read these words into any narrative that happened to suit his convenience. He put them in the "Kiffin" Manuscript. He has demonstrated beyond a doubt that this compiler has knowingly stated the "Kiffin" Manuscript to suit his own purposes. Whether this "compiler" wrote in the 19th or the 18th century is of little moment. He either wrote a "Kiffin" Manuscript, or he "doctored" a "Kiffin" Manuscript to suit his purposes. One thing is certain as the other. The fact remains that the "Kiffin" Manuscript is a fraud and of no value.

Here are the parallel columns from Hutchison. The first column contains Hutchison's own words as he wrote them, the second con-

tains the collator's quotation from Hutchison:

HUTCHISON'S WORDS. "When the gospel of these nations had been a long time weaved with the web of traditions, customs, and corrupt mixtures in the worship and service of the Lord to break these yokes, and by a very strong impulse of his Spirit upon the hearts of his people. To confine them to the narrow straits of the Reformation. Divers pious, and very gracious people, having often sought the Lord by fasting and prayer, that he would show them the pattern of his house, the glorious and coming in thereof, not to receive, but to practice any piece of popish worship which had no precedent or example from the word of God. Infant baptism coming of course under consideration, after long search and study, they were found to have no footing in the Scriptures; the only rule and standard to try by, was the word of God. And though it was proposed to try the necessity of infant baptism, and temptations did attend them, they should be held fast to the word of God, considering how many false and godly men were of an opinion, that it was not to be had, and that it would have had the rest of their brethren gone along with them, they concluded to stand in the wisdom of men; and that God would be true to the account of himself to God; and so resolved to practice according to their best judgment, and great objection was the want of an administrator, which they could not find, and by sending certain messengers to the same, who were appointed to the office, and the same was removed by sending certain messengers to the same, whence they were supplied.

THE COLLATOR'S QUOTATION. "When ye Professors of these Nations had been a long time weaved with the web of traditions, customs, and corrupt mixtures in the worship and service of the Lord to break these yokes, and by a very strong impulse of his Spirit upon the hearts of his People to convince them of ye Necessity of Reformation. Divers Pious & very gracious People having often sought ye Lord by fasting and prayer, yt he would show them ye pattern of his house, ye glorious and coming in thereof, ac resolved they were of an opinion, that they should not to receive, or practice any piece of popish worship which had no precedent or example from ye word of God. Infant Baptism coming of course under consideration long search & many debates it was found to have no footing in ye Scriptures, ye only rule & standard to try by, was the word of God. And though it was proposed to try the necessity of infant baptism, and temptations did attend them, they should be held fast to the word of God, considering how many false & godly men were of an opinion, that it was not to be had, and that it would have had the rest of their brethren gone along with them, they concluded to stand in the wisdom of men; and that God would be true to the account of himself to God; and so resolved to practice according to their best judgment, and great objection was the want of an administrator, which they could not find, and by sending certain messengers to the same, who were appointed to the office, and the same was removed by sending certain messengers to the same, whence they were supplied.

A comparison of this quotation with the original carries out fully my contention that the collator does not accurately follow the original, and that the form of words and spelling of the "Kiffin" Manuscript are after the collator rather than the original. In this passage he evidently tried to follow the original, although he met with indifferent success. But in the "Kiffin" Manuscript it is certain that he has added matter. I have already pointed out that the collator has added matter to the original in instances. The four superscriptions to the documents are all of that class. Take Document number one, the "Jessey Church Records." The following superscription occurs: "The Records of an Antient Congregation." By calling the church an antient congregation "at that time" is a misnomer. But that is not only in the superscription but it is in the main body of the "Jessey Records" at an alleged period when the church was not over 16 years old.

After a careful examination of the thirty articles which go to make up this book, with the miscellaneous matter thrown in, I cannot regard it as any historical value. It is evident that an irresponsible collator has gathered a lot of miscellaneous material, never exactly following the original, and frequently only giving a paraphrase, and sometimes he makes up his own story, and sometimes he makes up more than what the author thinks. But he has even more grave objections to the "genuine" (?) records than these. These will be given in the next article.

NO WONDER so many ministers have been spoiled and are to-day preaching sermons full of everything else but the Gospel. They itch to catch the crowd, and enter to applause because they have been praised by churches who have trained them to this. They have something to be admired, eulogized, exalted over. A true preacher speaks for God, and whether the people like the message or not is the very last of all questions to be considered. No church can have conversions in it whose leading members are the unconverted. "How did you like the sermon?" has become a wrestling with problems of life and destiny it is an insult to throw at him such a frivolous inquiry. It calls him off from a decision unspcakably momentous, invites him to pose as a critic and to pass judgment on the instructions which in the presence of God is being used for his regeneration. Many a broken soul has been hurled from a serious mood of conviction into a mood of the trifler by, How did you like the sermon? - Jefferson.

The world is full of human ideals, and we Christian people often get the human and divine standard mixed, and often ministers from the pulpit will speak of success in life when they have reference only to human viewpoints of success. And again they will refer to the divine which in no sense of it become confused. We cannot now, we have become so, it will be utterly impossible to make them tally. To seek the success which is commonly called such by the world is to fail of the other. To seek the real success may be to fail of the success of the world.

CORRECTION is grievous unto him that forsaketh the way; and he that hateth reproth shall die. - The Bible.

SUNDAY-SCHOOL LESSON.

SUNDAY, JANUARY 22.

OUR LORD AND NICODEMUS.

John 3:1-16.

MOTTO TEXT—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."—John 3:16.

"There was a sign of the Pharisees named Nicodemus, a ruler of the Jews."—If he is the Nicodemus mentioned in the Talmud, he was one of the four wealthiest men in Judea, and was afterwards known as a Christian. "Ruler of the Jews," means he was a member of the Sanhedrim. The Pharisees contained many noble men in their party as well as the hypocrites who for pretence made long prayers. Nicodemus and Paul are illustrations of the good men among them.

"The same came to Jesus by night."—There is no reason to charge Nicodemus with cowardice in so coming. He wished an uninterrupted talk with the new teacher, and night was the best time to secure it. "Rabbi, we know that thou art a teacher come from God."—He gives our Lord the title of Rabbi which the rulers did not give except to those who had studied according to their requirements. Nicodemus was confident from the miracles which the Lord had wrought that God had sent him at least as a teacher. What he wished to know was if this man was the Messiah, and, if so, what were his plans about establishing his kingdom. As the Messiah was expected to overthrow the Roman rule and set up the literal throne of David, we can readily see the importance of Nicodemus having a private interview.

"Jesus answered and said unto him."—Before Nicodemus had asked his questions the Lord startles him by interrupting him with the statement made emphatic and shown to be important by the introductory, "Verily, verily, I say unto thee," that "Except a man be born again he cannot see the kingdom of God."—Nicodemus never doubted that all the descendants of Abraham were to be in the Messianic kingdom on account of their natural birth. He is told that regeneration is absolutely necessary to being a child of God. Our Lord said on another occasion that the kingdom is within you. Whoever has been born again is within the kingdom of God here, an obedient and loving subject of the King of kings, and shall be in the kingdom hereafter. The things of the Spirit are only to be spiritually discerned, and the man who has not been regenerated cannot form a correct conception of a spiritual kingdom.

"Nicodemus saith unto him, How can a man be born when he is old?"—Nicodemus may have been so astonished that he spoke without thinking. Or he may have been offended by being told that as an Israelite he had no birthright in the kingdom, and have spoken ironically. But the most probable thing is that Nicodemus was trying to understand. Lucke translates, "Thou canst not, by any means, mean that a man can be born when he is old, etc."—thus asking in a tentative way what the Lord did mean.

"Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God."—"The omission of the article before 'water' and 'Spirit' shows they are contemplated generically; while the essential doctrine is that, without a putting off of the old, sinful nature, and the generation of a wholly new nature from a powerful new principle, the birth intended in verse 8 is not realized."—Weiss. Water was used in the Old Testament as a symbol of the atoning blood.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—Into the spiritual kingdom the being born of Abraham would not introduce them. Thus our Lord gives Nicodemus to understand that the Messiah's kingdom is to be spiritual and not a temporal one like the Roman, as the Pharisees expected. The new claim made by some Presbyterians in the North that the children of believers are born regenerated has no shadow of foundation in Scripture, and is utterly disproved by our Lord's words here in regard to the spiritual birth.

"Marvel not that I said unto thee, ye must be born again."—Ye, even faithful Israelites like himself. *Must be*—there is no alternative. Men are dead in trespasses and sins and must have a new life from the Spirit. "The wind bloweth where it listeth," and man cannot control it nor understand its movements. Thus the Lord asserts the sovereignty of the Spirit who has mercy on whom he will have mercy. No one can explain regeneration in words that an unregenerated man can fully understand, though he can understand the way of salvation and know what he must do on his part. No one can see the spiritual birth; but he can see the working of the new life in the conduct and words of the convert, as he can see what the wind does. It should be noted that our Lord asserts his divinity by saying "ye must be born again." He himself was exempt.

"How can these things be?"—Nicodemus acknowledges his utter ignorance of spiritual life and all work of the Spirit. Our Lord rebukes this ignorance. A master in Israel had read the Old Testament to little purpose if he had not seen much to teach him of spiritual things (Jer. 31:33; Ezek. 34:26-28 and many places in Ezekiel and the Psalms). "But the Pharisees had set their hearts only on the glory of the kingdom rather than on its holiness," and their eyes were blinded to much they ought to have known.

"We speak that we do know and testify that we have seen."—Referring to himself and his disciples who were his witnesses. Some of them were probably present. It would seem that our Lord saw Nicodemus was incredulous and received not his testimony. The power of the regenerated to convince men that they must be born again is founded on their positive knowledge of conversion from their own experience.

Verse 7—Our Lord had said nothing of what we call temporal things. But what he had said of the new birth could be verified by Nicodemus' personal experience. This concerned the present life and the effects could be seen as they can of the blowing of the wind. *How shall you believe if I tell you of heavenly things?* which Nicodemus could not test and which he must believe simply because the Lord said so. Blessed are they who

have not seen and yet have believed.

No man had gone to heaven and returned by whom as a witness the Lord could prove, his words. The only one who knew was the Son of Man who had descended from heaven, and yet was still in heaven. If Nicodemus had asked before, "How can these things be," what could he say when this young man of Nazareth thus claimed the omnipresence which belongs to God alone!

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."—There was no obligation upon him except the obligation he had taken upon himself by the promises which he had made and by the trust of the Old Testament saints who had looked to him for salvation. Salvation is of free grace. He was lifted up on the cross where he made atonement for our sins. The serpent was lifted up for the healing of those who could be saved in no other way.

What infinite love and amazing grace it required that God should be willing to send his Son to die the death on the cross as a substitute for sinners in this little world, one of the most insignificant of his myriads of worlds. And how greatly those deserve his wrath who trample on the blood of the Son, say it was not necessary for salvation, and they are willing to run their chances of God's pardon without trusting to its merits.

WHAT THE CHURCH STANDS FOR.

BY REV. S. E. WISHARD, D.D.

It is to be feared that some of us entertain very low views of what the Church of Christ is, what it stands for in the midst of an ungodly world. It is most painful to witness in many of our churches the disregard for solemn consecration vows taken at the altar of God. Persons uniting with the church pledge themselves before God, in the presence of the church and the world, to fidelity to him whom we serve. We pledge ourselves to holy living before the world that is in ignorance of the distinction between a godly and a worldly life. In our profession we become an ensample to those who are without. We have vowed to study the purity, peace and upbuilding of the Church of God. These vows were not forced upon us. We deliberately assumed them, and took upon us, before all men, the pledge of fidelity to him who loved us and redeemed us to himself. We can not lightly regard these sacred principles and forms of consecration, much less absolve ourselves from them, and turn aside to the carnal gayeties that pave the way to destruction for unsuspecting souls.

The church stands for something infinitely more than a good-fellowship society. It is everywhere in Scripture represented as "the holy of Christ," and we are members of that body of which he is the Head. Loyalty to the Head demands of us absolute and loving submission to the claims of Christ's infinite love.

In order to impress us more deeply with the blessed solemnity of our daily life, the Holy Spirit has affirmed concerning each believer, "your body is the temple of the Holy Ghost," the place where the Holy Spirit dwells, to work in us all holy affections and obedience to our Lord. Again, God declares: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

If any man destroy the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."

Does the church of God stand for anything? Must we witness her dishonor, the giving of her sons and daughters over to worldly pleasure, to be debauched, dishonored and spiritually slain. There are many pastors and earnest Christian parents crying out to God, as did Jeremiah: "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold how are they esteemed as earthen pitchers, the work of the hands of the potter!" These "earthen pitchers," who bear the marks of "the hands of the potter," these converts to a social position in the church, converts to a pastor who will "preach smooth things," multiply and come up into our kneading-troughs. A young lady said to her minister, who attempted to remonstrate with her for her worldly life; "Sir, I joined the former minister—I don't care for your church." And she abandoned the church when the law of holy living was pressed upon her. Another lady said: "If I must give up dancing or the communion table, I will give up the latter." And she "went to her own company."

An earnest Christian mother, who has kept the purity and sunshine of Christian life and love in her home, writes: "I have a daughter who has reached the age at which she is entitled to social privileges among the young people. But there is no society for her, because she will not dance nor play cards." This mother asks several questions that Christian churches ought to ponder: "Can not the church be purified? Must young people do these things or be left out of the social life of the church? Ought not the church to take a decided stand in regard to dancing, cards, billiards, pool and all of those agents of the evil one?"

That these evils are widespread in our own and other Christian churches, we have occasion to know. Whenever they have been touched upon in this correspondence for the last ten years and more, numerous letters have been received from the best and most devoted men and women, asking that the subject be thoroughly brought before the public.

We still believe that the Church of Christ stands for holy living, the bride of the Lamb, that must be kept pure and holy; that we who are his are his representatives on the earth. "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren." He took our place on the cross, and now we are to take his place in the world; hence, are to make no compromise with sin.—Herald and Presbyter.

Our lively contemporary, the *Irish Baptist Magazine*, thus answers a correspondent who asks, "What is a Baptist?" Our readers will observe that an acrostic is formed of the word Baptist by the texts quoted:—

B uried with Christ in baptism,
w herein also ye
A re risen with Him;
P lanted together in
T he likeness of his death:
I n love serving one another,
and
S howing forth
T he Lord's death till He come.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irritable. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

H. W. LEWIS, AN HONORED BROTHER.

In addition to the resolutions that follow I may be permitted to say a few words about Bro. H. W. Lewis. He is now in his eighty-second year, was born and reared near Forks of Otter Creek church, Hardin county, Ky., professed faith in Christ at West Point, Ky., August, 1830, under the preaching of Jacob Rogers and Thomas Fisher; joined Forks of Otter Creek church September following. He moved within the present bounds of Lynn Association at an early day, then a part of Russel Creek Association. He is one of the constituent members of Lynn Association, which was constituted, in 1856, and has been a very prominent and influential member ever since. He has been a worker in the missionary cause since 1860, and I think to him more than to any other one man are due the great results of the mission work in Lynn Association. He loves the *WESTERN RECORDER*, having read it from a youth, and having taken it himself since 1852, he may rightly be called one of the Old Guard. I have been his pastor nearly ever since I entered the pastorate, about nine years ago, and I find him a true man, a true Baptist and always my staunch and true friend.

Here are the resolutions passed by the Mission Board of Lynn Association at its meeting December 24, 1892:

WHEREAS, Our beloved brother, H. W. Lewis, now in his eighty-second year, was a faithful member and treasurer of the Mission Board of Lynn Association from September, 1866, to March, 1868, a period of nearly thirty-two years; and

WHEREAS, During this period, according to the minutes of the association, he has attended ninety-eight meetings of the Board; and

WHEREAS, At his own request, based on the infirmities of age, he was released from the duties of treasurer of the Board at its meeting in March, 1892; therefore be it

Resolved by the Mission Board of Lynn Association at its meeting December 24, 1892, That we sincerely regret losing his services as treasurer; be it further,

Resolved, That we pray God to sustain him by his grace in his last days.

Resolved further. That these resolutions be embodied in the next report of the Lynn Association, and a copy be furnished the *WESTERN RECORDER* for publication. B. F. HITCHCOCK, Mod.

R. V. PUCKETT, Clk.
May his last days be his best days. W. J. PUCKETT.

December 26, 1892.
MORE helpful than all wisdom is one draught of simple humanity that will not forsake you.

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society of Christian Endeavor, want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the question of paying off the church debt is troubling you. We have a plan for making more people read THE LADIES' HOME JOURNAL, and at the same time providing money for any of these objects. Write to us and we will tell you how to do it.

The Curtis Publishing Company Philadelphia, Pa.

HOPKINSVILLE, KY.

At the pastor's invitation, Bro. Jno. W. Lowe of Louisville, under appointment as missionary to North China by our Foreign Mission Board, spent a Sunday with us recently, preaching a noble missionary sermon in the morning. He proved to be a great blessing to us. We were planning for a decided advance in our mission work for next year, and Bro. Lowe greatly helped in the work. Immediately after the morning sermon the pastor explained the mission plan of the church and cards for subscriptions for missions, etc., for 1899 distributed, urging an increase. There will be an increase of not less than \$500 for the missionary and benevolent objects of the church in 1899. Many will contribute who have not done so before. Many increased their contributions 50 per cent., 100 per cent., and even more. Dr. Warder's report in June placed our church third in amount contributed to missions in all the churches of the state, and first in the number of regular contributors. I knew nothing of this until I saw it in the report, but I am sorry to say that many of our members have been contributing nothing to missions, though in our church covenant we distinctly pledge ourselves to contribute to missions. However, some have promised to fulfill their covenant vows in this respect who have hitherto failed to do their duty. Are we pastors really as courageous and faithful as we should be in telling our people their duty in this respect? We thank God, take courage, and press forward.

Our Bethel Female college is enjoying a prosperous session. The roll shows 38 boarding pupils and 60 day pupils thus far this session, and there is a prospect of some half dozen more boarders at second half session, January 11th. The session is marked by hard work in the main, good order and good health. The three story brick annex for music, art and gymnasium is nearing completion, and will be a valuable addition. The faculty was never better and the standard of scholarship is higher than it ever was. As the Harrisons become better known they are more justly appreciated socially, intellectually and educationally, and their success is deserved and should be largely increased.

OSAR. H. NASH.

In the WESTERN RECORDER of Dec. 15, Bro. C. E. Perryman gives an account of the good meeting at Big Rock church, in

Stewart county, Tenn., and as I read of the deep work of grace there many pleasant memories were revived in my mind. My first pastoral work was with Little West Fork and Big Rock churches, giving half time to each for two years. It was there I first knew the anxiety of a pastor and the peculiar joy of a success in the Lord's work. At Big Rock the mother of my children (Emma Stamper) was converted and baptized, and as I thought over the past joys and sorrows of those people I felt a desire in my heart to return to the scenes and loved ones of my boyhood days. At Little West Fork I did my first baptizing and married my first couple at Big Rock I baptized 42, and for the first time presided at a church trial that resulted in the exclusion of the offender. I went to myself and prayed and wept over the result, and I sometimes fear that I have made the mistake of my life because I concluded that my actions were an evidence of my mere weakness, and I have never seemed to be so near my Saviour any more, and I wish I had cultivated such feelings of sympathy for the erring ones. Bros. Mills, Killibrew, Mallory and Taylor, of West Fork, Bren. Yarbrough, Stone, Cobb, Eld. Parker and many others of Big Rock are among the best people I have ever known. At that time both these churches belonged to Bethel Association in Kentucky. They have since gone to the Cumberland Association, Tennessee. Bro. Ruben Ross was pastor at Little West Fork for thirty years. They once had over 300 members. Bro. David Brunston was pastor of Big Rock for twenty-five years. He was never married. He was lame in one leg; moderately educated and deeply pious. He was blunt in his manners and a truly good man. He died at the age of seventy years. In his last years he complained much for fear that he would come to want. He never did, but left some \$1,300 and his effects to his friends. I have many dear ties in Kentucky, and if an opportunity ever comes to me to return I expect to accept it.

M. C. HARRIS.

813 McGregor st., Carthage, Mo.

THE PATRIARCHS AGAIN.

I see in the RECORDER of Dec. 29 Bro. E. E. Masters, of Lane, Texas, calls in question the statement I recently made that "all the patriarchs mentioned in the fifth chapter of Genesis, except Noah, lived or were contemporary with Adam." Then he proceeds to say that Seth was not contemporary with Adam, because Adam died one hundred and twelve years before Seth died. True enough, but Adam lived just eight hundred years after Seth was born. It seems to me if Bro. Masters should live with a man eight hundred years, it could be said they were contemporary. The fact is, Adam died before any of the patriarchs mentioned in the chapter. He died 57 years before Enoch was translated, but all of them, except Noah, were born and were living before Adam died. Lamech (the last except Noah) was 56 years old when Adam died. "Quod erat demonstrandum."

J. G. BOW.

Pembroke, Ky., Dec. 30, 1888.

How thou seek rest in this life, how wilt thou then attain to everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth, but in heaven; not in men, nor in any other creature, but in God alone.—Kempis.

THE LORD'S WAY WITH SPIRITUAL CROAKERS.

The down-hearted Emmauan brethren who had been funeralizing about the dead Christ were met by the supposed corpse, who commenced a conversation on the theme on which they had been so doleful. They had been talking about the dead Christ against which he had instructed them while living. The risen, living Christ was to henceforth occupy human thoughts. He chided them and called them slow-hearted and fools for their unbelief of God and man, for who-ever will not believe Christ's promises will distrust his brethren.

This brings out Christ's cure for spiritual despondency. He asked incisive, leading and perplexing questions to get at the source of their discontent as a skillful physician asks about the disease of the patient. Not only is knowledge gained, but there is relief in such a procedure.

He asked to gain their confidence and to get at the secret of their troubles, for we are unconsciously drawn to those to whom we commit our true inwardness, for whoever has our secrets, either from fear or favor, has us.

The Saviour also brings out the relief that comes from unburdening. Removing the strain is curing the pain. Jesus Christ held their vision that their opened eyes might be helped by spiritual vision instead of sensual. They had shortened their own spiritual vision by pious unbelief and the luxury of complaining.

He desired that they should hear instead of see—believe facts on sufficient testimony instead of speculating about what had only been vague and ambitious hopes. Their eyes were hidden not by real, but only by expected disaster. They were held by ignorance of the Scriptures, by wandering from the promises, by ignoring divine necessity. They failed to consider the oughtness of the Divine purposes. "Ought not Christ to have suffered these things and to have entered into his glory?" The plan and purpose of redemption has dropped out of their calculations altogether. The Word of God furnishes the cure for spiritual depression; every form of down-heartedness is treated and cured there. Christ lifted their spirits up by calling out the nature and scope of their inoperative faith. He made use of their confession that they had "trusted," but deflected it from a time limitation. It is a sad, but beautiful, story we read of these brethren in the shipwreck of their faith, and, like Paul's shipwreck, no soul was lost, but the wheat and tackling were heaved overboard—but better is the Master's purpose to use even the wreck by buoying it out of the shallows of unbelief.

There is a machine for lifting sunken ships called a wrecker. This wrecker the Master set as far back as Moses: "Beginning at Moses and all the Prophets, he expounded to them in all the Scripture, the things concerning himself." So yet the weapons by which unbelief is slain are drawn from this armory and whoever uses them well will give the devil enough to do. The Word of God has all the power and variety in it to change spiritual depression as the clouds of a whole day are transfigured and glorified at sunset. Even Christ, who knew all, would not depart from the teachings of Moses and the Prophets. On these he leaned in all the exigencies of

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life, even in his humiliation. He made the Scriptures the touchstone, the magnet, the chart, the bracing to help men back to faith and God. He put the Scriptures ever in the forefront of the exhibitions of divine power. He used them as testimonies that challenged no cross-examinations. The divine procedure was efficacious, and changed these croakers into enthusiasts, burning by a fire unblown. They now move in the direction of the divine oughtness in rapturous faith.—Presbyterian.

EDITOR RECORDER:—The weekly visits of the RECORDER are much enjoyed. Let it come on another year.

Your scribe is attached to Kentucky since the better-half is a Kentuckian, and many classmates and friends are there, Kentucky seems next to Virginia.

We are comfortably and pleasantly situated here among the kind and hospitable people of old Bedford county, "under the shadow" of the Blue Ridge, and in sight of the famous Peaks of Otter. With so large a field of

labor as it is ours to occupy, one's duties are many and labor arduous. But with good health and a loving people with whom to labor, and the constant manifestation of the Lord's presence, the work is truly delightful. A few days ago the people of one of our congregations gave us a severe "pounding." We cannot soon forget this treatment. So severe was it that some of its marks will probably remain for weeks. About three weeks ago we were called to Kentucky to the bedside of my wife's beloved mother, Mrs. Alma Head near St. Matthews. She passed peace fully to rest on the night of the 5th inst., and was buried on the 7th at Brownsboro, Ky.

As we stand at the close of the old year, and look back, we see mercies and blessings innumerable, which make us thank God and take courage. May grace and wisdom be bestowed in great measure upon you. Hearty greetings to our many friends in Kentucky.

W. B. JAMES.
Big Island, Va., Dec. 29, 1888.

HEAR instruction and be wise, and refuse it not.—The Bible.

WILL ROLL THE STONE AWAY.

BY HOWARD S. FULLER.

Dense grow the shadows round me,
The night has fallen fast,
The heaven of all my longings
Is thickly overcast.
My faith with straining vision
Peers long into the night,
For some slight sign of dawning,
But sees no breaking light.

When lo! up in the heaven,
Hope's gleaming lamps appear;
The way so dark and pathless
Now showeth bright and clear.
The Saviour heard me calling;
In faith he heard me pray,
And gladly sent his angels
To roll the stone away.

O, soul, in fear despairing,
By passions overborne,
Bewildered by temptations,
By griefs and trouble torn,
What'er may be the barrier
That interepts his hope's ray,
Just pray in faith, and Jesus
Will roll the stone away!

OUR PULPIT.

THE FAITH OF MOSES.

BY ALEXANDER MACLAREN, D.D.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.—Heb. 11:24-27.

I have ventured to take these verses as a text, not with the idea of expounding their details, or even of touching many of the large questions which they raise, but for the sake of catching their general drift. They are the writer's description of two significant instances in the life of the great Lawgiver of the power of faith. He deals with both in the same fashion. He first tells the act, then he analyzes its spring in the state of feeling which produced it, and then he traces that state of feeling to certain external facts which were obvious to the faith of Moses. "The Great Refusal," by which he flung up his position at the court of Pharaoh, and chose to identify himself with his people, is the one. His flight from Egypt to the solitudes of Horeb is the other. The two acts are traced to the states of feeling or opinion in Moses. The former came from a choice and an estimate. "He chose to suffer with the people of God;" and he "esteemed the reproach . . . greater riches than the treasures in Egypt." The latter in like manner came from a state of feeling. He "forsook Egypt, not fearing the wrath of the king." What underlay the choice, the estimate, the courage? "He had respect," or more literally and forcibly, "he looked away to the recompense of the reward." He saw "him who is invisible." So, an act of vision which disclosed to him a future recompense and a present God was the basis of all. And from that act of vision there came states of mind which made it easy and natural to choose a lot of suffering and humiliation, and to turn away from all the glories, and treasures, and wrath of Egypt.

That is to say, we have here two things—what this man saw, and what the vision did for his life. And I wish to consider these two. The same sight is possible for us; and, if we have it, the same conduct will certainly follow.

I. Note then, first, what this man saw.

Two things, says the writer. "He looked away to the recompense of the reward," and he saw God. Now I need not remind you, I suppose, that these two objects of real vision correspond to the two elements of faith which the writer describes in the first verse of our chapter, where he says that it is "the substance of things hoped for;" to which corresponds "the recompense of the reward," and "the evidence of things not seen," to which answers "Him who is invisible."

Now, that conception of faith, as having mainly to do with the future and the unseen, is somewhat different superficially from the ordinary notion of faith, set forth in the New Testament, as being trust in Jesus Christ. But the difference is only superficial, and arises mainly from a variety in the prominence given to the elements which both conceptions have in common. For the faith which is trust in Jesus Christ is directed towards the unseen, and includes in itself the realization of the future. And the faith which is vivid consciousness of the invincible world, and realization of a coming retribution, finds them both most clearly and most surely in that Lord "in whom, though now we see him not, yet believing we rejoice," and anticipate the future "end of our faith, even the salvation of our souls."

So we may take these two points that emerge from our text, and look at them as containing for our present purpose a sufficient prescription of what our faith ought to do for us.

There must be, first, then, a real and resolute realization of future retribution. Now note that this same expression, a somewhat peculiar one, "the recompense of the reward," is found again in this letter in directly the opposite reference from that which it has here. In the second chapter of the Epistle we read that "every transgression and disobedience shall receive its just recompense of reward." Both recompense by punishment and by blessedness are included in the word, so that its meaning is the exact requital of good or evil by a sovereign judge.

And that is the very thing that faith has for one of its chief functions, to burn in the conviction on our soulful minds—that all that is round about us is at once the cause and consequence; that life is a network of issues of past actions, and of progenitors of future ones; that nothing that a man does ever dies; that

Through his soul the echoes roll,
And grow forever and forever;

that "whatsoever a man soweth that shall he also reap." Character is the result of actions. Condition is largely, if not altogether, dependent upon conduct and upon character. And, just as the sandstone cliffs were laid down grain by grain in an evaporated ocean, and stand eternal when the waters have all vanished, so whatsoever else you and I are making of, and in, our lives, we are making permanent cliffs of character which will remain when all the waves of time have foamed themselves away.

That process, which is going on moment by moment all through our lives, Christian faith follows beyond the grave. It works right up to the edge of the grave, as everybody can see, and many a man's last harvest of the seed that he sowed to the flesh is his, being laid a corrupted corpse in his coffin. But does it stop there? The world may say, "We know not." Christian faith overleaps the gulf and sees the process go-

ing on more intensely and unhidden in the life yonder. We are like signalmen in their isolated boxes. They pull a lever, and the points a quarter of a mile away are shifted. The man does not see what he has done, but he has done it all the same. And when his time for traveling comes he will find that he has determined the course on which he must run by the actions that were done here.

And so, brethren, this conviction, not merely as being a selfish looking for a peaceful and blessed heaven, as some people try to vulgarize the conception, but as being the thrilling consciousness that every deed has its issues, and is to be done, or refrained from, in view of these, this is what is meant by the word of my text: "he looked away" to the recompense of reward.

Now remember that such a vision, clear and definite before a man, substantial and solid and continuous enough to become a formative power in his life, and even to determine its main direction, is only realizable as the result of very special and continuous effort. The writer of the letter employs a singular and a strong word, which I have tried to English by the phrase "looking off unto the recompense." He turned away by a determined effort of resolution, averting his gaze from other things in order to fix it on the far off thing. One use of the tube of the telescope is to shut out cross lights and concentrate the vision on the far off object, looked at undisturbed. Unless we can thus shut off on either side these dazzling and bewildering brilliances that dance and flicker round us we shall never see clearly that solemn future and all its infinite possibilities of sorrow or of blessedness. The eye that is focussed to look at the things on the earth cannot see the stars. When the look-out man at the bow wants to make sure whether that white flash on the horizon is a sun-smiten sail or a breaker he knits his brows and shades his eyes with his hand and concentrates his steady gaze till he sees. And you and I have to do that, or the most real things in the universe, away yonder in the extreme distance, will be problematical and questionable to us. Oh, brother, our Christian lives would be altogether different if we made the resolve and kept it, to fix our gaze on "the recompense of the reward."

Then the next thing that this man saw, says my text, was "Him who is invisible."

Now I do not suppose that there is any reference there to the miraculous manifestations of a divine presence which were given to the lawgiver, for these came long after the incidents which are being dealt with in my text. True! he saw God face to face amidst the solitudes and sanctities of Sinai. But that is not at all what the writer is thinking about here. He is thinking about the vision which was given to Moses in no other fashion than it may be given us, if we will have it, the sight of God to the "inward eye, which is the bliss of solitude," and ministers strength to our lives, in solitude or in society. The conscious realization of God's presence in our minds and hearts and wills, and the whole trembling and yet rejoicing inner man, aware that God is near, is what is meant by this vision of him. The realization of his presence continually, the sight of him in nature, so that every bush burns with a visible Deity, and every cloud is the pillar in which he moves for

guidance, the realization of his presence, in history, in society, operating all change and working round us, and in us, and on us—this is the highest result of a true religious faith.

And it is worthy to be called right. For not the vision of the eye is the source of the truest certitude, but the vision of the inward spirit. A man may be surer of God than he is of the material universe that he touches and handles and beholds. The vision that a trustful heart has of God is as real, as direct, and, I venture to say, more assured, than the knowledge which is brought to us through sense.

And such a vision ought to be, and will be if we are right, no disturbing or unwelcome thought, but a delight and a strength. A prisoner in a solitary cell sometimes goes almost mad because he knows that somewhere in its walls there is a peep-hole at which, at any moment, the eye of a gaoler may be on the watch. But the loving heart that yearns after God has nothing but joy in the otherwise awful thought, "If I take the wings of the morning, Thou art there. If I fly to the uttermost parts of the west, there I meet thee." "If I make my bed in the grave, thou art there. Thou hast beset me behind and before." Brethren, either our ghastliest doubt or our deepest joy is, "Thou God seest me." "When I awake I am still with thee."

II. And now, secondly, notice what the vision did for this man.

I cannot do more than touch very lightly upon the various points that are involved here. But I would have you notice in general that the writer masses the enemies of a noble life, which Moses overcame by this sight, in three general classes—pleasures, treasures, dangers. The faith of Moses lifted him above ignoble pleasures, saved him from coveting fleeting possessions, armed him against mere corporeal perils. And these three, delights, rules, dangers, may be roughly said to be the triple-headed Cerberus that bars our way. Let us look how the vision will help to overcome them all.

This sight will take the brightness out of ignoble and fleeting pleasures. Moses had the ball at his foot. Jewish legends tell us that the very crown was intended to be placed on his head. However that may be, a life of luxurious ease, of command over men, accompanied by the half deification which in old days hedged a king, were his for the taking; and he turned from them all. He did not choose suffering; but he chose to be identified with the people of God, though he knew that thereby he was electing a life of sorrow and of pain. The world has seen no nobler act than that when he passed through the gates of Pharaoh's palace, the fragments of whose glorious architecture we still wonder at, and housed himself in the dark reed huts where the slaves dwelt.

Now that same spirit, both in regard of choice and of estimate, must be ours, and will be ours if we have any depth and reality of vision of the recompense and of the invisible God. For if you once let the light of these two solemn thoughts in upon the delights of earth, how poor and paltry, how coarse and ignoble, they look. Did you ever see the scenes of a theatre by daylight? What dabs; what rents; what coarse work! Let the light of the "recompense" and of God in upon earthly delights and how they shrivel and dwindle and disappear! Ah! brethren, if we would only bring all our earthly

desires to the touch-stone of these two great thoughts we should find that many a thing that holds us would slacken its grasp, and the fair forms, with their tiny harps, and sweet songs, that tempt us from the flowery island, would be seen for what they are—ravenous monsters whose guests are in the depths of hell. "He had respect to the recompense of the reward," and spurned ignoble pleasures. If you see the things that are, you will not be tempted by the things that seem.

And then, further, such a vision will help us to appraise at their true value earthly possessions. I cannot enter upon the question of what the writer means precisely by that singular phrase, attributing to Moses "the reproach of Christ." Whether it implies the reproach borne for Christ, or like Christ, or by Christ, all which interpretations are possible, and have been suggested, need not concern us now. The point is that the twofold vision of which the writer is speaking, let in upon worldly possessions, reveals their emptiness and drossness, as compared with the true riches.

There are old stories of men who in the night received from fairy hands gifts of gold in some cave, and when the daylight came upon them what had seemed to be gold and jewels was a bundle of withered leaves and red berries, already half corrupted and altogether worthless. There are many things that the world counts very precious which are like the fairy's gold. Nothing that can be taken from a man really belongs to him. The only real riches, correspondent with his necessities, are those which, once possessed, are inseparable from his being, the riches of an indwelling God, and of a nature conformed to his.

And that effect of the vision of the unseen and the future, as bringing down to their true value all the wealth of Egypt and of the world, is a lesson which no men need more than do we whose lives and habits of thinking are passed and formed in a commercial community, in which success means a fortune, and failure means poverty; in which the poor are tempted to look upon the possession of wealth as the only thing to be coveted, and the rich are tempted to look upon it as the one thing to be rejoiced over. Let the light of the future and of God ever shine upon your estimates of the worth of the world's wealth.

Lastly, such a vision will arm a man against all perils. I take it that "forsaking Egypt" in my text refers to Moses' flight to Horeb. Now, in the Book of Exodus that flight is traced to his fear. In my text it is traced to his courage. So, then, there may dwell, in one heart, fearing, and not fearing. There may be dread, as there was with Moses, sufficient to impel him to flight, though it is not sufficient to induce him to abandon the purpose which made flight necessary. He was afraid enough to shelter himself. He was not afraid enough, by reason of dangers and difficul-

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ties, to fling up his mission.

That is to say, the vision will not take away from a man natural tremors, nor will it blind him to real dangers and difficulties, but it will steady his resolve and make him determined, though he may have to bow before the blast, to yield no jot of his convictions, nor fling away any of his confidence. He will flee to Horeb if need be, but he will not cease to labor for the redemption of Israel. If we put our trust in God, and live in the continual realization of future retribution, then, whilst we may prudently adapt our course so as to find a smooth bit of road to walk on, and to avoid dangers which may threaten, we shall never let these either shake our confidence in God, or alter our conviction of what he requires from us.

So I gather up all that I have been trying to say in the one word—the true way to make life noble is the old way, the way of faith. The sight of God, the vision of judgment will make earth's pleasures paltry, earth's treasures dross, earth's dangers contemptible. The way to secure that ennobling and strengthening vision, to attend us everywhere, is to keep near to Jesus Christ, and to fix our hearts on him. In communion with him pleasures that perish will woo in vain, and possessions from which we must part will lose their worth, and perils that touch the body will cease to terrify; and through faith "we shall be more than conquerors in him that loved us."—The Freeman.

KENTUCKY ONE OF THE LEADERS.

In looking over our Foreign Mission receipts for the past eight months, I notice that the three leading states in contributions have given as follows: Georgia, \$5,737.78; Virginia, \$5,393.11; Kentucky, \$5,291.07. These three states are standing very close together in this great work, and are far ahead of their sister states in the amounts contributed. Surely there is no nobler giving than that which comes from hearts loving the Lord and giving for the glory of his name and the advancement of his kingdom. We hope Kentucky will continue to lead in this noble work.

We also want more missionaries from that state. While we have several sisters on the foreign fields from Kentucky, we have not one male missionary. Out of her 1,169 men who stand as God-called preachers, is there not one who is ready to go to foreign lands and bear the glad tidings of salvation? While the Foreign Board has recently appointed a dozen new missionaries, they still need about four more married men for important points. Let us all pray God to choose these men for us.

Our people will be glad to know that almost all our missionaries, who have been detained at home, have returned to their fields of labor. Glorious news comes of blessings on the work in foreign lands. We should praise God and do more than ever for the advancement of his kingdom.

He wants this world saved. He gave his son and calls on his people to help. The devil tries many devices to keep Christians from giving for the spread of Christ's kingdom. He knows that if they do this God will be glorified and great blessings will come not only in foreign lands, but in the home land to those who give. So he makes many excuses. He pleads that we are too poor, and too weak, and have enough to do at home, that it costs too much

to get the money to the field, that missions are a failure, that the churches ought to pay their debts first, and many other such like things. He knows that these are lies which he is palming off on God's people in order to keep them from doing what God has plainly commanded. May the day be hastened when we will realize that Christ's command to be baptized is no more imperative than the command to preach the Gospel in all the world. As Baptists we rightly lay stress on the one, as Missionary Baptists let us lay stress on the other. Every member of every church ought to obey God. Every one is called to help in the evangelization of the world.

Last year Kentucky Baptists averaged a little over 7 cents a member for Foreign Missions; and it is likely that less than one-fourth of the members gave that. Surely a people so favored can give more. Suppose this year every pastor and church tries to raise at least ten cents a member. Some can and will raise over a dollar a member; but let none fall below ten cents a member for the year. To do this many more ought to give, and some ought to give a great deal more than heretofore. Let leading brethren and sisters assist in getting up the collections. This should not be left to the pastor. God wants these gifts; He wants His Gospel preached. Who will help?

Fraternally,
R. J. WILLINGHAM,
For. Mis. Rooms, Richmond, Va.

MEN'S MANNERS.

"We are accustomed to the statement that the American men of to-day are not as chivalrous as were their fathers and grandfathers. The absence of many courtesies that make life more pleasant is deplored. Is not the reason to be found in the changed relation of the woman? To-day she is the natural competitor of men in every field where ability and equipment tell. In the field of sports she enters to win—often wins with a man against her. The woman of to-day finds the whole world the field for her activities; without intention, she is often the successful competitor of men in—the business world. Her pictures go to the hanging committee with no distinctive mark but that which her genius has put upon it. Her model goes to the Patent Office under the same laws, subject to the same decisions, as those of father, brother or husband. If there is in the commercial world any distinction; it is that she receives lower wages than the man when doing the same work.

"Recently a woman prominent in Washington State circles died. In the obituary notice recounting her value to the world in which her husband's position placed her, it was stated that one of her charms was that she had the peculiar graces that are natural to a woman not physically strong, who expected to be remembered and cared for. The world of women who expect to be cared for is growing less every year. Whether this is a subject to deplore or rejoice over is a question. The week that recorded the death of this wife of a prominent statesman recorded the death of another prominent woman. The newspaper referred to the difference in the two, saying that the last mentioned was the source of strength and inspiration, her power being felt in every administration that brought her husband into prominence.

"Who knows that fragile wom-

an are not also a source of inspiration, sometimes a more positive factor in the husband's development? A bright, pretty college girl present when the comment was made sorrowfully that men paid not the slightest attention to women in crowds or crowded cars, while women struggled as fiercely for an advantage as men, said, cheerfully 'I don't want them to remember I'm a woman. I want the opportunity to make my own place, without concessions to my sex.' 'How angry it makes you to feel a man is not playing fair in tennis or golf! How you are bored when you discover that he is playing to let you win!' said another college girl. 'How can we treat every woman as if she were a fine lady? Imagine a fine lady clambering on a streetcar in a hurry with a conductor calling 'Hurry up!' 'Step lively!' said a man who considers himself a fine judge of manners, as well as the epitome of fine manners. Imagine a fine gentleman holding such views! was the inward comment of those who heard him. Yes, the manners of men have changed, but so have the manners of women. A fair field and no favor is given by the one, and accepted by the other with a fair degree of cheerfulness. But deep down in most women's hearts there lies a feeling of regret. As long as the world lasts, a true woman will rejoice to find herself the object of tender care by a man. Economics are weaker than nature."—The Outlook.

O, WHERE are those noble souls to be found, who all unconscious of themselves daily pursue their career like the sun, which rises each morning in the heavens and scatters its gold to the left and to the right, on the mountains and in the valleys, those noble souls that, by an inward necessity, here create and renew, there beautify and heal, and everywhere bless, like the sun, that cannot but give light? There is but One in whom such an image of high love has appeared to us in its entire purity; and it is only by faith in him that such self-sacrificing love is produced.—Tholuck.

MAN is much like a silk worm. He is a spinner and weaver by nature. A robe of righteousness is wrought out for him, but he will not have it; he will spin for himself, and, like the silk worm, he spins and spins and he only spins himself a shroud. All the righteousness that a sinner can make will only be a shroud in which to wrap up his own soul.—C. H. Spurgeon.

What is Scott's Emulsion?

It is the best cod-liver oil, partly digested, and combined with the hypophosphites and glycerine. What will it do? It will make the poor blood of the anemic rich and red.

It will give nervous energy to the overworked brain and nerves. It will add flesh to the thin form of a child, wasted from fat-starvation.

It is everywhere acknowledged as The Standard of the World.

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Special Bargains—

- 20c For extra fine quality Black English Cashmere, 36 inches wide, worth 30c per yard.
- 25c For a splendid quality All-wool Black Imperial Serge, 36 inches wide, worth 35c per yard.
- 28c For All-wool Silk-finish Black Henrietta, 36 inches wide, regular value 40 cents.
- 35c For All-wool Black Storm Serge, 36 inches wide, special value at 50 cents.

Colored Dress Goods.

Special Bargains—

- 25c For All-wool Mixed Novelty Dress Goods, 36 inches wide, in pretty small checks, worth 35c.
- 50c For All-wool Heavy Cloth Plaid Notings, 40 inches wide, suitable for children's dresses or ladies' separate skirts, regular worth 80c a yard.
- 65c For Navy Blue Diagonal All-wool Cloth, an excellent material, real value 80c a yard.
- 75c For heavy quality All-wool Cheviot, 50 inches wide, for ladies' coat suits and separate skirts, worth \$1.20 a yard.

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The Journal and Messenger says:—"Among the most powerful arguments in favor of Baptist views and practices which have ever been given to the world."

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Spurgeon said of this book, that it "ought to carry conviction to every unprejudiced mind."

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642 Fourth Avenue, Louisville, Ky.

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Illinois Central

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This is the only true winter route to CALIFORNIA. No high altitudes, blizzards or snow encountered by this route.

In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip.

W. A. Hutton, G.P.A., Louisville, Ky. A. E. Hanson, G.P.A., Chicago, Ill.

BACK NUMBERS of the Western Recorder containing the articles on Baptist History by Dr. Christian, can be supplied, so send in your names.

MUSIC OF THE WHEELS.

[Charles E. Crane, the General Passenger Agent of the Washburn is quite a poet, and has written many nice things. Recently he read the poem on the "Music of the Wheels," written by R. E. Coyne, for the Baltimore "Morning Herald," which runs as follows:]

When you're riding on the railroad At a mile-a-minute crack, Do you ever note the rhythm Of the wheels along the track? Is there any great composer Of sharps and flats and bars Can equal in his cadences The music of the cars? Whether dashing through the meadow, Or the tunnel's choking grim, You will never hear them falter From the measured beat of time; Charging wildly 'mongst the mountains, Or by the river's bank, You will always find them playing— Click-clickety-click-clank. Every all that has been written Since the days of wicked Cain Finds a fit and perfect setting In the rhythm of the train; From opera to comic song, From Patti down to China, You can hum all sorts of ditties 'While rushing down the line.

[After reading the above, Mr. Crane got his typewriter in order, and, by screwing up the positional lever, ground off the following:]

It's too bad to spoil the story Told in cadence sentimental But it's not so on the Washburn With its famous "Continental."

If you are about to travel, Please note the following points, The Washburn track is perfect, And you cannot count the joints. In its wheels there is no music, At a mile a minute gait; and, of course, there is no rhythm On a track that's up-to-date. There is no measured beat of time; In fact it can't be measured, We beat our rivals every time, A fact that should be treasured.

AMONG THE CHURCHES

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One received by letter. Bro. B. H. Carroll, Jr., preaches next Sunday night. Broadway—Pastor Jones preached. Four received by letter. Chestnut-street.—Pastor Weaver preached at both hours. East—Pastor Christian preached. The work of prayer was observed. McFerran Memorial—Pastor Eager preached. One received by letter. Week of prayer observed. Twenty-second and Walnut—No report. Franklin-street.—Pastor Jenkins preached. There was an increase of 29 at the Sunday-school. Three received by letter. Avo for baptism, one under washcare and one restored. German—Pastor Wm. Ritzmann preached as usual. Week of prayer observed. Thursday of this week observed as a special day of prayer. Highlands—Pastor Dawes preached. One profession of faith. Logan-st.—No report. Parkland—Pastor Gordon preached. One profession of faith. Portland-ave.—Bro. Ray preached. Pastor Shelton is absent in Alabama, where he has taken his wife because of her illness. We trust she will soon be restored. Southgate-st.—Pastor McFarland preached. Third-ave.—Pastor Boyet preached. Two joined by letter. Twenty-sixth and Market—Pastor Thompson preached. One joined by letter. Clifton—Pastor Foster preached. One joined by letter and one profession of faith. East Mead—Brother C. C. Orill preached in the morning and Pastor Whitingshill at night. Oakdale—Pastor Leger preached. Two baptisms. The visit of Bro. T. W. Young to the Sunday-school, an enjoyable occasion. Parkland-ave.—Bro. Ray preached for them (men) to their great joy. His work here has been very successful. He will always be a welcome visitor in Louisville.

SEMINARY NOTES.

Examinations are at the high-water mark. A. A. R. Love is vigorously pushing the work for the "Manly Memorial Chapel." Bro. W. J. Ray is supplying at Madison for Bro. John B. Shelton. We are sorry to hear of the sickness of Bro. Shelton's wife. He is now with her in Alabama. Bro. J. B. Benton and his congregation worshipped in their new house for the first time last Sunday. It is not finished yet. The cost will amount to \$7,000. Prof. A. T. Robertson took supper with us and paid for it by wishing us a happy new year. He also gave us an exhortation to the love of the truth. Dr. F. H. Kerfoot took supper with us, but did not pay his bill. We will present that bill, with compound interest, the next time the Doctor comes around. Prof. Henderson, of Chicago University, spoke Jan. 5 in Norton Hall to the delight of all the students. The professor said he had not made any special preparation. If he can speak that well without any special preparation, we wonder how well he could speak with preparation. The church is the only institution which employs preachers and pays them to tell men their faults—Henderson. Bro. H. C. Risner was in the hall during the week. Supplies for the week: George W. McDaniel, at Twenty-second and Walnut; J. E. Bernard, at Bryant's Station; J. E. Gwinn, at Burk's Branch; W. J. Petus, at Southgate. J. L. WISE.

OTHER STATES.

Bro. R. A. Cooper, pastor at Pontotoc, Miss., writes: "I start on my eleventh year as pastor under encouraging circumstances. A church of eighty members contributed for the purpose last year about \$1,000. This included \$500 for house repair and organ. This was done without a supper, fair or anything of the kind. So far as I can know, every cent of it came cheerfully from loving hearts. To make glad our Christmas the members of our church responded to the call of the denomination. No man in Texas has wrought so much as he for the cause in the State. He is needed now to bring success to the commission's plans. A happy new year to the RECORDERS. Respectfully, LELAND MALONE, Waco, Tex., Jan. 2.

THE STATE.

Pastor Blake of the First church, Lexington, is being aided in a series of meetings by Bro. C. G. Jones, of the First church, Covington. We hope to hear of a great revival. Bro. J. S. Morrison spent the holidays at his home in Henderson. We were pleased to see him in our office. He now lives in Georgetown, and preaches two Sundays at Salvia and two Sundays at Dry Ridge. The churches under his care are doing well.

Pastor T. M. Norton writes: "Our meeting at Buck Creek closed Dec. 26th, with 33 additions, 77 for baptism. Bro. J. A. Bennett, of Fairview, Ky., did the preaching. This is the third meeting Bro. Bennett has been with us at Buck Creek and he is growing in favor with pastor and church."

We greatly enjoyed Bro. E. K. Shultz's visit to our office. He is one of our promising young men. He has served with great satisfaction the church at Wolf Creek and also the church at Little Bend. Greatly to the regret of the churches he has resigned in order to accept the care of our church in Sebree, near Henderson, Ky. We wish him great success in his new field.

Pastor J. B. Wilson writes: "I have recently resigned my work with my churches in Shelby county and am now upon a field of labor near Winchester, where I am more conveniently situated for my work, hence affords me better opportunities to perform pastoral service. It is with reluctance that I sever my connection with such dear good people. I have been pastor of the church for three years and can say without hesitation that they are truly a noble band of brethren and sisters, they are indeed Christians and thorough Baptists. I am glad that being thoroughly baptistic makes men and women upon Christ and that they have been pastor at Dover only three and a half months, their kind hearts, generous spirits and noble Christian characters endeared them to me very much. May grace be added and crown the efforts and prayers of these Christian people and other Christians of Shelby county with greater success in the Master's service."

Bro. E. T. Wright of English writes: "I have accepted the call to the pastorate of the Monterey church. I have resigned the Portsmouth church, Ohio. We have meeting on the first of January. Sunday in each month at Monterey, and have entered upon my work."

Bro. E. N. Mayhugh writes: "A grand meeting just closed at the Huntsville Baptist church, conducted by Pastor F. G. Jones of Drakeboro, Ky., and assisted by Bro. J. E. Gardner, resulted in 14 baptisms, 18 church members and 100 new Christians, and the church greatly revived. Bro. Jones did the most of the preaching, he is an able man, strong in the Lord. The work of the dear brethren did much for the up-

building of the cause of Christianity. May the Lord's Spirit ever abide and dwell with them, and may their efforts in the future avail much good and give them souls for their hire."

Pastor G. W. Riley writes from Morganfield, Ky.: "I held a very precious meeting with our brethren about 12 occasions. On Friday night about 36 men asked for the prayers of God's people. This is a good people and they have a good pastor, Bro. W. A. Burns. They are talking of building a new brick church. I am just home from Texas, where I have been visiting my parents. I find my people observing a week of prayer. Our Morganfield saints are hopeful for the coming year. We have added about 100 to the membership during the year. We will be in our new house of worship at Corydon by our next preaching service. We have had about 60 accessions there during the year. I will have more to say later of our work."

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, the hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Sent for circulars free. P. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

A GENTLEMAN, Baptist, in prime of life, of superior ability and wide experience as teacher, desires a position as superintendent of schools or professor in some well-established institution. He is now the head of a flourishing college, but wishes to live in a higher climate. Testimonials of the highest character. Searching investigation invited. If desired his wife, an accomplished scholar, would be willing to teach with him. Address J. M. MEANS, Douglasville, Ga.

Pastor J. T. Riddick, assisted by Eld. J. T. Edmundson, held a meeting in the Winston church, N. C., which resulted in 40 additions to the fellowship of the church.

A meeting in the Pleasant Grove church, Linn county, Mo., closed with 24 baptisms into the fellowship of the church. Some of the converts were over 80 years of age.

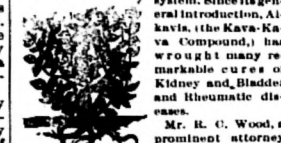
DEAR RECORDER—This is written to state that Dr. B. H. Carroll, yesterday at the morning service, notified his church of his resignation as pastor, to take effect at once, or, in his own words, "at 12 o'clock, midnight, December 31, 1898." He came to this action from a clear conviction of duty. The same tender feelings exist between the church and himself. But his mind is fixed. He will leave at once, and he has notified his church, at his request, met in conference Sunday at 3:30 p. m. to adjust herself to the circumstances. A committee was appointed to advise the church next Sunday, January 8, as to whom she should call as pastor. Dr. Carroll advises an immediate call. He will preach next Sunday and suggest, or offer, to the church a way to meet all her financial obligations. Twenty-eight years ago yesterday he became pastor of the First Baptist church here. He was supply pastor one year previous. One-half his life has been given to the service of this church—the best years of his life. The church will doubtless sell property to erect a more commodious one away from the railroad, which has been a menace to the worship so long. Dr. Carroll will doubtless enter at once into the service of the Educational Committee for the year. The Convention to help raise the \$200,000 wanted for our Baptist schools. Dr. J. B. Gambrell, Col. Slaughter and J. W. Carroll, members of this commission, visited him last week to notify him of his election for that year. He has graciously responded to the call of the denomination. No man in Texas has wrought so much as he for the cause in the State. He is needed now to bring success to the commission's plans. A happy new year to the RECORDERS. Respectfully, LELAND MALONE, Waco, Tex., Jan. 2.

I NOTICE in the RECORDER that various brethren report being "boxed" and "pounded" etc. Now I will tell you my experience and the impressions made upon my mind. I was a boy from the time I was born. I was once pastor, in which was a nice dressed turkey, some dressed hens, some sausage, butter, flour, canned fruit, handkerchiefs and a dress pattern for my wife, and from another church was a hen and a turkey. I was once pastor, in which was a nice dressed turkey, some dressed hens, some sausage, butter, flour, canned fruit, handkerchiefs and a dress pattern for my wife, and from another church was a hen and a turkey. I was once pastor, in which was a nice dressed turkey, some dressed hens, some sausage, butter, flour, canned fruit, handkerchiefs and a dress pattern for my wife, and from another church was a hen and a turkey.

God bless the dear RECORDER in his grand mission, upholding the truth and standing upon the "sure foundation." Yours, W. L. RAMSBY.

A New Shrub that Cures Kidney and Rheumatic Diseases—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanical call it, Piper Mangoutic, found on the banks of the Ganges in India. From a scientific standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medicinal substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavix, (the Kava-Kava Compound), has wrought many remarkable cures of Kidney and Bladder and Rheumatic diseases.



Mr. R. C. Wood, a prominent attorney from New York, writes: "I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavix and I know Alkavix will cure bladder and kidney trouble. It is a wonderful and sure remedy. And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Tex., a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavix. Mrs. James Young, of Kent, Ohio, writes that she had great kidney troubles, that she was about to give up in despair, when she found Alkavix, and was promptly cured of kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 425 Fourth Avenue, New York are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavix prepaid by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavix free. It is sent to you entirely free, to prove its wonderful curative powers.

PROGRAMME.

The following is the programme of the Missionary Meeting of Salem Association to be held Jan. 27th, 28th, 29th with Sonora Baptist church. FRIDAY. 10 A. M. Devotional exercise. 10:30. The need of a deeper interest in the work of missions, and how to reach it.—J. T. Barrow. Followed by discussion in five minute talks. 11:30. Why should the Gospel be preached to all nations?—W. B. Gwynn. 2 P. M. Devotional exercise. 2:15. Facts about the present condition of the various Boards—What we are doing.—J. P. Jenkins.

SATURDAY.

9:30 A. M. Song and devotional exercise. 10. Our district work, as it is, and as it should be.—B. F. Hagan. Free discussion. 11. Sermons on Missions.—E. K. Shultz. 1:30 P. M. Business meeting of District Board. SUNDAY. 9 A. M. Devotional exercise. 9:30 Sunday-school. (1) Do we need a Sunday-school?—M. W. Wayne; (2) Chief difficulties.—R. C. Kimble; (3) How to get all our people to attend Sunday-school.—T. J. Duval; (4) Better preparation of the teacher, how secured.—G. P. Creal; (5) Better preparation of the pupil, how secured.—D. F. Shacklett. Each speaker allowed 15 minutes. 11 A. M. Sermon by J. T. Barrow. Preaching at 7 P. M. each evening. A cordial invitation is given to every body to attend these meetings.

R. C. KIMBLE, Pastor.

Dividend.

Louisville, Ky., Jan. 8, 1898. The Board of Directors of THE NATIONAL BUILDING AND LOAN ASSOCIATION have this day declared, in accordance with the by laws, a dividend of three (3) per cent. out of the net earnings for the six months ending December 31, 1897, on the entire amount paid in on deposits.

A. G. LANGHAM, Secretary and Treasurer.

FAMILY CIRCLE.

TO-DAY AND TO-MORROW.

BY GERALD MARNEY.

High hopes that burned like stars sublime
Go down in the heaven of freedom;
And true hearts perish in the time
We bitternest need 'em!

But never sit we down, and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The Promised Land to-morrow!

Our birds of song are silent now,
Few are the flowers blooming,
Yet life is in the frozen bloom,
And Freedom's spring is coming;
And Freedom's tide creeps up always,
Though we may strand in sorrow,
And our good bark, aground to-day,
Shall float again to-morrow.

Though hearts brood o'er the past, our eyes
With smiling futures listen!
For, lo! where day bursts up the skies;
Lean out your souls, and listen!
The world is rolling Freedom's way,
And rising with her sorrow,
Take heart! Who bear the cross to-day,
Shall wear the crown to-morrow.

—Exchange.

VICTOR'S PROPHECY.

A Romance of the Sixties.

BY LUCIE DAYTON PHILLIPS.

PART III.

[Concluded from last week.]

She laughed nervously, peering this way and that in the shadow-wrapped forest.

"I know he would not mind my telling you, Mildred. You see, I could not go so far in the night alone. I am afraid—even with these." She pointed to her pistols at her belts with an agitated sob. And then, as we went flying along the windy trail, she told me that the note brought her an hour or so ago was, as she believed, from Victor, although no name was signed. The writer said he was starving and in great need of money. There were some lines drawn to indicate his hiding place and the direction she must take to find it.

"But, would it not have been nicer to tell Col. Southerland, Sibyl?"

"Had I not sure it was Victor I would have done so—or if I had known why he was here in hiding. He is doubtless in deep trouble, and it may be, disgrace. I was afraid to speak—even to him."

"I noticed now that she carried a basket of food to her arm."

"I brought all I could find," she said. "Only think of Victor so near us and yet being hungry—almost starving—like a common tramp. I must give him this money too."

She showed me a roll of bills concealed in her pocket.

"We were in sight of the place now, an opening in the rocky ledge, its entrance hidden by a thick, low growth of spruce and birchwood."

"You go in, Sibyl," I whispered. "I feel sure it is Victor, and I will wait out here and watch. Give me one of your pistols."

"Surely no one will see us in this lonely place save God," said my sister, her pale, beautiful face now smitten by the white, ghostly moon beams. "We are quite safe, I think."

She hurried inside the opening then calling softly, "Victor! Victor!"

Left alone, on guard, I looked around me.

It was a perfect night, the November moon was at its full, flooding the world with transparent silver.

There was not a sound until a thrush stirred on its nest above my head, blowing a single dream-like strain on its fairy flute.

A moment more and Victor slipped cautiously outside the cavern and stood talking with Sibyl.

"His hiding place, too, was just now steeped in moonbeams, and I could see every movement they made in that clear, defining light."

A stealthy step startled me, yet surely it was not a step!

It must be the swaying of a twig, the swaying of a bough, yet I knew there was not the lightest wind.

I crept closer to the place where they stood, ready to whisper a warning word, if needed, but keeping well in the shadow of the rocks meanwhile.

"You must go home now, dear," I heard Victor say. "It hurts me to

think you had to take this long, lonely tramp, but you've saved my life, Sibyl! I could not go any longer without food; nor could I get any from this place without money."

"Will you go to-night?" she asked, sighing.

"Yes indeed! I feel like a sneak—a coward—hiding here. But you see they took me for a Yankee spy, longer backwaters from Raccoon mountain, and were ready to have a frolic over my hanging. Had the rope, and—"

"Oh, you poor boy! Why, you were better off in prison even. It is certainly dangerous work—this carrying dispatches, and I hope they won't send you again on such an errand."

"Oh, I like to be trusted," said he, and, as for danger—"but I must not let you stay a moment longer. So kiss me good-by."

She wound her arms tenderly about him and they kissed each other fondly. Then she said something I could not catch, and pointed toward the spot where she had left me.

It was some strange trick of those pallid moonbeams that threw, at this instant, a hideous black shadow between them?

Victor's eyes were turned in the direction Sibyl had pointed.

He uttered some exclamation—what I never knew.

Nobody will ever know. For a pistol shot rang out suddenly on the moonlit allience, and when the smoke cleared away we saw Victor lying on the ground dead, a bullet in his heart.

I heard a wild scream from Sibyl, and plunging down the mountain side through bush and brake, over rocks and fallen trees.

And then there was silence—a long blank.

It was late in the month of January before I was myself again.

The chill weight of the winter's snow had lain in glistening wonder for weeks on Victor's grave, and yet not once had I been allowed to speak of that terrible night. For more than a month I had been ill unto death, and knew nothing. But, now, that I was getting well, I remembered dimly what had happened, and I wanted to ask questions. I knew that Victor had been shot, at whose hand first the pistol? For more than Sibyl had cried out, "It is all my fault," and then wringing her hands, with a face like death, had said wildly, "He is not to blame."

Now, what could she have meant by this?

"Sibyl, have you any idea who it was that shot poor Victor?" I asked, calmly.

She turned to me with an imploring gesture, every vestige of color leaving her haggard young face.

"Mildred is it possible that you have forgotten who killed Victor?" she asked in a heart-broken voice, kneeling down by my side.

"For, indeed, you know as well as I whose hand fired that fatal shot on the night Victor was killed. Can it be that your illness has blotted out the memory? If so it may return to you in time—I have heard of such things—and, then, a chance word, or look, might ruin all, might betray him. I had better warn you now, child, I had better put you on your guard, but—"

"What do you mean, Sibyl?" I questioned impatiently.

"Oh, I know you will keep the secret," she went on, anguish and pleading in the beautiful eyes, and since I can speak to no one else of this ghastly thing—since only to you I dare confess all that went before I—"

"But, Sibyl," I broke in feeling very weak and helpless, "you are wrong. Why not talk over all this with Col. Southerland instead of me? He will know far better than I what to—"

"Col. Southerland! For God's sake, never call that name again! He is dead to me—to us. Child, child, don't you see it was he who shot Victor? Don't you remember what he said the evening he left Crag Castle that he was afraid he'd murder any man who've seemed to come between us; that he'd 'put a bullet in his heart?'"

"But he meant a lover, not Victor—not your brother, Sibyl!"

"Ah, but he mistook poor Victor for a lover, don't you see? He followed us that night. He was already angry—suspicious, because I refused to show him the note Nat brought—pretending it was a love-letter, don't you remember what I saw him do alone with Victor, whom he failed to recognize in his disguise, and then he came and thinking him some new, or old, lover, he kept his word, yes! He put a bullet in that brave young heart."

I was too utterly shocked and

dashed by this story to even think, at first.

As gazed at her woe, pallid face, in her mournful eyes, as one who is not quite awake; as one who is still half dreaming.

"If I could only die," she went on brokenly, could lie down under the snow, I could die. Be so, Mildred, but for me it would never have happened. Victor's death was brought about by my own vanity and folly, for did I not goad him on to this horrible deed by my willful ways, my reckless behavior? I would not listen when he warned me 'not to try him,' not even when he confessed his 'madness' and begged me 'to be patient' with him."

"As Victor said jealousy was his one fault, and, as Victor also said, I loved to play with 'edged tools,' and my eyes hurt some day in the game myself."

I, too, remembered Victor's prophecy.

"Not a flesh wound either, but one of the deep, heart-breaking kind," said he, fore-telling the results of her play with edged tools.

She had indeed suffered.

"You wrote to Col. Southerland; you told him you believed him guilty of Victor's death?" I asked.

"No, no, no! I made up a package of his letters, his picture, his ring, and sent them to him by Mildred. He knew why it was done. The letters he dared to write after that were all returned unopened. Oh, Mildred dear, it is such a comfort that I can talk to you, that you know this secret, and will help me to keep it. And now—"

She interrupted her, almost fiercely.

"Yes you can talk to me, Sibyl; you can depend upon me for sympathy and love, but I do not know who shot Victor! I am only sure it was not Col. Southerland."

"Mildred, what do you mean? What have you heard?"

We looked at each other, both pallid as ghosts, and then the excitement of the morning being too much for my weak state I fainted away.

The spring came late that year. Those chill, wintry days called by the mountain folk "blackberry winter," lingered on through the month of April. With May, however, the dogwood burst into bloom, stretching its tents of snow among the shadows of the pine forests. The fields and meadows about Crag Castle, abone with the yellow gold of dandelions while the fence corners were white with daisies, and gleamed with silver thistles.

Yet radiant as were these stretches of bloom and color; lovely the wide reaching views of mountain and valley, we had begun to feel our ennui, and the order was changed. There was a sort of gloom and heaviness in the very sunshine, this spring of '64.

The cabin on the heights had lost its charm.

Yet we stayed on at Crag Castle. The truth was we had nowhere else to go.

And, as the spring advanced, the horrors of war came to our very door. Even this desolate mountain peak was not exempt from bloodshed and carnage.

Sherman moved out of Chattanooga, occupied by his troops since September of '63, and he was met by Johnston with a force sixty thousand strong, there followed days of hot fighting.

In the two battles at Resaca the Union army was victorious, and, later on, Johnston was forced from his position south at Lost Mountain and Kenesaw and driven across the Chattahoochee.

Early in July the remnant of the Southern army found itself crowded back within the defenses of Atlanta.

The gallant Hood—daring but rash—had been put in J. E. Johnston's place, but he was repulsed by Sherman's forces in the three desperate assaults that followed.

On November 14 Gen. Sherman burned our fair "Gate City" to the ground; then, striking tents with a gay Hussa of triumph, set out upon that famous march to the sea, sixty thousand strong, and on the 31st established headquarters in the city of Savannah.

For a brief time, now, there was a cessation of hostilities, as Grant with his army were grimly waiting in Virginia for the opening of the winter campaign, and the lines of Petersburg and Richmond, unoppressed on the second day of April.

My father prematurely aged by trouble and anxiety, his tall form bowed, his locks whitened, told us now that the end was very near. And, shud-

dering with fear and dread, we closed the curtain on our life. I lie over those last fatal acts which closed the thrilling tragedy of the sixties.

Famine threatened us now. More than once we had known hunger, and, finding ourselves unable to obtain food in any other way, we ate all other provisions, we felt that the time had come to leave the shelter of our cabin "above the clouds," to turn our backs on Crag Castle.

"We are going; I know not where," wrote my father in his pocket-journal that evening before we were to start. "But God will provide us with another refuge, as he did three years ago. We have his blessed promise, and on that I rely for the support of my large and dependent family. In his hand I commit our future."

The evening before we were to start I went to Victor's grave to say good-bye.

I asked Sibyl to come with me, but she shook her head, weeping passionately.

As I drew near the place where he slept in the lonely forest, a green, ghastly haunter, stalked with silent gold daisies, a shadow fell across my own.

Before me stood my brother's brave young comrade and best-loved soldier friend—Clarence Greyson.

The captain's uniform he wore was tattered and torn; his shoes were shabby, his face was weather-beaten. He seemed fagged and footsore.

"Defeat" was written plainly in his sunken eyes.

I knew without the telling that Lee had surrendered. The war was over.

"Yes, I am on my way home," he told me. "I wanted to see you first, however, and, though it's little I have left to offer a girl, to ask if you still—"

But this is not my story. It is Sibyl's, my poor, broken hearted sister's, to whom my thoughts turned first at this moment of solemn joy."

"And Sibyl?" asked he, reading my face now as in the days of old.

I told him how she had mourned Victor's death; how she grieved at the beautiful young face that was now dead.

"If I could have seen him once again, he sighed; "and to think how near I was to him the very night he was shot!"

"What do you mean?" I asked eagerly.

Why it was before our command crossed the river, and I had been sent with a squad of picked men on a scouting expedition, returning by way of Glencoe Falls. From that point the climb up the mountain is not difficult, and I was just about to descend the it for the night when I was anxious to see Crag Castle again if only for an hour, when I met Col. Southerland. He was just from there himself, he told me. I asked news of Victor, but he said the boy was still in prison. At this moment orders were sent for our immediate return, and an hour later our boys rushed on towards Cleveland."

"Do you remember what time it was when you met Col. Southerland?"

"Why, yes. It was just 8 o'clock. We looked at our watches by moonlight and spoke of the hour."

"But are you sure this was the same night Victor was shot?" I asked, trembling.

"Certainly, Mildred! The particulars of his death—shot by some dare-devil guerrilla, deserter or spy under the orders of his superior—discussed over every camp-fire in his company the next night. Lieut. Poole, his best friend after myself, happened to be in the valley that night looking up a deserter or two and brought the news himself."

"There is one thing, however, I cannot understand," I said as we walked homeward in the deepening dark. Col. Southerland left Crag Castle at 7 o'clock that evening, taking the road that leads across the mountain to the western bluff. How could he, then, be at Glencoe Falls, which is in the opposite direction and fully eight miles distant, one hour later?"

He looked at me in some surprise, but answered readily enough.

"Why, he took the ravine route, child. Not fifty yards from Belle View you can leave the summit road running from east to west and climb straight down. The way is steep and wild, but it only takes about thirty minutes. We used to go by that rocky trail often, that happy time we spent on the mountain top. You see—"

But tears of mingled joy and sorrow were blinding me. I could see nothing save Sibyl's heart-broken look and despairing eyes; could think of nothing save the wonderful happiness that might yet be in store for her if only I could really and truly

A MAN LOST.

Lost! No man understands the full meaning of this word like the man who has been lost. He will tell you: "I was in the woods going ahead steadily when I realized I'd missed the trail. With a cry of 'Lost!' I broke into a run heedless or ignorant of the direction I was going."

The first impulse of a man lost in the woods is to run. The only safe thing is to sit right down and reason out the position.

Sometimes a business man gets up at the usual hour, breakfasts, kisses his wife and starts for the office. He has for some time seen signs that he was off the trail of health. To-day the signs multiply. His brain is dull and dizzy, his heart does not beat right, his breathing is difficult, his limbs feel tremulous. He is scared. He realizes that he's far away from the trail of health, and suddenly like a panther from a tree, he thought leaps on him, "You are a lost man."

The first impulse is to run for help, though the way is honey-combed with pitfalls of quackery. But the rational man faces the facts, sits down and thinks over the position and its probabilities.

That is the man we want to talk to. Disease in almost any form is generally accompanied by the failure of the organs of digestion and nutrition. Re-establish these organs in healthy action the blood is at once enriched, the body nourished and the general health restored. This result is invariably accomplished by Dr. Pierce's Golden Medical Discovery. It is a stomach-strengthening, nerve-nourishing, muscle-making, blood-purifying medicine. It has cured thousands who thought their health entirely lost. The "Discovery" is not a stimulant and contains no alcohol or whisky. Sold at all medicine stores.

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LITERARY.

MAGAZINES.

The Bibliotheca Sacra for January opens with a fine likeness of that great man whose recent death is so sorely lamented, Dr. S. O. Bartlett; Prof. E. L. Curtis' picture, a hazy "Outlook in Theology," while the old dogmas are to be modified, nobody can tell exactly how, or what will be substituted for them. The Place of Miracle is shown by Dr. S. L. Blake to be in authentication of a divine message—an admirable article, Warp and Wool, is an interesting article by Dr. F. A. Noble, while Dr. H. W. Hulbert tells with great learning and acumen of the Philosophical Disintegration of Islam; Christianity and Islam are compared and contrasted by Dr. James Lindsay. The Nature of the Divine Indwelling is helpfully described by Dr. C. B. Hulbert. Sound, stimulating and timely is Mr. G. L. Cady's article on Sentimental Socialism. It is a good mind and heart tonic. Prof. R. C. Ford throws a Side Light on Luther, while Prof. Frank Parsons tells us of the New Political Economy. We were, however, specially interested in Dr. G. Frederick Wright's examination of Dr. Driver's Proof-Texts. This article is a following up of the one that appeared in July, and it is admirable in every way, showing up sample crudities and absurdities of the Higher Criticism. The Rev. C. E. Merrill gives the first of his papers on the Christian Conception of Wealth; The Critical Sociological and Oriental Notes, and the Notices of Recent Publications, are all that can reasonably be desired, and they constitute a most valuable feature of this sterling quarterly. \$3.00 a year. Bibliotheca Sacra Company, Oberlin, O.

The Atlantic Monthly for January opens with an article of great timeliness and value on Destructive and Constructive Energies of our Government compared. This article alone is more than worth the price of a year's subscription. We have also, The Wild Indian; Fathers, Mothers and Freshmen; Waiting; Reminiscences of Julia Ward Howe II. by herself; Hot-Foot Hannibal; Autumn in Franconia I.; Psychology and Mysticism—a notable article; The Twenty-first Man; A Mother of Martyrs; Salutation to Nicholas II., by Elizabeth Stuart Phelps; A Negro Schoolmaster in the New South; Autobiography of a Revolutionist, IV.; The Actor of To-day; Some Novels of the Year; The Contributor's Club. \$4 a year, 35 cents a copy. Houghton, Mifflin & Co., Boston.

The Century Magazine for January is a brilliant number. Mr. John Patrick throws new light on Thomas Carlyle and his family, in his article, The Carlyles in Scotland. S. Weir Mitchell has a stirring poem On a Bey's First Reading of King Henry V.; Marion Crawford continues Via Crucis, while Ruth McKenry Stuart gives a new year's story, Uncle Still's Famous Weather Prediction; Prof. B. I. Wheeler maintains his high standard in his third paper on Alexander the Great, a series of unusual value. Capt. Sigbee continues his Personal Narrative of the Maine, telling of the wrecking and the inquiry. The other articles about the recent war are Lieut. Hobson's second paper on the Sinking of the Merrimac and An American in Madrid During the War. These are illuminating articles. Paul

Leicester Ford tells of Benjamin Franklin's schooling, his self-culture, his services to education and his library. Florence Hotchkiss discusses Carlyle's Dramatic Portrayal of Character; Capt. Crowninshield, U. S. N., sets forth favorably the Advantages of the Nicaragua Canal. His Wife and the Limerick Tigers are bright and breezy sketches. The editorial departments are well filled. \$4.00 a year, 35 cts. a copy. The Century Company, New York.

The Homiletical Review begins the new year well. The review section contains: The Ministry of Christ, not a Profession but a Vocation, by Joseph Parker; Use and Abuse of Ridicule, by W. S. Lilly; Theosophy, Esoteric—Buddhism and Christian Science, by F. F. Ellinwood; Gain and Loss in Modern Biblical Criticism, by Prof. George N. Schoedde and Light on Scriptural Texts, by Prof. J. F. McCurdy. The sermons are the Great Renunciation, Hugh Price Hughes; the Kingdom First, Andrew Murray; Christ in Education, George W. Smith, and New Duties of the New Hour, Lyman Abbott. All the departments are well filled. Dr. Wayland Hoyt's Conversational and Experimental Notes, and Dr. Jesse B. Thomas' article on the Paraclete are of special interest. Prof. Goldwin Smith and Dr. I. K. Funk exchange views on the recent plebiscite in Canada in regard to prohibition. There are also valuable contributions from Drs. A. T. Pierson, J. N. Ludlow, L. A. Banks, J. H. W. Stuckenburg, D. S. Gregory and others. \$2.50 a year. Funk & Wagnalls, New York.

The Review of Reviews.—This "busy man's magazine" has become more indispensable than ever. The Progress of the World, Record of Current Events and Leading Articles of the Month, keep the reader well posted. Editor Stead has a most instructive article on Nicholas II., Czar of Russia, and Emperor of Peace. George Reno gives an appreciative article of Gen. Calixto Garcia, the Cuban patriot just deceased. Prof. H. P. Judson has a timely article on Our Federal Constitution and the Government of Tropical Territories. \$2.50 a year. Review of Reviews Company, New York.

Good Housekeeping for January.—The following are the contents: At the Meeting of the Years, Judith Spencer; The Double Sacrifice, Ada Marie Peck; Frau Isolde's New Year's, Mary J. Safford; Notions and Novelities—IV., Hester M. Poole; Before the Open Fire, Gussie Packard Du Bois; Seasonable Menus—I., Margaret Burroughs; Twelfth Day, Jane E. Clemmens; Cakes and Dainties, Eliza R. Parker; The Art of Living Amicably with Others, Josephine Martin Safford; Soups and Soup Stock—VI.; Emma Louise Hauck Rowe; Home Duties and Pleasures; Mothers and Children; The Flower Garden; The Round Table; The Thoughtful Hour; The Chafing Dish; The Kitchen Table; Quiet Hours for the Quick Witted; Library Leaflets; The Household Calendar; Editorial Portfolio; Publisher's Desk. George D. Chamberlain, Springfield, Mass.

What To Eat for January.—The Recipes, Corporal Riggs, Six Santiago Recipes, A Lady Who Lived There; One Boy, Martha Kean; Snow Pudding, Bessie Carter Alken; Artistic Furnishings; "Po!, Charles B. Stuart;

Odd Graces, M. G. Kains; Oddities of Poisoning; Paris vs. New York, Frank Tryon Charles; The Women who Think, Jeanne Boule; Double Center-Page; Menus, or Bills of Fare, "Oscar," Jests for the Table, Mrs. Minnie E. Leo; Taken with Coffee, Mary V. Patterson; A Dinner with the Literati, Leonard Darbyshire; A Domestic Destiny (poem), Susie M. Best; Two Delicious Recipes, Mary L. Kimmery; A Japanese Tea, Jeannette M. Hill; What Napoleon III. Ate, Frank Tryon Charles; Practical Menus, Amelia Sulzbacher; Editorial, The Editor, Minnesota.

SELF-SUPPORT is the end to be aimed at by every mission church at home or abroad. To be sure, the principal end of any church organization is the preaching of the Gospel and the saving of souls. An organization supported in whole or in part by the generosity of others may accomplish magnificent results in this direction, but its existence is, humanly speaking, rendered precarious by its dependence. It is ever in danger of having to suspend operations. For this reason it is insisted everywhere that this point of self-support ought to be reached just as soon as possible. The normal condition is a pastor adequately supported, and a comfortable place of meeting. More attention is being given by mission boards to this matter and they are coming to insist that weak churches shall develop their strength and call all their powers into exercise in order that they may thus be rendered permanent and that the help which

they have been receiving may go to others more destitute. Three or four churches in Missouri which were helped last year by the Board of State Missions have announced that from this time on they will be able to meet their own expenses. Such achievements justify the help given them in the past, elevate the work of the Boards in public esteem, and render possible the establishment of the Gospel in new places. Any church ought to be ashamed of itself which asks for money which

has been contributed by some other church equally as poor as itself.—Central Baptist.

How I Made \$200 a Month in a New Enterprise.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dishwasher business and have cleared \$200 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they only try. Dishwashers sell on sight; every lady wants one. The Household Mfg. Co., Second and Locust sts., St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The Home Dishwasher has the latest improvements and does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. I would recommend any reader wanting to make money. Write at once. ELIZABETH C.

In Spite of Our Rush During Stock-Taking, We are still prepared to offer another week of Sweeping Reductions! This cut applies in every department. Our Matting stock must be reduced to make room for our new importations. Odd two and three-pair lots of Lace Curtains & Portieres at your own price. W. H. McKnight, Sons & Co., CARPETS & CURTAINS, 225 Fourth Avenue, 328-330 W. Main Street, LOUISVILLE, KY.

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FROM CHINA.

Many of us thought a few months ago that China was on the right road to soon take her stand with the nations of the earth, but the curtain has fallen and things seem as gloomy as ever so far as any reforms in the government are concerned.

The Emperor is a young and inexperienced man, and quite anxious that his country should take some steps in advance. In his zeal he tried to bring about some very radical changes without first feeling the pulse of his conservative subjects.

A few months ago the Emperor ordered some very radical changes in the educational system that aroused the literati from the north to the south. He ordered that all the examinations which are held annually at the capital of each province and at each prefecture, that instead of writing a sermon on some text taken from the five books, as has been the custom for a thousand years or more, the candidates for a degree should be examined on some branches of practical science. This, indeed, was a radical change to be ordered to take place at once, for the examiners, as yet, know nothing of any branch of science. They can quote Confucius and Mencius, but as to other things they are woefully ignorant. He also ordered that many temples should be turned into school-houses for the teaching of Western science; large inducements were offered to those who have any inventive turn of mind to try their skill. Rewards were offered to any one who would construct a bridge superior to the Brooklyn bridge, or any improvement in the present system of telegraphy and various other things.

Not long since there was a conspiracy against the government in Peking that came very near costing the Emperor his life. The Empress Dowager assumed the throne and issued edicts repealing all the Emperor's reforms, thus setting China back perhaps for a century.

Notwithstanding all these changes that are taking place, and that we hear of wars and rumors of wars—for we hear that England and Russia are about to go to war—we are going on with our work teaching men how they may become citizens of the kingdom of heaven, a kingdom that will not crumble and fall, and whose subjects are all faithful to their Lord.

China needs a moral foundation that only Christianity can give her before she is ready for any permanent reforms. Consistency needs to be re-established. All the sciences of America and Europe combined and schools for teaching these things can not make China a moral nation. China, in my mind, would have been in a better condition morally to-day than she is if missionaries had been faithful in preaching repentance toward God and faith in our Lord Jesus Christ as the only means of salvation, instead of wasting their precious time, as some of them have done, in trying to introduce Western science and Western learning, things that are good in their place to be sure, but by no means essential to salvation.

These people need to be taught that they have sinned against God, and not only so, but that they are sinning every day against the law engrave upon their hearts. Indeed, it is a privilege to be allowed to tell them that there is a way of escape from the penalties of the law; that Jesus has paid the debt we owe, and

that by faith in him we are counted as righteous men.

On October 29 Bro. Herring returned from Chinkiang with four recruits for our work, viz.: Rev. J. V. Dawes and wife, Miss Rosa Marshall and Rev. Charles Tedder. The first three are from Missouri, and the last from Georgia. They are men and women strong in mind and of deep piety and consecration. May God grant to them all long life for the work which they have come to do.

God bless the RECORDER and all who read it.

Yours for China,
Thos. J. HUDSON.
Chinkiang, China.

LESSONS FROM THE RUSSIAN THISTLE.

BY W. T. MELOY, D.D.

It is not possible to determine definitely how the Russian thistle was introduced into this country. People may theorize about the introduction of sin into the world. But little importance is to be attached to their theories. The ugly fact remains that sin is here. So the thistle is here and it looks as though it were here to stay. No man would be bold enough to claim that he is responsible for the introduction. Even the climate of Dakota would not be healthy for him who would make the claim. It is probable, however, that some of the Russian colonies in South Dakota are responsible for the existence of this foe to agriculture in America. Discouraged by continual drouth, the ignorant farmers thought that they would secure food for their cattle by introducing the pest of their native land. The thistles when young are eagerly devoured by cattle. They will grow in the driest soil. They need no rain. The drought-stricken people thought that they would find in them a solution of the hard problem that had been forced on them in this new land. This like many other things must remain no more than a theory. But the presence of the thistle is a fact.

Its evil nature and hurtfulness are additional facts which have been abundantly demonstrated. In its first growing it appears entirely harmless. The uninitiated will readily mistake it for sweet clover, which has given the farmers much annoyance. But its harmlessness in youth is like that of the lion's cub, of short duration. As it grows older it begins to reveal its true nature. A friend procured a genuine wild kitten. He knew what the wild cat was and thought that he might take the young kitten and keep it tame. It was as innocent a little creature as you ever saw. One day it got a taste of blood and soon after my friend came in with a torn and bleeding hand. The wild kitten had become a wild cat. The innocent plant becomes when a little older a hurtful weed. A month later it is a thistle. An added month and it is a cactus, with piercing thorns dreaded by the beasts of the field and fought by men at long range and at great disadvantage. In this the Russian thistle is like sin again. An evil habit may seem rather harmless at first. The child is smart and clever, but be careful that cleverness does not become impertinence, and this ripen into rebellion.

The stalk from which the thistle branches out is not much thicker than one's thumb. It sends out its limbs and branches as the tree does. When it has grown to its full size it may have attained a height of four feet and a width of from six to nine feet. Then it ripens its seed, sharpens

its spears and apparently dies. Beware of it then. It is not dead, but is putting on its armor and getting ready for battle. The cattle which could have eaten it when it was young come off with bleeding limbs. The horses dread it, knowing its power to do harm. Its death is only apparent. It is sulking or crouching, like the wild beast before it makes its deadly attack. The most destructive conflagrations have come from fires after they have burned out their flames. Sin is never to be dreaded more than when one thinks he has it slain.

I have been wondering how some of these profound scientists, who prate so much about the survival of the fittest, will get along in the natural world with the problem of the Russian thistle. Let nature alone and this foe to higher orders of life will dominate and survive. It would indeed be an interesting experiment to turn some of these learned fellows loose some October day in the midst of one of these cacti fields, and say to man and weed: "The race is on. GO!" and then see which one would come out first. Give them a fair chance and the thistle will win every time. But let industry and interference come in: let the enterprising man have a chance to dig a canal, and water the earth and sow his seed, and in place of the ugly thistle we will have fields of ripening grain, the sight of which gladden the soul and give promise of life to millions. I believe in the survival of the fittest. But I believe that it will be brought about by the higher reaching down and directing the lower. Man will govern nature and bring about the result by the sweat of his face. God will govern man and establish righteousness. The talk of the reign of law, without a law-giver and executor is the veriest silliness. "Even laws have their law," and above all laws, and operating through or above them, according to his will, there are wisdom and power and goodness infinite. The Russian thistle has come, but it has not come to stay. It must go; but it will go through the direct interference of intelligence and toil. Sin has come into our world, but it has not come to stay. Righteousness shall cover the earth as the waters cover the channels of the deep. Heaven is reaching down a hand of power and love, and will overrule and destroy and cultivate so that there will be nothing left to offend. There will be no stealing away in the night to escape the fires of judgment. Humanity can not lift itself up, but it does not follow that there shall be no uplifting. Above nature, and resin, and laws, and the very law of laws, there is a God who will see to it that the fittest shall survive.—Interior.

A COMMITTEE was called by the Elk Creek Baptist church to meet in the white Baptist church, Shelbyville, to consider the actions of the Clay-street church, colored in the so-called exclusion of the Rev. Samuel Mack, pastor of the Elk Creek church. The following elders constituted the council: D. A. GADDIE, B. F. HUNGERFORD, J. H. FRANK, E. P. MARRS, G. W. WARD, E. W. REED, J. W. LEWIS, C. STONE, Dr. HUMPHREY, J. MARAW, W. B. HALL, J. R. LADY, J. B. BLACKBURN, Vallie Bowen, M. ALLEN. Rev. D. A. GADDIE was chosen moderator and Rev. W. B. HALL clerk. After hearing representatives from both sides, a committee consisting of the following

A Terrible Accident.

A FRIGHTENED TEAM OF HORSES RUNS AWAY.

Dashes into a Preceding Conveyance in the Road and a Young Lady is Seriously Injured.

From the Advocate, Crestline, O.

Probably there is not a single incident remaining more vivid in the mind of the people in this locality, than the accident which befell Miss Fannie Thoman, a young lady nearly twenty years old, residing about three miles east of this city, while out riding one day in May, 1894. In conversation with a friend recently, Miss Thoman told the story concerning this horrible affair and the results from it.

She said: "I was working in a dream-making establishment in Gallon, Ohio, and one day while out riding with my friends, we were overtaken by a team of runaway horses, and the carriage in which I was riding was badly wrecked and I was thrown out, receiving a hard fall."

"I was taken to my home, and a physician was called and upon examination told me that my right kidney had been affected. He gave me medicines which relieved me some, but which never helped me as they should."

"I was weak and whenever I attempted to do light work about the house, I would become prostrated. I was very dizzy and frequently pains would dart through my back in an indescribable manner. In fact, my whole constitution was affected. I had a peculiar sensation with seemingly no color in my face at all."

"I remained in that condition for over two years and nothing seemed to relieve me. I happened to read in a paper how some people had been cured by the use of Dr. Williams' Pink Pills for Pale People. One case described was similar to mine, and I called

the attention of the other members of the family, and mamma suggested I should have a box at once.

"Of course I was anxious to get well and a box of these pills was secured and tried. When I had taken the pills one week, I noticed an improvement in my condition. A better color came in my face and lips, I became stronger, had an increased appetite and the dizziness in my head was relieved."

"I had often read of these pills but gave no attention to them until the day I procured my first box. Since then I have taken twelve boxes and I feel better createdly relieved. My blood is in a better condition, I have gained in flesh and my entire system has been built up."

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Dr. Williams' Pink Pills for Pale People. A GUIDE TO SELECTION.

Burpee's Farm Annual for 1890 is Ready for Distribution.

Burpee's Farm Annual for 1890, advertised in another column, is decidedly the best and best catalogue ever published by W. Atlee Burpee & Co., the well-known Philadelphia horticulturist. It contains a book of 170 pages, elegantly bound in heavy litho-colored covers, and contains a picture of their mammoth new seed warehouse, erected in 1888, surrounded by "real" white pine, and a picture of their new plant with natural sized flowers of Burpee's Bush Sweet Pea, the first of a new race. The direct cost of printing 50,000 copies of New Combination Tomato, Early Queen Pansy and six of the finest new Sweet Peas, and the cost of paper, ink, and other materials, are very complete for every variety of vegetable and flower. The best of the illustrations are engraved from nature, while many novelties of real merit are offered for the first time. Among the new features for 1890 is a novel offer of special premiums at every state and county fair aggregating in all thousands of dollars. The best of the best products of Burpee's seeds. Although such a handsome and extensive book to publish is usually free to every planter upon application.

Church Bells and Other Bells.

The Neptune Hose Company of Atlantic City, has just been supplied with a bell of 2,000 pounds weight. The Foundry of Baltimore, Md., while a pair of bells for the First Reformed Church of Quakertown, Pa., and a church bell of 5,000 pounds are to be placed by them in St. Patrick's R. C. Church of Baltimore, Mass. It was the Melville Bell Foundry, which introduced "The Centennial" chiming which added so much to the great chime at the Philadelphia, and which under the hand of a skilled musician held the multitude spell-bound.

Since the introduction of chiming of bells by this foundry has extended to every State and Territory in the Union, and many foreign countries are represented among their patrons. Just recently they sent a mammoth bell of 3,000 pounds to Ireland; still another to India.

The artistic catalogue issued by the Melville Bell Foundry is a regular little encyclopedia of information concerning all sorts of bells, peals and chiming; steambeat and ship bells; altar chiming and acrobatic bells; plantation and parades bells; academy and factory bells; fog bells and fire alarms—finely illustrated and next to given as to ringing, ringing and swinging in different varieties. They send it free to any one interested in bells.

A Calendar That Stays.

The calendar crop is never short, as the poet says, and the new year with its great assortment, but the one we select "for good luck" is not the one that stays the longest, or the one that is the most interestingly at it advertising men of Philadelphia. This one spends the whole year in our company. It is a piece of fine printing, but its good looks do not constitute its sole charm. It is clear and plain. It will last you through the year, and the date can find; he who writes may read. The matter on it interests more people every year, but he who writes it, and who they just a copy can be obtained postpaid by sending 2 cents to the publishers.

BRACKEN BOARD MEETING.

The Bracken Association Board Meeting will be held at the Lewistown church on Friday 20th inst, at 10 A. M. This being one of the most important meetings of the year, it is urged that every member be present. Brothens, make your arrangements at once to be here, your presence is necessary and the cause dear to us all.

HUGH F. SHANON,
North Fork, Ky.

WHEN thou prayest, rather let thy heart be without words than thy words without heart, and remember that emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—John Bunyan.

Advertisement for a calendar that stays, featuring a picture of a calendar and text about its quality and availability.

TO OLD AND NEW SUBSCRIBERS.

We have given 20,000 Teachers' Bibles as premiums. They are not cheaply gotten up books printed on worn-out plates. For \$3.50 you get a large-type Bible and the WESTERN RECORDER for one year; or, for \$3.00, you may have the same Bible, but in smaller type. In answer to the question, How can you afford to give such elegant, self-pronouncing, flexible-back teachers' Bibles with all Bible helps and the WESTERN RECORDER for the money, my answer is we buy one thousand and sometimes more at a time, discount our bills and give subscribers the benefit. Index 50 cents extra on either Bible. Satisfaction guaranteed. Money refunded if you are not pleased when you see your premium. Send all orders to the WESTERN RECORDER, 642 Fourth Avenue, Louisville, Ky. H.

Winter Excursion Rates to Southern Resorts via Southern Ry. Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N. C. and Florida points, are on sale by connecting lines via Southern Railway. Tickets allow 15 days stop overs, and are good to return until May 31, 1899. The Southern Railway has a list of rates. Write for maps, schedules and rates. W. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

Church Roll and Record.

Best and cheapest on the market. It contains rules of order, church covenant and articles of faith; also place for names and addresses of members, alphabetically arranged—140 pages of record. Printed on good paper and well bound in cloth, with leather back and corners. Only \$1.75, postpaid.

BAPTIST BOOK CONCERN, INCORPORATED. LOUISVILLE, KY.

SPEED—COMFORT—SAFETY

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leaves Louisville, 1:35 a. m., 6:25 a. m., 1:20 p. m., 8:10 p. m. Arrive Louisville.

1:25 a. m.; 7:05 a. m.; 12:25 p. m.; 7:25 p. m.

TRAINS NORTH.

Leaves Louisville, 8 a. m., 11:45 p. m.; 1:25 p. m. Arrive Louisville.

7:45 a. m.; 11:57 a. m.; 2:10 p. m.; 9 p. m.

TRAINS, JELICO AND SOUTHEAST.

Leaves Louisville, 9:05 a. m. and 7:40 p. m. Arrive Louisville.

6:30 a. m. and 5:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.

Leaves Louisville, 7:30 a. m.; 1:20 p. m. and 8:30 p. m. Arrive Louisville.

9:10 a. m.; 11:25 a. m. and 7:15 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

To store our memories with sense of injuries to fill that chest with rusty iron which was made for rusted gold.

Items of Interest.

NEWS THE WORLD OVER.

On the first of the month, the Southern Railway restored the wages of its mechanics to the old figure. Their wages were cut 10% several years ago, and the finances did not permit of their restoration till this time.

The British steamer Newby from Philadelphia reached Queenstown Jan. 2nd, and reported the steamer Dart left on her way with propeller broken. The Newby towed the Dart for awhile when the hawser broke. She delayed twenty-seven hours trying to get another hawser on board, but the tempestuous weather prevented and forced the Newby to proceed. The Newby had two men injured and all the provisions were destroyed.

Major Gen. Brooke, military governor in Cuba, ordered the money collected from customs to be sent each week to Havana. Thereupon a will of was from the Cubans and a threat from the Cuban, Col. Valiente, who has been made chief of police, that the Cubans had fought for thirty years and it is hard to see what business it is of their. Nobody cares whether the money paid at the custom house in this city is sent by the United States government to San Francisco or Kennebec. The money belongs to the government.

Prussia has been driving out Danes and Austrians who have lived in that kingdom out of the way and whose only fault was their nationality. Some Russians were notified to go, and Russia promptly informed William that all the Germans in Russia would be driven out in retaliation. The notification was immediately recalled.

The Oil City Derrick gives the figures for the oil production of Pennsylvania for nine months of each year just closed. The daily average of barrels was 362,224, which is 8,816 barrels less than the daily average of the year before.

The Northern explorer, Admiral Makarov, has a new plan for reaching the North Pole by means of ice-breakers, such as the one used in the harbor of Vladivostok. Nansen says the Arctic ice walls seldom reach a depth of 24 feet, and less than that can be broken by those powerful machines.

The Superintendent of Public Schools in New York is a sensible man. Every day or so some one writes up with a proposition that something or other should be done by all the school children in the country. A monument to Lafayette, two battle-ships to be named the "American Boy" and the "American Girl" were among those schemes. But the Superintendent has forbidden any such schemes being brought up in his schools. It is to be hoped other superintendents will follow his example.

The amount of variation in the compass is watched with great care by the observatories of the world, and fresh charts are made to correspond with it. The importance of this work is seen at a glance. Two points where the most accurate work has been done along this line are at Toronto and Washington City. But the electric cars and lights, etc., have such an effect that observations taken at these places are worthless.

The Greek Archaeological Society has been digging in the neighborhood of Theron and has come upon the ruins of the temple of Apollo. The temple was eight metres broad and twelve long. There were twenty marble columns going round it, of which the bases of six were found. Several beautiful heads were found and inscriptions of great interest.

A lake on the island of Mikidne in the North Sea is a puzzle to scientists. The lower part of the lake is water as salt as the sea, and in it sponges and salt-water fish live and flourish. But the surface of the water is fresh and supports fresh water vegetation and fishes.

A new cement called "petrifite" is arousing interest in the chemical journals of Europe. Matter of any kind is converted by it into a hard, durable matter, impervious to water and of great strength. Mixed with saw dust, for example, petrifite makes a hard wood, said to be indestructible, and equal to the best granite or basalt. If half what is said of it be true, it must rank among the most valuable of discoveries in material things.

Lieut. Tejero, who fought at Santiago, has published in Madrid an account of the campaign. He says that the commanders at Santiago were in consternation at the coming of Cervera's fleet in the condition it was, short of coal, short of guns, short of ammunition, with boilers and engines out of order. He says the Spanish soldiers fought bravely; out of the 500 men in the trenches at El Caney, only eighty came out alive.

Warren Foster, the populist candidate, who ran against Roberts the polygamist in Utah, intends to contest his election on the ground that Roberts is ineligible under the Edmunds law to hold any office, and that he is not a citizen of the United States, having conducted himself in such a way as to receive the benefit of Cleveland's amnesty proclamation.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. If payable in advance. Count the words and you know at once what the charge will be. If the money is received in full, the notice, it will be brought down to 100 words.

OWENNS.

Died, on the 10th of December, 1898, Mrs. Mary Browning Owens, of Maysville, Ky. Deceased was the wife of Col. Frank S. Owens, whom she survived but a few years. She was for thirty-six years an active and consistent member of the First Baptist church of this city, a woman of rare Christian accomplishment, and a Baptist not ashamed of the "Faith once for all delivered to the saints." With an unusually strong mind, she had a great grasp of the doctrine of scriptures, and admired that doctrine with a life of sacrifice and devotion. In the true relation of life—church, family and community—she was ever true, and hence ever blest. While her death brings sadness to our hearts and casts a shadow over our church, we cherish with hearty gratitude the splendid life and character—the product of perfect principles. She leaves several children to whom, we trust, her memory shall be an inspiration and a blessing in the years to come. J. W. PORTER, Pastor.

MOBERLY.

Eng. Thomas Moberly was born in Madison county, June 18, 1820, and died Dec. 17, 1898. He was married to Miss Mary Jane Long, Sept. 29, 1843. He leaves a widow, six children, all boys, one sister and three brothers. About 1850 he made a profession of faith and was baptized at Glend, but moved his membership to Kirksville, remaining many years, then to Friendsville where he died in the strongest faith of a risen Savior. About fifteen years ago he was ordained a deacon in Friendsville church and has since been a living sermon by his regular attendance and "goodly walk." His church was his dearest earthly thing and his last words were, "Take care of the church." Our church has lost a pillar, his family a true father and his country a true citizen. His Pastor, M. Lebranon, Ky.

WOLFE.

On Saturday, December 10th, occurred the death of Mrs. Julia A. Wolfe, wife of J. M. Wolfe. She was sixty-four years old and a member of the Baptist church at Bethel, Boone county, Ky. She was an earnest, devoted Christian, greatly beloved by her family and revered by all in her community. She leaves a husband and three children, W. A. Wolfe and Dr. Foster Wolfe, of Walton, Ky., and Mrs. Lucy, of Georgetown, Ky. "God shall wipe away all tears." —Rev. T. J.

BAKRR.

Mrs. Martha A. Baker died in Princeton, Ky., December 21, 1898. She was born in Gibson county, Tenn., March 27, 1828. Her maiden name was Conner. She was married to Mr. John B. Baker, of Caldwell Co., Ky., in August, 1849. In November, 1858, she joined Pleasant Grove Baptist church and was baptized by Elder James U. Spurfin. She was a most excellent Christian woman, possessed of many noble traits of character. She was a good neighbor and rendered much timely and valuable aid in ministering to the sick. She was an affectionate wife and a faithful and devoted mother and will be greatly missed by her bereaved husband and daughter. H. W. MORRHEAD.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 18th to 15th on Maple St., Louisville, Ky.

TO DISTRICT ASSOCIATION CLERKS

DEAR BRETHREN—Many of the minutes of the District Associations for 1898 have not been received. I cannot proceed with my work without them. Please send them at once. Let the clerks fail to see this notice some brother in each association who is interested in the work will greatly aid me if he will mail me a minute of his last association. Yours fraternally, J. K. NUNNELLEY, Statistical Sec. Georgetown, Ky.

A CHRISTIAN, when he makes a good profession of faith, he is sure to make his profession good. It is sad to see many walk in the dark, then, selves who carry a lantern for others.—Thomas Secker.

REDUCED TO \$3.50. To place our new improved Theobald's Compound in the hands of our customers and to show our appreciation of their patronage, we have decided to reduce the price of our Compound to \$3.50 per bottle. This is a special offer and will not be repeated. Theobald's Compound is a pure, reliable, and effective remedy for all cases of Croup, Whooping Cough, Sore Throat, and all other ailments of the Throat and Lungs. It is a household necessity and is sold in all drug stores. Beware of cheap imitations. Theobald's Compound is the only one that is guaranteed to cure. Price, \$3.50 per bottle. Sold by all druggists.

POND'S EXTRACT CURES. THE BICYCLER'S NECESSITY. PILES, COLDS, WOUNDS, BRUISES, SPRAINS, TOOTHACHE, CATARRH, HEADACHE, HOARSENESS, CHILBLAINS, RHEUMATISM, SORE THROAT. USE POND'S EXTRACT After Shaving--No Irritation. USE POND'S EXTRACT After Exercising--No Lameness. LIP'S chapped or a little rough? Use POND'S EXTRACT LIP SALVE—Healing, Softening, Delicious Odor, Beautiful Color. POND'S EXTRACT OINTMENT is simply a marvel. How instantly it cures Piles. What relief from excruciating pain. 25 cents. Trial size 25 cents. POND'S EXTRACT is manufactured by us, at our own factory, with the most improved machinery, under our own supervision, and every bottle is guaranteed to be pure, uniform and unequalled in quality. BUY GENUINE POND'S EXTRACT if you want genuine cures. Buy imitations, if you want imitation cures. POND'S EXTRACT CO., 76 Fifth Avenue., New York.

H. L. HUGHES. WHOLESALE. BLINDS, MOULDINGS, SASH, DOORS, BUILDING PAPER, LUMBER. 122-22 East Main Street, next to East Meuse, LOUISVILLE, KY.

VIA THE IRON MOUNTAIN ROUTE. A New and Palatial Yearbook Train, without an equal yet in service for the first time this season. Leaves St. Louis every Tuesday and Saturday, 10:30 p. m., for Los Angeles and San Francisco. EQUIPMENT CONSISTS OF COMPOSITE CAR—Containing Reading, Writing and Smoking Room, Buffet, Barber Shop and Bath Room. SLEEPING CAR—Containing Seven Private Club-rooms and Double Day-rooms. SLEEPING CAR—Containing Twelve Sections, each roomed for two persons. Dining Car—In which all meals are served a LA CARTE. Illuminated with Gas. Lighted with kerosene. A SUMMER ROUTE FOR WINTER TRAVEL. No sleep necessary. ONLY THREE DAYS TO THE GREAT CALIFORNIA. Sales train runs through a third class. WARE FOR PARTICULARS. C. C. WALKER, General Agent, 1000 Market Street, San Francisco, Cal. H. L. HUGHES, T. P. & Co., 204 E. Main St., Louisville, Ky.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
 ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.
 NEWS THE WORLD OVER.

In his testimony before the War Committee, Gen. Miles gave some most damaging testimony against the "embalmed" beef, the chemicals in which caused sickness, and this was furnished the soldiers over his protest. Fresh beef in plenty could have been had in Porto Rico at six cents a pound. Comptroller General Egan is loudly denouncing the Commodore-Clief court-martialed for this testimony. Gen. Miles simply says in reply that he is ready to prove his statements.

An immense water tank, holding 80,000 gallons, stood on a platform fifty feet high in the yards of the elevated railroad in New York City. It burst on Wednesday morning, January 4, and the water poured down in a great sheet. One girl, who was under the platform, was seriously injured, and three men had a narrow escape from drowning. The cause of the collapse is not known.

The whole first class of the Virginia Military Institute at Lexington have been expelled for insubordination and mutinous conduct. The class consisted of 20 boys, representing twelve States. It is probable that the boys will make the necessary acknowledgments and be restored.

A correspondent of the Associated Press says that Gen. Henry, in command of Porto Rico, outlining his policy in a letter to the Insular Cabinet, said that newspapers on the island would not be allowed to criticize his government. If the paper had made some criticism and Gen. Henry had the editor brought to him at the palace where the General told him such things could not be allowed. On the editor's promising to publish no more objections to anything the General might do, he was released.

The Filipinos have not reached the same of civilization, but they have made signal progress. Their dress resembles a more civilized style, but does not fight like the Italian Parliament, nor throw inkstands at the heads of their opponents after the Austrian method, nor yet turn themselves into a howling managerie in the French style. But no doubt they will come to follow these shining examples.

Senator Hanna, in the Naval Committee of the Senate, urges the wise course of confining expenditures to actual requirements, upon the ground that improvements in naval architecture are being made so rapidly ships built now would soon become obsolete.

A rich iron mine has been discovered on the northern shore of Conception Bay in Newfoundland. An English firm has taken a lease of it and operations on a large scale have begun. Mr. Henry Moon, an English mining engineer, reports he has traced the vein for sixteen miles, that it contains more than a million tons of ore, yielding 60 per cent. of iron.

One likes frank facing the consequences even when one's hair stands on end at the consequences. Prof. A. B. Hart, of Harvard University, believes in expansion, but says: "We must abandon the principle that all just government depends on the consent of the governed; we must begin to settle difficult questions of religion and worship by orders from Washington; we must either yield part of our protective policy or give up the principle for which our forefathers fought in the Revolution—that colonies exist for their own benefit, and not for the advantage of the mother country; we must give up our principle of free intercourse between the parts of our empire, or else we must admit Chinese to the continent."

As for the principle of free intercourse that was given up when Gov. Tanner, of Illinois, said he would meet citizens from other States at the border of Illinois with Gatling guns, and the Federal Government scolded. But when worship and religion begin to be controlled by orders from Washington, Baptists can be relied upon to be heard from.

The famous Fayerweather will case, in which the relatives have been trying to break the will, has at last been finally decided by the United States Supreme Court. The will stands, and the colleges win. Mr. Fayerweather left large bequests to about twenty institutions.

The correspondent of the London Telegraph interviewed the Governor of French Guiana who sent there had been any modification of the severe treatment of Drayton, and also the report that he had been ordered to France.

It is stated by the Engineering and Mining Journal that the year 1899, for the first time, the United States is likely to be surpassed by Russia in the production of petroleum. In 1897 this country produced 7,700,000 metric tons, while the amount credited to Russia was 8,200,000 tons. The output of the United States for the year 1899 is believed to be about the same as in 1897, while for the first six months of the past year the Russian production amounted to 3,900,000 metric tons, or a total for the year of about 8,000,000 tons. This increase in the Russian output is remarkable, inasmuch as the supply comes almost entirely from the oil-fields of the Aspheron Peninsula and no other supplies of importance have as yet been worked.

SPECIAL OFFER.

WE will send the WESTERN RECORDER to new subscribers for three months, beginning Jan. 1st, for half-price, or 25 cents. All intelligent Baptists are interested in Baptist history, and recently special interest has been aroused in regard to our history in England in the early part of the 17th century. Everybody wishes, or ought to wish, the real facts brought out. Dr. J. T. Christian spent three months in England during the past summer and fall, devoting his time to getting at the facts of Baptist history during that period. He made many interesting "finds," and gathered much valuable material. He has prepared a series of articles setting forth the results of his investigations, and we will begin the publication of these articles with the commencement of the new year. When the series is finished the results will be summed up and their value estimated by Drs. A. H. Newman and Jesse B. Thomas, two recognized masters in church history. Every Baptist ought to read this series of articles along with the estimates of them by Drs. Newman and Thomas, and ought to preserve them.

To give these articles the widest publicity, we offer the RECORDER three months to new subscribers for 25 cents each. If you have some friends, dear reader, who are not now getting the paper, and whom you would like to have read these articles, send us their addresses with 25 cents for each one, and they will get the paper until the 1st of April. Beyond that time the rate remains, of course, at \$2.00 a year.

Back numbers containing these articles have been printed, so it is not too late to take advantage of this offer.

CIRCLE NO. 3 WARREN ASSOCIATION.

This body meets with Delafield church, Bowling Green, Ky., Saturday and Sunday Jan. 28th and 29th, with the following programme.

- SATURDAY.
 10 A. M. Devotional exercises.—E. H. Brookshire.
 10:30 A. M. Sermon.—W. M. Kuykendall.

1:30 P. M. Discussion: Duties and qualifications of deacons and the deacons' influence on the general welfare of the church.—E. H. Brookshire, Gen'l. W. F. Perry.

2:30 P. M. Discussion. The pressing need of our churches to-day not more members but better.—O. W. Freeman, Wm. Mitchell.

7: P. M. Devotional exercises.—Dr. J. H. Payne.

7:30 P. M. Sermon.—W. M. Kuykendall.

SUNDAY.
 9 A. M. Devotional service.—F. M. Roberts.

9:15 A. M. Discussion. The relation of the Sunday-school to the church.—B. P. Eubank, W. W. Burris.

10:30 A. M. Sermon.—W. M. Kuykendall.

1 P. M. Discussion. Is it necessary for a church to be in debt in order to keep up its work?—G. Dockery, J. B. Ellis.

2:30 P. M. Discussion. Missions, opportunity, possibility, reality or what we might do and what we are doing for missions.—E. V. Baldy, J. Whitt Potter.

7 P. M. Sermon.—W. M. Kuykendall.

Let us have a large attendance at this meeting.
 C. W. FREEMAN V. PRES.

PILES POSITIVELY CURED. WE ASK YOU TO TRY OUR REMEDY FOR A CENT. Trial sample sent FREE for a cent stamp to cover postage. Give instant relief. Final cure positive. Absolutely safe. Mention this paper. The J. H. K. Medical Co., 21-23 E. 4th St., Cincinnati, Ohio.

ROCKEY BELL FOUNDRY Established 1857. 101 N. 1st St., Cincinnati, O., U.S.A. Molds made of Pure Copper and Tin only. Also Brass and Iron. Makers of the Largest Bell in America.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 7.

Cattle—There were 6,000 head on the market Monday, with prices dull and 10c to 15c lower than last week.
 Calves—Receipts light. The market showed some improvement, choice veals selling at \$4.00 to \$4.50. Common kinds very dull and not wanted.

Hogs—On Monday the market opened active and so higher, best heavy selling at \$5.00, mediums at \$4.50 to \$5.00, light shippers at \$3.50, pigs at \$3.00 to \$3.50 and roughs at \$2.50 to \$3.00. The market again advanced 1c on Tuesday, while on Wednesday there was a decline of 1c. The market continued unsteady during the remainder of the week, with pens well cleared at the close.

Sheep and Lambs—Receipts very light; market ruled steady on all grades; in fact not enough coming to make a market.

CATTLE.

Extra good export steers, 1,200 lbs.	
and up	4 40 to 4 50
Light shipping, 1,200 to 1,500 lbs.	4 25 to 4 30
Best butchers	4 15 to 4 20
Fair to good butchers	3 75 to 4 00
Common to medium butchers	3 50 to 3 75
Thin, rough steers, poor cows and cowboys	1 00 to 2 00
Good to extra oxen	3 00 to 3 50
Common to medium oxen	2 50 to 3 00
Feeders	3 75 to 4 25
Sheepers	3 00 to 3 50
Bulls	3 00 to 3 50
Veal calves	4 00 to 5 00
Milk cows—Choice	10 00 to 12 00
Fair to good	15 00 to 20 00

HOGS.

Choice packing and butchers, 250 to 300 lbs.	5 25
Fair to good packing, 250 to 300 lbs.	5 00
Good to extra light, 150 to 200 lbs.	4 00 to 5 00
Pig shoats, 150 to 200 lbs.	3 25
Pig shoats, 100 to 150 lbs.	4 00 to 5 00
Pigs, 50 to 100 lbs.	2 75 to 3 00
Roughs, 100 to 200 lbs.	2 75 to 3 00

SHEEP AND LAMBS.

Good to extra shipping sheep	3 00 to 3 75
Fair to good	2 50 to 3 00
Common to medium	2 00 to 2 50
Wethers	2 50 to 3 00
Wethers and cowboys, per head	2 00 to 3 00
Wethers, heavy lambs	4 00 to 5 00
Best butcher lambs	4 00 to 5 00
Fair to good butcher lambs	3 50 to 4 00
Wethers	3 00 to 3 50

The Time Is Short!

The Assignee's Sale of the New Mammoth's stock is rapidly nearing its close. Beneath the sledge-hammer strokes of ruinous reductions the stock is rapidly going out. The clamorous creditors—all anxious for their money—necessitating prompt selling, force tremendous cuts in prices. Three dollars for one is about the figure now. Hasten then, you bargain hunters—do not delay. This week the values are far better than last, for lower-priced lots are filled in with better grades to keep an assortment at this price.

Men's Suits and Overcoats
 cut to \$2.98, \$4.48, \$6.75 and \$9.87
 Wondrously low—less than half price.

Boys' Suits and Overcoats, Reefers and Pants—Young Men's Clothing—Men's Furnishings, Hats & Shoes, Ladies' Furnishings and Shoes
 Cut to one-half and one-third their value to quickly realize the cash.

Come quick or you'll be too late!

New Mammoth
 424 to 434 W. Market St., Louisville, Ky.
L. Comings, Assignee.

MAIL ORDER HOUSE. Forty Years Experience.
 Our Catalogue for 1899 and 1900 is now ready and will be sent on application Part I. Illustrates Watches, Chains and Charms. Part II. Illustrates Silverware and Silver Novelties. Part III. Illustrates Jewelry, Diamonds, Rings, Optical Goods, etc. Our new Illustrated Catalogue of 32 pages contains the three parts in one. Address C. P. Barnes & Co., Jewelers and Opticians, 204-206 W. Market, Louisville. Kindly mention this paper.

LEAF TOBACCO.

Report for week ending Jan. 7.

SALES WITH COMPARISONS.			
Following were the sales for the week and year to January 7, with comparisons:			
	Week.	Year.	
Year 1899	1,717	1,717	
Year 1898	2,384	2,164	
Year 1897	2,076	4,548	

SALES.			
Total sales of new crop to date	11,261	6,714	5,261
Sales new crop to date, original inspection	10,214	6,194	5,216

REJECTIONS.			
Rejections this week	200	973	620
Percentage of rejections to amount sales	20	14	12
Rejections Jan. 1 to date	200	620	620

RECEIPTS.			
Receipts this week	1,200	1,200	1,200
Receipts Jan. 1 to date	5,000	5,000	5,000

BURLY—1899 CROP.			
Trash, green or mixed	1 25 to 2 00	Color.	
Trash, sound	2 00 to 2 50		
Common lugs	2 50 to 3 00		
Medium lugs	3 00 to 3 50		
Good lugs	4 00 to 4 50		
Common leaf, short	5 00 to 5 50		
Common leaf	6 00 to 6 50		
Medium leaf	7 00 to 7 50		
Good leaf	8 00 to 8 50		
Fine and selections	9 00 to 9 50		

BURLY—1898 CROP.			
Trash, green or mixed	1 25 to 2 00	Color.	
Trash, sound	2 00 to 2 50		
Common lugs	2 50 to 3 00		
Medium lugs	3 00 to 3 50		
Good lugs	4 00 to 4 50		
Common leaf, short	5 00 to 5 50		
Common leaf	6 00 to 6 50		
Medium leaf	7 00 to 7 50		
Good leaf	8 00 to 8 50		
Fine and selections	9 00 to 9 50		