

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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CHRISTIANS would find their fear of death greatly lessened if they would cease from their besetting sins. The nearer one lives to God in this life, the clearer will be his consciousness of God's presence in the hour of death.

The *Outlook* gives the last words of D. L. Moody: "I see earth receding; heaven is opening; God is calling me." Among his last words were those to his son when he told him, "I have not sought to make money, but to leave work for you to do."

There have been many and eloquent passages said to D. L. Moody, but we think the finest of them all was that upon the first page of the *Congregationalist*. Under Moody's picture the *Congregationalist* placed Bunyan's immortal words of the passing of Mr. Valiant-for-Truth over the river.

The *Investor*, a financial paper, says: "A feverishness characterizes all our thoughts and actions to-day that was conspicuously absent, say a century ago. We see its effects in our religion, morality, philosophy, benevolence and pleasures, and, most of all, perhaps in our business methods. It is not a good sign."

Among the delegates to the Pan-Protestant meeting was Hon. Samuel Smith, a member of the English Parliament. This leading layman said: "There is no hope for us unless we receive the Holy Scriptures as an authoritative document and divinely inspired, as Christ held, and the pestilential theory of the Kennis would simply leave us a few wretched remains on which to save our souls. The prevalence of the higher criticism is simply throwing men into the arms of the sacerdotal churches and of the church of Rome, which proclaims itself infallible."

Spurgeon gave no uncertain sound upon the "universal fatherhood" of God: "As I have warned you before, abhor the doctrine of the universal fatherhood of God, for it is a lie and a deep deception. It stabs at the heart of the doctrine of the adoption, which is taught in Scripture, for how can God adopt men if they are all his children already? It stabs at the heart of the doctrine of regeneration. How is it by regeneration and faith that we become the children of God, but how can that be if we are the children of God already? Believe not that lie, but believe the truth of God, that Christ and all who are by living faith in Christ may rejoice in the Fatherhood of God."

TRUTHS ESTABLISHED BY CHRIST'S RESURRECTION.

BY J. M. WEAVER, D.D.

The resurrection of Jesus Christ is a doctrine of pure revelation. Science and philosophy are absolutely silent in regard to it. It is the central fact of Christianity. No one who believes in the truth of the Bible, that it is a revelation from God, ever doubts this fact. To doubt it is to deny the truth of revelation. The fact, Luke says, is established by "many infallible proofs." This is the keystone in the arch of the gospel plan of redemption. This disproved, would be the destruction of the whole system of salvation. Hence the preaching of the Apostles consisted largely in bearing witness to its truth. But if this great fact is demonstrated, there are a number of important truths that are established thereby. In this paper I propose to bring out and impress some of these truths.

The first is: The absolute truth of Christ's teaching. He claimed to be equal with the Father, thus asserting his deity; to have had a pre-existence; to be the Source of all life; to be the Creator of all things; to have all authority in heaven and earth; to be the Judge of all mankind. He taught that there is an inheritance of bliss for all who believe in him, and eternal retribution for all the finally impenitent and unbelieving. He said of the disobedient: "These shall go away into everlasting punishment." If his resurrection is a fact, then all his teaching is true, for God would never raise from the dead a false teacher to be with him. The fact that God raised him from the dead, places the seal of truth on his teaching.

A second truth fully established by his resurrection is the certainty of an all-sufficient atonement for sin. If he was raised from the dead, then his atoning work on earth was accepted by the Father. Thus a sure foundation is laid for the salvation of sinners. The violated law is made honorable, and divine justice is satisfied. God can now justify the believer on His Son. None need now fear or doubt in resting upon Christ's finished work, for since Christ is raised from the dead, God is satisfied and future bliss is assured to the believer. By a sinless life of perfect obedience he fulfilled the preceptive part of the law, and by his death suffered the penal consequences of sin in behalf of men.

A third truth established is that there is a living Christ. We should not look back to the Christ living on the earth near nineteen hundred years ago, but to the Christ living now. A dead Christ would be powerless to help or save. Yet many seem to think that he is still the dead Christ. We see this in the many images and pictures of him in churches and other places. In Roman Catholic countries are seen many crosses with a dead Christ hanging thereon. At many crossroads these images are seen, and men and women bow down before them in worship. They seem not to recognize the fact that he is living to-day in heaven and is represented on the earth by the Holy Spirit. The apostle tells us that he is the "same yesterday, to-day and forever." His power is the same as when he performed miracles on earth. He exerts that power now through faith. It is true now as then that *whosoever believeth in his active work*. The same faith exercised now will bring about the same results.

A fourth truth established is: The certainty of a future life after death. Whether man exists after death is un-

known to human reason. It is a mystery not explained by human philosophy. None of our friends have returned after dying to give us information. Many years for a life beyond death, yet live in constant doubt and anxiety in regard to it. But if Jesus was raised, then there is certainly life after death. He who is assured of this fact cannot doubt the soul's immortality. Such can sing with Montgomery—

"The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine
A star of day!
The sun is but a spark of fire,
A transient meteor in the sky;
The soul immortal as its sire,
Shall never die."

Paul says: "But now is Christ risen from the dead, and become the first fruits of them that slept." Again he says: "For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." Thus the fact of Christ's resurrection establishes the truth and certainty of our resurrection. It is said that "the righteous hath hope in his death." Death is indeed the "king of terrors" to those without hope, but for the Christian, who has full belief in Christ's resurrection, death has no terrors. He knows that it is but the door of entrance to the life beyond. Christ entered into the dark domains and robbed them of their gloom forever. Since his resurrection all his people are able to triumphantly exclaim, "O death, where is thy sting? O grave, where is thy victory? * * * Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

A fifth truth is: The certainty of the believer's future glory. If Jesus, the Head, is raised to die no more, it follows that all who are united to him, the members of his body, will be raised also to die no more. John, on the Isle of Patmos, saw him and said: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forever more. All his people after their resurrection will be like him in his resurrection body, sinless and beautiful. John says, "It doth not appear what we shall be, but we know that we shall be like him." Over such the "second death" has no power. They have been born twice, hence die but once, the first or physical death. All who are not united to him by faith and regeneration die twice, having been born but once, the physical birth, and never having been "born again." Hence at death for the believer all danger is passed. "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power; but they shall be priests of God and of Christ." He will now enter upon an inheritance "incorruptible and undefiled, and that fadeth not away." That future glory is certain and inconceivable in its beauty and bliss. Sometimes even here the consecrated Christian catches glimpses of its ineffable splendor, and he can sing rapturously:

"There is a land mine eye hath seen
In visions of enraptured thought,
So bright that all that spreads between
Is with its radiant glory fraught.—
A land upon whose blissful shore
There reigns no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.
Its ether are not like earthly skies,
Its light, exceeding hues of shade and light;
It hath no need of suns to rise,
To dispel the gloom of night.
There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Within the paradise of God."

Thus, if Christ be risen, all these glori-

ous truths are established beyond a doubt. Full belief of this fact fills the soul with rapture. Reader, do you believe?

CONCERNING DOCTRINE.

BY GEORGE C. NEEDHAM.

"I don't preach doctrine, I preach Christ," was the somewhat boastful remark of a youthful preacher, who further added, "A sinner doesn't need doctrine, he needs Jesus." And some would gleefully rub their hands over the pious sentiment. To this pretty remark we demur, first because there is no way to preach Christ but through doctrine; and secondly, because the liberal school has assaulted doctrine, making it a target for their poisoned arrows of wit, of sophistry and of denunciation. We would fain hope that few evangelical preachers are led to join the hue and cry raised against this bugbear of modern wisecracks. Doctrine is a statement of truth to be received. How are sinners to believe in him of whom they heard not? Peter told Cornelius words whereby he might be saved. Faith comes by hearing, and hearing through the Word. Hence Paul's injunction to Timothy, "Preach the Word."

Our young preacher, no doubt plagiarizing from some pretentious savant, was ignorant concerning doctrine, else he would talk more wisely. Use a bullet without the gun, sew without a needle, make bread without flour, and soup without meat; build without bricks, and bake without fire, then may you succeed in preaching Christ without doctrine. Preaching the Gospel is teaching men about Jesus. If no instruction is given Christ is not preached. If no statement be made concerning his person and work, how can men believe? Doctrine is the dish on which is placed the heavenly food; the channel through which flows the living water; words which reach the ear and convey information to the mind, and conviction to the heart. "To you is the word of this salvation sent." The Gospel is a verbal intelligent message regarding Christ the Saviour of men. Preaching, therefore, should not be all mist and no scene, all fog and no shore, all shadow and no substance, all talk and no teaching. Make chairs without wood, or caps without clay, or butter without cream, but do not attempt the impossible of preaching Christ without preaching and teaching his Word. "Philip opened his mouth (the organ of speech) and beginning from this Scripture (Isaiah 53rd chapter) announced to him the good news of Jesus."—Commonwealth.

The Lord plainly told his hearers that in the spiritual world that one was lifeless who was without his flesh and blood; that he must be a partaker of that or he could not live. But not every one has a taste for that bread. As in the days of the fathers, to which the Jews referred so readily, the fathers complained at the bread from heaven, and asked for meat which had fleshly tendencies in it, so then in the time of Christ and so now, the carnal mind craves the fleshly, the sensual, the devilish, and a taste for the spiritual has to be cultivated. Taste and see that the Lord is good, but the first taste will not prove always to be pleasant. One must follow on to know the Lord. The reliquish of the best things in all the world come from constant familiarity with them. But whoever learns what it is to feed on the living bread will never want any other.

THE "CHURCH" AND THE "KINGDOM."

BY JESSE B. THOMAS, D.D., LL.D.

III.

In the third sermon ("The Christian Church an Imperial Power") the argument culminates in the claim that the fulfilment of prophecy requires the emergence into visibility of the Church as a world-power. Isaiah (2:2): "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow unto it" is claimed to have foretold a local centre of visible national aggregation and universal authority. That a literal world-dominion is expected to be established at this centre, the words of Daniel are said to make indisputable. For he puts the "kingdom" which the "God of heaven" is to set up (Dan. 2:44) over against the distinctly identified earthly kingdoms previously mentioned. That the "Kingdom of Heaven," referred to in the New Testament, is identical with that referred to in prophecy, and that it is classed among visible earthly powers, is further confirmed by the circumstance that our Lord chooses (Matt. 18:33) precisely the same symbol to describe it (a tree, in whose branches the fowl take refuge) which had been employed by Ezekiel (17:23) when referring to the coming heavenly kingdom, and also (81:6) when pointing to the Assyrian empire. Jeremiah's promise that "David shall never want a man to sit upon the throne of the house of Israel" (33:17), often repeated by Ezekiel declaring that David himself shall be "their prince forever" (37:25) falls into line in support of the theory that the "Kingdom of Heaven," otherwise called the "Christian Church," has been prophesied as designated as a visible imperial world-power.

The application of this argument is quick and inevitable. The *basileia* which Christ transfers to Peter (Matt. 16:19) is not spoken of as yet to be inaugurated; for it is the already long-established kingdom of Israel, of which as heir and successor of David he is the rightful possessor and donor.

The parallel reference to an *ecclēsia* yet to be built on Peter naturally follows upon the allusion to "keys"; suggesting at once the familiar "key of the House of David," and leading on to the still more familiar Septuagint notion of *ecclēsia* as describing the "House of Israel." If it be true that the *ecclēsia* now referred to is in some sense a new structure, this is only because the "tabernacle of David" is conceived of, from one point of view, as having "fallen down" and is now to be rebuilt in accordance with the express promise of prophecy (Amos 9:11.) The Apostle James so understands it, as reported in Acts 15:15.

By such exegetical manoeuvres, unrivalled in astuteness, the Scripture has been made to buttress the blasphemous assumptions of the Papacy. The Church of Rome becomes thus the very "kingdom" which the "God of Heaven" was to set up, out-topping all other earthly kingdoms; and such a miscreant, for instance, as Alexander Borgia, a perjurer, libertine, an assassin, becomes the heir and fulfiller of Messianic prophecy, and the divinely accredited "prince of the kings of the earth." When our Lord declares, ere he leaves the earth, that "all power is given to Him in heaven and in earth," it is only that He may indicate the plenitude of power of which Peter and his successors are to become the residuary legatees, custodians, and vehicle. Henceforth the Petrine throne becomes the visible counterpart of the "great white throne" in heaven, precisely as the seat of the imperial Caesar answers to that of the Capitoline Jove. So that it is no more illegitimate for a Pope to speak of himself as "alter deus" or as "filling the place of the true God on earth," than for a successor of Augustus to call himself "Divus Cesar." Invested with the triple crown of dominion over heaven, earth, and hell, and bearing the "two swords" of civic and ecclesiastical mastery, the sole "vicegerent of God on earth" may well laugh at the rival or in-

dependent claims of every other church or kingdom. In *Addis* and *Emmett's* Roman Catholic Dictionary, issued in 1895 under the imprimatur of the highest Roman Catholic official in England, it is calmly asserted that the argument of dissenters against the jurisdiction of ecclesiastics in civic affairs, while perfectly good against Anglicans, falls utterly when directed against the Catholic Church; for if the magistrate "allow himself to be guided by the Church and the Pope he rests on the basis of infallible truth, and his action in applying the forces of the establishment to the support of religion cannot, in that case, be either mistaken or mischievous."

How, then, does the Anglican theory differ from that of Rome, and on what modification in exegetical procedure does it rest? The answer may be prognosticated from the circumstances which attended and controlled the organization of the Church of England as an independent body. When Henry VIII abruptly cut the hawser which held his kingdom in tow of the Papacy, it went apart on its new voyage with its whole cargo of ritual, tradition, and ecclesiastico-civic polity theoretically unbroken. But a national church could no longer invidiously claim for itself an exclusive world-embracing jurisdiction. Instead of a single imperial headship, consequently, it became necessary to establish a multiple headship of the church, under the joint dominion of all Christian kings. This did not necessitate the abandonment of the traditional notion of literal continuity from the Jewish original. It was necessary only to substitute the college of Apostles, as Canon Fremantle luminously explains, for Peter alone. Were they not to "sit on twelve thrones judging the twelve tribes of Israel"; and what could these "tribes" be if not the nations of Christendom, which make up at once the "Kingdom of Heaven" and the "Holy Catholic Church"? There is in England, as Canon Fremantle further affirms, no such thing as an "established church" (meaning thereby a worshipping body), but only an "established clergy." The nation is the church, the apostolic succession in which, attaches primarily to the sovereign as head, and only subordinately to prelates charged with supervision of its territorial segments. Hooker, accordingly, correctly affirmed that "there is not a man of the Church of England but the same man is a member of the commonwealth, nor any member of the commonwealth which is not also of the Church of England." And Hobbes, in his *Leviathan*, rightly also maintained that, as God's accredited spokesman, the king had the power to establish an ultimate standard of right by his decrees. Canon Curtis, in his *Bampton Lectures*, reasoning from the same premises, condemns as delinquent any priest who allows a babe born within the limits of his bailiwick to remain unbaptized, no matter what may be the views or wishes of its parents. (The word "bailiwick" is used advisedly; for the English "parish" is the civic as well as ecclesiastical unit of territorial partition for administrative purposes, and the local priest is as truly a civic official invested with power to enforce his claims therein as the sheriff. A recent writer of the same church (Winterbotham: "Kingdom of Heaven") identifying kingdom and church after the traditional fashion, falls into this curious strain of inferential comment, viz.:

"It is clear that the baptism of infants stands or falls with the parable of the drag-net, and the saying, 'Of such is the Kingdom of Heaven.' Babies, as such, can only have to do with the kingdom so far as it is a net, including all within a certain area, without choice on their part, without moral discrimination on the part of the net." Bishop Moorhouse, of Manchester, in like manner, deprecates church discipline, on the basis of the parable of the tares, from which he derives the cautionary hint that excommunication may prevent the tares from being "converted into wheat."

The Anglican theory, then, is evidently a vigorous shoot from the old Jewish stock of theoretic Jewish continuity, slightly variant in contour only because of a new exegetical element contributed by a different soil of circumstances.

Nor is the reflex influence of circumstance upon exegesis less visible when we come to Calvin and the Presbyterian bodies that sprang from his teaching. Having determined that infant baptism must "in any wise be retained in the church," but being also irrevocably committed to the doctrine of justification by faith alone, Calvin was obliged to forego the traditional defence of infant baptism on the basis of baptismal regeneration, and to abandon the passage in which that doctrine had confidently entrenched itself (John 8:5). Deprived of this stronghold, he could find no refuge to fall back upon except the Abrahamic covenant, which, if accepted as literally perennial, would take in the children of the direct stock, and also all the offspring of members of the household who had been "bought with money" (as the General Assembly were obliged to decide when the matter was brought up in this country). But as "every man that is circumcised is a debtor to do the whole law," according to Paul, it would appear that Calvin, having allowed his wheel to be caught by a single point in the rat of Jewish continuity, was unable to extricate himself from its entire and despotic mastery. A revived Jewish theocracy, therefore, emerged into form in Geneva, which assumed to blend the civic and religious at every point, regulating the diet and bed-time of the citizen, delivering the disobedient child over to the "secular arm" for punishment, and purging Servetus of heresy by fire. Although bitterly opposed to prelatic despotism, Calvin found in the "elders of Israel" a precedent for the establishment of a body of "ruling elders" who, in the person of the aristocracy of Geneva, the Huguenot leaders of high blood in France, and the "lords of the congregation" in Scotland, took over to a lay syndicate all the centralized power before vested in Pope or king. The theocracy of New England, the normal outgrowth of the Calvinistic scheme was justly satirized by one of its victims long after as a transfer of tyranny from the "lord bishops" to the "lord brethren." It is obviously necessary, under this theory, to maintain the literal identity of the Christian church as a national body, with the Israelitish organization. Presbyterian writers on the subject, with almost unbroken uniformity, begin their history of the Christian church with an account of the commonwealth of Israel; proceeding without recognized gap to treat the events that followed Pentecost as only a new phase of "an old thing. That Stephen in his address (Acts 7:38) speaks of a "church in the wilderness" is seized upon, sometimes, as conclusive in the premises. Dr. Hodge, in his discussions, does not scruple to say explicitly "the church under the new dispensation is identical with that under the old."

From this review it seems clear that the current disposition to interpret the word *ecclēsia* in the New Testament in an expanded sense has been largely bred by a pre-determined conception of the church as an imperial, a kingly, or a hereditary body, and has justified itself by an arbitrary assumption of the uninterrupted continuity of the Jewish and Christian organization. Under this view the Septuagint necessarily becomes, not an important, but the exclusive, standard of appeal as to the New Testament meaning of the word in question. Against this unjustifiable limitation of field and foreclosure of independent inquiry we protest, and it will, accordingly, be henceforth ignored.

The Lord seems to allow us to do as we will for a time, but he comes and calls his servants to him, and each one receives from his hand according to what he has done. No part of the life is hidden, no motives can be concealed, no covering can hide from, no shelter can be taken behind our circumstances and surroundings; no plea of heredity will avail; in our own persons we will stand before him, and each one for himself will render an account and receive the righteous judgment of blessing or penalty. We cry, "Lord, be merciful to us," and yet we rejoice in this personal relation, and this direct responsibility, for with it is his personal love.

HOLDING UP THE PASTOR'S HANDS.

The journeying Israelites were at Sinai. The smitten rock had just preserved them from the peril of perishing from thirst. Another danger threatens their destruction. God must save them from the Amalekites, or the nation is doomed. Jehovah meets them in battle. Jehovah commands Moses to take the rod that had smitten the river and had converted a barren rock into a bounteous spring, and go to the top of the adjoining hill. The issue of the conflict depended more on his faith and power in prayer than on the prowess of Joshua. But as Moses upheld the rod with both hands, his strength was not equal to the task. Aaron and Hur came to his support. Thus the battle was won.

The Amalekites illustrate the great ungodly, hostile world that ever bitterly opposes the kingdom of God. Moses represents the minister, on whom, more than on any other, the responsibility of victory depends. But, without helpers, the leader, the man of vision and faith and prayer, must fail, through utter exhaustion. The success of every pastorate depends upon the co-operation of the people. They can make or mar their pastor's work. If loyal to him and to God who called him, they will uphold his hands:

1. In prayer. Their faith will reinforce his. Their place will be by his side. They will watch his weakness and weariness, and buoy up his strength by their own devotion and enthusiasm. No one but a true pastor can measure the stimulus of such loyalty and love. It has made many a weak pastor strong, many a failing one a success.

2. In purity of life. A true Christian lives his creed. He is never mistaken for a worldling. His consecration is so wholehearted and joyous as constantly to demonstrate the Christianity which his pastor proclaims. Such spiritual Christians are an immeasurable power. Their lives are sermons.

3. In personal work. Every pastor should had himself duplicated in each of his parishioners. They greet strangers at church as royally as he. They carry the unsaved on their heart; speak the right word in season and out of season; make the fellowship of the church warm and inviting; never allow social distinctions to kill their sympathy and earnest desire to help.

4. In a thousand little ways. Aaron and Hur were on the hill-top with Moses. They saw all that was going on. They knew their leader intimately, and saw all the rest, friend and foe—from his comprehensive outlook. Nothing escaped their notice. They helped wherever they discovered need. It is for you to help your pastor in this way.—New York Observer.

FAITH WITHOUT FEELING.

The highest test of faith is not seen when we are glowing with joy and conscious of success and the approval of those about us. It comes to him who can still trust God when no outward thing assists, when his life appears to others a failure and he has found many who have not proved true and many others who have proved selfish. When everything says, "If there were a God would not the world be a better and happier place, would not you have had a share in its good things and a larger place in its honors?" To still hold on to God because He is of our best and only real source of peace is to have a faith that is genuine, a faith that lays hold on blessings that fair weather Christians can never know. The spirit that says, "Though he slay me yet will I trust him" possesses the man who can hold to God against the world, alone without outward sources of joy.—Christian Herald.

The Hebrews have a saying that God takes more delight in adversity than in success; 'tis not so much the matter that's done, but the matter how 'tis done, that God minds. Not how much, but how well.—Vann. ng.

The true worth of a man is to be measured by the objects he pursues.

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This LEADING BAPTIST PAPER of the South.

There is also in this question the spirit of conceit and intolerance which makes so many denounce those who do not agree to their plan of reform or work as opposed to the good to be accomplished. It is a most contemptible spirit, and I am sorry to see many manifestations of it. I am very sorry to have seen this in a man of some temperance man. A man who believes in local option will denounce a man who works for state prohibition as being opposed to the temperance cause because he does not fall in with his plan and follow his leading.

I am sorry still to say I have seen a similar spirit in religious matters. Some years ago the *Religious Herald*, if I remember the paper rightly, published some letters from a correspondent or two, criticizing some of the doings of the Home Board. A Baptist who is very intelligent, as a general thing, flew into a most childish rage and accused the *Herald* of being opposed to "missions." "That is not true and you know it," a candid friend said. "Well, at any rate, the *Herald* does not believe in Boards, and ought to be put down for attacking our organized work." "Neither the *Herald* nor I," the correspondent said, "are opposed to Boards as such, and you know it. It only criticized certain doings of the Home Board. Pray, do you take the ground that the Board is infallible? Or is it a German Emperor, and is a paper which dares to differ with it guilty of *lese majeste*?" That silenced but did not convince, and do not doubt the brother went on accusing the *Herald* of being opposed to missions.

Now that Congressman has done absolutely nothing to expose himself to the charge of favoring polygamy. He has not misrepresented the law, and he has not argued with him upon the constitutional question of refusing to seat Roberts. There is no reason in the world to suspect him of any unwillingness to refuse to seat the polygamist if he thought such refusal legal and such refusal would be more emphatic, rebuking than explanation. For you must not forget that a good and upright man might believe the constitution permitted the refusal to seat Roberts, and yet vote to seat him because he thought the expulsion would be a stronger evidence of detestation of his crime and a more stinging protest against any state's sending such a man to Congress.

Let us even in a good cause be sure to act and talk as rational men, and not as silly, impatient children. Let us be careful to maintain the majesty of the law, and not in a mob spirit be many and strong and criminal in our hurry. And let us be sure to give all men credit for the best possible motives in the circumstances. We need to do this not only because it is right and honors God, but for our own sakes and for the country's sake. There are too many sad signs that our country is becoming a hysterical nation easily swept off its feet by gusts of indignation. Alack and alas for any nation which can be made hysterical even in righteous indignation.

"We have had a discussion in regard to the time when the century begins. The question is whether it begins with 1900 or 1901." I do not know, and I do not think any one else knows. Nor do I consider it a subject of enough importance to try to form an opinion about it.

In order to know, one would have to be accurately informed in regard to the way the first year was numbered, that ours is in fact a new era. Was it counted as a child's age in our country? A child is never called one year old till after the first year is ended, and he is in his second year. If the date was counted in that way, January 1, 1900, is the beginning of the century. But who can say how that was? There are too many arguments to prove that it takes one hundred years to make a century. Who has denied this self-evident proposition? The question is as to which "00" belongs to the century, the one at the beginning or the one at the end? And that depends on the way of counting at the beginning.

But as it happens there was not any beginning before that began to be used as a date instead of the date from the founding of Rome. And when men began to date "in the year of our Lord," they made a mistake in their reckoning of three or four or perhaps more years. Some one may know whether they began the new reckoning they used the same they did in the age of persons, but I do not. If it was known, it would not be conclusive on account of that mistake of three or more years.

The Emperor of Germany and the Pope of Rome, according to the newspapers, have decided to begin the century with 1900. The newspapers generally for themselves have decided that it begins 1901. I do not know on what grounds either decision rests, unless it is the pricking of their thumbs. And I am absolutely indifferent. The century is an arbitrary, and not a natural division of time, as the year and the month and the day and the vine appointment, as is the week. And I am not given to much enthusiasm or celebration of such dates, although I enjoy seeing other people enthusiastic. If you are to have any extra good time to bring in the century, by all means celebrate both and have your good time. Otherwise take your share with certainty that you are as likely to be right as the other man, and that both of you are belated three or four years.

If all your expenses consider beforehand: Can I not be well enough without this that I am about to buy? Is there absolute necessity for it? Can I not forgoe till I am in better condition to compass it? If I buy or borrow, can I pay?

Questions Answered.

BY SENEK.

"I know you do not say anything about political questions in the RECORDER, but I wish you to give your opinion in strong words of the infamous conduct of our Congressman who voted to seat Roberts, the polygamist. We thought he was not only a gentleman, but a Christian, and never dreamed he was at heart a Mormon and favoured polygamy. And what made it worse was nearly every man and woman of any standing signed a petition to Congress not to seat him, and that was the way he obeyed us."

No religious paper ought to take sides in partisan politics. But until a political question has been made a party issue, the paper can rightly express an opinion if the subject comes in its way.

Take, for example, the question of the free coinage of silver as it is. So long as the two parties were divided on that subject no one had a right to complain if the religious papers said something about it. But when the two parties lined up upon the subject in their party platforms, then to express an opinion would be to take sides with one party or the other.

I do not doubt that the friend who wishes my opinion is both intelligent and good, but he or she shows unconsciously ideas that make me groan, because they are making such alarming progress in these days. Hence I notice this request which otherwise I would not do.

One idea is that a representative is only to be the mouthpiece of his constituents, and to vote as any of them may dictate. The true idea of a representative is that the people pick the wisest and best man of their party and send him to Congress, to do what in his wisdom seems to him best. One of the greatest men this country has ever produced said once in the Senate, "I never ask what my state thinks of a measure. I vote upon it according to my best judgment of its justice and its conformity to the constitution. I should be rightly displeased by my constituency if I allowed myself to be influenced by any other consideration." Imagine to-day a Congress composed of such men! The millennium would dawn in politics at least.

Another thing which the question reveals is an intolerance and a difference of opinion which is most saddening. Also the attributing the worst possible motives instead of the best to the action of one who had led such a life he was thought by the community in which he lived to be a Christian and a gentleman. And what is worse in the lawlessness of it, is an utter indifference to the Constitution of the United States, the supreme law of the land.

Those who voted to let Roberts take his seat said they did so because the Constitution required it. It is not only dishonourable, it is very narrow and narrow and worthy of the Roman Catholic inquisitors to say that was not their reason when they gave it as such, and it is a reasonable reason. For one of the Judges of the United States Supreme Court has said the Constitution required the swearing in of Roberts. Other lawyers of high attainments have said the same thing. They may be wrong, I know too little of constitutional law to form an opinion. But the fact that such men say so should stop every honorable person from attributing any motive to those Congressmen than a regard for the Constitution which has just taken an oath to maintain. There is no reason to think that men would not vote to expel Roberts from the House after he had been seated, and about the legality of expelling him there is no question.

The spirit which leads to teaching is plainly shown by the question. That Roberts will be punished by law is beyond all question. But those who insist that he should be expelled, constitution or no constitution, cannot wait for the law. They are furious to "get at him" in the shortest time possible. It is the very spirit which makes men take from jails criminals who have received their punishment and send them to the law to be punished to death the law would punish on the crime deserved.

LITERARY.

All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

BOOKS.

NEW ANALYTICAL REFERENCE BIBLE. Edited by Philip Schaff, D.D., LL.D.; Roswell D. Hitchcock, D.D., LL.D., and John Eadie, D.D., LL.D. New York: J. H. Wilmore & Co., Publishers. 718 E. 4th St., Cincinnati, Ohio.

This great work contains the entire text of the Bible, with marginal notes and analytic references; the whole Bible arranged by subjects, grouping all the passages which bear on each subject; a complete concordance; comprehensive Bible helps with engravings, maps, &c. &c. Was there ever so much in one volume? and the volume is not too large for convenient handling, although the type is large and clear. This book puts the whole Bible at the easy command of the reader. He can immediately find what he wants. Is he looking for a particular passage? The concordance tells him where to find it. Does he wish to know what the Bible says on some special subject? The subject index tells him the page or pages where the passages bearing on that subject are gathered. Does he wish to know something about the Bible? There are the comprehensive Bible helps and maps to tell him.

We do not wonder that this great work has been so well received. Dr. T. L. Cuyler calls it "a perfect masterpiece in the way of a household Bible." Dr. W. H. Green, the great Bible scholar at Princeton, N. J., says: "It would be possible to find in the compass of any other single column so complete and valuable an apparatus for the direct study of the text of the English Bible. Bishop J. H. Vincent calls it 'a marvel of compactness, wealth of material and practical value.'"

We endorse all these statements. The amount of patient and scholarly work done in this volume surpasses that of any other book in the range of our knowledge. And the wonder is that so much has been put, in good type, in a volume so small and so convenient to handle. Only the best material has been used, and the flexible binding adds to the ease of handling.

CHRIST IN CREATION AND ETHICAL MONISM. Augustus Hopkins Strong D.D., LL.D. 8vo. 324 pp. Philadelphia, Pa.: Roger Williams Press.

The title of this handsome volume is taken from the first three essays, viz., *Christ in Creation, Ethical Monism, and Ethical Monism Once More*. The other essays are: *God's Self-limitations, Christ and the Truth, The Authority of Scripture, Modern Tendencies in Theological Thought, The Fall and the Redemption of Man in the Light of Evolution, Fifty Years of Theology, State and Church in the Light of Science, Love and Knowledge, The Decree of God the Great Encouragement to Missions, The Love of Christ the Great Motive to Missions, The Holy Spirit the One and Only Power in Missions, Qualifications for the Ministry, Ernest Renan—His Life and His Life of Jesus, Reminiscences of Christ on the Cross, The Resurrection in Knowledge, Jesus' Argument for the Resurrection, The Scripture Doctrine of Eternal Punishment, Addresses to Successful Graduating Classes of Rochester Theological Seminary—1898 to 1899.*

Dr. Strong is master of a charming style, and even the profoundest themes he treats so interesting. This volume of his essays contains much that is of great and permanent value.

The reader is apt to dissent from some of the positions taken, especially on the subject of monism. We take issue with Dr. Strong on that subject. We fail to see any logical standing-ground between his premises and Pantheism. He repudiates Pantheism with emphasis, and so he is no Pantheist; but yet his premises involve it. If there be but one substance in the universe, and that substance be God, then certainly God is everything and everything is God—and this is Pantheism. When Dr. Strong argues for Monism he is, in effect, arguing for Pantheism, and when he argues against Pantheism he is, in effect, arguing against Monism.

MAGAZINES.

The Cosmopolitan for January, 1900: The Death of Lincoln by Somebody Else, Illustrated, Edgar Allan Poe; The Post-Mortem by Gilbert Dickinson; Fossil-Hunting in Wyoming, Illustrated, Howard W. Bell; Some Types of Modern Women, Illustrated, Alexander Murray; Letters to a Lady on the Home Care of the Sick (girls article), John S. Gannett; The Cosmopolitan Illustrated by O'Neil Latham, Melville Chater; A Winter Song, Clarence Seward; "Diary Dove," John Luther Long; Paulina and His Work, Zonaida A. Reynolds; Some Impressions of Berlin, Illustrated, Charles De Kay, Former Consul-General for the United States; Legacy of the Ship, A. T. Quiller-Couch ("Q"); Fabric's

Proxy, Bennas MacManus; Zoroaster; the Magician Priest, A. V. Williams Jackson; Mad's-Love, Arthur Ketchum; Modern Education; X. Encouraging the Mental Powers of Young Children, M. V. O. Shaw, President National Child-Study Association.

SPIRITUAL LIFE, THEN AND NOW.

A modest little volume has just been issued by "The Westminster Press," from the pen of the venerable Dr. Joseph T. Smith of Baltimore. It is entitled "Eighty Years." The author has just passed his eightieth birthday. He came to Baltimore in April, 1849, so that for fifty years he has been on the ground, an interested witness of all that was happening in this city, and an acknowledged leader.

One chapter is devoted to a discussion of the spiritual life of the churches—as it was in the years gone by, as it is now—and my object is to quote its closing paragraphs. Which subject you regard them as a reproof or as a warning, they deserve to be pondered well by pastors and all who address the country.

"The type of piety within these last few years has undergone a marked change, and this change manifests itself in all departments of Christian life and activity. The topics of preaching, the burden of prayers, and the aims of Christian living are all greatly changed. Formerly the chief concern of the pulpit was with individual souls, recognizing the fact that each soul is of more value than all worlds. To win the souls of his hearers was the preacher's great purpose, and the doctrines of salvation were so unfolded as to shut each one up in the faith of Christ. The sinner as lost and under the curse and condemnation of God's law, the singer's helpless state, and the necessity of the new birth by the power of the Divine Spirit, justification by faith, personal faith in a personal Saviour, the necessity of holiness, in heart and life, the marks and evidences by which each must prove himself whether he had entered the faith—the same were the constant topics of the pulpit. The preacher laid emphasis upon the fact that the kingdom of God is within you, and labored most of all for the coming of that kingdom in the individual soul. The burden of prayer, too, was for a stronger faith, a brighter hope and a more abounding love of God."

"In these last days, the thoughts of men are largely turned away from the kingdom within, to the kingdom without. The great truths by which sinners are awakened and Christians are edified and sanctified do not occupy the large place they once did. The work is largely superseded faith, and the labor of the hands have taken the place of the searching of the heart. To the ordinances which God has appointed, the word, sacrament and prayer, innumerable others have been added. Societies of every name have been established to promote each individual Christian grace and accomplish by other means the great ends for which the church was ordained. Machinery is sometimes so cumbrous and complicated that to tend it and keep it moving without friction absorbs largely a pastor's time and exhausts the energies and activity of the church. Many of our people and young men instead of being gathered together as in the early church for catechetical instruction, come together as teachers of each other. The instructions of the young, to which pastors and elders a few years ago were accustomed to devote so much time and care, are now almost unknown. Outward duties so multiplied and so exacting as to leave little time for the cultivation of personal piety. It is difficult to adjust aright the relations of faith and works so as to give to each its proper place. By faith without works is dead, work without faith is twice dead. The work of the hands cannot take the place of the devotion of heart, and all Christian activities which do not flow from sincere love to God and the souls of men and from a heart filled with the Spirit of God, are worthless in God's esteem."—The Presbyterian.

MANY reasons for the dearth of conversions may be given. Christian people do not expect nor desire the conversion of sinners as they should. When church members really expect and earnestly desire this thing it will not be long before they shall witness the desire of their hearts. Much of the preaching of this day is not calculated to produce conversions. The craving for entertainment, and the indulgence in the church cripples its energies. We do not need entertainment, but worship; we do not need sensational excitement, but spiritual excitement.

Conversions are hindered by coldness and worldliness in the church. I pray not that the crane for the sake of its burden, but that thou shouldst keep them from the evil." This is the prayer which Jesus offered for his disciples. He foresaw the danger. If there is one door left ajar, the world will enter and tarnish the beautiful garments of the saints. Worldliness, selfishness, envy, dishonesty, impurity in the church will fill and overturn the throne of grace and to the hearts of sinners. Let church members and ministers who have backslidden in heart repent and confess their faults one to another, and pray for one another.—Christian Advocate.

INTERMISSION is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray.—Frances R. Havergal.

BOOK AGENTS WANTED FOR
Pulpit Echoes
 ON LIVING FACTS FOR HEAD AND HEART.
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 A. K. WENTWORTH & CO., Publishers, Cincinnati, O.

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This is a large, handsome, 8-drawer machine, noticeable than any other of walnut wood work, Gothic Cover, Drop Leaf, locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheels and a device for replacing belts.

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History of Walnut-Street Church
 Louisville, Ky.

Prepared by Pastor T. T. Bacon, D.D., LL.D., Size 7x11. It contains 64 pages and is printed on excellent paper and good type, and is now ready to be delivered. For fifty years it presents the greatest record of doing in the Lord's work of any church in the South or Southwest. \$5 mail.

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THE 1900 CELEBRATION.

At the session in Norfolk in May, 1896, the Southern Baptist Convention appointed a committee, with Dr. Kerfoot chairman, to arrange for a suitable celebration of the year 1900, the last year of the Nineteenth Century. Dr. Kerfoot made a report at the Louisville Convention last year. Our General Association at Mt. Sterling fell in line and passed similar resolutions.

The object of this campaign of education is to give our churches fuller information as to the faithful and able ministry given to them during the century; the large numerical increase; the growth of the denomination in intelligence, wealth, liberality, educational advantages, facilities for evangelizing the world; the development of the doctrine and spirit of missions, and the spread of Baptist views.

Much of the year has gone, and it is only four months till the next meeting of the Southern Baptist Convention. A number of pastors have been working hard to arrange a programme which will not only start the ball to rolling in these parts, but actually "set the woods a-fire!" Beginning Monday night, January 22, we will hold a series of mass-meetings in Louisville, Frankfort, Georgetown, Lexington and Covington. (By "Covington" I mean all the churches in Covington, Newport, Dayton and Ludlow, the meetings being held in a different church each night.) We have the promise of Drs. Willingham, Tichenor, Frost and Mullins to speak at each of these places. The meetings in all these places will be in progress at the same time. This can be easily done, as the programme below will show. These meetings will practically be equal to a meeting of the Southern Baptist Convention in each place, as the four great objects of the Convention will be presented by the secretaries and president. Four meetings of the Southern Baptist Convention in progress at the same time ought to shake Kentucky mightily for God and the truth. It is impossible for us to express our gratitude to those brethren for coming here to help us in this work. May the Holy Spirit use these meetings for a great spiritual uplifting among all our people, and cause us to do more for the glory of God and the advancement of his kingdom.

- The following is the programme, giving date, places and speakers for each place:
- MONDAY NIGHT, JAN. 22.**
 Dr. Willingham in Covington, Dr. Mullins in Lexington, Dr. Frost in Georgetown and Dr. Tichenor in Louisville.
- TUESDAY NIGHT, JAN. 23.**
 Dr. Mullins in Covington, Dr. Frost in Lexington, Dr. Tichenor in Frankfort and Dr. Willingham in Louisville.
- WEDNESDAY NIGHT, JAN. 24.**
 Dr. Frost in Covington, Dr. Tichenor in Lexington and Dr. Willingham in Frankfort.
- THURSDAY NIGHT, JAN. 25.**
 Dr. Willingham in Lexington, Dr. Tichenor in Georgetown and Dr. Frost in Frankfort.
- FRIDAY NIGHT, JAN. 26.**
 Dr. Tichenor in Covington, Dr. Willingham in Georgetown, Dr. Frost in Louisville and Dr. Mullins in Frankfort.
- Dr. Mullins can give only three nights, on account of examinations in the Seminary, hence he does not speak in Louisville or Georgetown.
- The Louisville meetings will be held in the Walnut-street church.

In closing this announcement let me wish that this year of grace, 1900, may be one of great blessing to the Recorder and all who are connected with it, and to all its readers.

Yours as ever,
 O. G. JONES.
 Covington, Ky.

POSITION OF ENGLISH BAPTISTS.

The charge has been made that the churches in England were keeping a cowardly silence in regard to the war which their country is waging against a people who are fighting for independence and the right of self-government, the *London Baptist* publishes a number of letters from prominent Baptists. They are all to the same tenor, but we give three from the men best known in this country. These letters were written, as will be seen, after the defeats which the yellow journals claimed has welded England into hearty support of the war.

To the Editor of the Baptist:
 DEAR MR. EDITOR:—Thanks for your letter. Truly the situation is one full of peril. Defeat follows defeat with tragic swiftness. The young manhood of the Empire is being wantonly slain. But the worst fact of all is that we are in the wrong. I wish with all my heart I could think we are in the right; but I am entirely unable to do so.

We are in the wrong, and neither successes nor defeats can make wrong right. These defeats, however, are opening men's eyes. Letters pour in upon me full of admissions that we have not been just. The Boer ultimatum was based on a mistake; and a mistake caused by the action of our Government. Had we a spark of the heroism of the men on the field of battle, we should confess our mistake and ask for peace and arbitration. The removal of Buller and the substitution of Lords Roberts and Kitchener will not alter the initial wrong. It abides, and the injustice can only be wiped out by confession and amendment.

I have been saying this all through the war, and must say it still; and I believe ninety-five per cent. of our people at Westbourne Park agree with me. But "governing" England is blinded by the passion for gold and empire, and the spirit of revenge, and will not be taught except by "black weeks" like the awful week just closed. It cries aloud for "paramountcy," as though any "paramountcy" could stand that is not founded on justice, and the "paramountcy" of character.

Oh, my country! my country! My heart bleeds for thee! Surely our churches are holding services for humiliation and prayer!

Yours truly,
 JOHN CLIFFORD.
 50 St. Quintin Ave., W., Dec. 18.

THE VICE-PRESIDENT OF THE BAPTIST UNION PROTESTS AND PRAYS.

To the Editor of the Baptist:
 MY DEAR SIR:—From the first I have protested against this hateful war. But down in Shoreditch I may protest, but no one knows outside the walls of the Tabernacle. I never send anything I say or do to the papers, and am content to teach my own dear people what I conceive to be the truth. I think if you had been in our prayer-meeting last night you would have known I had not taught them in vain concerning this war.

It is no use to write now, or I would do so. The nation is mad and not humbled, and no plea or protest will be of the least

CLOGGED KIDNEYS
 They Produce Poison in the Blood, Become Infected With Disease, Break Down the Entire System and Bring on Bright's Disease.

You know what happens to a sewer when it becomes clogged, don't you? Do you know what happens to the human system when the kidneys become clogged? They are unable to throw out the impurities from the blood, and become infected with poisons; they decay, fall apart, and pass out in the urine; the blood, unfiltered, carries the poison all over the system, and if not checked does follow. The kidneys are the centers of the human system.



Laboratory of Dr. Kilmer & Co., Binghamton, N. Y.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull aches in the back, excess of uric acid, neural, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder, sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, puffiness or dark circles under the eyes, sometimes the feet, limbs, or body bloat, loss of ambition, general weakness and debility.

When you are sick then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root the great kidney remedy.

In taking Swamp-Root you afford natural help to nature. Swamp-Root is the most perfect healer and

gentle aid to the kidneys that is known to medical science. Perhaps you are in doubt about your kidneys and want to find out. Here's a simple test. Take from your urine passed when you arise in the morning about two ounces; place in a glass or bottle and let it stand for twenty-four hours. If upon examination, you find any settling or sediment, if it is milky or cloudy, or if particles float about in it, disease has gotten a foothold in your kidneys and nature is calling for help.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder trouble.

The famous new discovery, Swamp-Root, has been tested in so many ways in hospital work, in private practice, among the helpless, too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made with the **WESTERN RECORDER** by which all of its readers who have not already tried it, may have a sample bottle sent absolutely free by mail; also a book telling all about kidney and bladder troubles, and containing some of the thousands of testimonials tributes from men and women reclaimed to lives of happiness and usefulness by the means of Swamp-Root, the great kidney remedy.

Be sure and mention reading this generous offer in the **LOUISVILLE WESTERN RECORDER** when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root is sold by all druggists the world over in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

The only thing we can do is to pray that God will in some way intervene and put an end to it.

Yours sincerely,
 W. CUFFY.
 Shoreditch Tabernacle, E., Dec. 18.

PASTOR THOMAS SPURGEON IS FUZZLED.

To the Editor of the Baptist:
 DEAR MR. STOCKWELL:—I am obliged to you for your note. I, too, have heartache. I have rejoiced in your protest against this awful war. All my people know where I stand in the matter. As far back as Oct. 5th, under "The Royal Law," I lifted up my voice in warning, and the sermon was duly printed; and only this week I have written a protest.

What puzzles me is that hosts of truly good and gracious men are apparently convinced that this is a righteous war. I believe they are utterly mistaken, but I must give them credit for honest conviction, and pray God to undeceive them. I hear some talk of national humiliation, but I see no sign of the real thing.

I wish you a happy Christmas. But who can be happy now?

Yours heartily,
 T. SPURGEON.
 Clapham, S. E., Dec. 19.

A WORD FROM SPANFORD.

Good Work of the Women's Missionary Society.

The November number of the *Foreign Mission Journal* contains a letter from one of the frontier missionaries, located in Oklahoma. This letter so enlisted the sympathies of the "Women's Missionary Society" of our church, that the good sisters went to work to fill a box with bed-clothes and wearing apparel

for the missionary and his wife and two children.

When good women attempt a thing they are sure to succeed, and after two weeks of earnest and faithful work a good-sized box was brought to the church on our prayer-meeting night, where, after a very impressive service, the box was packed by two of the ladies. Then we knelt in humble prayer imploring God's richest blessings upon the missionary, his family and his work.

I am sure a more impressive service was never held in our church, and all who were there felt the truth of the Scriptures, that "it is more blessed to give than to receive."

An invoice of the box, at a low estimate, amounted to \$40. The ladies of the society deserve great credit for their work. A happy New Year to the **RECORDER**.

J. B. CROUCH.

EIGHTEEN hundred closed the 18th century, 1801 was the beginning of the 19th century, and when the year 1900 is reached and passed, nineteen centuries have passed. Nineteen hundred and one will be the first year of the 20th century, and we continue to use the figures 1901, 1902, 1903 until another one hundred is added, which makes the 20th century complete. Each year added is a part of the century announced when we reach the one hundred additional years. Will this put it in sight of the smart men? B. F. JENKINS.
 Habbt, Ky., Jan. 1, 1900.

The secret in success is to do all you can without thought of fame.—Joseph Addison.

To cure Headache and weakening Hemorrhage, there is nothing that produces such prompt results as Pond's Extract.

PENIEL.

BY JAMES BUCKHAM.

Unto Peniel every soul must come!
We all must wrestle till the break
of day,
Sometimes with a stern angel in the
way,
Whose face turns from us and whose
lips are dumb.
"Thou being, strange, inscrutable,
reveal
Thyself!" we cry. He answers
not our needs,
While the night wind goes sighing
in the reeds,
And the vast constellations o'er us
wheel.
And then, upon a sudden, "God!" we
cry,
And tremble in the arms of him
divine—
Then doubt again, if it be God or
sign,
And struggle even till the morn is
nigh.
In the gray dawn it comes to us—the
truth:
(And we grow sudden faint, as on
the thigh
The Angel touches us, for memory,
And vanishes.) The old, old sin of
youth!
Peniel! We have seen thee, God, at
last,
And felicitous withering touch upon
the wrong.
So perish I! For though we
wrestled long,
In loving urgency thou didst hold us
fast.
—Congregationalist.

OUR PULPIT.

THE GLORIOUS HABITATION.

BY G. H. SPURGEON.

Lord, thou hast been our dwelling-
place in all generations.—Ps. 90:1.
Moses was the inspired author
of three devotional compositions. We
first of all find him as Moses
the poet, singing the song which
is aptly joined with that of Jesus
in the Revelation, where it says,
"The song of Moses and of the
Lamb." He was a poet on the
occasion when Pharaoh and his
hosts were cast into the Red Sea,
"his chosen captains also were
drowned in the Red Sea." Further
on in his life we discover him
in the character of a preacher;
and then his doctrine distilled as
the dew, and his speech dropped
like the rain, in those chapters
which are full of glorious image-
ry, and rich with poetry, which
you will find in the book of Deu-
teronomy. And now in the
Psalms we find him the author
of a prayer: "A prayer of Moses,
the man of God." Happy com-
bination of the poet, the preach-
er and the man of prayer! Where
three such things are found to-
gether, the man becomes a very
giant above his fellows. It often
happens that the man who preach-
es has but little poetry; and the
man who is the poet would not
be able to preach and utter his
poems before immense assem-
blies, but would be only fit to
write them by himself. It is a
rare combination when true de-
votion and the spirit of poetry
and eloquence meet in the same
man. You will see in this Psalm
a wondrous depth of spirituality;
you will mark how the poet sub-
sides into the man of God; and
how, lost in himself, he sings his
own frailty, declares the glory of
God, and asks that he may have
the blessing of his heavenly
Father always resting on his
head.
This first verse will derive pec-
uliar interest if you remember
the place where Moses was when
he thus prayed. He was in the
wilderness; not in some of the
halls of Pharaoh, nor yet in a
habitation in the land of Goshen;

but in a wilderness. And per-
haps from the summit of the hill,
looking upon the tribes of Israel
as they were taking up their tents
and marching along, he thought,
"Ah! poor travelers. They sel-
dom rest anywhere; they have
not any settled habitation where
they can dwell. Here they have
no continuing city;" but he said,
"Lord, thou hast been our dwell-
ing-place in all generations." Passing
his eye back through history
he saw one great temple
where God's people had dwelt;
and with his prophetic eye roll-
ing with sacred frenzy, he could
see that throughout all futurity
the specially chosen of God would
be able to sing, "Lord, thou hast
been our dwelling place in all
generations."

Taking this verse as the subject
of our discourse this morning, we
shall, first of all, explain it; and
then we shall try and do what
the old Puritans called "im-
prove" it; by which they did not
mean improve the text, but im-
prove the people a little by the
consideration of the verse.

1. First, we will try to explain
it somewhat. Here is a habita-
tion: "Lord, thou hast been our
dwelling-place;" and, secondly,
if I may use such a common word,
here is the lease of it: "Thou
hast been our dwelling-place in
all generations."

First, then, here is a habita-
tion: "Lord, thou hast been our
habitation." The mighty Jeho-
vah, who filleth all immensity,
the Eternal, Everlasting, Great I
Am, does not refuse to allow fig-
ures concerning himself. Though
he is so high that the eye of an-
gel hath not seen him, though he
is so lofty that the wing of cherub
hath not reached him, though he
is so great that the utmost extent
of the travels of immortal spirits
have never discovered the limit
of himself—yet he does not ob-
ject that his people should speak
of him thus familiarly, and should
say, "Jehovah, thou hast been
our dwelling-place." We shall
understand this figure better by
contrasting the thought, with the
state of Israel in the wilderness;
and, secondly, by making men-
tion of some things by way of
comparison, which are peculiar
to our house, and which we never
can enjoy if we are not the pos-
sessors of a dwelling-place of our
own.

First, we shall contrast this
thought, "Lord, thou hast been
our dwelling-place," with the
peculiar position of the Israelites
as they were traveling through
the wilderness.

We remark, first, that they
must have been in a state of
great uneasiness. At nightfall,
or when the pillar stayed its mo-
tion, the tents were pitched, and
they laid themselves down to
rest. Perhaps to-morrow, ere
the morning sun had risen, the
trumpet sounded, they stirred
themselves from their beds and
found the ark was in motion, and
the fiery cloudy pillar was leading
the way through the narrow defiles
of the mountain up the hillside, or
along the arid waste of the wil-
derness. They had scarcely time
to arrange their little property
in their tents and make all things
comfortable for themselves be-
fore they heard the sound "A way!
away! away! this is not your
rest; you must still be onward
journeying toward Canaan!"
They could not plant a little
patch of ground around their
tents, they could not lay out
their home in order, and arrange
their furniture, they could not
become attached to the spot of
ground. Even though just now
their father had been buried in a
place where a tent had tarried

for a time, yet they must be off.
They must have no attachment
to the place, they must have
nothing of what we call comfort,
ease and peace, but be always
journeying, always traveling.
Moreover, so exposed were they
that they never could be very
easy in their tents. At one time
the sand, with the hot simoom be-
hind it, would drive through the
tent and cover them almost to
burial. On frequent occasions
the hot sun would scorch them,
and their canvas would scarce be
a preservation; at another time
the biting north wind would
freeze around them, so that with-
in their tents they sat shivering
and cowering around their fire.
They had little ease, but behold
the contrast which Moses, the
man of God, discerns with grati-
tude, "Thou art not our tent, but
thou art our dwelling-place.
Though we are uneasy, though
we are tossed from side to side
by troubles, though we travel
through a wilderness, and find it
a rough pathway, though when
we sit down here we know not
what comfort means, O Lord, in
thee we possess all the comforts
which a home can afford, we
have all that a mansion or palace
can give the prince, who can loll
upon his couch and rest upon his
bed of down. Lord, thou art to
us comfort, thou art a house and
habitation." Have you ever
known what it is to have God for
your dwelling-place in the sense
of comfort? Do you know what
it is, when you have storms be-
hind you, to feel like a sea-bird,
blown to the land by the very
storm? Do you know what it
is, when you have been caged
sometimes by adversity, to have
the string cut by divine grace,
and like the pigeon that flies at
once to its own dovecot, have you
sped your way across the ether,
and found yourself in God? Do
you know what it is, when you
are tossed on the waves, to go
down into the depths of Godhead,
there rejoicing that not a wave
of trouble ruffles your spirit, but
that you are serenely at home
with God your own Almighty
Father? Can you, amid all the
uneasiness of this desert journey,
find a comfort there? Is the
breast of Jesus a sweet pillow for
your head? Can you lie thus on
the breast of Deity? Can you
put yourself in the stream of
Providence and float along with-
out a struggle, while angels sing
around you—divinely guided, di-
vinely led—"We are bearing thee
along the stream of Providence
to the ocean of eternal bliss!"
Do you know what it is to lie on
God, to give up all care, to drive
anxiety away, and there—not in a
recklessness of spirit, but in a
holy carelessness—to be careful
for nothing, "but in every thing
by supplication to make known
your wants unto God?" If so,
you have gained the first idea:
"Lord, thou hast been our dwell-
ing-place throughout all genera-
tions."

Again, the Israelites were very
much exposed to all kinds of nox-
ious creatures, owing to their re-
siding in tents, and their habits
of wandering. At one time the
fiery serpent was their foe. By
night the wild beasts prowled
around them. Unless that fiery
pillar had been a wall of fire
around them and a glory in the
midst, they might all have fallen
a prey to the wild monsters that
roamed the deserts. Worse foes
they found in human kind.
The Amalekites rushed down
from the mountains; wild wan-
dering hordes constantly attack-
ed them. They never felt them-
selves secure, for they were trav-
elers through an enemy's coun-
try. They were hastening across a

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land where they were not wanted, to another land that was providing means to oppose them when they should arrive. Such is the Christian. He is journeying through an enemy's land; every day he is exposed to danger. His tent may be broken down by death; the slanderer is behind him; the open foe man is before him; the wild beast that prowls by night, and the pestilence that wasteth by day, continually seek his destruction; he finds no rest where he is; he feels himself exposed. But, says Moses, "Though we live in a tent exposed to wild beasts and fierce men, yet thou art our habitation. In these we find no exposure. Within these we find ourselves secure, and in thy glorious person we dwell as in an impregnable tower of defense, safe from every fear and alarm, knowing that we are secure." O Christian, hast thou ever known what it is to stand in the midst of battles, with arrows flying thick around thee more than thy shield can catch; and yet thou hast been as secure as if thou wert folding thine arms and resting within the walls of some strong bastion, where arrow could not reach thee, and where even the sound of trumpet could not disturb thine ears? Hast thou known what it is to dwell securely in God, to enter into the Most High, and laugh to scorn the anger, the frowns, the sneers, the contempt, the slander and calumny of men; to ascend into the sacred place of the pavilion of the Most High, and to abide under the shadow of the Almighty, and to feel thyself secure? And mark thee, thou mayest do this. In times of pestilence it is possible to walk in the midst of cholera and death, singing—

Plagues and deaths around me fly,
Till he please, I cannot die.

It is possible to stand exposed to the utmost degree of danger and yet feel such a holy serenity that we can laugh at fear; too great, too mighty, too powerful through God to stoop for one moment to the cowardice of trembling, "we know whom we have believed, and we are persuaded that he is able to keep that which we have committed unto him." When houseless men wander, when poor distressed spirits, beaten by the storm, find no refuge, we enter into God, and, shutting behind us the door of faith, we say, "Howl, ye winds blow, ye tempests; roar, ye wild beasts; come on, ye robbers!"

He that hath made his refuge God,
Shall find a most secure abode,
Shall walk all day beneath his shade,
And there at night shall rest his head.
Lord, in this sense, thou hast been our habitation.

Again, poor Israel, in the wilderness, were continually exposed to change. They were never in one place long. Some times they might tarry for a month in one spot—just near the seventy palm-trees. What a sweet and pleasant place to go out each morning, to sit beside the well and drink that clear stream! "Onward!" cries Moses; and he takes them to a place where the bare rocks stand out from the mountain side, and the red burning sand is beneath their feet; vipers spring up around them, and thorny brakes grow instead of pleasing vegetation. What a change have they! Yet, another day they shall come to a place that shall be more dreary still. They walk through a defile so close and narrow that the affrighted rays of the sun dare scarce enter such a prison lest they should never find their way out again! They must go onward from place to place, continually

changing, never having time to settle, and to say, "Now we are secure, in this place we shall dwell." Here, again, the contrast casts light upon the text: "Ah!" says Moses, "though we are always changing, Lord, thou has been our dwelling-place throughout all generations." The Christian knows no change with regard to God. He may be rich to-day and poor to-morrow; he may be sickly to-day and well to-morrow; he may be in happiness to-day, to-morrow he may be distressed; but there is no change with regard to the relationship to God. If he loved me yesterday he loves me to-day. I am neither better nor worse in God than I ever was. Let prospects be blighted, let hopes be blasted, let joy be withered, let mildews destroy everything, I have lost nothing of what I have in God. He is my strong habitation whereunto I can continually resort. The Christian never becomes poorer, and never grows richer with regard to God. "Here," he can say, "is a thing that never can pass away or change. On the brow of the Eternal there is never a furrow; his hair is unwhitened by age; his arm is unpalsied by weakness; his heart does not change in its affections; his will does not vary in its purpose; he is the immutable Jehovah, standing fast and forever. Thou art our habitation! As the house changes not, but stands in the same place, so have I found thee from my youth up. When first I was cast upon thee from my mother's breast, I found thee my God of Providence. When first I knew thee by that spiritual knowledge which thou alone canst give, I found thee a sure habitation; and I find thee such now. Yea, when I shall be old and gray headed, I know thou wilt not forsake me; thou wilt be the same dwelling-place in all generations."

One thought more in contrasting the position of the Israelites with ourselves—that is weariness. How weary must Israel have been in the wilderness! How tired must have been the soles of their feet with their constant journeyings! They were not in a place of repose, luxury and rest, but in a land of journeying, and weariness, and trouble. I think I see them traveling, wiping frequently the burning sweat from their brows, and saying, "O that we had a habitation where we might rest! O that we could enter a land of vines and pomegranates, a city where we might enjoy immunity from alarm! God has promised it to us, but we have not found it. There remaineth a rest for the people of God; O that we might find it." Christian! God is your habitation in this sense. He is your rest, and you will never find rest except in him. I defy a man who has no God to have a soul at rest. He

TOO MUCH HONEY.

Poem on the Poems.

A man ate a heaping saucer of Grape-Nuts every morning because they "tasted so good."

In about ten days he began to turn about the food, and finally lost the pleasure of his favorite dish altogether.

The same thing happens to a child who eats too much honey or candy, or any other good thing. The system gets about ten days he began to turn about the food, and finally lost the pleasure of his favorite dish altogether. The same thing happens to a child who eats too much honey or candy, or any other good thing. The system gets about ten days he began to turn about the food, and finally lost the pleasure of his favorite dish altogether. The same thing happens to a child who eats too much honey or candy, or any other good thing. The system gets about ten days he began to turn about the food, and finally lost the pleasure of his favorite dish altogether.

who has not Jesus for his Saviour will always be a restless spirit. Read one of Byron's verses and you will find him—if he was truly picturing himself—to be the very personification of that spirit who "walked to and fro seeking rest and finding none." Here is one of his verses:

I fly like a bird of the air,
In search of a home and a rest;
A balm for the sickness of care,
A bliss for a bosom unblest.

Read the lives of any men who have had no gospel justification, or have had no knowledge of God, and you will find that they were like the poor bird that had its nest pulled down, and knew not where to rest, flying about, wandering and seeking a habitation. Some of you have tried to find rest out of God. You have sought to find it in your wealth, but you have pricked your head when you have laid it on that pillow. You have sought it in a friend, but that friend's arm has been a broken reed, where you hoped it would be a wall of strength. You will never find rest except in God; there is no refuge but in him. Oh! what rest and composure are there in him! It is more than sleep, more than calm, more than quiet; deeper than the dead stillness of the noiseless sea in its utmost depths, where it is undisturbed by the slightest ripple, and winds can never intrude. There is a holy calm and sweet repose which the Christian only knows, something like the slumbering stars up there in beds of azure; or like the hermit's rest which we may suppose beatified spirits have when they before the throne continually bow; there is a rest so deep and calm, so still and quiet, so profound, that we find no words to describe it. You have tried it, and can rejoice in it. You know that the Lord has been your dwelling-place—your sweet, calm, constant home, where you can enjoy peace in all generations. But I have dwelt too long upon this part of the subject, and I will speak of it in a different way.

The absurdity of Christian Science is forcibly illustrated by the following incident: After the shooting, at Racine, Wis., of Rev. D. B. Cheney and his wife, Mr. Cheney dragged himself out to the porch in front of the house and began calling for help. A woman, a Christian Scientist, passing by, heard his cries and hastened toward him. Mr. Cheney said to her: "My wife has been shot and I have been shot; please telephone for a doctor." Even in such an emergency the woman was not to be jostled out of her belief, and she replied: "It's a lie; it's a lie; God Almighty reigns." The plucky preacher was not in condition for argument, but replied, with more force than elegance, "Please stop talking your nonsense and attend to my wife." But the request was unheeded and the sufferers remained unaided until another messenger brought medical assistance. Comment is unnecessary.—The Standard.

We are often obliged to pull the oars of duty with our backs to the future; we cannot tell what the morrow shall bring forth; it is our business to pull at the oars of prayer and labor, and to leave the rudder in the divine Helmsman's hand.

It is not strange that God should trust to men for evidence of his power to transform character? And yet what other evidence have sinners of God's purpose to make us rid of sin, except the changing character of Christians?

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For yard for extra quality Mottain Mohair, 36 inches wide, worth 25 cts. a yard.
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Western Recorder,

642 Fourth Avenue, Louisville, Ky.

EDITORIAL.

As usual, the first issue of The Independent for the new year contains facts and figures about the different religious denominations in the United States.

The entire number of Baptists in the country is given at 4,448,636, an increase of 89,301 over the year previous. The Roman Catholics are given 8,446,901, with a gain of 52,123. It thus appears that the Baptists are gaining ground three times as rapidly as the Catholics.

The Northern Presbyterians report 961,884 members, with a gain of 6,892; the Southern Presbyterians 221,022, with a gain of 3,947, and the Cumberland Presbyterians 186,582, with a gain of 5,947.

The Episcopalians have 709,826 members—a gain of 10,978. This is a smaller ratio than the Baptist gain, yet we have been told that the Episcopalians were gaining more rapidly than any other denomination.

The Disciples report 1,118,896, with a gain of 82,781. The Congregationalists 628,284, with a gain of 2,870. This is a gain of only three-tenths of one per cent., a very small gain. The Lutherans report 1,575,778, with a gain of 40,226. Some of the cults for which extravagant claims have been made make a poor showing. For example, Christian Scientists can report only 80,000, though they have been claiming over a millions. The Christadelphians make a good deal of noise to number only 1,377. The Theosophists, with all their claims, report only 3,000.

The Unitarians have always claimed everything, and they report 75,000 this year, just as they did last year. We are suspicious of round figures; but it is plain they do not claim to have made any gain. The Universalists have 46,522, an actual loss of 1,776.

We are agreeably surprised at the Mormon figures. They report 848,000 members, but with a gain of only 2,861, or one-half of one per cent. We have been told that the Mormons were gaining rapidly. Certainly they are very aggressive, and their aggressions should be promptly and vigorously met; but it is gratifying to be assured that they are not making much progress.

The number of Jews is put down at 1,048,800, though the gain or loss is not reported. The Spiritualists are credited with 45,080, although some of their enthusiastic votaries have claimed two million. Perhaps they counted ghosts.

These figures are instructive and worth preserving, though they may be subject to some correction. The Independent is usually very careful in gathering

statistics, and it has unusual facilities for such work. We take it that these figures are substantially accurate.

Dr. J. T. CHRISTIAN, the Rev. O. M. Thompson and the writer left Louisville on New Year's day for Clay county. We stopped over night in London at the hotel kept by a good Baptist brother, Mr. C. J. McLEAR. To our surprise we found there was no public conveyance to Manchester—25 miles across the mountains; the mail being carried horseback. We secured a covered Jersey wagon, with a pair of mules and a colored driver, and next morning we set out with the thermometer marking 8 degrees above zero. Our vehicle was open at both ends, and so we were the only obstacles the wind met in sweeping through it. It was thrilling, as well as chilling.

We were scant of lap-ropes, but we had lanterns which we wrapped up in the same package with our lower extremities and from which we derived much comfort. We were six hours on the way. Manchester is the county seat of Clay county, where the Howard-Baker feud has raged. It is some twenty miles from "Hell-for-Sartin" Creek. They have odd names in these mountains.

Our business was to look after some of the work of our State Mission Board, and this we accomplished satisfactorily. We met a good many of the brethren and were very glad to meet them. There is a noble people in these mountains and there is a great work to be done there. The two schools, at Burning Springs and Oneida, in this county, opened well, and they both promise to do good work. We think the two ought to be united, and a good many of the brethren of that region think the same way. The split was most unfortunate and it ought to be healed. Prof. Brandenburg is in charge at Burning Springs and Profs. Burns and McMurray have charge at Oneida. These are earnest and energetic workers and they will do good wherever they labor.

Returning, the writer was fortunate enough to get a seat in a buggy with Mr. N. W. Plank (a good Baptist) behind a spanking pair of horses which took us in good style to Barbourville. Here the Baptists just started a school. The opening exercises were held Jan. 1st in the Baptist church. Fine addresses were made by the Hons. J. L. Dimon, of Tennessee, and O. V. Riley, of Pineville. There were seventy-five students, despite the zero weather. Profs. R. L. Baker (also pastor of the church) C. R. Ogg and Miss Myrtle Waters are the present teachers, and they have begun well. Dr. G. W. Perryman is President of the board of trustees. They have a rented building now, but hope ere long to have one of their own. They should have aid and encouragement.

We were greatly surprised and deeply pained at the death of Dr. A. G. McMannaway, professor of theology in Onachita College, Arkadelphia, Ark. He died of Bright's disease, in St. Louis, after a comparatively short illness. He was a man of unusual gifts and grace, and was in the very height of his usefulness when he was cut down. The writer knew him well for twenty-five years, and loved him. When the writer was pastor in Petersburg, Va., Dr. McMannaway was a frequent visitor there, and

presently he married Miss Maria Robertson, one of Petersburg's brightest and best, who has been through these years a true help-mate for him.

It was the writer's privilege, not many months ago, to sit in Dr. McMannaway's class at Onachita College, and to observe the clearness of his Scripture expositions, the skill with which he drew out the minds of his pupils and the enthusiasm he kindled in them. We lament his death, and we tender our condolences to the bereaved.

The Journal and Messenger labors through more than a column to prove that Dr. George W. Eaton and Dr. J. R. Graves were not in entire accord. The learned editor says with emphasis: "It is not true that Dr. J. R. Graves was in entire agreement with Dr. George W. Eaton." Who ever said that he was? Certainly, we never dreamed of saying such a thing. What we said was that, "on the point of continuity of Baptists since the days of the apostles, Dr. J. R. Graves was in entire agreement with Dr. George W. Eaton, the learned editor's own father-in-law." And this is strictly true. They both believed that Baptists have existed in all ages since the apostles and so "on the point of the continuity of Baptists since the days of the apostles" they were "in entire agreement."

That they did not differ on other points, we never dreamed of affirming. There are points in Dr. Graves' views wherein the Western Recorder does not agree with him, but none the less we recognize his greatness and the value of his life work. Unlike our esteemed contemporary, we are not frightened off from a fair interpretation of a passage of Scripture, by the thought that Dr. Graves held that interpretation.

The learned editor now declares that he himself believes that the Baptists have had a continuous succession from the days of the apostles until now, but that what he denies is a succession of Baptist churches. Well; we are glad to report progress. If the Baptists exist in any age, we can safely trust to them to get together in churches. A Baptist church is a very simple affair. It might be composed of half a dozen people meeting in a cellar.

But our learned editor waxes warm as he closes his article, and challenges us to name a Baptist who denies the existence of Baptists in any age. This is easily done. We take pleasure in naming Dr. W. H. Whitsett who, in last week's Examiner, declares: "On the contrary, if there is any one conclusion more certain than any other in connection with Baptists, it is that they have no succession beyond the year 1641."

Should the Journal and Messenger desire any further information along this line, we will be pleased to furnish it. We are glad to feel authorized to claim the able editor as on the right side of the question of "Baptist succession." He believes there have been Baptists ever since the days of John the Baptist, and that is precisely our contention. Admit the existence of Baptists and the churches will take care of themselves.

We would remind the learned editor, however, that in our article on Matthew 16:18, on which we desired his opinion, we said nothing about Baptists or about Dr. Graves. We should not interpret Scripture with an

eye to any domination or to any man. We should study the Bible to find out what it means and not to find proof of preconceived opinions. We would remind him also that he has failed to make good his claim that the Philadelphia Confession says Matt. 16:18 means the "universal invisible church."

It was a year of remarkable peace and quiet in Kentucky—only 48 murders there throughout the twelve months—and the best extraneous much hopeful local comment. It may also be added that there was only one burning of a negro ravisher at the stake, and only one candidate ran for Governor who had killed his man. Springfield Republican.

This is a sample of the flings that are being made at Kentucky by papers in the North. These papers lose sight of the fact that the murders in our State are chiefly confined to a small area, and are the results of the mountain feuds, while in nearly all the State life is as safe as it is anywhere in the world. Still it is true that these murders ought to be stopped. They are great crimes which should be punished. They demoralize the people, and they greatly injure the State in the eyes of the world.

The Missionary Review tells of the prescription of a Chinese physician for a patient who had taken an over-dose of opium. Here is the prescription:

- 3 couples of salted lizards, 2 male and 2 female.
1 oz. Corea ginseng root.
6 dried grasshoppers, 3 male and 3 female.
1 oz. sweet potato stalks.
1 oz. Walnuts.
1/2 oz. lotus leaves.
1/2 oz. talipot rattan-male.
3 oz. black dates.
1/2 oz. elm tree bark.
1/2 oz. devil-fish claw.
1/2 oz. barberries.
1/2 oz. birds' claws.
1/2 oz. dried lizard.
1/2 oz. old codia maim.
The whole to be mixt with two quarts of water, and boiled down to one-half the quantity. Then let the patient drink the mixture as quickly as possible.

The missionary who sends this translation does not say whether or not the patient recovered. The Chinese have odd notions of medicine. The doctor's name who gave this remarkable prescription is Cho Ping.

By the will of the late Daniel Sharp Ford, the proprietor of the Youth's Companion, \$77,000 is given direct to various charities and \$250,000 and the Youth's Companion are given to the Boston Baptist Social Union on condition that they become incorporated. The \$250,000 is to provide a suitable building for permanent quarters, and the Youth's Companion is to be administered for the benefit of the Union.

Mr. Ford was a large hearted man. He made the Youth's Companion what it is. His will, however, strikes us as a little singular. Of course, the Boston Baptist Social Union can do good with what the bequest made to them, and no doubt they will do so, but to leave property that way strikes us as a little odd, though we confess we do not know the circumstances in the case.

The Journal and Messenger is right in thinking that the point it makes in the following needs emphasizing even among Baptists: "Paul takes special pains to say that the bread is a communion of the body of Christ, while the cup is a communion of the blood of Christ." It is not of one Christian with another, but it is a showing forth of the union of the individual Christian with his Lord."

Editorial Varieties

Miss Governor Leary has abolished slavery in the island of Guam, which has just come into the possession of the United States by cession from Spain. Does she mean anything among the Saints?

Mr. R. B. Thomas, who has long been in the wholesale liquor business and who is a member of the Walnut-street Baptist church, has quit the liquor business entirely and has closed up his establishment. We congratulate him.

The Congregationalists tell of a Unitarian member in Central New York who, in describing the division between the Orthodox and the Unitarians, said: "And to-day, brethren, we have the grand thought and the empty pews, and the others, the orthodox, have the people."

The Illinois and Michigan Baptist Conventions have appointed each a "Bureau of Ministerial Supply." The latter has been in operation some years, while the former has just entered upon its labors. We are anxious to know what the Michigan Bureau has done. Will not the Christian Herald kindly tell us?

Dr. C. G. Jones, as chairman of the committee, has arranged for a series of meetings in Louisville, Covington, Lexington and Frankfort in the interest of the work of the Southern Baptist Convention. These meetings will be held week after next. Drs. Theobald, Williamson, Frost, Mullins and others will speak.

We heartily welcome the Rev. W. H. Ryals to Kentucky. He has done a noble work at Trepton, Tenn., for eleven years. The church greatly prospered every way and it was with a solid and lasting prosperity. He did a very difficult thing in succeeding the late Dr. Matthew Hillman, and did it well. We congratulate our church in Richmond on securing such a pastor.

The Rev. Wiley Haskell resigns the pastoral care of the Congregational church at Rockford, Ill., because he renounces the orthodox faith. This is the proper course for him to pursue. Mr. Haskell has a name of honor. He cannot occupy a position established for the maintenance of certain doctrines, and use the position to break down those doctrines. We commend him for his honorable course.

Mr. J. C. Willett, one of our mothers in Israel, died on Tuesday last week at her home at Georgetown. Her husband, the Rev. J. C. Willett, is one of our most efficient and useful preachers and of the eight children, three are active ministers of the Gospel. He lived two days of being 84 years of age and so was in the midst of her useful life. We tender our condolences to the bereaved children and their children and call her blessed; her husband also, and her precious her."

Captain Richard F. Leary has made a good beginning as governor of the island of Guam, recently added to United States territory. The inhabitants are degraded and live like wild, indolent animals. Capt. Leary established the family relations and required every able-bodied man to work to support himself and his family. The people, while degraded and indolent, are docile and they offer no resistance except their own inertia. It is a good field in which to open a mission.

It is a fact that those Filipinos who have come in contact with Americans are worse off morally than they were before. The establishment of missions in the Philippines by Americans has wrought sad moral havoc among the natives. We have been told that the great purpose of our taking possession of the Philippines was the elevation of the people, and the way we carry that purpose out is to forbid missionaries working among the people and to establish saloons among them. Perhaps, after all, it may be better to kill the Filipinos than to leave them to a worse fate.

There is an infidel monthly published in Chicago which, in the December number, contains the following: "Let us, then, honor the men of the clergy who are now turning toward truth and sincerity, and assisting us in the destruction of the delusions of the Christian mythologist. To the persons of to-day who, under the transparent phrase of 'higher criticism,' are steadily leading their followers toward suicidal agnosticism, let us grant the commendation that is their due." That is it exactly, and it is becoming valiant and valiant to deny it. These "higher critics" are leading men to agnosticism as rapidly as possible.

The papers stated that the Pope had decided that the 25th century began January 1st, 1900, and now this is denied. It is admitted that the Pope did not say that the new century began January 1st, 1900, but in speaking of the close of the 19th century, he ordered for midnight of Dec. 31, 1899, the coronation solemnly celebrated for the close of one century and the beginning of another. Hence the impression was naturally made that he meant to say the century began with his month. A Frenchman, in fact, who had been named and with a number of Roman Catholics, told us that when the Pope's order first came out, every one of these Romanists solemnly maintained that the new century began this year; but that, so soon as it was known that the Pope meant that, all these men changed their minds and declared that the 19th century ended last Dec. 31st, 1899.

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Washing Dish Cloths

Shower cloths made of coarse to washed dish cloths... They should be made of soft-wool-cotton...

Gold Dust Washing Powder

Use the hot water it will cut the grease and clean... It is half the time; dry them out in the sun...



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J. N. Frost, Corresponding Secretary. CASH RECEIPTS for the Bible Fund... PRICE LIST PER QUARTER...

Publications

THE WESTERN RECORDER, D. J. Cloth, 12mo., pp. 16. Price, 10 cents. THE BIBLE FOR THE YOUTHFUL...

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "Ebaneser" and the "Church at Thyrtaris."... Broadway—Pastor Jones preached on "Ideals for every day life."

Southgate-st.—Pastor McFarland preached on "Whole hearted service."

Third-ave.—Pastor Boyet preached on Matt. 1:31 and on Gal. 3:20, "Christ liveth in me."

Twenty-sixth and Market—Pastor Thompson preached on "Unbelief," and on "Going up to Bethel."

Clifton—Pastor Foster preached on "The Word became flesh," and on "Proofs of Christ's divinity."

East Mead—Pastor Cooper preached on "Prophets," and on "Love as the fruit of the Spirit."

Oak Dale—Pastor Hill preached on "Being not ashamed of the Gospel," and on "Excesses."

Point—Bro. Farrar preached on 1 Cor. 8:3. Work in good condition.

R. J. Dogan has been called to the church at Lockport.

A. Y. Napier led the mid-week prayer-meeting.

F. F. Boren addressed the missionary meeting on Monday evening. Subject, Brazil and the Brazilians.

L. B. Warren has been appointed leader for the 5:45 P. M. gymnasium class. This class was formerly led by D. F. Lawrence, who is gone from us to the pastorate.

W. A. Tallaferra is moving things at Glenview. There seems to be a growing attachment between pastor and people.

Bro. J. W. O'Hara was called Monday morning to Clermont, Ky., where one of his churches is located to preach the funeral of Miss Ora Greenwell.

H. H. Halton is still doing fine supply work in Jeffersonville. Provisions are made each service, and the ordinance of baptism is administered nearly every Sunday night.

A committee, consisting of Dr. J. R. Bumpay and Bro. Enoch and Hill, has been appointed by the church body to appear before the Board of License to prevent against the opening of a saloon near by the Seminary.

Sunday services: Dr. J. R. Bumpay and W. O. Currier at McFarren Memorial at morning and evening services respectively; W. J. Ray, Glenview; F. F. Gibson, Frankfort; Lewis Amy, Alma Home; C. W. Dyer, Lanesville, Ind.; A. C. Crow, Ellettsville.

THE STATE

Pastor H. M. Wharton gives up his work in Baltimore, and will devote his time to evangelistic work.

Bro. J. H. Dew is assisting Pastor J. W. Blackburn in a meeting at Monticello.

Pastor R. L. Baker, of Barboursville, writes: "I have just closed a meeting at the depot, one mile from town. Four joined by profession."

Bro. Geo. W. Scott sends us an obituary of Bro. Leonard Leachman, which is a worthy tribute to a noble man. It will appear next week.

Pastor W. T. Ellis writes: "Elk Lick and Richland Baptist churches, of Owen county, have adopted the following resolution: 'We, as a church, have for years been practicing alien immersion, and believing that it is unbaptistic and unscriptural, and believing that all our churches ought to be uniform in respecting it, therefore be it resolved, that we cease a regular meeting Sunday night as unbaptistic and unscriptural, and that we as a church practice it no longer.'"

Pastor W. H. Bregle writes: "I have just closed two months' work on my new field. The people both at Elizabethtown and Gilead have been ready to learn to feel at home, and that the people are all mine. The Ladies' Sewing Society at Elizabethtown gave me a handsome Christmas present, that was enough to 'make any pastor feel at home.'"

Pastor J. C. Craig writes from Cardsville: "The Baptist church at this place called me in October, 1899; and since they have treated their church house to a new roof and papered it nicely on the inside. The total cost was between \$75 and \$100. Notwithstanding the church is very weak financially, they have about raised the required amount."

East Mead—Pastor Cooper preached on "Prophets," and on "Love as the fruit of the Spirit."

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Gail Borden EAGLE BRAND CONDENSED MILK. A PERFECT INFANT FOOD. SEND FOR BABIES' BOOK AND SAMPLES.

clerk of Freedom Association. Our church has lost a great friend, as well as the association. He leaves a host of friends to mourn his loss."

Pastor J. R. Todd writes from Moxley: "The Baptist church was reorganized here on the 27th of last May with six members. In June Bro. Alfred Lusby, of Owenton, held a series of meetings here and the membership was increased to 19. On December 13 Bro. N. E. Jones, of Patriot, Ind., came to our assistance and preached some of the best sermons ever delivered here. Bro. Jones preaches the Baptist doctrine in a clear, forcible manner, carrying conviction to the hearts of all who hear him. There were six additions during this meeting."

Pastor J. A. Bennett writes: "J. L. Moseley, of Fairview, whose renewal for RECORDER is sent here with us one of the Old Guard. He took the paper when edited by J. L. Waller. He is now 65 years old and has never taken the RECORDER before he was 21, and has taken it continuously ever since. Its fruit is borne in making of him one of the most thorough, stalwart, reliable Baptists I have ever known."

OTHER STATES

Bro. E. Z. Simmons writes: "I will be in Louisville early in February; will let you know definitely the time later. Our new press is printing Bibles and papers for the month. We baptisms to 15th of November by 160 than any previous year. Why cannot Kentucky furnish a good single brother for our Hak Ka work in our South China Mission, that we so badly need? The Board is ready to send out such a man at once."

Pastor E. L. Weason writes from Sardis, Miss.: "I have charged at Sardis for half my time and do not the other half to holding meetings. I have felt for several years that God so willed. We had 72 additions to the church in Corinth last year."

Bro. H. F. Jones sends us several new subscribers, and adds: "At this time I am in a meeting at Ector, Tex. The church is greatly revived, and scores are saying, 'What must I do to be saved?'"

Pastor J. H. Julian writes from Cardsville: "I closed my work at Frankfort and moved here the first of the year. I had a very profitable pastorate at Frankfort during the past two years, had 90 accessions to the church during that time. The work here opens auspiciously. We are a good church and have done good things from the Lord. There have been 6 accessions to date."

Pastor Henry C. Hurley writes from Guyton, Ga.: "I have accepted the pastorate of the Rose Hill Baptist church, Columbus, and began the work there last Sunday."

Pastor C. V. Edwards writes from Barboursville: "I left Barboursville the first of June to take charge of the first church here in New Orleans. I have now been here a little more than six months. As all who have given the matter any thought know, this is possibly the hardest field in the South, and some have doubted whether the Baptists could ever accomplish much here. I do not feel that any have over-estimated the opposition and difficulties here, but do think that some of us have underestimated the power of God to overcome these difficulties. In most respects the Baptist work in New Orleans, is in the best condition that it has been for some time. Each of the pastors seems to feel hopeful of his work. As to the first church, the Lord has graciously blessed us in the past six months, giving us a great revival among our membership and 53 to unite with us, 16 of whom were by baptism. Just before Christmas we had Brethren Sid Williams and Brew with us about two weeks. The number of additions

was not so large here as at many other places where they held meetings during the year, but their success was none the less pronounced, so much so that Coliseum Place church think they are the men for the city and will have them to hold their first meeting in 1900 with that church, beginning January 14. During their stay with us we had 16 additions, 13 of whom were by baptism. In the 18th of December we celebrated the 56th anniversary of the first church by a suitable program, which was gratifying to the large crowd of Baptists and friends from all parts of the city. We had asked our members to make a 'thank offering' that evening for some real work on the church, and we were very much gratified when we found the cash collection was nearly \$250, and it is thought will be \$300 by time all are heard from. We begin the new year in good spirits, believing that our Lord is able to prosper his cause even in New Orleans."

Fifteen were added to the fellowship of the Concord church, Lamine Association, Missouri, of which Bro. J. W. Stockton is pastor.

A three weeks meeting in the Mt. Hermon church, Cooper county, Mo., resulted in 16 baptisms and 8 restorations.

Elder J. B. Sims held a meeting in Lincolf, Morgan county, Mo., with 18 received for baptism, four by letter. The account did not say by which church they were received.

There were 13 professions of religion and 16 additions, 10 of them by experience and baptism, as the result of a meeting in the Whitt church, Texas.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's testicle in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balsmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc. are all successfully treated by the application of various forms of simple oils. Send for a circular, mailed free, giving particulars and prices of Oils. Address Dr. D. M. EYE, Box 25, Indianapolis, Ind.

We are under obligations to the Springfield Republican for its neat calendar with the large, clear figures so necessary in an office. The marking of the changes of the moon on the figures of the days of the month is an especially commendable feature. There is no able, cleaner paper published, and for strong editorials, written in classic English and not in newspaper slang, it is famous. It is the leading secular paper of New England, and is taken by cultured and intelligent men all over the country. Such men take the paper of their own party in their own city and add to it the best published in another section.

THERE will be held a mass-meeting for the Baptist young people of Louisville and vicinity at 7:30 P. M. Friday, January 19, at the Franklin-street Baptist church, corner of Franklin and Wenzel streets. Bren. Tralle; McEllothlin and C. H. Jones will make speeches upon interesting subjects.

THE Foreign Mission Board have secured a thoroughly capable man for Assistant Secretary in the person of Dr. E. E. Bomar, of South Carolina.

J. T. Johnson, The Optician. Office: 414 W. Chestnut Street, Louisville, Ky.

if you'd put it here where I c'n git my hands on it."
 "Fr' land sake! n't the fire's all out. Took suddin'!" she asked solicitously, as she rekindled the fire and put a brick on the stove to heat. "A hot brick's the best thing t' start 'em. Ain't had no dinner. I s'pose 'Well, mine's over a-cookin' an' I'll fetch 's some when it's ready," she said as she went out, after making him as comfortable as possible.

The storm was still raging in the morning, and after watching in vain for a smoke from her neighbor's chimney Aunt Hepsy ploughed her way across the road with a well-covered slice of hot toast. "Ain't no better eh?" she queried.

"Not s' speak of," he replied feebly. "Guess you'd better send 'Fr' Miss Min' Haines—I'll prob'ly be laid up quite a spell an' you can't be trottin' back an' forth in the snow. I s'pose I might's well go one time as another, only I'd lotted on spending one more Christmas outside," he added dolefully.

"You'll spend more'n one outside fr' all o' my helpin' ye there. If old McCurdy never finds out 'bout your sickness till I tell 'im he'll wait quite a spell. He won't 'arn no Christmas turkey totin' ye over these thin years," she said energetically putting over a kettle of smartweed to steep.

After his breakfast and the application of a huge bag of the steaming weeds he felt quite easy and dropped off to sleep. Aunt Hepsy tipped out and went home.

"I s'pose 'tain't only a question o' time till we both git there. We don't either of us belong t' nobody. Just two old hulks tumberlin' the ground," she mused sadly. "Hain't ye got no folks?" she questioned curiously when she went back an hour later, to renew the smartweed.

"None nearer'n a cousin; Uncle Isaac's girl, Betsy Fargo 'r Stoddard 'is now, out 't Spikes' Corners, Adams county. I hain't seen her in twenty year. She used t' be a mighty purty gal," he said dreamily, going off to sleep again under the soothing influence of Aunt Hepsy's ministrating.

Nevertheless the next neighbor who went by to the village carried a briefly-worded, wonderfully spelled message to Mrs. Betsy Stoddard, calling her attention to the fact that her cousin, Mr. James Fargo, was about to be taken to the county jail without the intervention of Providence in the person of his nearest relative. Then she watched from day to day, hoping against hope, and trying meanwhile the whole list of old-wife simples to abate the pain which racked the old man's bones and made him a helpless burden.

One day she saw from the shelter of her neighbor's window a familiar gray horse and cutter pause before her own gate and Joe McCurdy clamber out and rap at her door. Her heart beat wildly and she crouched below the sill and watched him with fascinated gaze. She saw him turn away after waiting vainly for a response to his peremptory summons, and creep to a chair faint and trembling.

But the time came when she could no longer hide the condition of Uncle Jimmie from his old neighbors, who, though ready with proffers of assistance, very naturally concluded that the place for a helpless impotent old man was the refuge duly provided by law, and Joe McCurdy came and went, hovering vulture-like about the old man's bedside with ill-concealed satisfaction.

"Guess you'll be able t' stand the ride t'morrow," he said one day as he helped Uncle Jimmie to his old arm chair. "We must try and get ye up there before Christmas so you can help eat that big turkey I'm a fixin' for the best of us. They 'er folks have a reg'lar blowout Christmas. Oh, I tell you there's worse places than the county house as we run it," he chuckled complacently as he took his leave.

Uncle Jimmie sighed and reached out one feeble hand to Punch, who licked it caressingly. "They don't want no dogs t' the poor-house Punch," he said sorrowfully. The gray horse stood at the old man's door again next day, and Aunt Hepsy watched the preparations for her neighbor's departure with dim-anguished eyes.

"They've left 'im t' die a pauper," she whispered bitterly. "Nobody wants t' be bothered with a lame old feller like him. A small flock at the door distrainin' an' sellin' his goods t' the auctioneer an' takin' a letter held out to her by little Jack Burns.

"They're comin' for 'im," she cried joyfully, after comparing the first few lines, she turned and looked in to her pocket she hurried to the road. "You won't be hurt 'nother way none 'bout Mr. Fargo," she said with dignity. "His folks have writ that

they'll be after him d'rectly."
 A flush of hope brightened Uncle Jimmie's face as he took the letter. "It's 'Fr' Betsy," he exclaimed delightedly.
 McCurdy kept on with his packing and brought Uncle Jimmie's old coat to the fire. "They can get him out o' the poor-house as well as here," he said doggedly, trying to draw the old man's wrinkled boots over his swollen feet. Aunt Hepsy shook with silent rage and watched him helplessly.

A bundle outside attracted her attention, and throwing open the door she confronted two strangers who had just stepped upon the snowy bank.
 "Nephew Sloan," she gasped, as he took her hands cordially.
 "Yes, Aunt Hepsy, ain't you glad to see me? I've come to take you home with me to spend Christmas," he said heartily. "And this is Mr. Stoddard. I think he is looking for Christmas company too," he added, as the gentleman glanced to check old Jimmie's trembling hand.
 Aunt Hepsy sank helplessly into a chair and buried her face in her hands. She shook her thin shoulders, and tears trickled down Uncle Jimmie's pale cheeks. The tears of the aged are a pitiful sight, and the two men turned away to the window and watched McCurdy untie his gray horse and drive silently away.

The windmills whirled merrily in the biting wind, their brilliant colors flashing in the cold winter sunlight. The wretched face of "Windmill Jimmie" shone as he marked the interest with which the strangers were regarding them.
 "The red one was the beauty though. Wish you could a seen the red one," he began, eagerly, then paused and glanced apprehensively at Aunt Hepsy and was silent. "I would like as not s'p'le the comfort of it fr' her if she knowed 'twas one of the old man's peaky windmills that done it," he said, and old Punch wagged his tail understandingly.

For immediately, as soon as thou givest thyself to God, from thy whole heart and seekest not this nor that, according to thine own pleasure or will, but settlest thyself wholly in him, thou shalt find thyself united to him and at peace; for nothing can afford so sweet a relish, nothing can be so delightful as the good pleasure of the divine will.—Thomas a Kempis.
 Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

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Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the *piper metastemum*, from the Ganges River, East India. It has the extraordinary record of 1,300 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the diseased conditions.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate



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That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others as it deserves. It is a Pure Specific Cure and cannot fail. Address, The Church Kidney Cure Company, 408 Fourth Avenue, New York City.

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JOINING THE CHURCH.

In the days when Peter and John and the other apostles preached, "The Lord added to the church daily such as should be saved." The Lord added the people to the church. Now, if becoming a member of the church be the work of the Lord, then those who join the church of their own design are not properly added, and it may be doubted that they are such as shall be saved.

Let this test be submitted which, I think, each one may apply to himself, and, by the aid of it, determine whether his joining the church was by the hand of the Lord, or by his own design. The test is accomplished by an examination of the motive that instigates one's joining the church. If the motive, when examined, reveals the fact that we were moved to act by a desire to glorify God and to do his will, it is likely true that the Lord was in the matter, but if the motive, when examined, should lead to a discovery that we were impelled by a design of selfishness, it may be suspected that there has been a mistake committed.

Some possibly have become members of Baptist churches, notwithstanding the teaching to the contrary, in order to procure for themselves salvation. This reveals a motive of selfishness, and gives a suspicion of the absence of the Lord. Sometimes persons become seekers of salvation, but not seekers of God; who care much to be saved, but care nothing for the honor, and glory, and justice of God; the whole question of religion degraded to a standard of selfishness—baptized to be saved, joined the church to be saved. There is much selfishness in this, but no Godliness. Let all men be warned as well as instructed that the Lord does not receive the soul moved by a motive of selfishness. Is the omnipotent, eternal Jehovah such an one as that his favor may be bought by a small stipend of concession? God will not receive a concession, but he will receive a soul, and we should seek the Lord while he may be found. It is not written that we should seek salvation while it may be found, or that we should call for it while it is near.

It appears that the proclamation of the Gospel is not intended to put men to seeking salvation. The motive of the sinner should be the first concern of the evangelist. U. A. RAMSON, Hopkinsville, Ky.

DEAR RECORDER:—Your cheerful face has brightened my study for the past year, and as I promised to write frequently and only wrote twice, I send you \$1 to show my appreciation of your visits. The fact is, I did not feel competent to write anything which would be appreciated by your readers, and my work has been one of great discouragement all the year. Key West is a hard place—many bar rooms and other vile dens, plenty of churches but little Gospel (so I am told). Then the yellow fever scourge and a fighting church, too, ignorant people stand ready to hook off any who may wish to come, opposing every effort I made to build up the church; then the suffering incident to my having the yellow fever, and since that the blue fever, and of the two I think the blue is the worst, but for fear you may catch it, I will desist, for fumigation will not disinfect blue fever from a letter, it is so awfully contagious.

I leave Sister Adelia Borges (the inaugurator of the Cuban

work, herself a Cuban, but educated and converted in America,) in charge of a mission school among the Cubans. She is a woman of extraordinary tact and ability, truly consecrated and Baptist to the core. She spends four hours in visiting, distributing literature, talking to the mothers and children, and five hours in her day school. She has a model Sunday-school, only it is taught on Saturday, as the Cubans do not, as a rule, go to Sunday-school or anywhere on Sunday where they ought. Sister Adelia opens her Saturday-school at 10 o'clock and teaches till 12, gives a recess of half an hour, and closes at 2. She is fitted up for work, has 28 pupils, a mission band and a mothers' meeting. It is real work she is doing, and work which is destined to count. One of her children died from the fever; I baptized one of her two remaining children, a sweet little girl of twelve; another of her pupils says she wishes to join the church.

I should not have given up the work, but circumstances seemed to warrant me in doing so. We have two mission chapels connected with the work here, neither occupied, and now the church is vacant. May the Father direct all for the best. The Home Board helps Sister Adelia, and with her school she can make a support. H. H. STRUBB, Key West, Fla., Nov. 7, 1899.

SOME: The headquarters of the British commander-in-chief, K. O. B., K. C. G., K. C. X. Y. Z. Enter an aid. He hastily salutes. A: "General, a runner has just brought the particulars of General Bingle's repulse." The commander: "Good. What are they?" A: "He reports 649 killed, wounded and missing." C: "Good! Bingle has always been credited with being one of our safest officers. I'll mention him for the cross." A: "There is also a report from General Wigglesworth's column. General Wigglesworth says that he made a sortie in force on the 11th." C: "Splendid idea! What's the result?" A: "The entire party was captured." C: "Come, now, that isn't so bad. Wigglesworth is a grand old Indian campaigner. Remind me to put him down for a cross." A: Here's a brief dispatch from General Wetheath. He reports that by a series of dextrous movements he has succeeded in getting the enemy in his rear as well as his front. He hopes to be able to report within twenty-four hours that he has scattered the enemy's forces in a manner that will leave him entirely surrounded." C: "Ah, there spoke the surburbed old strategist! It takes the boys who've faced the hill tribes to fool the Dutch. That makes three crosses. Anything more?" A: "No, general, but we are hourly expecting to hear that General Pinky-Wheeler has been cut off, and that Tarboomdekopje has capitulated with the Ninety-ninth Foot, the Cape Coppers and the Irr-gular Mule Brigade." C: "Glories! I tell you if this sort of thing keeps on we'll have the British army reduced right down to its true fighting strength. Good night." —Cleveland Plain Dealer.

PASTOR J. S. NOLAN, of Dry Run and Salvisa churches, called at our office on his return from a visit to his home in Henderson, Ky. He reports his churches in good condition. Salvisa church has been repaired with steel ceiling, and the walls have been oil painted, and other improvements,

WHITESON'S

S. E. Cor. Fourth and Market, Louisville, Ky.

ONLY \$7.50 To begin the new year, we offer you choice of 160 all-wool Kersey and Covert Overcoats, in Blue, Black and Brown, also in the lighter and medium shades. Back half lined with same material Body lined with heavy double warp leatherine, wide satin piping, excellently tailored, well worth \$12.00 and invariably sold at that price.

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(INCORPORATED) Russellville, Kentucky. Classical, Literary and Scientific Courses. Spring term begins January 25, 1900. For illustrated catalogue or information, address E. S. ALBURN, B.S., President.

Inventory Sale.

In the midst of our stock-taking, we are offering a round of bargains, several patterns of:

- Ingrain Carpets at 30c per yard and up.
- Fibre Carpets at 45 cents per yard and up.
- Brussels Carpets at 40c per yard and up.

These bargains are offered in face of a certain advance in carpets. We shall discontinue handling certain lines of Smyrna Rugs which will be closed out at the following low prices:

- Mats—55c, 75c and \$1.00. 26-inch—\$1.25, \$1.50 and \$1.75.
- 50-inch—\$1.50, \$1.75 and \$2.00. 4-4—\$2.75, \$3.00 and \$3.25.

Special attention given to orders sent by mail.

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Do you want a Bible? We are headquarters for all styles of Bibles and Religious and Miscellaneous Books. Large Family and Pulpit Bibles, large print. Prices ranging from \$1.25 upward. This does not include expressage. All kinds of Teachers' Bibles, flexible covers, self-pronouncing, with all modern helps, ranging in price, including mailing, from \$1.00 upward. Large print New Testament and the Psalms, new, large print, suitable for the oldest readers. Prices, postpaid, from 50 cents to \$1 and up to \$2, in elegant binding.

Write telling us what you want, the price you want to pay, and we will guarantee satisfaction; you to be the judge, with the privilege to return at your expense if you are not satisfied. What better opportunity can we offer?

Small Bibles—A large assortment of the nicest and cheapest in Louisville. Prices: 10c, 15c, 25c, 35c, 50c and 75c each.

Baptist Book Concern,

643 Fourth Avenue, Louisville, Ky.

all amounting to \$700. Bro. Norris has been again called as pastor at an increased salary, which he is held in high esteem by those he so faithfully serves. Since we have so little hold of a temporal life, which is shaken and shattered by any small occurrence, accident or distemper, learn to lay hold on eternal life.]

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

Items of Interest.
 NEWS THE WORLD OVER.

The news of the war in South Africa this week was first that Gen. French had won a glorious victory over the Boers and the British; then Gen. French demanded reinforcements in a hurry; then he had not taken Colerberg, but would that day; then he felt that the reinforcements would save him from the Boers. After those successive dispatches, the next was that Gen. French's "retreat" was due to the cowardice of one of his regiments! The Boer report of the fight is that Gen. French attacked them and was driven back, losing quite a number of prisoners. Verily so far British victories have been queer.

The news from the Philippines is the same as it has been for months. The U. S. soldiers have been in constant fighting and driving them before them. But they turn up somewhere else to be again scattered as before. But this week, in addition, the welcome news comes that the prisoners held by the Filipinos, including Lieut. Gilmore, have been released.

The British have set two German imperial mail steamers in Delagoa Bay, and threaten to hold them as prizes of war. All Germany is a flame in regard to it. It is our opinion that the whole thing is a trick of the German Emperor and Lord Salisbury to make the German Parliament vote to give William all the warships he wishes. Salisbury will hold on to the German ships till the naval bill has passed, and then will surrender them with apologies. The King of New England would house German troops on such high-handed measures is inconceivable. Hence the probability of a secret understanding between the governments.

Mr. Gen. Seneca R. Ellis, U. S. A., retired, died in Washington City. He graduated at West Point in 1854, served in the Mexican Campaign from Rhode Island, and was retired at his own request after forty years' service. Peter S. Wilkes died in Stockton Cal., aged 71. He was a Quakerman, and was a member of the Confederate Congress.

Gen. Greeley, the head of the Signal Service, is very much torn up in his mind. His own men are killed in the way of an army in the Philippines, it is supposed to protect them, but it seems unable to do this, even in the near vicinity of Manila. Signal corps men were captured near Tarlac, two were killed near Imita while straggling, one officer was killed near Imita, four were captured near Imita, and now the news comes that Lieut. Dury and ten men have been captured near Imita.

Wm. James Paget has died in London, aged 81. When he was 21, he became a member of the Royal College of Surgeons and soon achieved distinction. He was for years the leading surgeon of England, without a superior in the world. He published several most valuable books on the subjects of many honours from scientific and medical societies all over the world.

J. N. Taylor, correspondent of the Boston Globe, gives an interview he had with a Filipino officer. He said that would live of their own land in the interior and continue to worry the United States troops for years, adding: "The American government will have to send and maintain an army of 50,000 men to garrison the towns. The expense of transportation and the cost of sustaining such an army will be so enormous that the people of your country will finally object to being taxed for something which they have to hold by force. We are willing to treat with your government, and if we are secured of being held half right, this war would cease with dispatch."

Secretary Hay has made a notable achievement in getting written assurances from Russia, England, Germany and France that they will allow free trade in the parts of China which they have seized or may hereafter seize. This should satisfy us to be expected, and it is one of the most important of our country. But Germany, Russia and France are strong advocates of protective tariff. This makes Secretary Hay's success a great proof of his skill in diplomacy.

The Chicago drainage canal has been opened. This turns the overflow of the city into the Mississippi River. Some of the cities on the Mississippi that might have stopped the digging of the canal in the beginning thirteen years ago and before \$10,000,000 had been spent upon it, were up to the evil threatening them when project was too late. Let us hope the evil may prove to be less than their fears.

DEATHS.

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

(Continued from page 15.)

GAROTTERS.
 As a flower is broken from its parent stem at the height of its bloom and beauty, so the subject of this notice, Mrs. Cora Samuels Garotter, was suddenly and tragically snatched from the scene of earth.

On the afternoon of Dec. 9, 1899, Mrs. Cora Samuels Garotter passed from her young husband at the depot in Louisville. He was to join her in Bardonia, Ky., the following day, to spend the holidays with their parents in the home of their childhood. An hour later, some 17 miles away, a freight engine came crashing into the rear of the car where she was sitting, resulting in her sudden and painful death. The choice Christmas present she had in her lap for her mother was unbroken, while the fair daughter arrived that night a few minutes before it could be a corpse.

Monday the large audience room of the Baptist church was full to overflowing of those who came to sorrow with the bereaved. A pall of sadness rested over all. Her body was laid to rest in the cemetery. Her grave was hidden by a profusion of the choicest flowers, and she lay peacefully awaiting the resurrection of the just.

She was the daughter of the honored and loved William I. Samuels, of Bardonia, who as suddenly as his daughter departed this life in July, 1898. A mother, a brother and a sister remained to be sustained by God's grace in a second great sorrow. May each of them hear the soft whispers of the Lord: "My grace is sufficient for thee."

Mrs. Corotter was the happy young wife of Mr. James Corotter, a prosperous retail shoe merchant on Fourth street, in Louisville. She had been married but one year and three days when this bright and accomplished woman was taken to her home above. The marriage of these two choice souls was much like the blending of two dew-drops on a rose—they were truly one. They had known each other intimately from childhood. They were as happy in each other's love as it seems possible for mortals to be. Their married life was all sunshine. A brief hour—and all was over. The devoted young husband is now looking forward to that time when the loved and parted shall meet again.

"For death shall bring another meeting
 On yonder shore a bride is waiting
 Until he come."

At the age of 17, she gave her heart and her service to God. She was baptized into the fellowship of the Bardonia Baptist church and was an active and helpful member until her marriage. She was, for some years, the efficient organist of the church. She was the personification of neatness while her accomplishments of manner and grace of conversation won all hearts.

"She has passed away
 But her sweet good will
 Is the fragrant shadow lingers still.
 The tender lesson that memory brings,
 The memory of patience 'er us flings,
 We learn to follow the path she trod,
 To be more like her who has gone to God."
 I. P. T.

PHILLIPS.

Died, at Connell Grove, Kansas, Dec. 24, 1899, Mrs. Mary Stallings Phillips, wife of Mr. W. H. Phillips. Mary E. Stallings was born near Springfield, Washington county, Ky., August 1, 1838. Her parents, James S. and Sarah F. Stallings were earnest, devout Christians, members of the Baptist church. From her earliest childhood she was taught to love her Saviour. At a very early age she gave her heart to Christ and made a public confession of her faith by uniting with the church to which her parents belonged. It has been only a little over three years since she made Connell Grove her home, but in that time she has endeavored to glorify her Saviour by her earnest Christian life. Her faith in Christ never wavered, but grew stronger and stronger to the very hour of death, then with a smile and look of victory she has been met the angel of death and passed over to join the ranks of the redeemed of the Lord. She leaves behind her husband, a baby, one son and two brothers who still live, not far from the old home in Kentucky to mourn her departure. Her older brother is a Baptist minister and she at the present time charge over two churches near her former home in Washington county, Kentucky.

CHURCH ORGANIZED.

A number of brethren and sisters met on Dec. 10, 1899, after previous arrangements, for the purpose of taking into consideration the propriety of organizing a church in the town of Shrewsbury. The brethren, having sent messengers to several sister churches to ask for ministerial and deacons' aid to sit with them in council, did express themselves that it was expedient to go into the organization of a Baptist church at this place, and after the appointment of Eld. H. B. White as moderator, and Bro. John Watson, clerk, proceeded to examine letters, read articles of faith and covenant, which were highly satisfactory to the council. The brethren and sisters number 22 or 23, mostly having been lettered off from Pleasant View church, did join hands in covenant. Prayer by Eld. H. Veach, charge to church by your humble scribe.

We feel that this was a God-sent work here, notwithstanding they are mostly poor, financially, but we trust rich in grace and good works. They have no house, but we have hope, above their ability to build, that God will open the hearts and hands of our good brethren and sisters to help in so grand an undertaking. Let all who read this utter a word of prayer for God's blessings upon them.

Fraternally yours,
 ISAAC M. WASHBURN,
 Shrewsbury, Ky., Jan. 8, 1900.

MINISTERS' MEETING.

The Ministers' Meeting of the Concord Association met with the Sparta Baptist church, Dec. 29, 30, 31, Bro. W. J. Agee, pastor. Visiting ministers present, Brethren Waldrop, Hensley, W. E. Mitchell, P. E. Burroughs and Dr. W. P. Harvey, of the Western Recorder, was with us one day.

On motion and second, Bro. Waldrop was made chairman of the meeting. W. E. Mitchell preached the opening sermon to a large and appreciative audience. We had a fine programme enjoyed by all present, the attendance being limited on account of the extreme cold weather. We enjoyed Dr. Harvey's stay very much. It was the desire of the people that he remain during the entire meeting. The meeting closed Sunday afternoon with a very fine sermon by Pastor P. E. Burroughs, the church was greatly benefited and very thankful to the pastor for bringing the meeting to Sparta. A. B. TOMPKINS, Sec.

COMMISSION MERCHANTS.

I visited the business office of W. G. Nunnally, Jr., & Co., 156 East Jefferson St., Louisville, Ky. The firm is of recent organization, but they already have a large business. We are well acquainted with the members of the firm, and take pleasure in bearing testimony to their strict business integrity. They are eminently worthy of a large patronage. They buy and sell and receive on consignment and have for sale all kinds of produce, such as vegetables, fruit, poultry, eggs, butter, etc.

W. P. HARVEY.

We have received the announcement of the marriage of Dr. W. W. Pagitt, of Dayton, to Miss Anna S. Laman, on January 3d, at Maysville, Ky. Long life and happiness to them.

MORPHINE
 Cures all kinds of
 Morphine, Cocaine and
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C. P. BARNES & CO.
 Watch Makers,
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 634 and 636 West Market St., Louisville, Ky. Catalogue sent FREE.
 This firm is reliable.—Western Recorder.

New Year Offerings

The Faith of Baptists.

It contains 88 pages and is by Rev. T. T. Eaton, D.D., L.L.D. Paper 15c; cloth 25c; special prices for quantities. The first chapter treats "The Church." The second one is on "What is Baptism." Third, "Testimony of Scholars." Fourth, "Who ought to be Baptized." Fifth, "The Lord's Supper, Communion." Thus covering the entire range. Clear and concise.

Matthew Henry's Commentary.

If you want the whole thing—foot notes, pictures and all—get our six volume edition of Matthew Henry's Commentary. We own the plates from which the book is printed and are just getting out a brand-new edition of 1,000 sets, which we intend selling cheap. Send us \$7.50 and get a set. It will make you a better preacher. The regular price of this edition is \$12.00, and that would be cheap.

Sunday School Libraries.

CONCORD LIBRARY—Sixty volumes strongly bound in buckram. Fully illustrated. List price \$65.00. Our price \$35.00, net. This library comprises well-known and popular books. It is the best library ever offered at so low a price.

SPARTA LIBRARY—The Star Library shines for all—Fifty volumes. Fully illustrated. \$17.50 per set. In the make-up of this library, as in all our select libraries, excellence has been our guide, and we guarantee satisfaction.

ROYAL LIBRARY—Fifty large volumes. Fully illustrated. \$15.00 net. The choicest selection from about two hundred volumes.

Special Selected Library—No. 1, 20 vols; listed at \$30; now \$15 00
 Special Selected Library—No. 2, 20 vols; only 25 00
 Special Selected Library—No. 3, 20 vols; only 10 00
 No duplicates in these sets. All of the above libraries are put up in neat, strong wooden boxes—the object being to use the box as a book-case.

Sunday School Supplies.

Sunday-school Roll Book and Register, 30 classes	25
Sunday-school Roll Book and Register, 60 classes	40
Sunday-school Minute Book, Am. S. S. Union	25
Sunday-school Minute Book, A. B. P. S.	35
Sunday-school Register and Minute Book, 20 classes, 85 cents; 40 classes, \$1.50; 60 classes	1 25
Meyers Paramount Sunday-school Secretary's Record, 25 classes	75
60 cents; 50 classes	75
Head's Sunday-school Record, 30 classes	75
Ford's Complete Sunday-school Record	1 00
Hobart's Condensed Sunday-school Record	50
Miller's International Sunday-school Record	1 00
American Sunday-school Union—Superintendent Record and Roll Book (paper) per dozen	45
Class Books (paper) per dozen	40
Class Books (cloth) per dozen	1 50
Lesson Collection Envelopes, per dozen	50
Sunday-school Library Record, (300 vols.)	75
Sunday-school Library Numbers, (1,000)	15
Sunday-school Library Cards (100)	50
Felton's Home on Sunday-school Lesson	1 00
Map of Palestine (dissected), per 100	\$1 50 to 10 00
Small Testaments, 5 cents; postpaid	7
Small Bibles, 15 cents; postpaid	25
Black-boards (cloth) on rollers	from \$1 25 to 5 50
Sunday-school Reward Cards, 10 in package, assorted, per package	25
5, 10, 15, 20, 25 and 50	25
Sunday-school Reward Tickets, 480 for	1 00
One hundred (dissected), per 100	for 10c, 15c and 20c
Two hundred, Red and Blue	10
Two hundred, plain, verses of Scripture on each Ticket	20
Blank Church Letters, per dozen	20
Printed Mission Envelopes (1,000) postpaid	1 25
Printed Church Collection Envelopes, per 1,000, postpaid	1 25
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Church Treasurer's Book—Theodore Spalden—Best on the Market. 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, 3.00; 500 names	5 50

Baptist Book Concern,
 642 Fourth Avenue, Louisville, Ky.

DEAR RECORDER.—You know we sometimes sing of the "old time religion," that it was "good enough for mother and father," etc. Well, I want to suggest that one reason why "religion" was so sweet to our mothers and fathers who have passed away—they read the Western Recorder—they were "part of the army, the Roman's Old Guard—some one of the secrets of that knowing
 so many of "the Bible's sweet lessons of grace," and of their running so well in the Christian race. I hope others will give me their names for the paper. We can't always afford to do things just because mother and father did that way, but this is one case where it will be safe. Read the Western Recorder and teach our children to do the same.
 J. T. LEWIS,
 Irvine, Ky., Jan. 4, 1900.