

WESTERN RECORDER.

Faith, Hope and Love, these three.

75th YEAR.

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There's music in all things, if men had ears.—Lord Byron.

In Missouri last year there was a decrease of 1,947 baptisms. This is most sad. It might, perhaps, be a good thing to try, for a year at least, to talk less about money and raising money at our religious meetings and concentrate the thoughts more upon the salvation of souls.

SPURGEON was a living illustration of the truth that those who rise to pre-eminence will suffer persecution. In a sermon in 1884 he said: "If it were worth while I would publish some of the cruel and false things men said; according to them, I was the biggest charlatan and the greatest hypocrite and deceiver who ever lived."

The Evangelist says that the mention of Israel by the Egyptian king, Meremphah, has been studied with care, and the text is now rendered: "The Hittite renders homage; the Canaanites are captured, like all evil ones; the Ascanolite is transported; Israel is rooted up; there is no more grain." Meremphah is the Pharaoh of the Exodus.

Dr. GRIBBE evidently has his opinion as to the reason men do not go to church, and indicates it thus: "I don't open a book once in six months," said a parson to me not long ago; but he might have added that, though his thin fluency kept the house full, it was frequently almost entirely by the weaker sex, men being conspicuous by their absence."

A LEARNED Professor, in order to justify England, boldly takes the ground that the end justifies the means, and says this is "higher morality" than that which bids men do justly and leave consequences to God, to whom they belong. The Holy Spirit, by the mouth of Paul, says the damnation is just of men who take the Jesuit position that we may do evil that good may come from it.

Among many qualities in the Watchmen which win our admiration are its common sense, manliness and freedom from guile. All these are shown in what it says of the call upon the United States for money to help the starving in India: "The responsibility for alleviating the conditions that prevail in India rests primarily upon the British government and people. They are able to do it. The richest nation in the world does not expect to receive alms that it may use for its own."

DELAYS.

BY A NORTHERN PASTOR.

Some delays in life are inevitable. They cannot be escaped. Restrained energy stands by in agony, waiting, waiting. Energy even languishes under enforced delay. The stream, meeting some strong impediment, may sink into the ground and emerge no more. Have you never been in a passenger-car journeying to some distant point, when suddenly all came to a dead stop, and you learned that something was wrong with the engine? Then you joined the company of passengers in vain utterances of impatience. It was enforced delay.

DELAYS MAY HAVE A DISCIPLINARY VALUE.

For one, I do not think God keeps us waiting just for the sake of waiting. But since for good reasons he causes us to wait, he designs that the waiting itself shall prove valuable to us. Why was Abraham kept waiting so long for Isaac, after God had given him a promise? One reason was, that Abraham might lean more completely on the power of God. Sarah gave down under the delay.

It is always sensible to recognize as such, a delay, which is inevitable, and to bring the feelings into submission to the inevitable. This is discipline. For some the fact that a thing was inevitable does not keep back frequent outbursts of rebellion and of insubordination. This is the loss of discipline. An unexpected spell of sickness keeps you flat on your bed when you have planned to be with certain persons transacting business or having pleasure. Now, you are debarred all such. Keep quiet; you may sin against God. But there are delays that might have been avoided; how about these? These are harder still to manage. Perhaps you are to blame for the delay; and now you feel that the loss sustained by it is of your own entailing. Can you get any discipline out of this? Do you look at the loss, blame yourself for that, and fail altogether to note your sin that led to it? If so, then you get no discipline out of the experience. If we are caught in a trap, it is best for us not only to note the bait that enticed us, but also get the dimensions of the trap, its appearance, and to discover, if possible, who set it. All our sins should make us wiser, as a child is wiser after burnt fingers. Let us not charge our delays, for which we alone are responsible upon some one else. That is very easy; it is also very wicked. Every man has sins enough of his own, without our buckling ours on him.

The delays that others cause us might have been avoided. This is very common; and we wonder at the bad consciences of some people who do not realize their sin against us in this respect. Their lack of promptness, unfaithfulness to engagements, their shiftless neglect and selfish indulgence may cause us great suffering through delay. Just what to do with such people, it is not always easy to say; generally you can do nothing. If you are a preacher, preach against the sin; but I confess I have known some preachers beset with this very sin.

DELAY IN CHRISTIAN WORK IS A COMMON SIN.

"God can wait." Wait on whom? A servant says his Master can wait. Is there no limit to the patience of his Master? See how long it takes for Christians to get straight at their Master's work. Whole churches are at a standstill. Sometimes an insignificant quarrel is kept up just enough to keep away the power of the Holy Spirit and invite Satan's agency.

A dispute about the choir, or in the choir; a dispute about some proposed change or improvement; hard feelings toward the pastor, who may be a man of God, anxious above all else to build up the Redeemer's kingdom—a hundred things may cause sinful delay in the church. I was once called to help a church that had quarrelled its strength and good name away. For a long time there had been no baptism. The whole delay was caused by one woman in the choir; and the pastoral tie had been broken, and old friends were arrayed against each other. During this delay Satan was getting in some of his strongest strokes. And we had to begin to build again on a very low plane and move slowly. Shame!

But we are guilty of keeping back the Kingdom. Ministers are often switched off on some minor issue, and spend precious time and thought-power on things of little importance. A mean community issue, born of jealousy and fostered by gossip, may call off the attention of God's people from their great mission. Many of the discussions which give rise to unpleasantness among Christians spring out of unworthy motives and hinge on trifles. It is hard to keep the eye fixed on the things of Highest value. But think of this long backwardness on the part of God's people. The time is ripe, the harvest of the great world is waiting; at home there are multitudes untaught in religion, unevangelized, going to their sad doom. And now our ranks are divided; bad teaching is in the air, deadly heresies are being championed. The higher critics would teach us that we are all wrong, that the Bible itself is wrong, and we let their filthy words of doubt and detraction have weight with us. With many at home religion is dying; they are running with the world, take the world's ideas, live according to its standards, stoop to its low motives. The result is fearful delay. And I hardly need say anything about delay in giving the Gospel to the heathen. Here is one of our greatest sins. Millions are now accessible to the Gospel, and yet God's servants are not on hand to give them the Gospel. Delay, through lack of money, through selfishness, stinginess, on the part of God's people is besetting missions. I charge my own soul with guilt at this point.

THE SPIRIT OF DELAY IS CONTAGIOUS.

It is in the air; we have caught it. Christians are oppressed by it, and all unconsciously to themselves in most cases. The officers of a church delay in their official work: the whole church feels it. An improvement is needed—a new carpet, a new roof on the building, a new organ, a new coat of paint. These things are put off, to the disgrace of the people. Discipline is needed, members are dishonoring God; but whole years of delay may be sustained, and terrible loss is incurred.

Shall we rise to the point where we shall see that God's work demands decision, precision, promptness, unflinching energy? Is your church in a state of delay—doing nothing as it should? There are such churches. Do not run away from it. You have caught a widespread contagion. Go set another one in the air, that of true, manly energy. That, too, is contagious. Let the preacher get down to business, and make it a rule of his life "never to lose an hour." Something will happen—something surprising, something good.

The devil does not delay, the world does not, the flesh does not, why should we Christians who have a most holy enterprise entrusted to us? The wonder is in God's trusting us.

SOUL-TRANSFORMATION.

BY LOUIS ALBERT BANKS, D. D.

ROMANS 12:2.

When Jesus Christ took Peter and James and John, and went up on the mount and was so transfigured before them that the glory of His divinity shone out and enveloped Him in a splendor before which His friends fell to the earth, the same word was used that we have used here to indicate the new life which comes to the Christian. It is a transfiguration of this present life into something beautiful and glorious. It is termed by Paul a renewal of the mind, and we may be sure that the beginning of Christianity, as an incarnation in our lives, is in the renewing within us the right thought about God, and our relation to Him.

No greater blunder can be made than for a man to undertake to become a Christian by simply applying himself to live outwardly in obedience to Christian standards, without first seeking, by God's grace, the renewing of the mind. The Word of God declares, "As a man thinketh in his heart, so is he." And Thackeray gives us the same truth in other words when he says, "The key to every man is his thought." Christ transforms men by giving them new thoughts. Here is a man whose mind has been full of thoughts connected with appetite and passion, his imagination toying with evil pictures, who comes suddenly, or gradually into the presence of Jesus Christ, and he has unfolded to his mind this new and wonderful idea of life, until he is fascinated by it. He thinks new thoughts, not because he is standing on guard and determined not to think the old ones, but because the new thoughts have taken possession of him and turned his mind working in another way. Some one, writing in one of our magazines, declares that the usual way that people set about stopping worry is the wrong one, and that that is the reason it is so unsuccessful. If a doctor tells a patient he must stop worrying, the patient is likely to say, impatiently, "Oh, doctor, don't I wish that I could. But I can't! If I could have stopped worrying a year ago, I would not be ill now!"—all of which is perfectly true. And the doctor does not always know how to help him, because both doctor and patient have an idea that it is possible to repress worry through an effort of the will. This is a mistake. It is not possible to repress worry. You have got to replace it with something else. Suppose you were to go into a completely dark room wishing it to be light. How would you set about the work? Would you try to scoop the darkness up in buckets and carry it out at the door? No, indeed. You would just open the windows and shutters and let in the sunlight. You would replace the darkness with the light. So it is with worry. The only possible way to get rid of it is to replace the worry attitude of mind with the positive attitude of confidence and action, which will fill up the thought and time in other ways.

It is the same way with sin; a man cannot come into his polluted heart and shovel out the evil imaginations, the unclean thoughts, the miserly purposes, the rebellious feelings which he finds there. No; he must throw up the shutters and let in the sunlight of Jesus Christ. The mind must be renewed—not by any artificial process, but by the cleansing power of this new thought, this new love that comes to him in the presence of Christ.—Preacher's Magazine.

THE "CHURCH" AND THE "KINGDOM."

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

IV.

Enough has been said to justify the suspicion that the necessities of current ecclesiastical theory may have tended to impose an artificial meaning upon the New Testament word *ecclesia*. Such a suspicion is further justified by observing the date and circumstances of the introduction of the notion of universality, in its comprehensive sense. The earlier Christian writers know nothing, apparently, of a world-church, and consequently nothing of the alleged identity of church and kingdom. The term "catholic," which is never applied to the church in the Septuagint or New Testament, is at first employed in Christian literature in a generic rather than comprehensive sense; that is to say, to designate the kind of a church and not its extent. "The catholic church in Smyrna" meant the orthodox church there, and not a world-embracing body. Mr. F. C. Conybeare, who has given careful study to the subject, says of the still disputed letter of Ignatius in the second century; that the phrase "holy catholic church," there occurring in the Greek text, "did not come into vogue until the latter half of the third century, and some critics have in consequence maintained that the letter to the Smyrneans is a forgery of that date." He saves the credit of the letter as of the date claimed, however, by the discovery that in the older Armenian version "we find, instead of the obnoxious phrase, the simple and primitive expression we meet with in the Acts, viz.: the 'Churches' in such and such a region." In the fourth century came

THE APPEARANCE OF THE ECUMENICAL CHURCH.

Unto the time of Constantine, the expected "Kingdom of God" was regarded as the foe and appointed destroyer of the "Kingdom of Caesar." But, with the conversion of the emperor, it dawned upon Eusebius and others, that perhaps the prophecies were to be fulfilled by absorption of the earthly into, rather than its extermination by, the heavenly kingdom. The church had been conceived of as the sphere of the bishop. This sphere, which was at first the local body, had gradually grown to comprehend dependent or affiliated bodies, until it had taken in a "diocese." Both Jewish and Gentile analogies now suggested the idea of a consolidated church-kingdom, of which the emperor should be the ecclesiastico-political head. The Jewish priestly organization had culminated in a high priest, as did the Roman in the Pontifex Maximus. The religious and the secular national life of the Romans were identical, as among the Jews; the priestly being, at the same time, a political office, controlled and paid by the state. The *jus publicum* was at the same time *jus sacrum*. Constantine was, by virtue of his imperial office, Pontifex Maximus of Rome. Why not also, by virtue of the same secular headship of a Christian empire, the Pontifex Maximus of an imperial church? The idea was distinctly broached in the calling of the first "Ecumenical Council," and the decrees of that body, enforced by the legislation of the empire, for the first time blended "church" and "kingdom" into one. After this, only, the phrase "Holy Catholic Church" appeared in the Apostles' Creed, and the "Holy Roman Empire" took historic form. In the latter, the strife of pope and emperor issued at last in the establishment of the pope as Universal Sovereign and Pontifex Maximus, the assumed heir, by right of succession both of Peter and Augustus, as the world's ecclesiastical and secular Head. The notions of universality of the "church" in extent, and of its identity with the "kingdom" as a visible world-power, were thus twin born. The notion of universality and visibility had finally become so closely interwoven, and both so indissolubly associated with the Roman establishment, that the Augsburg Confession—the first Protestant formula—wholly ignored the term *catholic* in defining the church; returning to the earlier form "the holy church." Luther, in his

catechism, satisfied himself with "the holy Christian church." It was not without reasonable justification, therefore, that Bossuet charged upon the Reformers the later invention of the notion of an "invisible catholic" church, as a device to preserve the idea of catholicity without its inevitable implication of external reality.

But we need not continue this preliminary inquiry further. It is plain that the demands of current imperial, national and hereditary ecclesiastical theory are of such a character as to make the retention of the notion of a church universal necessary. It is plain that that notion has historically arisen in connection with the development of an actual ecclesiastical world-power. It is plain that it has always justified itself exegetically by confining itself solely to Jewish precedent and to the Septuagint in its search for a clue to the meaning of the word *ecclesia*. That this precommittal to a theory has exerted a certain strabismic pressure upon the exegetic eye may be independently inferred from the preposterous issue to which it has led. For it has compelled the absurd conclusion that the New Testament writers have almost uniformly used the word, without notice, in a non-natural and presumably unsuspected sense.

Seeking to avoid all such anticipatory restrictive theorizing, let us turn, as preliminary to the direct study of the text, to

AN INDEPENDENT INQUIRY AS TO THE MEANING OF THE WORDS IN NEW TESTAMENT TIMES.

It is observable, to begin with, that the phrase "kingdom of heaven" is sparsely used outside of the Gospels, and "kingdom of Heaven" never. On the other hand, the word *ecclesia*, or church, is found in none of the Gospels except Matthew, and is there attributed to our Lord alone, and in but two instances. This entire advancing change of emphasis from *basileia* to *ecclesia*, in the New Testament, whatever it may imply, ought not to be overlooked. Without assuming fully to interpret its significance, it couples itself suggestively with the fact that our Lord's teaching, as well as his life, as presented to us in the Gospels, is at the same time characteristically world-wide in bearing, and anticipatory and ideal in character. The Acts and the Epistles, on the other hand, are pre-eminently concrete, immediate and practical in theme and purpose. In the one we see, in the main, the pattern of the ideal man and the ideal society, yet to be realized: in the other we have to do with the growing history of an actual organization, and the current problems and experiences of its living members. The one deals especially with the coming kingdom, that is to say: the other with the present church.

A hint may be derived, also, from a study of the relative use of the word *ecclesia* by the several epistolary writers. It occurs but rarely in letters prepared by writers, or directed to churches, of Jewish proclivity. In the Epistle of James, for instance, it appears but once (5:14); and is apparently used as a synonym of *synagoga*, earlier employed in the same Epistle (2:3). In Hebrews, again, it presents itself only once; and there in connection with *panegyris* (12:28). This added word carries with it an exceptional qualification of meaning which, taken with the context, transfers the whole subject of discussion into the heavenly world, beyond death, and so out of the region of earthly history and our present inquiry. (This is the conclusion of Thayer in his New Testament Dictionary, of Bayford in the new Hastings Bible Dictionary, and of other eminent Biblical scholars; and it affords the only satisfactory interpretation of the passage.) The word does not occur at all in the Epistles of Peter. (The word translated "church" in 1 Peter 5:13 is not *ecclesia* in the original, and has been expunged from the translation by the revisers). It is not found in Jude. We are confined in our inquiry, then, almost exclusively to the writings of Paul, Luke and John. Of these the first was brought up in the Gentile atmosphere of Tarsus, the second was himself of Gentile birth

and training, and the third (who uses the word twice in his third Epistle (vs. 6, 9) and often, invariably in the plural, in the Apocalypse was, at the time of writing, a citizen of the Greek community of Ephesus. It was to the Gentile church at that place, and to those of neighboring Greek cities, that the Apocalypse was itself addressed. All Paul's writings, with the single exception of the Epistle to the Romans, were addressed to people resident in Greece proper, in Macedonia (which was also Greek), or in Asia Minor where Greek institutions, speech and ideas were everywhere predominant. It is particularly worthy of notice that in the only two Epistles where there is any tangible foothold for the broader interpretation of the word in question (according to the latest authorities), peculiar emphasis is laid upon the gentile character of the persons addressed (Eph. 2:11, 8:1, 4:17, Col. 1:27, 2:18, 4:11, 12). The word to be interpreted appears then to have been almost always addressed, in the New Testament, in a Gentile language by Gentiles or gentileized Jews to Gentiles. If there be any validity whatever in the historico-grammatic theory of interpretation, the first step toward an authoritative apprehension of the idea intended to be conveyed, under such circumstances, would be an inquiry as to the possible existence of an established and familiar meaning of the word among a Gentile constituency. It cannot reasonably be assumed that a Greek-speaking Jew, and particularly that such an intelligently self-adjusting writer as Paul, would stupidly or perversely employ a familiar word in a wholly foreign and unsuspected sense, borrowing such an extraordinary meaning from the Septuagint, of which they could not reasonably be presumed even to have heard.

What idea, then, would the words *basileia* and *ecclesia*, respectively, convey to the Greek-speaking population of New Testament times? To determine this we must refer, of course, to classical authorities, rather than to Jewish precedent or documents. Turning to these, we find that the two words were employed in a fixed and well-understood sense, and that instead of being identical, they were diametrically antithetic in force. The early Greek *basileus*, who had been a local and tribal ruler, as Aristotle explains in his "Politics," had long since vanished. The title was now restricted exclusively to the head of the empire—the one sole master of the "habitable world." The term *basileia*, accordingly, carried with it as an inevitably associated notion, the conception of world-mastery. Our Lord's allusion to a *basileia* (which might have been translated "empire," quite as accurately as "kingdom") suggested logically and instantly the idea of rivalry with Caesar, and not of local insurrection or subordinate relation only, for world-empires could not exist together. (Of Luke 28:2, John 19:15, Acts 17:7.)

Ecclesia, on the other hand, was as distinctly multiple, partitive, and local, in suggestion, as *basileia* was single, comprehensive and world-embracing. The empire was and must be one: but there might be as many *ecclesias* as there were Greek cities in it. Even the Latin cities had their *comitia*, which the eminent historian Freeman declares precisely equivalent to the Greek *ecclesia*: both of them being counterparts of the later Saxon town-meeting. The *basileia*, as its etymological form indicates, was centered in the *basileus*, and therefore was monocratic: the *ecclesia*, from like etymological implication, must derive its central significance from the people, and be democratic. The autonomy of the gathered group, as opposed to lordship over it, was essential to the existence of the thing itself. It would be of the utmost interest for our purpose, to inquire more in detail, into the characteristic ideas associated by the Greeks with this historic word, but space will not permit. I must content myself with the pregnant statement of Aristotle, that it is essential to the very nature of the city-state, of which *ecclesia* is the administrative organ, that it shall be small enough for all the citizens to know each other. Passing this limit, he says, it ceases to be properly a state. As a ship only a span long, on the one hand, or a quarter of a mile

long, on the other, has ceased to serve its end, and so ceased to be a ship at all, so an *ecclesia* the extent of whose constituency forbids the intellectual exercise of its functions has also lost its title to the name. Under such a definition of the term, it would, of course, be impossible to fall into confusion of *ecclesia* with *basileia*, as the latter was commonly conceived.

The term *ecclesia* seems to have been, in latter times, still more narrowly confined in current application, bringing it into direct parallelism with New Testament usage. For Dr. Hatch, in his "Organization of the Early Churches," cites from lately-recovered Greek Inscriptions frequent instances in which this designation is given to local self-governing secular clubs or associations: the names of some of their officers being identical with those of officers of the New Testament churches.

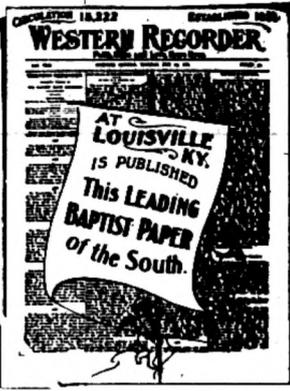
We are thus prepared by an impartial inquiry as to the actual meaning of the words under discussion, in the familiar speech of the time, to listen to the words of our Lord and His apostles, as nearly as possible in the attitude of those whom they actually addressed. It may fairly be presumed that they will intend us to understand them as the ordinary hearer or reader would naturally have done. If they intend otherwise, this must be clearly shown: it cannot be assumed outright.

But the examination of the text itself must be postponed to another number.

THE PARTING OF THE WAYS.

Shortly before his death, the venerable Prof. Franz Delitzsch, of the University of Leipzig, published a brochure in which he discussed the "deep chasm" (*tiefe Kluft*) that separates the new theology from the old and that makes a reconciliation between them practically an impossibility without the sacrifice of fundamental principles by the one or by the other. The existence of such a deep-seated difference that admits of no honest compromise is a fact scarcely to be doubted or debated in view of the developments of theological thought since the days of the great exegete's departure. That this difference finds its clearest expression first of all in results and in the divergent teachings and tenets of the various theological schools of the times, is only natural. Even the laymen uninitiated in the intricacies of theological discussions can readily recognize the radical difference in the scheme of the development of Old Testament religion as promulgated by the Wellhausen-Kuenen school and that which is the traditional representation of the same subject by the older type of Biblical scholarship. If the one school teaches that the Pentateuch is really the last and latest portion of the Old Testament literature and that the religious thoughts unfolded by this literature are virtually only the gradual development of the native religious genius of Israel, and the other school makes the Law of Moses the foundation of this religious development, and the latter controlled by the direct providential guidance of Jehovah, the radical difference between these results is apparent at a glance. The same is true in reference to New Testament literature and its contents. If the one party claims that Greek culture and Greek philosophy were essential factors in the production of Catholic Christianity, while the other maintains that the height and the depth of New Testament thought is the result of divine revelation only, there is no need of deep erudition to see that the adherents of such views cannot walk together. As far as the results are concerned, the chasm between the old and the new theologians is not a matter of esoteric wisdom.—Schodde.

If one whose heart is full of selfishness, envy, malice and sin could be transported to that heavenly world for which we wait, it would not be a heavenly place to him. He would be no happier there than he is here. Before we go to heaven, heaven must come to us. We cannot enter into the kingdom of heaven until the kingdom of heaven shall enter into us.—Christian Advocate.



THE IMPOSSIBILITY OF DENOMINATIONAL UNION.

BY ED. JAM. A. BURTON.

One of the most obtrusive things in church history, and one that largely absorbs the interest of the student of the controversy which has existed between the adherents of different creeds from an early period in the Christian era. These controversies have often been waged with an interminable perseverance and an unremitting valor, while the wretched Christian no many decades ago was he who could bring the greatest number of trophies from such fields of conflict. The name of a sect was suggestive of battle as vigorous, if not as fatal, as that waged by Christian and Moslem on the plains of Arabia. Such conflicts could not but, in a measure at least, neutralize the good results of efforts at evangelization. Such conflicts could not but be largely preventive, moreover, to the realization of the grand ethical teachings which the Word of God inculcates, and to which every page of the New Testament lends its potent influence—the ethics which teaches the highest conception of duty and of man's true relation to the divine. And, moreover, still these contentions could not but be largely destructive to the attainment of the highest practical results of this divine code in its application to the routine of life. Such prevention of their realization and destruction of their utility are the results of undue emphasis placed on sect, and neglect of the deeper and fundamental truths. It is a source of regret that this devotion to sectarianism, rather than devotion to the deeper and more universal truths, has pleased, of Christ's religion, has often inspired the efforts of most efficient Christian ministers. To the more thoughtful representatives of many denominations this has been a source of deep regret, because of divided energies in interdenominational strife, diminished results.

These conditions have prompted many earnest Christians workers in their efforts to effect a unification of evangelical denominations—commendable efforts, yet impossible of success—commendable in so far as they tended to lift men upon a higher plane of thinking and acting, in so far as they tended to secure unity of thought for strength of purpose and effectiveness of effort; impossible because of the nature of the questions at issue, because of the peculiar relation which these questions sustain to man and to his life.

The oft-quoted phrase, "In union there is strength, as is true in religious work as in the political arena. This fact might render most desirable a denominational unification. But there are impossible barriers to the success of such an undertaking. As true as the above phrase is the idea that every one, from the most veritable Hottentot to the greatest evangelist, has enshrined in the inner court of his life an object of devotion, which he guards with jealous care, and which is only destroyed when an object deemed to be of superior power and worth appeals to his intellect and soul. The adherents of different denominations guard their conceptions of divine truths with fortifications equally as impregnable. Man may compromise his ideas concerning material things, but he will not compromise his political, business, and national differences, those things that concern his outer life or material nature, while he might never compromise an idea concerning his spiritual life or his conception of a spiritual truth. This fact is that which furnished ecclesiastical union with its fatal weakness. This is the nature of man, that he who is most conservative in things of a material nature may be most radical in those things which concern his religion. From this consideration alone the unification of a large number of denominations is extremely improbable, if not wholly impossible; and while it may seem to many that such a union would be a great step towards an ideal condition, we cannot see that any one can be justified in entertaining such a hope.

But there are other reasons, as strong as, if not stronger, than this why it is impossible. And it is this: while it is right to think and be biased by environment (and imperious) and by conceptions of truth, there will be differences of opinion. Even men of equal ability, given the same premises, will reach different conclusions. This has always been so, and will ever be in all things except those defined by a kind

of mathematical accuracy, and even then the circumference of environment and education of the mind of the student of the opinions of different individuals. Besides, while the conceptions of fundamental principles of Christianity may be the same substantially in a large number of denominations, there become attached to these primary tenets, and widening their adherents certain other conceptions of truth, and the conviction of the individual—such as the varying opinions of the Lord's Supper, baptism and election. Then, while the conceptions of primary truths may be similar, and their adherents, many denominations perchance, be bound by a bond of unity in hopes and purposes, and even by the stronger ties of a sympathetic brotherhood, these opinions will ever differentiate Christians into classes and denominations. We would not only say, then, that church unification is impossible, but that denominationalism is most expedient. It is even necessary, in order that every Christian may attach himself to that denomination maintaining the tenets most consistent with his belief, according to his conception of divine truths. This privilege of every individual, and duty, if you please, is the basis upon which rests religious liberty. We submit, however, that no such conception should be credited until it has been justified by earnest investigation of divine revelation and by intellectual conviction.

Then, again, a division of men into ethical and political parties is conducive to the attainment of the better or truer idea, as they by mutual antagonism hold the error of either in check; as every system of government must have two political parties, else the one will become corrupt with vice and destructive to the high attainments which it would foster. This is so general that it may be accepted as a truism in every sphere of intellectual activity, and scarcely more in that than in religion. As a justification of this idea, witness the degeneracy, corruption and oppression that have attended state religions; for instance, in France, Spain and Italy note the corruption, arbitrary persecution and the sacrifice of the spiritual character of opposing sects in England as each secured its ascendancy in the nation's checkered ecclesiastical history, and even American history must record the sad spectacle of seeing the liberty-seeking Puritan become a merciless persecutor when he resumed the possession of physical supremacy. In all of these instances the degeneracy incident to supremacy and unbridled power of ecclesiastical authorities prevented the attainment of their primary purposes in Christianizing mankind, and thwarted the development of true religion. There are those who claim that such would not be the case if there were but one church. But who can affirm it. He can point to no precedent to support the idea. No, the time for an universal organized church has not yet come; it is one of the things reserved for another sphere of thought.

We would not, however, advance the idea that the organization of an infinite number of churches, as sometimes seems to be the tendency of the present, is conducive to the best interests of Christianity. On the other hand, we would discourage the organization of new churches as far as possible, and the undue emphasis laid upon single ideas, so often the cause of new organization. We would, moreover, be gratified at the unification of such churches as can harmonize their differences under a positive creed. Only can this, without any compromise whatever, justify such union. We should be of opinion, of desirability can justify the unification of denominations holding diverse conceptions of divine truths.

PREACHING AND THE PREACHER.

BY HERBIEB JOHNSON, D.D.

There is danger in some of our best-meant devices of Gospel propaganda that they subordinate, and so dishonor, God's ordained method of reaching and saving men by resting the preaching of the Word and bringing to the front with bustling activity and iterated emphasis the leaves and fishes of a more material and social life. We want clean streets, and fine parks, and good drainage, and municipal reform. But Paris has all these. Is Paris any nearer clean hearts?

Mark this, O ye heralds of God! You cannot hasten the millennial glory by making the Church of Christ was soup-kitchen, or club-house, or lecture platform, with Gospel attachment. The New Testament is a message. First of all, and oftentimes of all, it must be delivered. Go, preach.

It follows that by this sign we conquer. How could it be otherwise? The order is the King's. And it is the one distinctive order that is distinctly borne by limited amplitude of power. "All authority is given unto me in heaven and on earth. Go ye, therefore, into all the world and preach. Go ye, therefore, and make disciples of all nations." How can preaching fall with such backing? Shame on the church that will fly to other messages in despair of this! There ought to be a standing-room on earth for a preaching word.

Man of the ministry, do we really believe Christ is behind this thing? Do we believe his hand is on all heaven's forces, and earth's, too, as he bids us go and preach? Then never shall we shrink or flinch, or say that things will make it seem as if we were troubling for our palpit throats. Let us set preaching, chief, supreme, regnant; and give it our utmost toll, our consuming zeal, our heart's blood, as the heaven-ordained instrument and agency by which salvation cometh. If we find we

cannot raise the dead in thirty minutes; if the dense population of a great city confronts us with a full and dark, and a sea of pollution, making the case look desperate for truth and righteousness; if a hostile criticism looks up at us with conscious authority, threatening to lessen the authority of God's Word and to make the pulpits seem of rotten lumber; if we have had it all this day and should cease to be, God forbid that we should run to the wash-wash and tow of some modern reformatory device of man to get our case. Let us preach on; that's our business; that's the King's business. We are not going to raise these dead souls, pierce these modern life; we are not going to pierce this blackness of darkness of city pollution with the radiant beams of transforming day; we are not going to answer the critics and make defense of the truth by abandoning preaching and running to "settlements," and soup-kitchens, and carpenter-shops, and sanitariums, and bath-houses, and sacred concerts.

And now with this place and persistence and power assured to preaching, it follows, and with irresistible sequence, that the distinctive and supreme aspect of a theological seminary is not in its preaching. If preaching is the substantive thing in the great Gospel commission for world-wide discipline, then the preacher is the substantive product of the theological discipline. Out of this crucible is to come the personality that is to do the bidding of the world, and that is to be put to test through the curriculum of a school of theology. Moody for a score of years has been God's standing exception to this rule. But this is the point: that a school of theology plan its curriculum with the controlling view of fitting men to preach the Word.

Do not then say that it is after-noon even preaching scholars, nor preaching exegeses, nor preaching apologues, nor preaching theologians, nor preaching historians. Scholarly preachers, exegetical preachers, apologetic, theologic, historic preachers, but preachers, and always preachers, are the life, the glory of the theological seminary. When a school of the prophets gets a chief reputation for scholarship, it has begun to be smitten with dry-rot. When the consuming joy of a theological faculty is to stuff the brain-joints of the students with Greek and Hebrew roots, then look out for theological manacles. We shall have them, plenty of them, dead and dry.

Do we not then want scholarship? Oh, yes, we want the finest scholarship! An empty mind has only one gift—what Spurgeon calls "the gift of saying nothing at all length." But does not this advocacy of the preaching functions as the sole aim of seminary study tend to narrowness? By no means. We are running no tilt against breadth of scholarship in the ministry. We want broadness. But we want it practically and surely not in a blanket and barn-door variety, that keeps forever broad and flat, but the kind that can be focused!

We say, therefore, to young men called of God to the ministry: Go to the sources. Dig deep, dig deep, dig deep. Delve hard. Hoard your scholarly earnings. You will use them all in this work of preaching. Study to get the truth straight. Study exegesis. It is the untrained, shallow mind that is ineffectual, putting things into God's Word. It is the devout and scholarly mind that is exegetic, putting things into God's Word, and ready apologues. You are in the enemy's country. Learn to build forts. Buttress the defenses. Guard that which is committed to you. Let it be steeled with armament of convincing logic. Study systematic theology. Compress your vast experience, learn its logical connections. Be the doctrine concentrated in your thinking, that you may the better see the succession and sweep of the tremendous realities of Holy Scripture. And learn how to talk. Study the philosophy and the art of expression. Determine by the grace of God that you shall talk to you, with every possible help of voice and action. Some may be graduated at our seminaries, and go forth as "heralds"—think of it, go forth as "heralds"—who never have mastered so much as the mere rudiments of an oratorical nursery, and do not even know how to open their mouths!

But while pursuing these broadening and enriching studies, men on their way to the ministry, students in our theological halls, should be inflexibly fixed in the determination not to stop with these studies, nor to make them an end, nor to glory in any one of them, called of God, as if they were their chief joy. They are to be with it, but to be, they are called of God to be, life-long ambassadors of the Lord Jesus Christ. This is the reason they are at a seminary, and the only reason.

First in the prescribed order is exegetical theology, to help the student find out what God has put in the Book. Next is historical theology, to help the student find out what God has put in history. Next is systematic theology, to help the student gather these spoils of knowledge into a system, so that he may know what he believes and why. Last is applied theology, to help the student take these knowledge and marshal them for service in reaching men, and to be, they are called of God to be, life-long ambassadors of the Lord Jesus Christ. This is the reason they are at a seminary, and the only reason.

Surely that is the goal on which every theologian should set his eye, and to say that he has the help to find it for this or that, that is the help it renders him in reaching that goal. He must put the curb and bit on any linguistic bias, or delight in philosophic speculation, or passion for antiquarian research that makes him blind to the one purpose for which a

school of theology exists. He cannot effectively shy Hebrew roots at his coming congregations, or lift them Godward much by metaphysical abstractions, or healthfully dump the mystical lore of some old dead century into their lap. But he can make Hebrew roots grow many a fruitful bough for the garden of the Lord; and he can counsel philosophy to be a mighty adjunct in helping him preach the philosophy of the Gospel; and he can make old histories live again as he writes new histories with them in the hearts and lives of today.

Only let him hold his eye to the goal, keep to the middle of the road, and never allow himself to be sidetracked or switched off by some enthusiastic conductor and run into a hole.—Treasury.

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.

CUBA'S CALL. Foreign Mission Rooms, Baltimore, Md. 2 cents a copy. This above is the title of an excellent tract of twelve pages, written by Eld. T. N. Compton, D.D., pastor Fuller Memorial Church, Baltimore, Md. The tract is well written and is timely. A description of Cuba's need and a statement of the demands of, and responsibilities resting on, Southern Baptists is made, and it is splendidly put into the hands of any Baptist who is not awake on the great work of missions. Here is one extract which will introduce the tract to the reader: "The poles of ecclesiastical governments are to be found among Baptists and Romanists. The one centralizes, organizes and monopolizes; the other, separately, isolates and individualizes. The one would forever imprison liberty of the soul, of press and of the state; the other would have these free as the birds of the forest." Baptists should give the Gospel to Cuba if the doctrine of the tract.

MAGAZINES.

The Treasury of Religious Thought for January, 1900, has the following contents: Fading Landmarks in the Holy Land, T. J. Alley; Sermons—The Church of the Future, K. B. Tupper, D.D.; Help from the Hills, Rev. D. M. Pratt; Outlines and Leading Thoughts of Hermon, H. W. Seal; Paul N. D. Hill, D.D.; Our Work for God, B. S. Storrs, D.D.; Faith and Business, E. T. Lee, D.D.; The Test of Memory, A. R. Wells; Life as a Way, Mrs. Margaret E. Sangster; The End and Opening of a Year, A. S. Gumbart; Parting of the Ways Between the Old Theologies, Prof. G. H. Shodde, Ph.D.; Timely Occasion—The New Year, C. H. Parkhurst, D.D.; New Year Morning, Susan Coolidge; Editorial; First Baptist Church, Philadelphia, H. B. Martin, M.D.; Current Thought and Events; Movement Among the Churches, C. H. Small, B.D., M.A.; Right and Wrong Way of Church Support, Rev. N. Wray; A Pastor's Outlook for 1900, Rev. F. M. Kerr; Christian Education; Prayer-Meeting Topics, G. B. F. Hallock, D.D. E. B. Treat & Co., Publishers, 241-243 West 33 Street, New York.

In The Humble Review for January, 1900, there is manifestly a forward movement all along the line. The opening article is by Prof. William M. Ramsey, D.C.L., LL.D., of Aberdeen, Scotland, the greatest living authority on Paul and the Acts of the Apostles and the questions therewith connected. He is the man who has revolutionized the critical views on the question of the origin and character of the New Testament, and shown that, so far from being productions of the second or third century, the product of the Acts and other New Testament writings would have been true possible except in the first century. Starting out himself in the school of extreme radical critics, fifteen years of exploration of the Acts and of Asia Minor, which was the scene of the events recorded in that book, have absolutely cured him of his radicalism and unbelief.

The New Lippincott for January begins the year with a complete novel, full of fresh sensations and amusing episodes, called The Bread Line, by Albert Bigelow Paine. The short fiction will consist of three extraordinary stories by comparatively new writers: Behind the Lines, a tale of social life in Washington, by Archibald Willingham Butt; The Story of a Day-Strapper, by Percie W. Hart; a tale of to-day in taller New York; and a charming fairy tale for Christmas, by Evelyn Sharp, a new London writer, entitled In the Prince's Shoes. Of timely papers there are many. Art and the Camera, by F. Holland Day, is a timely paper, by an example of this master, a new field of art; Mrs. Crowninshield's description of the progress of the Great Paris Exposition, under the title of The Paris Fair in Outline, must attract both those who are to visit it and those who are not; Thomas Whitely Barrett writes an English Music Festival.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 28.

THE BAPTISM AND TEMPTATION OF THE LORD.

Matt. 3:18; 4:11.

MOTTO TEXT—"This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him."—Our Lord was living in Nazareth of Galilee, and was now about thirty years old. John was baptizing probably at the ford near Bethabara.

"But John forbade him, saying, I have need to be baptized of thee, and comes thou to me?"—A testimony to the sinless life the Lord had led in those silent thirty years. John preached baptism as a symbol of repentance, and he knew that he was a sinner, though his had been a life utterly free from all vice, great or small. But this kinsman of his needed no repentance.

"Suffer it to be so now; for thus it becometh us to fulfil all righteousness."—Our Lord obeyed all the commands of God, thus giving the law a perfect obedience. Baptism would meet his followers as their first duty after regeneration. Therefore he would be baptized as the first act of his public ministry. Our Lord did not pick and choose among the commands as to what was essential and non-essential. Let no follower of his presume to do so. John yielded without further objection.

"And Jesus, when he was baptized, went up straightway out of the water."—It has always been a mystery to me that Pedobaptists, loving their Lord and reverencing him as the pious ones do, could read this verse and yet be content not to be baptized as he was. Suppose there were fifty "modes" that God would consider obedience, it would even then be a mystery that they do not insist upon following the Lord's mode.

"And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—John also saw him descend, but there is no reason to think that any others did. The sign was for John. During his life our Lord never used his divine power for himself. He lived as any man might have lived who was entirely free from sin, and was guided by the Spirit as such a man could be. "This is my beloved Son, in whom I am well pleased."—These words assured him that during the thirty years of his life of obedience he had fulfilled all the demands of the law and wrought out a perfect righteousness to be imputed to his people. The voice was heard by John and disclosed to him the deity of his kinsman in a way that left no room for doubt.

"Then was Jesus led up of the Spirit into the wilderness."—Mark tells us it was among the wild beasts; therefore, it must have been into a wild and uninhabited place. But where, there is no telling. The Holy Spirit does not favor holy places, and has wisely concealed from us almost all the places connected with the great events of that short life on earth. Our Lord did not rush into temptation of

his own accord. When we are where the Spirit leads us we may be sure he will help us, and we shall not be tempted above what we are able to bear.

"To be tempted of the devil."—God's justice and equity must be vindicated to all his creatures. He had placed the first Adam in the garden of Eden in the prime of health and strength, and given him one weapon with which to defend himself from the snares of Satan—and that weapon was his word. Adam had failed in the contest. It is to be shown to all the universe that God had not exposed Adam to a danger too great for human strength, nor given him a weapon insufficient for his defense.

The second Adam is in a wilderness, not in a garden; is hungered after a long fasting. He uses in his defense no strength that a human arm could not use—no weapon but the weapon which Adam had had—the Word of God. And he vindicates God's equity and proves that Adam could have stood in his purity and have defended himself from Satan's wiles with that one weapon. Jesus had the omnipotence of God, but here, as through his entire life on earth, he used only the strength which a man has in his own defense or for his own aiding.

How much Satan knew of his antagonist we are not told. If he knew that before him was the Second Person in the Trinity, the most which he could have hoped to accomplish was to lead that Person to give up his design of saving men going back to heaven and leaving the race to the fate they richly deserve. But nothing appears from the story but the eagerness of the devil to make his antagonist distrust and disobey God.

"To be tempted"—means to be tested. Temptation in the sense in which we use the word to-day was impossible for an incarnate God. He was tried in all points like as we are, but no possibility of falling, no inward leaning towards sin made the testing a temptation in the sense in which the word is now used.

It seems from Luke that the temptation had lasted for forty days. Matthew shows us the ending of it. "And when he had fasted forty days and forty nights," which Moses and Elijah had both done before him. The ridiculousness of the Catholic Lent is shown by its putting the forty days of fast at the end of our Lord's life instead of at the beginning of his ministry.

"If thou be the Son of God, command that these stones be made bread."—A very easy thing to do—Satan's temptations are generally to do easy things. Our Lord never worked a miracle when asked to do it by one influenced by wrong motives. He was standing in man's stead, he was here the second Adam. If he had used any power beyond man's strength, either in working a miracle or in resisting the devil, he would have given Satan cause to say that God had been cruel to Adam in the garden of Eden in exposing him to temptation beyond his power of resistance. Godet says: "Had Jesus yielded to this suggestion, he would have violated the conditions of that earthly existence to which, out of love for us, he had submitted." He would have surrendered his place as a federal head of his people, and these would have been nothing left to do except to go back to heaven, leaving his chosen ones unredeemed.

"Man shall not live by bread alone."—The best answer to

every temptation is to be found in God's Word. Young Jews were required to memorize Deuteronomy, and no doubt Mary had taught her Son with great care. Nothing any mother can do for a child will be a greater help in all after life than to have him memorize large portions of the Scriptures. This is found in Deut. 8:8.

Thus our Lord stands firm, as our federal head. Whatever was "man's" duty he will do. "But by every word that proceedeth out of the mouth of God."—He is speaking of physical needs. God can sustain life by other means, by the exercise of his power. When God saw best he would feed his Son; hungry though he be, he will wait God's time. Thus is Satan baffled in his efforts to make this second Adam eat. He had succeeded with the first Adam, and succeeded when he was neither hungry nor faint.

"Then the devil taketh him up into the holy city, and setteth him up on a pinnacle of the temple."—He had failed to make our Lord surrender his place as man's representative, he now assails him from another point. The pinnacle of the temple was either Solomon's porch on the east side over the gorge of the Kedron, or the Royal Porch of Herod on the south side, from which Joseph says one looked into an abyss.

"If thou be the Son of God cast thyself down."—The temptation here consisted in one of two things, perhaps both. Certainly it tempted to presumption. It is generally thought, also, that it tempted him to show himself as the Messiah in a way God had not decreed, and at a time God had not chosen. If he were the Son of God among men he wished them to recognize and receive him. If he came suddenly among them in the temple area, borne up by angels, coming apparently from the heavens, the people would welcome him with acclamation.

And Satan becomes very pious for the nonce. Our Lord has quoted Scripture. He can quote it also. He quotes from Psalms 91:11. Satan is in a hurry; God, never. He wishes the Lord to declare himself quickly and in such a way as to convince the people at once. Jesus will follow God's plan for making himself known. A lesson needed in this bustling age, when worthy people, knowing that the end to be accomplished is a good one, grow impatient with God's ways and God's plans for doing his own work, and adopt the ways of the world and of the Catholics in order to hurry matters. The object was a most excellent one. Christ had come into the world to reveal himself as the Messiah for the acceptance of his people. Satan's plan was much speedier, far more "impressive" upon the multitude, and would, as far as human eyes could see, accomplish the work. Never forget that the means are to be just as much God's as the results.

"It is written again."—Our Lord teaches us to compare Scripture with Scripture. The Scriptures cannot contradict themselves. Hence, if any interpretation we put upon a promise is contrary to a command as in this instance, the interpretation is wrong. "Thou shalt not tempt the Lord thy God."—Test him, put him to the proof to see if he is able or willing to keep his promises. We must trust God's veracity unquestioningly. Presumption is not faith—it is a great sin.

The second temptation failed. The second Adam had not too

little faith in God, nor a presumptuous confidence. In both instances he was tempted to try other ways than God's—that in all three temptations, to try other ways than God's which shall do God's work faster than he is doing it. To feed himself because he was hungry and God was slow in feeding him; to show himself as the Son of God with such a miracle as would make the people accept him at once, instead of after God's slower way. And to get the earth as his inheritance by a momentary act; God's work must be done in his way. Let that great lesson remain forever fixed in our minds. "Again, the devil taketh him up into an exceeding high mountain."—Where, we do not know. "And sheweth him all the kingdoms of the world, and the glory of them."—Made them pass before him as in a vision, for Luke tells us it was in a moment of time.

Christ had come to earth to rescue his people from the power of Satan. Here Satan offers voluntarily to surrender on the small condition that the Lord will do the retiring ruler a momentary obeisance. For there is no reason to insist that the Greek word translated worship here means more than to do homage. But to do homage to Satan is to worship him. The Lord's anger is aroused and he answers sternly. Satan sees. The second Adam has stood the testing, and God's kindness and justice to the first Adam is vindicated forever.

"SATAN CAME ALM." Of course he did. He always comes where he is most needed in the interest of his own cause. When Mr. Moody was at the height of his usefulness in England he was the subject of as many lies as a devilish ingenuity could devise. It was told that he and his companion Mr. Sankay, were paid a salary by the firm whose organs they used. Then it was reported that Barrow had sent them as a speculation, and that for some mysterious purpose he was "booming" their meetings. Reading the files of papers published in London in 1875 it is amazing how many shrewd calumnies were uttered by the press, of a man as simple as a child and as unselfish as a saint's spirit. But what happened to him happens to all faithful preachers, "in their order." When a church may have had a few years of quiet gathering then is the time to "look out for equals." No excuse is too trivial to be used in breeding discontent. Suspicious misinterpretations, jealous interference; and instead of a hill crowned with verdure we soon have a belching volcano.—Interior.

A BRAWNY SCOT.

By Geo. W. Scott.

"I would like to give you my experience when my Glasgow friend told me I began to look a good deal like a big stomach owing to improper digestion."

I now weigh 150 pounds, and the flesh is on the right places, i. e., the entire muscular anatomy.

Before trying Scott's I looked upon the food as I had a doctor to feed the public. (I am Scotch.) I am glad to admit my mistake. I ate two raw eggs in one-half cup Grape-Nuts, sugar to taste, beat all together two minutes, and boiling water one-half cup; let stand two minutes, and you have a food that would satisfy the Father of Whales for seven or ten days' supply. I have a delicious dinner in Edinburgh, Scotland, who would Grape-Nuts. Can she get them there? John W. Hunter, Oakland, California.

WHAT we do not understand, we do not possess.

Life and Work of MOODY DWIGHT L.

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NOTES FROM UNION ASSOCIATION.

Two events of more than local interest have occurred within our bounds recently.

On December 27, 1899, the following brethren—N. H. Pool, Jesse Beagle, Elijah King, Henry F. Aulick and the writer—met at the home of Bro. Charles L. Aulick, at his request, to divide among ourselves the library of his son, the Rev. H. P. Aulick, notice of whose death recently appeared in your columns. It was, indeed, a sad occasion, and yet very profitable to the above-mentioned parties. As was stated in his obituary notice, Bro. Aulick was a young man who had made thorough preparation for his life work. A part of that preparation had been to provide himself with a choice library. I don't know that I ever saw a library in which there were so few books of little value. None of them were trashy or worthless. Our dear brother, before he died, requested his father to so distribute his books that they would, in his judgment, accomplish the most good. And this is the distribution that was made of them after having reserved a few for the immediate family and some of the nearest relatives. There were over 800 volumes in the library. The books were gratefully received, but every heart was filled with sorrow and regret that our dear brother was called away from his loved ones and his "loved employ" while yet so young.

The other item of interest was a most delightful Fifth Sunday Missionary Meeting held with our church at Oynthiana, Ky., beginning on Friday night before the fifth Sunday in December. Bro. Preston Blake, of Lexington, set the pace (if I may borrow a horse-man's phrase), and a break-neck pace it was, by preaching a splendid sermon from the text, "Follow thou me." The following brethren from our own association were present and took part in the various discussions, which, I must say, were of unusual interest: S. H. "Bargess, R. H. Tandy, N. H. Pool, Charles H. Braden and the writer. Then we had from abroad your own W. P. Harvey, J. N. Prestridge of the Argus, and R. C. Hubbard, of Ghent, formerly pastor of the church at Oynthiana. Bro. Harvey and Prestridge preached for us, the former on Sunday morning and the latter at night. Both sermons were greatly enjoyed. The meetings closed out with a very interesting and solemnly impressive "watch-meeting." I suppose it was more impressive to some than others, because some insisted that they were watching the dying century as well as the dying year. They certainly had not read your editorial on that subject.

The interest of the meeting was largely due to the management of Pastor F. L. Norton and his excellent corps of workers. Bro. Norton has shown himself to be a man of sanctified common sense in his work with our church at Oynthiana.

Our meeting was the first to be held in the church since it has been so handsomely furnished with chairs by the generosity of Bro. Alfred Vauderen. I do not know a church in the State that has more elegant and comfortable seats. AMOS STOUT, Berry, Ky.

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 the greatest and most interesting book ever published.
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MISSISSIPPI LETTER.

DEAR RECORDER:—

I have just finished reading the "holiday issue" of the **WESTERN RECORDER**, and feel moved to make "a few remarks." Such a religious journal is a real spiritual tonic. Your discussion of Matt. 18:18 is timely. You hold the truth on that subject, and your position will defy all assaults. Your reply to the *Journal and Messenger* is a fine example of the *argumentum ad hominem* method. It will be good for Dr. Lasher to take his own medicine. From the way he begins, I look for something good from Dr. J. B. Thomas on "The Church and Kingdom." Your editorial on "Higher Criticism and Romanism" deserves to be headed. With Romanists "authority" is with the church; with Baptists it is with the Bible.

COASTWISE.

The Gulf Coast, from New Orleans to Mobile, is attracting unusual attention. Eight passenger trains per day furnish transportation from one of these cities to the other.

Gulf Port, some 65 miles from New Orleans, is the coming city. They expect "deep water" navigation there. They are dredging from this point to Ship Island—a distance of ten miles—where large ocean steamers load and unload.

The Gulf and Ship Island R.R. extends from Gulf Port to Jackson, Miss., with only some forty miles to finish yet, which, it is thought, will be finished by May next. This is already a very paying road, with double passenger trains on it each way daily. Nearly the whole of the line is through a belt of rich pine timber, and about a dozen new towns have sprung up along this line. Rev. L. E. Hall, with other help, has charge of the mission work along this line of the road and at Gulf Port, where he is building a new church and endeavoring to firmly establish our cause in that growing city.

Biloxi is at present by far the most important town on this coast. It has a population of 6,000, and has a school attendance of a little more than 600 students. It is claimed to be next only to Baltimore as the largest oyster shipping port in the United States. Its weekly pay-roll to oyster employees alone amount to \$2,000. It has other manufacturing interests of importance, but its chief attraction is as a pleasure and health resort. Thousands of visitors come here in both winter and summer, among whom are a number of good Baptist people. We have regular services at the Baptist church every week, with good attendance and much interest. Two were approved for baptism on the last day of the old year. **J. B. SHABOT.**
 Biloxi, Miss., Jan. 2, 1900.

FROM MEXICO.

The new year opens with many encouragements for our work in Mexico. In the Northern mission there have been many baptisms during the past year, and the outlook is encouraging.

Bro. Crutcher is at Torreon with Bro. Watkins, and is just recovering from an attack of small-pox. Cheavens and Miss Addie Barton are at Saltillo, and he reports much encouragement there. Miss Barton has opened a day school in the Institute, and a recent letter states that she is prepared to take boarding pupils.

We hope that in a short time the Saragos Institute for boys will be re-opened. Bro. Ohsastain sends encouraging reports from his field, but he is badly in need of a church house just now. Morelia, his base of operations, is one of the finest and most fatal cities in the Republic, and it is a shame for us to be without a house of worship there. The Baptists of the South ought to give Ohsastain a house within the next few months at the most. I am sure that if the pastors of our Convention knew how badly we need to push our work right now we would lack neither men nor means. Bro. Ohsastain is now away on a 300-mile tour over his territory.

On the Toluca field we begin a new year with many things to encourage us. The last year, being our first year, has been a year of hard work. Having to study a new language, and, at the same time, conduct all the regular services of the church and look after the general work of the mission has been trying on us, but the Lord has greatly blessed us. Coming on the field a new man, we have spent a good deal of time trying to locate the preaching stations on the field, and now that we have somewhat gotten the "lay of the land," we hope to do some good work during the year 1900.

In a few days Bren. Harker, Guajardo and myself will start on a few weeks' trip over the Toluca field, and, on our return, I hope to have some good news to relate. The longer I stay here, and the more I learn of prevailing conditions, the more I am convinced that Baptists ought to vigorously push the work in this Republic.

Here is a magnificent field lying right alongside the Southern Baptist Convention, millions of people without the Gospel, a fine system of railroads in all parts of the land, fine cities and towns and a rich and prosperous country—in fact everything here to call for men and means for a speedy evangelization of this whole Republic.

We are praying for two more choice men for this work. Where are the men? Where is the money?

A happy New Year to the Readers and to all its many readers. Fraternally,
R. F. MAHON.

Toluca, Mex.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Cholera that cannot be cured by Hall's Cholera Cure.
HALL'S CHOLERA CURE, Prop. Toledo, O. We, the undersigned, have known J. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.
 Wm. T. Porter, Wholesale Druggist, Toledo, O.
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 Hall's Cholera Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. The following testimonials are made by their firm.
 Free 10 cents per bottle. Sold by all Druggists.
 Hall's Family Pills are the best.

I MEANT when I was a young man to lead a life that should keep mounting from the first, and though I have been repeatedly down again below sea level and am scarce higher than when I started, I am as keen as ever for that enterprise. Our business in this world is not always to succeed, but to continue to fall, in good spirit.

SANTA CLAUS

Arrives on the Hardinsburg Freight to
 Greet the Pastor of the Clover
 Creek Church

On Saturday Dec. 23rd, I met one of my old friends from Hardinsburg and he told me to look out for "old Santa" about two o'clock, that he was coming to see us. I took the hint and something like the boy of 10 or 12, rushed home to tell my good wife. We—little ones and all—rejoiced together over the prospect of his coming. The freight was a little late that day—I was not, but on time and stayed until the train came. We, of course, expected to carry him up in a market basket, or on a wheelbarrow, but he required a wagon—not one box but four. Oh what a delightful time we had opening those boxes. And we found flour, meat, coffee, sugar, molasses, lard, butter, three dressed chickens, beef, roast and steak, onions, apples, candy, raisins, one cake, canned fruit and preserves, bottle catsup, one-half dozen napkins, one cuff and collar holder. Well it may be that I left out something, but if I did, my dear flock at Clover Creek did not, you see!

Solomon says, "there is a time to speak," and we also feel that there is a time when we can't speak forth the heart's gratitude. So wife and I say with the words of another: "We cannot speak our feelings." God gave me a "good" people when he called me to old Clover Creek church. He is the giver of "every good" gift you know and wife and I as we talk about these things, often shed tears of joy and we also find that Solomon was right when he said "There is a time to keep silent." Well, my dear flock, what does this mean to us? This giving and receiving must mean on the part of pastor and people: "Thanks be unto God for his unspeakable gift" with our lives and deeds. I love my people, and to know that I have their love in return is indeed a joy and comfort to their pastor. We are doing a good work at Clover Creek, and are expecting better work there this year than ever before. I hope to be able to rejoice over our mission work this year. I have adopted a plan for that work and am expecting every member to take part and will be disappointed if they do not. The "gift" of Clover Creek church from God, the "gift" to the pastor from the church calls forth this: "Thanks be to God for his unspeakable gift"—that was intended for "all the world." Shall we all not see that the world gets her part from us Clover Creek soldiers "of the cross?"

Dear friends what I have said about these things you sent us means more than what I have said and what you have given means more to your pastor than the gift.
J. T. LEWIS and WIFE.
 Irvington, Ky.

"We need often to be reminded," says an exchange, "that sympathy is quite as much the capacity to enter into another's joys as into another's sorrows. The spirit that becomes bitter and envious of a brother's success is radically unfeeling and un-Christian. In our sympathy with sorrow there is apt to mingle the dross of self-congratulation that we are not in such a case, and no self-respecting soul wants to be pitied. The moment a man can be comforted with pity, it is about all up with him."

OVER-WORK WEAKENS YOUR KIDNEYS.

Unhealthy Kidneys Make Impure Blood.

The Prompt Way to Cure Yourself when Symptoms Show That Your Kidneys are out of Order.

The way to be well is to pay attention to your kidneys. They are the most important organs of the body—the blood filters. All the blood in your body passes through your kidneys once every three minutes. The kidneys strain or filter out the impurities in the blood—that is their work. Purifying your blood is not a question of taking a laxative or physic. Does your blood run through your bowels? What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are already in your blood, causing your present sickness, it leaves there. There is no other way of purifying your blood except by means of your kidneys. That is why bowel-cleaners fail to do their work—they fail to help the kidneys. 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, for Swamp-Root is the most perfect and gentle aid to the kidneys that is known to medical science.

Dr. Kilmer, the eminent physician and specialist, has attained a far famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below. Pain or dull ache in back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleeplessness, sallow complexion, dropsy, irritability, loss of ambition, obliged to pass water often during the day.

MOUNTAIN BAPTISTS.

I have wrought with these noble people more or less for a year, and I have found them to be Baptists in deed and in truth. This country is full of Baptists. Possibly five in every six are Baptist, if not in numbers they are in doctrine. Churches and preachers are many.

Wheatly county has more than fifty churches and almost twice that number of preachers. Knox county has forty churches, and the number of preachers I know not. The preachers are unlettered, but many of them are holy men of God. They work on their little farms during the week, then on Saturday they ride over the mountains for miles to some log meeting-house where the people have gathered for worship. The people are poor financially, but rich in faith and strong in doctrine. This mountain region embraces almost one-third of the State, and no man knows the number of preachers and churches, much less the number of members.

Last fall I attended two associations, and as associations they never heard of our State Board or Secretary. In mingling with them I found them to be Baptists—Hebrew of the Hebrews, no sixteen to one, or forty to one either. They, as a whole, read nothing but the Bible, and the preachers cry loud and long on Jordan's banks, and quite frequently they follow the man carrying a picher of water to the upper room. True they know more about baptism and the Lord's Supper than they know about missions, but when we get them to feel that missions is as much a Baptist doctrine as baptism the problem is solved. This country is ours; all we have to

and to get up many times at night, and all forms of kidney, bladder and uric acid troubles.



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The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a sample bottle and to kindly mention the WESTERN RECORDER when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

do is to hold it. There are more Baptists to the square mile in these mountains than any country I know of. We don't have to teach them to be Baptist; they are that before conversion. The thing for us to do is to educate them and bring them in touch with our denominational work. Many rich men are moving up here and opening up coal mines. Railroads are checking this country, and now is the time for us to move in this great work. We need strong preachers, and they must be in sympathy with these people. It is useless for any man to settle here unless he knows how to work with the people. The people are unlearned, and they know it, but it won't do to tell them of it. The work was never so bright as now. Bren. McGarity, Hibbs, Baker and Watson are grand men, and are bringing things to pass.

Our work here is very encouraging; no man ever had a nobler people. They know how to appreciate and treat a pastor. Among the many kindnesses shown Christmas, a fine suit of clothes made glad the pastor.

The city is feeling the onward rush of business. The great steel plant is going to start up right away, and that will bring hundreds of people. The business people are full of hope, and we expect to see our church accomplish great things for the Master this year. **G. W. FERRYMAN.**
 Middlesboro, Ky.

A YOUNG MAN with a collegiate training and experience as a teacher desires a position. He is prepared to teach French, German, Greek and Latin. Address WESTERN RECORDER, Louisville, Ky.

Of all battles, there are none like the battles of the soul.

A PRAYER FOR DIVINE POWER.

BY FANNIE M. HUNTER.

Oh, Lord, by thy hand
The fruit of the land
Is made to grow,
So, Lord, to me
Some mercy show,
And guide me by thy hand.

For the birds that sing,
And every still thing
Is made to move
By thy great will.
So, Lord, to me
Some power give to move.

For by thee alone
Is power given
To move the earth
And all of heaven;
So, Lord, bestow,
A power to me know.

OUR PULPIT.

THE PERMANENT MOTIVE IN MISSIONARY WORK.

BY RICHARD S. STORRS, DD., LL. D.

The present condition of mankind is one of imperfection, weakness, unsatisfied desire, un-realized promise and manifold peril. It is not the missionary that tells us this principally or alone. Every observant foreign traveler repeats the same. Every one who has resided abroad and then has come back to testify with an unprejudiced mind to that which he has observed relates the same. A supreme deficiency is in the want of the recognition of God and of the great immortality.

No one need exaggerate, every one should recognize the weakness and wretchedness, the exposure and the peril of human society. But then with this recognition of the exposure and peril of human society, mankind at large, we must associate the recognition of the recoverableness to truth, to virtue and God of persons and of people who are now involved in all these calamities and pains.

Here, of course, we come into direct antagonism with the pessimist, who says: "It is all nonsense, you can't possibly do the work, you can't take these ragged and soiled remnants of humanity in your city streets and weave them into purple garments for the Master, you cannot accomplish the work which you set out to do in the cities in your own land, along the frontier, or in other lands. It is as impossible to make the unchaste chaste, to make the mean noble, as it is to make crystal lenses out of mud or the delicate, elastic watch spring out of the iron slag." That is the world's view, and it is a hateful view.

You cannot tell me that it is impossible to produce these effects, for mine own eyes have seen them, mine own hands have touched them. I know their reality, and that every human soul which has not committed the final sin and passed the judgment is recoverable to God if the right remedy be definitely applied, and that every people, however weak, however sinful, however wanting in hope and expectation, has within it the possibility and above it the promise of the millennium. God power is adequate to all that. We want to associate that idea of the recoverableness of persons and of people to the highest ideal and to God himself in order to combine with that the idea of man's present misery and hopelessness in his condition, to

constitute the true and powerful missionary motive, and then we want to recognize the fact that the Gospel of Christ is the one force which, being used, secures this result in these unpromising conditions.

Here, again, we encounter the opposition of multitudes. How often men have laughed, at the idea that the story of the crucified Nazarene could inspire a dependent soul to hope, could purify the vicious soul into virtue and bring any soul nearer to God. There are always those who are disposed to say it is perfectly perilous to try to reach human sorrow and human sin with the power of the Gospel life in the little book which the child may carry in her hand, as if the inconspicuous forces in the world's development were not always those deadliest on the one hand or most benign on the other; as though wafts of air did not kill multitudes more than all the batteries of artillery; as if the unseen forces hardly manifesting themselves at all were not those which society seizes by which to advance itself most rapidly and grandly; that little spark, vanishing instantaneously but revealing the unseen force which drives machinery, draws carriages, illuminates cities, and enables you and me to talk as if face to face with friends and correspondents at the distance of a thousand miles; that fleecy vapor, vanishing into the air but representing the gigantic servant of modern civilization which tunnels mountains, scoops out mines and links the continents together in iron bands. The unseen powers are the ones that man loves and uses, or that, on the other hand, he dreads and repels; and the power of the Gospel, however men may smile at the idea of that power, has vindicated itself too many times to be assailed by argument, certainly too many times to be encountered with skepticism and ridicule.

The Gospel is able to reconstitute society by reconstituting the character of individuals. Through its effect on persons it opens the way for vast national advances. It teaches not merely the highest themes, but all the themes that are associated with them and immediately pertinent to the interest of mankind. It teaches frugality and industry and honesty, by express command and by the divine example of him who brought it to us. It turns men, as it has been forcibly said, out of the trails of blood and plunder into the path of honest toil. It is a Gospel for every creature, that is, for every created thing, and gardens bloom in a lovelier beauty under its influence and harvest festivals, of which the country is full to-day, are only its natural and beautiful fruit and trophy. It exalts womanhood, and by the honor it puts on womanhood and by the honor it puts on childhood it inaugurates the new family life in the world. It honors, as no other religion does or ever did, the essential worth of the immortal spirit in man, and it forces him, pushes him, crowds him, into thoughtfulness and educational discipline when it will not allow him to be manipulated into paradise by any priestly hand but comes to him in a book and sets him to work to investigate its contents, to inquire concerning it, to look out widely around it and to inform himself by careful thought of what it is and what it means.

Christianity is a force divine and unwasting. That is peculiar to it. It is like gravitation,

which is not broken in its tremendous muscle when a new house is built upon it and would not be if a new world were thrust out into space. It is like the light, unwasting, the same to-day as when it flamed upon the banks and walks of the early Eden, if the early Eden is still believed in in this skeptical generation. It is a power unwasting, which no man can break, and which no inimical force can finally possibly withstand. And what it has done in the past it will do in the future, give it opportunity. What it has done in the past is demonstrated. It is not the dream of reverie, it is not the imagination of the devout; it is part of the solidest and grandest history of the world. We are witnesses to it. Our ancestors, not many centuries ago, were mere rapacious savages, robbers in the forest, pirates on the sea, and it was Christianity brought to them that lifted them into gladness, serenity, great purpose, great expectation and hope, and the new civilization in which we rejoice on either side—I will not say of the separating—of the uniting ocean was founded on that New Testament the folios of which, I believe, are still preserved in Corpus Christi College in Cambridge and in the Bodleian Library in Oxford. Here is the basis of what has been grandest, most illustrious and most prophetic in the recent history of mankind. Give the Gospel freedom and it will everywhere show the power. Among the children and youth—to whom it goes, among the mature and the strong, wheresoever it goes, it grapples conscience, it stimulates the heart. That one sentence, "The blood of Jesus Christ cleanseth from all sin," is the profoundest truth, is the most persuasive and commanding appeal ever addressed by an inspired apostle to the children of mankind, and wherever that appears sin is lost in penitence and hope is lost in triumphant vision, and the glory of the world disappears before the glory immutable of the Son of God.

Then we are to remember certainly, never is it to be forgotten, that the great imperishable motive, surpassing and dominating every other in missionary effort, is adoring love toward Christ, central in the Scripture, glorified in history. No student of history, no observer of human experience, can fail to see that there is the sovereign passion possible to human nature, beside which the passion of love for a friend, for a country, for a business, for studies, may be auxiliary but must be subordinate. There is the passion which has done the grandest things the world has ever known. There is the passion the vision of which interprets to us the grandest, sublimest pages of history. We have all felt it, I am sure, if we are Christian, in our measure, and at times—at the sacrament, perhaps, in those Sabbaths of the soul of which Coleridge speaks, when the mind eddies around instead of flowing onward, when we have been moved to a great effort for him whom we love; most keenly perhaps when we have been in keenest sorrow, when the earth was as iron under our feet and the heavens as brass above our head and we were all alone, yet not alone, for there stood beside us one in the form of the Son of Man, making luminous the dark. We have felt this love toward Christ and when we have felt it we have known that no power could surpass or approach it in the intensity of its moving force to every

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enterprise, great, difficult, however it might be, by which he would be honored.

Love has been the power in all the church. Judgment may be generous; love is lavish. Judgment may be steadfast in its conclusions; love is heroic in its affirmation. It was love that garnished the house and poured out the spikenard and spiced the sepulcher. It was love that faced the flame, as in Felicitas and Perpetua, fronting the dungeon and not shrinking, "fronting the sword and not blanching. It was love that said, "The nearer the sword, the nearer to God. You cannot conquer that power, indestructible, full of a divine energy.

How wonderful it is! Look at the progress of the last ninety years, since missionary work began in this country. The changes, except as they are matters of public record and of universal personal observation, would be simply unthinkable—vast new machineries of travel and of commerce, vast additions to the wealth of civilized lands, the ever-increasing prosperity and power of Protestant nations, in which the Gospel is honored, the equally ever-reducing power and lessening fame of nations, ancient and famous, in which the Gospel is refused free movement and a home among the people, the continually closer approaches of civilized and Protestant nations to each other, as of Great Britain and this country. Many years ago Lord Brougham said, I remember, "Not an ax falls in the American forest but it sets in motion a shuttle in Manchester." That has been true ever since, and is more true to-day than ever before. Not a mine is opened, not an industry established, not a new mechanism invented in the one country which is not recognized and the power of which is not felt in the other, and more and more their policies are weaving together, not necessarily in form, but in fundamental, underlying sympathy. All these things are going forward with the opening of regions and realms formerly inaccessible to Christianity, so that now that Christianity which seemed buried in the catacombs, which seemed burned up in the martyr fires, has the freedom of the world and may everywhere be preached in its purity and its power.

I know that there are many who fear that the prosperity of our times, the love of pleasure, the desire for ease and enjoyment, are to interfere with and stay these plans of the divine Providence for the furtherance of his church and of his cause in the world. I do not wonder at the fear, though I do not share it. Unquestionably the secular spirit is more intense and widely distributed at this time than it ever was before, and the opportunities for its gratification in the acquirement of wealth and in the enjoyment of every luxury are greater than ever before. Undoubtedly it is true that Sunday observance is far less strict, and family discipline and training far less careful than they were, perhaps, in the days of our own childhood. Sunday newspapers make almost all American ministers wish they were Englishmen, and Sunday observance among ourselves reminds one too often of that colloquy between Joshua and Moses as they were coming down from the mount during the idol feast, when the younger said, "There is a noise of war in the camp." "No," said the older and more discerning, "It is not the voice of them that shout for the mastery, neither is it the voice of them that cry

for being overcome, but it is the voice of them that sing that I hear." Sometimes in our congregations I think it is not the shout for the mastery of the truth, pushing it upon men, it is not the voice of them that cry in penitence and humble obedience because they are overcome, but it is the voice of them that sing that I hear, and the singing is too often in operative measures and done by quartets and not by congregations. De Talleyrand was right in saying years ago that Americans take their pleasures sadly, I think that we are right also, and more nearly right, when we say that Americans take their religion too lightly, too gaily, as if it were a varnish upon life instead of a fire and power within it. We need to meditate much more than we do on those great words that were written fifty years ago and more on the earnest church, written by the predecessor of our beloved and honored Dr. Dale, of Birmingham, a man of such singular excellence, I once heard Dr. Coxe say, I remember, that it required an angel hyphenated between the two apostles to make the name worthy of him, John Angell James.

But the human soul is still beating and full of life in the heart of every one whom we address, and God's Gospel has its grip on that human soul whenever it reaches it through our ministry and lifts it nearer the things transcendent and nearer God himself. While I see many things to make us solicitous, I see nothing to make us timid concerning these mighty, advancing plans of God. If persecution could not stay them, if prelay could not finally thwart them, I do not believe that bicycles are going to override them in the end, or that they are to find their grave in the fascinating golf-links. No, there is one who sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers, and his plans go forth, soundless, silent, except as they come into operation; but they never are broken, they never are drawn back, and the world has to learn more and more clearly every century that the banners of God are those that never go down in any struggle.

Then do not let us forget that this is the sublime interval in history between the ascension of the Master and his second coming in power and glory to judge the world. "In a grand and awful time," the hymn says, and I repeat it,

"We are living, we are dwelling, In a grand and awful time."

When the heavens have been luminous with the splendor of the ascension and are coming to be luminous with the awful glory of the coming for judgment; and

now is our time for work, for work with the energy of the divine Spirit, whose dispensation this is. That spirit wrote his gospel by the inspiration of human minds and by the instrument of human hands on leaves of parchment and papyrus. He is writing his gospel now at large through his inspiration of human minds and guidance of human hands over the expanses of the continent; but it is the same gospel, the gospel of sin, the gospel of atonement, the gospel of regeneration, the gospel of future judgment and future glory for the believing, that is the gospel, and we are to go with him in extending the knowledge of that and in writing it ourselves. Whosoever we have the opportunity, that is our work, a work greater, more momentous, wider in its relations, than any other done upon the earth.

Let us not forget the meanness and misery and evilness of human society where the gospel does not enter and pervade it. Let us not forget the recoverableness to God of every person and every people, if the divine energies are rightly used. Let us not forget that the gospel of Christ is the power at which men laugh and say, "You are trying to quarry mountains with sunbeams, you are trying to lift masses of masonry with aerial or, at best, silken threads." It is the gospel of Christ which is to be the power to lift mankind and glorify God in all the continents, in all the earth. The passion of love for Christ, stimulated by everything that we read or hear, quickened by the spirit in our hearts, is the power that is to loosen amassed wealth and make it fluent, that is to vitalize dead wealth and make it active, that is to enter into every languid heart and inspire it for service. And then the view of the divine Providence working in history toward one result, steadily steering toward one haven and port, the earth renewed in righteousness and beautiful before God, and then this dispensation of the Spirit, in which we have our time after the resurrection. A disciple said, "I go a-fishing." Likewise said they all. It seems strange that even after that miracle which has shot its radiance everywhere over the history of the world any disciple should have had that endurance. Shall we, after the ascension and when the skies are still glowing with it, after Pentecost has opened heavenly principalities and powers to our view and our experience under the shadow of the great white throne that is to be set in heaven, shall we go to building and bargaining, to mining and merchandising, as our chief aim in life, and omit this sublimest service which angels, it seems to me, must bend over the battlements of heaven to see in its progress and to make their hearts and harps jubilant in our vitality and success?

O, my friends, let us remember, whosoever we labor, that our errand is to make this complex, complete, energetic missionary motive more clear to every mind, more thoroughly vigorous and energetic in every heart. Everything else must be postponed. Do not let us spend our strength in picking the gospel to pieces, seeing if we can't put it together again in a better fashion. Let us give ourselves with all our power to making this immense missionary motive operative throughout all the churches, throughout and in all Christian hearts.—Congregationalist.

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If you want to be up-to-date and get the most pleasure for the least exertion, just read our remarkable offer below. You have many times read the advertisements of "Fanny Grafs" (Phonographs, or, Talking Machines) and no doubt thought, "How I wish I had one." We have tried hard to decide upon a premium that would be appreciated by both the young and old, and now believe that in the Phonograph we have hit upon the right thing—an innocent amusement for the home circle, something all may enjoy. Here is an opportunity to get one entirely free, and all are looking for free things.

Offer No. 1.

You get us (8) eight new subscribers for one year each and send us the \$16.00 and we will send you "The Edison-Gem Phonograph." It is the best or Edison would not permit it to be named after him. It is well made and very simple, easy to manipulate, weighs 7½ pounds, size of base 7½x15 in. Full directions go with each machine. This one only reproduces the songs, speeches, music, etc., but it does that in splendid style and very clearly. How easy it will be for you to get this one. Only 8 new subscribers to the **WESTERN RECORDER** and \$16.00. You ought to get them in two hours. This is a good machine; get it and you'll never regret it.

Offer No. 2.

Now we will go you one better. For fifteen (15) new subscribers to the **WESTERN RECORDER** and \$30 cash, we will send you "The Edison Standard Phonograph." This is the ideal talking machine and is encased in a handsome oak, dust-proof carrying case. It is light, durable and efficient, absolutely noiseless. So easy a child can operate it. Weighs 17 pounds; size 9x12x9½ inches. This machine not only reproduces, but records sounds and shaves blanks—in fact it is complete. The regular price of this one is \$20. You can't beat it, but you can easily get it by hustling up 15 new subscribers at \$2 each. If you miss this, you'll always regret it.

Western Recorder,

643 Fourth Avenue, Louisville, Ky.

The thin baby

You always expect to see a baby plump and rosy, don't you? Thinness in a baby is a disease. If not corrected serious results follow. The first year often determines the health for the whole of a long life.

Scott's Emulsion is a true and tried friend to the little ones. It gives them just the plumpness all healthy babies should have.

Prepared and Bottled at Glasgow, Scotland, by SCOTT & BOWNE, Chemists, New York.

EDITORIAL.

A METHODIST REPLIES.

The admirable address of Dr. M. B. Wharton on What Baptists Stand For, which was published in the Western Recorder, has elicited the following letter, which Dr. Wharton sends, requesting that we publish it with whatever comments we may see fit to make:

MY DEAR BROTHERS:—I hope you will kindly allow me to make a comment on your address printed in the Western Recorder, Oct. 26, on page 2. I refer to the part where you speak (3d col.) of the Methodist practice, etc., in reference to the Lord's Supper. You say that Baptists have changed their time-honored position in regard to baptism being a prerequisite for the Supper, and refer to an incident in a Methodist church. On this I remark: (1) The Methodist church has never had any "position" on the question, has never taught that baptism is a prerequisite to the Supper, or that it is not. The service itself simply speaks of moral and spiritual qualifications, and never mentions any ritual or ceremonial requirements. I think the common practice is to invite all Christians, and even to invite any who desire to become Christians. I have frequently heard this latter invitation given.

(2) You grievously misinterpret that brother who wrote the *Brother's Methodist*, and his church in inferring that his simple statement of fact, "The communion was given to the Governor and he rejoiced in instant conversion," referred to a "magical power" possessed by the sacrament. He was speaking historically, not at all meaning that the Supper worked any change in the seeker. Such a conception is abhorrent to the whole genius and spirit of Methodism, as well as to its authorized teachings. All Methodists uniformly and everywhere believe in a baptism that is a simple, concrete and believing heart, may be a means of grace. They never attribute to it any shadow of magical influence. I regret exceedingly that you should have unintentionally misinformed your Baptist brethren as to the position of a sister church. Very truly yours, J. A. FAULKNER.

Madison, N. J. P. S. I hope you will make the necessary correction in the Western Recorder.

According to Dr. Faulkner the Methodists have "never taken any position" on the subject of "open" or "close" communion. And yet, according to the same Dr. Faulkner, the "common practice" of the Methodists "is to invite all Christians, and even to invite any who desire to become Christians." How these two statements can be reconciled we are utterly unable to see. First, Methodists take no position on the question of whether unbaptized persons should be invited to the Lord's Supper. Second, Methodists invite not only all Christians (whether baptized or unbaptized) but also invite those who desire to become Christians.

Or we may put it thus: First, Methodists are neither "close" nor "open" communions, taking no position on the subject. Second, Methodists are the openest of "open" communions. This is Dr. Faulkner's double view of the Methodists, and he is a Methodist himself.

In regard to Dr. W.'s "misinterpreting" the brother who wrote of the "instant conversion" of the Governor on his receiving the elements, we can say only that Dr. Wharton seems to us just as competent to rightly interpret the incident as is Dr. Faulkner.

A warning in the *Christian Observer* opens with a good story on an old Baptist preacher near Cumberland Gap, who attended a Presbyterian communion service, but refused to partake of the

elements. When asked why he came at all if he would not partake, he replied: "I would not so encourage the Methodists, because there are so many of them in these quarters, and it might do harm and encourage error; but to tell you the truth, Sister P., there are so few of you Presbyterians in this neighborhood that you can't do much harm anyway."

The writer in question goes on to discuss baptism, though he heads his article "Close Communion." This is natural, since the Presbyterians differ from Baptists on baptism rather than on the Lord's Supper. This syllogism is offered to prove (?) that sprinkling is baptism.

Major Premise—Purifications were performed by sprinkling. Moses says so, Num. 19.

Minor Premise—Purifications are baptisms. Paul says so, Heb. 9:10.

Conclusion—Then baptism is performed by sprinkling. Common sense says so.

Now neither Moses nor Paul say what they are represented as saying. In some of the Levitical rites sprinkling was used, to be sure, but that is a very different thing from saying "purifications were performed by sprinkling." There was a good deal else involved beside the sprinkling. In that very chapter (Num. 19), for example, we read (v. 7): "Then the priest shall wash his clothes and bathe himself in water," &c., and even after that he was "unclean until the even." "And he that burneth her [i. e., the heifer.—Ed.] shall wash his clothes in water and bathe his flesh in water, and shall be unclean until the even" (v. 8).

The 19th verse reads: "And the clean person shall sprinkle upon the unclean on the third day and on the seventh day, and on the seventh day [after the sprinkling is over] he shall purify himself [then the sprinkling was not the purification], and he shall wash his clothes, and bathe himself in water and shall be clean at even." The major premise should read: "Purifications were performed by bathing. Moses says so, Num. 19."

The expression, "divers washings," is used in Heb. 9:10, but it is a great straining of the passage to make it say, "Purifications are baptisms." The Revised Version renders the verse: "Being only with meats and drinks and divers washings, carnal ordinances, imposed until a time of reformation." Both premises being thus worthless, no conclusion follows.

But even were both premises admitted, the conclusion would not follow. That two different predicates are affirmed of a subject does not show that the two predicates are the same. Were it admitted that purifications were performed by sprinkling, and that purifications are baptisms, it would not follow that baptism is sprinkling. A boy runs. A boy cries. Therefore running is crying. Here is a precisely similar syllogism. We can affirm crying of a boy, and it by no means follows that running is crying. It is written that Christians are sheep. It is also written that they are salt. Shall we draw the conclusion that salt is sheep?

We do not remember ever seeing a lamier syllogism. The premises are worthless, and even if they were valid the conclusion would still be worthless.

This is the day of big concerns. Moore, Swift & Co., meat packers, last year sold meat to the value of \$100,000,000. They employ 2,500 men.

EDITOR WESTERN RECORDER: Will you kindly tell us through your Western Recorder the generally accepted idea of a deacon, requirements for eligibility, duration of service and duties? I know that Baptist churches are generally credited (like the heathen) with being a law to themselves. But is there not an accepted idea of a deacon pervading the denomination?

R. B. CHURCH, QUEENIE B. COOK, Russellville, Ky.

The Scriptural qualifications are clearly set forth in the sixth chapter of Acts and the third chapter of 1 Timothy. Deacons are to be "of honest report, full of the Holy Ghost and of wisdom" (Acts 6:3), "grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience.... husbands of one wife, ruling their children and their houses well" (1 Tim. 3:8-12). This is the Bible standard for a deacon, and a perfect deacon will be all that. If, however, we waited till we found men who measured fully up to that standard we would have no deacons. Just as if we waited till we found men who measured up to the standard for pastors, we would have no preachers.

Each church is to look over its material and select for deacons those brethren who, on the whole, measure up nearest to that standard. These brethren are to try, and the church is to pray that they may be able, to reach that standard.

"Once a deacon, always a deacon," is an old saying, and, in one sense, it is true. When a man is ordained as a deacon, he is not to be thus ordained again. A deacon of one church on taking his letter and joining another church, does not thereby become a deacon in the latter church. But if they should elect him as a deacon he would not be re-ordained.

Similarly a man is ordained to the ministry that he may be pastor of a given church. He resigns that church and afterwards becomes pastor of another: he is not reordained. A man who is ordained a deacon may not always be in active service as a deacon, just as an ordained minister may be without a charge.

A deacon serves his church till his resignation is accepted, till his appointed term has expired, till he takes his letter, till he is excluded, deposed or dies. Some churches elect deacons for life or good behavior; while some elect for a specified term. Walnut-street church in this city elects deacons for a term of two years. They have, however, one deacon for life, Deacon M. W. Sherrill, the only surviving member of the original General Association of the Baptists of Kentucky. The term of service of a deacon is to be determined by the church.

As was to be expected, a great many lives of D. L. Moody are announced. The strong hold he had on the public and the wonderful elements in his life made it certain that many books would be written about him. There is so much about him that is accessible to everybody, that any good writer can make a good and valuable book about him, and so many such books are announced.

It is well, however, for the public to know that Mr. Moody himself desired his biography to be written by his son, Mr. W. R. Moody, and the book he is preparing is the only one authorized and approved by the family or by the great evangelist himself. The son, of course, has much material of interest and value inaccessible to others, and his book will have an authority possessed

by no other. Mr. F. H. Revell, brother-in-law of Mr. D. L. Moody, is the publisher, and this is a guarantee that the mechanical part of the book will be all that is desired. Just how soon it will be published we do not know, but it is worth waiting for.

By the arrangement of the Committee of which Dr. O. G. Jones is chairman, there will be meetings held next week in Louisville, Covington, Lexington, Georgetown and Frankfort. On Monday night Dr. Tichenor will speak in Louisville (Broadway church), Dr. Willingham in Covington, Dr. Mullins in Lexington, and Dr. Frost in Georgetown. On Tuesday night Dr. Willingham will speak in Louisville (Walnut-street), Dr. Mullins in Covington, Dr. Frost in Lexington, and Dr. Tichenor in Frankfort. On Wednesday night Dr. Frost will preach in Covington, Dr. Tichenor in Lexington, and Dr. Willingham in Frankfort. On Thursday night Dr. Willingham will speak in Lexington, Dr. Tichenor in Georgetown, and Dr. Frost in Frankfort. On Friday night Dr. Frost will speak in Louisville (Twenty-second and Walnut), Dr. Tichenor in Covington, Dr. Willingham in Georgetown, and Dr. Mullins in Frankfort.

Thus there are three meetings in Louisville, four in Covington, four in Lexington, three in Georgetown and four in Frankfort.

These meetings are held to stimulate interest in the work of the Southern Baptist Convention as a part of the "Twentieth Century movement." The Baptists of Great Britain are well along on their Twentieth Century movement, while we are just beginning. The Methodists in this country are also well under way. Why Baptists should have a long hung fire, we do not know.

MR. ROY STONE writes from Porto Rico urging Americans to use Porto Rican coffee, because this is the main product of the island, and on it the prosperity of the people depends. Now that the Spanish market is closed to these people, unless the American market is opened to them they are likely to suffer. The only way to open the American market to them, is for our people to use that coffee. It is said the coffee of Porto Rico is very good, but it happens that Spain took it all while she owned the island, and now that this is ended the Spanish market is closed. It is a matter of serious importance. Since with no fault of theirs we have taken possession of these harmless people, and have deprived them of the market for their products, certainly we should interest ourselves in supplying this need. Our people have become accustomed to using coffee from Brazil, Java and other places, and there is no demand for Porto Rican coffee, which is better than the Brazilian article (so it is claimed), and which, no doubt, we would have been using all this time but for the fact that Spain wanted it all and took it. We respectfully refer this matter to the Hon. Joshua Levering, the coffee king of this country. And if he will sell our grocer some of this Porto Rican coffee, we promise to give it a fair trial.

When the Lord changes our repetitions in his answers it is always for the better. He regards (according to that known word of St. Augustine) our will more than our will. We beg deliverance; we are not unwavering if he give patience and support.—Lighthouse.

Editorial Varieties

Dr. E. R. Alderman, of Russellville, has insisted upon his resignation of the care of the church, and he will give his whole time and strength to the duties of President of Bethel College.

It is good policy as well as good morals to try to build yourself up by pulling others down. If your church cannot be built upon its merits, it can never be built up by ransacking down other churches.

Dr. A. J. S. Thomas is to receive a Government appointment to work on the 1890 census. We do not suppose this will involve his retirement from the editorship of the Baptist Courier.

Dr. C. C. Brown has celebrated the 75th anniversary of his entrance at Sumner, S. C. This fact speaks well for both his and his church. We congratulate both parties. Dr. Brown is a very bright man, although he does not always agree with the Western Recorder, and at sundry times and in divers manners he has so declared himself.

Lake Michigan is now connected with the Mississippi by the route just opened at Chicago; and the Chicago river now runs in the direction opposite to that it formerly ran. This canal was opened quietly in order to get certain legal advantages which would come from having it in actual operation.

A subscriber wrote and asked an editor that sort of weather it would probably be the next week. The editor answered, "The weather next week will probably be like your subscription to this paper." The subscriber puzzled his brain for a while to think what the editor could mean. Finally he thought of "unsettled" and he sent the money to pay up by the next mail.

Now that a paper trust has got us in its grip, we think it is timely that the Hon. J. W. Gaines of Tennessee, has introduced a bill in Congress to admit paper to be used for printing in this country free of duty. We do not think trusts should receive any protection from the tariff. Just so soon as a trust is formed on any article, that article should be put on the free list.

The papers announced prematurely that President E. L. Whitman of Columbian University had resigned to go to Philadelphia. But now the resignation has taken place, as his letter from Washington states, and he goes to become pastor of the Calvary Baptist church in Philadelphia. We greatly regret his leaving the Southern Baptist Convention.

The Southern Baptist Press Association, which meets at Hot Springs, Ark., Feb. 25, will consider the question of changing the location of the next meeting of the Southern Baptist Convention. There has never seemed to us any ground for raising such a question. It goes without saying that the Convention can be well accommodated at Hot Springs.

Dr. M. M. Hiley, well known in Kentucky, has resigned the presidency of the Greenville (S. C.) Female College, to take effect at the close of the current session, and he will thereafter be connected with Professor Van Hooser and Pearce in the Georgia Female Seminary and Conservatory of Music at Gainesville, Ga. The Baptist Courier speaks highly of Dr. Hiley's work in Greenville. He will do good work wherever he goes.

Governor Longino, of Mississippi, is a Baptist of sterling worth, and in full sympathy with our "free work," says the Baptist. We are glad to see the right of Baptists placed in high positions. It often happens with a Baptist in high official positions that his Baptist faith is a very small factor in his life. Not so with such Baptists as Gov. Wharton, Gov. Eagle, Dr. Curry and Gov. Longino.

We last week spoke of Pastor Ryals' term of service at Trenton, Tenn., as too short. We should have said fifteen years. And in our reply to the Journal and Messenger we should have used the word "argument" where we said "article." It should have read, "that in our argument on Matt. 23:10 we said nothing about Baptists or about Dr. Graves." The article speaking about Dr. Graves, though there was incidental mention of the Baptists.

In renewing her subscription, Mrs. George W. King, a Kentucky lady living in Indiana, says some pleasant things about the paper. She says: "My grandfather took the Baptist Banner. I have a copy of it in the house with his name, Wm. Shirley, on it.... I am hungry for the pure Gospel teaching which I always find in the Banner." We have here an instance of the third generation reading the Recorder, and there are many such instances.

A New Era Institute was held last week in the Calvary Baptist church of this city. There was a large attendance of colored brethren than has been usual of these meetings. The white talent present was all brought by Louisville, while a show of the colored talent was from elsewhere. Every topic discussed elicited a very interesting response. After the lecturer has finished his lecture, a certain time is devoted to playing him with questions; and often the questions are very hard. Dr. Warder for the white and Dr. Kennedy for the colored brethren were in charge.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "Temperance," and on "The Resurrection." Two joined by letter and one by baptism. The annual meeting was held Wednesday night. Treasurer Spurgeon reported all debts paid. During the year the church contributed over \$2,000 to missions.

Beaumont—Pastor Jones preached on "Being ready," and on "Youth and old age." Four joined by letter. He lectured at Elizabethtown on Thursday night.

Chambers-st.—Pastor Weaver preached on "Saved and finding peace," and on "How rest is found." One baptized. Annual meeting Wednesday night. All debts paid.

East—Pastor Christian preached on "Jesus and money," and on "Jonah and the gourd."

McFerrin Memorial—Bro. A. T. Robertson preached in the morning and Bro. E. C. Dargan at night.

Twenty-second and Walnut—Pastor Hunt preached on "Temperance." The church protests against the pastor's resignation.

Franklin-st.—Pastor Jenkins preached on "Dying to live." Bro. S. H. Tubb preached on "I am Alpha and Omega." All deb'ts paid.

German—Pastor Wm. Ritzmann preached on "Love," and on "Prayer." Week of prayer observed. Current expenses paid.

Highland—Pastor Dawes preached on Psal. 2:11 and on "Balaam." Two joined by letter. Annual meeting Wednesday night. All debts paid.

Lagan-st.—Pastor Montgomery preached.

Fairbank—Pastor Gordon preached on Matt. 18:1-4, and on "Christ in the Old Testament." One joined by letter.

Furthard-avenue—Pastor Tralle preached on "Abraham" and on "Bible faith."

Southgate-st.—Pastor McFarland preached on "Forgiveness of sins," and Bro. E. P. Jenkins preached at night, and every night during the week. Two received by letter and two by baptism.

Third-ave.—Pastor Boyet preached on "Christ's estimate of life," and on "The pictorial Christ." Two received for baptism, one by letter and one by baptism.

Twenty-sixth and Market—Bro. Gibson preached in the morning and Bro. McFarland preached at night. Pastor Tralle officiating.

East Main—Bro. Marks preached on "Abraham's sacrifice." Pastor Cooper preached on "The crucifixion." Two received for baptism.

Clifton—Pastor Foster preached on "The boyhood of Christ," and on "Fear." Current expenses all paid.

Oak Dale—Pastor Hill preached on "Running the Christian race," and on "Christ weeping over Jerusalem."

The Point—Pastor Farrar preached on "The supposition of Christ." Hope to be in new building in two months.

Pastor Foster introduced the discussion of the subject, "Christmas in Sunday-school and church life." He favored Sunday-school Christmas entertainments, as did Bro. Ritzmann, Hunter, Boyet and McFarland. Bro. Jenkins doubted the wisdom of such things. Bro. Eaton favored Christmas as a social matter, but opposed blending it with our worship. Sunday-school Christmas celebrations should be made social affairs, and not held on Sunday.

Elk Creek—Pastor Cates preached on "The won of drunkenness." Young men's prayer-meetings flourishing. They held prayer-meetings all over the neighborhood. Pastor's salary increased.

SUMMARY NOTES

W. W. Harner is back to stay. Much excitement over examinations.

Bro. H. Hunt conducted the prayer meeting.

Prison-church Mission gave its returning experiment a hearty welcome, emphasized by the largest number ever present. Bro. Green is doing a year.

A box of tracts has been received and distributed on the street. The Mission Board intend to make much use of them in this way every year.

The sunrise prayer-meeting grows in numbers nearly every morning. The man that can forego his early morning sleep gets full compensation here every time, we feel sure.

Bro. Bain made a charming and instructive talk on Monday night about Congo Free State and his work there. It is more read to hear war stories from men who have been behind the guns than from any one else.

There has been a change made in the method of examination. Whereas before we have had all-day tests, now we have only half-day horrors. Some of the men rejoice that class record will probably stand for more than it did formerly, and some are not.

All rejoice in the success of the efforts made by the Seminary and its immediate neighbors to prevent the establishment of a saloon on Broadway, opposite the library building.

Good reports are coming from the work of the jail. Bro. J. H. Lewis, of California, reports seven professions Sunday. Of course this is a hard place to work, but the jail bars do not confine the hopeless alone.

Comparisons are odious, but we cannot refrain from saying that congratulations are being received by the Seminary management to the effect that they are publishing better numbers now than have ever before been issued.

Sunday supplies: Dr. W. J. McGlothlin, Danville; Drs. A. T. Robertson and E. C. Dargan, McFerrin Memorial; F. F. Gibson, Twenty-sixth and Market; F. C. Ward, Preston-street; J. A. Shaw, Hamilton-street; J. I. Partee, Silas; J. W. Guy, Dunsmuir; L. W. Marks, East Head; O. E. Stanton, Lincoln; C. H. Hunt, O. E. Braddock, Franklin-street.

HAL F. BUCKNER.

THE STATE

Pastor Eli Correll writes from Stebensville, Mo. He has just closed a 12-days' meeting here, four miles from Monticello. The power of God was manifested greatly in the salvation and awakening of souls.

The visible results were 17 additions by experience and baptism, by letter and converted that will follow. Our church was never stirred up to a more spiritual work. Bro. W. R. Davidson, of McKinney, did the preaching with great power. This is the third revival in his work here, and he has been up here the last two within thirteen months.

We now number about 112 members. The writer has been called the second year to the pastorate of this church, and now he is happy after the blessed rest of his Lord. O my soul; and all that is within me, bless his holy name. Let every one say Amen.

H. L. writes: "We would like for you to state that Bethany Baptist church, Warren county, is again coming to the front. We secured as our pastor, Rev. H. Brooks, of Bowling Green; last March, and since that time there has been perfect harmony and union in the church (which I will state is an absolute necessity in the church of God). During Bro. Brooks' first year, he has secured 22 members. Our protracted meeting last fall was a success in every sense of the word. The church is in a better condition spiritually and financially to-day than it has been within the writer's knowledge. They are now at the height of having preached twice a month, and having our pastor live in our midst."

Bro. A. N. White writes: "Bro. R. E. Garrett, of Portsmouth, Va., has just been here this week to bury his little boy, five years old, who died at the hospital in Norfolk, Monday morning last. The church was full, and has a warm place in the hearts of its whole community, where he was pastor of the Baptist church 18 years ago. The Lord be gracious to him and his beloved wife in this hour of sore bereavement."

Pastor Givens writes from the Walnut-street Baptist church of Owensboro: "We have just closed a good meeting with our church. We had Bro. J. G. Bow, of Pembroke, with us, and he did some of the best Gospel preaching we have ever heard. There were 11 additions to the church by letter and 15 by experience, and we received and saw 100 persons given to all our work. This is the second time Bro. Bow has been with our church, and he has grown upon us as an able expounder of the Word of God. We are in the midst of remodeling our church at present, and we expect to begin as soon as the weather will permit in the spring. Bro. H. M. Wharton comes to Third church to assist Pastor Hale in a meeting soon. Pastor Merrill, of the First church, goes to Europe and the West in February, and will be absent for some time. The outlook in our city for the year of Christ is good."

Pastor P. E. Burroughs writes: "The Long Ridge Baptist church at Harriburg is a live, thorough-going, enthusiastic body of saints. It richly deserves to be ranked among the very best country churches in Kentucky. The Sunday-school, under the leadership of that veteran worker, C. W. Threlkeld, is doing good work. No church was ever blessed with more efficient and faithful deacons. They are men of burning piety and intense loyalty to the Master's cause. During the last five years upwards of 150 members have been added—100 of them by baptism. The missionary spirit is on the increase. The church will give this year no less than \$350 to missions. Where are the country churches which show a better record?"

Bro. J. B. Coleman writes from Beaver Dam: "We are in the midst of a grand and glorious old-fashioned revival here in my precious old church, where I became a member thirty 42 years ago. There have been many conversions already and many more seeking. The indications promise a general awakening and ingathering. Bro. E. F. Jenkins is leading grandly, while Bro. J. N. Jarrett and myself are assisting as best we can."

Pastor Francis W. Taylor, of the First church, Henderson: "I have just closed my first year as pastor of this church. Closed the year with 127 additions, 79 by baptism, 94 net gain, present membership 658. The church has been greatly strengthened every way. We closed the year with all current expenses paid and a balance in the treasury. The church gave far more to missions than ever before. Prospects are bright for a great work and we feel encouraged."

Pastor H. W. Virgin, of Lagrange, called at our office. We are greatly pleased to learn—not from him, for he is quite modest—about his work and the prosperous condition of the church. In a little over one year, he has had the pleasure of receiving over 70 into the fellowship of the church.

Bro. J. T. Ham writes: "Again the Lord has been gracious to Israel. Liberty church, Allen county, has again experienced a good meeting. Seventeen baptized and others approved. The four or five hundred good sisters showed their appreciation for my labor by presenting a beautiful quilt. Sunday a small contribution was made for the Orphan's Home. The Lord has also smiled on Greenwood church, in Allen county. Thirty-five additions and others will join soon, doubtless."

THE VALUE OF CHARCOAL.

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

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

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

Charcoal is most useful after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and refreshing cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting wafers, the charcoal being retained within the tablet.

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

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patient's condition yet I have not known a case fail in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

\$18 to \$35 Weekly AGENTS and SALESMEN WANTED

LET US START YOU—Be a money maker. We are spending \$100,000 advertising our new 1900 style Scotch Cigarette... Our Agents have made over \$47,000 last month. Just think of it! No experience needed—only a little nerve and energy. Failure impossible. Every energetic man or woman makes \$100 to \$1500 every day.

WRITE US TODAY (stating age, experience) for our Liberal Proposition, New Plan, Proof, etc. THE WORLD MANUFACTURING CO. 112 West Building, CINCINNATI, O.

OTHER STATES. Bro. T. C. Kincannon has removed from Monroe, La., to Aberdeen, Miss. We congratulate Aberdeen and tender our condolences to Monroe. He is a fine pastor, and his wife—well, she is worth several times her weight in gold to him and to the church he serves.

Pastor F. A. Risner writes: "I closed a very interesting meeting last week with the people of my church at Moorhead, Minn. He is a fine pastor, and his wife—well, she is worth several times her weight in gold to him and to the church he serves."

Bro. R. C. Medaris writes from Moody, Texas: "Permit me to say that as has been announced in some of our papers, that I would soon make Jonesboro, Ark., my permanent home and do the work of an evangelist; that it was my purpose to enter the work fully Jan. 1st, 1900; but my churches insist on me not giving them up now, agreeing to retain me to hold a number of meetings, so I have consented not to leave them now, but will do much revival work, and am now arranging the places and dates for meetings."

Pastor C. D. Daniel resigns his charge in San Antonio, Texas, after nine years' faithful service, to accept the position of Superintendent of Mexican Missions in Texas. His field includes all West Texas, with headquarters at San Antonio.

Forty-four have been added to the fellowship of the White Hall church, Ga., as the result of a meeting held by Pastor W. H. Prior.

A two-weeks' meeting in the West Union church, near Rocky Creek, Ga., closed with 16 additions—all by experience and baptism. A majority of those baptized were young men.

A meeting in the Macedonia church, Ga., resulted in 20 additions to the fellowship of the church, 16 by experience and baptism and 4 by letter.

A meeting in the Bethany church, Harris county, Ga., closed with 12 additions, all by experience and baptism. Half the number were young men.

An eight-days' meeting in the Central church, Piedmont Association, N. C., resulted in 15 additions to the fellowship of the church.

A meeting in the Georgetown church, La., resulted in 31 additions to the fellowship of the church.

A meeting in the Water Valley church, Miss., closed with nine additions by experience and baptism, one by letter and one by restoration.

The Murray Hill church, Ga., has set apart Bro. E. R. Pendleton to the full work of the Gospel ministry.

A week's meeting in the Oakdale church, S. C., greatly revived the church and added 18 to its fellowship.

Sixty-two have been added to the fellowship of the Odessa church, Mo. Fifty-five by experience and baptism. The Mill Creek church, Lincoln county, Mo., has set apart Bro. C. C. Long to the full work of the Gospel ministry.

J. T. Johnson, J. T. Optician. Office: 215 W. Chestnut St., Louisville, Ky. Special attention given to eye examinations and fitting of spectacles.

FAMILY CIRCLE.

A LITTLE BIRD TELLS. It's strange how little boy's mothers can find it all out as they do...

THE BOER WHO TOOK ME IN.

BY POULNEY BIGLOW. There are Boers and Boers. Here in mine. At the close of day, shortly after the Jamestown Raid...

humping to me before we reached the cabin whose wreath of smoke from the hospitable chimney we had followed for many miles. It was a cold day...

of a peculiar religion. I do not know whether my host selected this particular chapter for the benefit of his guests, or whether it just happened that we came in for a text which appeared to have a strange significance...

"THAT BOY." A Complete Story. BY "KATHLEEN EVERSON." When an individual member of a family or Sunday-school becomes known by the above title, it may be safely concluded that he is a "rare bird"...

SACRED SONGS No. 2.

Agents Wanted for the West. German, French, English, Spanish-English, English-Spanish, Swedish and Norwegian Dictionaries, Writing Book, Book of Prayers, etc.

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And Got Well With the Help of Postum Food. "I am a school girl and want to tell you what Postum Food Coffee has done for me and several of my relatives."

EVANSVILLE

Depot Ticket Office, 7th and River. City Ticket office, 8. W. Cor. Third and Main. J. B. CAMPBELL, D. P. A., Louisville, Ky.

MISSISSIPPI NOTES.

In my ramblings I find the Recorder in a good many homes in Mississippi, and from what I can learn, it is usually read with a relish. But this is not to be wondered at, since every department of the paper is so well gotten up.

Our State paper, *The Baptist*, is now edited and managed by Rev. T. J. Bailey, and in the last few months has undergone a marked improvement in its general make-up. Bro. Bailey gets the move on anything he undertakes.

Dr. W. T. Lowrey is making things lively at Olinton. As President of Mississippi College, he is having phenomenal success. Despite the yellow fever invasion of that part of the State three falls in succession, and which lasted last fall through a good part of November, interrupting the attendance, the college now numbers about or near 225 pupils, and seems likely this session to go beyond any past record in matriculation, especially since the primary department was abolished.

By invitation of the Olinton church, Bro. Lowrey has agreed to supply her pulpit till other arrangements can be effected. From my point of view this seems to be a very happy combination of college president with church pastor in the same place, and I opine that the church will feel both, and be slow to make any other arrangement.

Rev. L. E. Hall, after a long and successful pastorate at Hattiesburg, resigned a few months since, and has been succeeded by Pastor J. N. McMillan, from Aberdeen. Bro. Kincannon, from Monroe, La., becomes pastor at Aberdeen.

The church at Biloxi has secured the services of Rev. J. B. Searcy, late editor of *The Baptist*, and he began his work there a few weeks since.

Dr. A. J. Fawcett, from Hot Springs, Ark., has accepted the pastorate of the Hazlehurst church and, I think, has entered upon his work. During the last twelve months Mississippi has drawn largely on other States for pastors. I now call to mind three called from Tennessee, two from Texas, two from Arkansas, two from Alabama and one from Louisiana—all of them good, strong men.

Pastor E. Pendleton Jones, after three years earnest work, resigned the pastorate at Columbus, much to the regret of the brethren and his many friends outside of his church. I would be glad to have him remain in the State, but I fear we shall not be able to keep him. I regard him one of the strongest preachers in the Baptist ministry in Mississippi.

The church at Corinth has lost her pastor, Rev. E. L. Wesson, who takes the church at Sardis for half time, and purposes to give the other half to traveling evangelistic work. Bro. Wesson is another of our strong young preachers. Besides making a capital pastor, he is quite successful in revival meetings.

Since the resignation of Bro. Bacon at Hernando about a year ago the church there has failed to secure a pastor. It has in its membership some of the Lord's chosen ones, and I trow will not remain much longer without a pastor.

The church at New Albany has enjoyed the faithful ministry of Pastor J. D. Anderson for half time the last two or three years. During this time the church has built a substantial brick house of worship, and moving up from

half to full time, has called and secured Rev. E. E. Thornton, Pastor Anderson having resigned. Bro. M. J. Derrick becomes Bro. Thornton's successor at Booneville.

From these notes it will be seen that the churches at Columbus, Corinth and Hernando are on the lookout for pastors. There may be others.

Wishing the Recorder the prosperity it richly deserves as a consistent defender of Baptist history and sound exponent of Gospel truth, I remain yours to serve,
H. M. Loxe.
Columbus, Miss.

GOLDEN WEDDING.

It was our privilege to attend the golden wedding of Bro. Jas. R. Crute and wife, of Triggs county, Ky., on the 30th of December last. It was indeed a pleasant occasion. There were present all the children, eight in number, five sons and three daughters, and their companions, save two, one son-in-law having died, and one daughter-in-law not being well enough to attend, all the grandchildren, twenty-two in number, and all the great-grandchildren, two in number, four sisters of Sister Crute, some nephews and nieces and other relatives and friends.

The occasion consisted in a family reunion, an impromptu talk by the writer, a sumptuous dinner, a very precious song service, some picture-making, a general merry-making and much social chat.

If Bro. Crute was happier on the day of his marriage than on this, the day of his golden wedding, we do not know how he contained himself. He was bubbling over with joy all day, and we think his joy was highly contagious.

Sister Crute said to us in her modest way as we were leaving, referring to the fifty years of married life, "And I have never regretted the day of my marriage." And as she was speaking of her children she said, "And none of them are very bad, and I have never regretted that I was mother." They have lost two children by death.

There were present who were in attendance at the marriage fifty years ago four persons, sisters of Sister Crute. They were able to name eight (possibly eleven) persons still living who were present at the marriage.

It was not a golden wedding without the gold. Brother and Sister Crute are true Baptists, earnest Christians and lovers of their State paper—WESTERN RECORDER.

The finish was with singing "God be with you till we meet again," and we took our leave with a feeling of strong desire that God would spare the useful lives of Bro. and Sister Crute for many years.
A. O. DONAIS.
Lafayette, Ky., Jan. 9, 1900.

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—F. W. Robertson.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

WANTED—Honest man or woman to travel for large house in city all monthly and expenses, with (increase) position permanent. Write with self-addressed stamped envelope. Address, 215 Centre St., Chicago.

SOME REASONS WHY BAPTISTS SHOULD READ THE BIBLE.

This is an age of reading, and as the Bible is the unread book of the age, I thought it well to offer a few thoughts on this subject.

There are good reasons why all Christians should read the Bible, but better reasons why Baptists should read and study the Bible above all other books. I would define a Baptist as being one who believes in God the Father, Christ the Son and the Holy Spirit, and that salvation is by grace through faith and is everlasting; that the Bible is God's inspired record, and that there has never been a time since its organization that the church did not exist in organized form, and that believers only should be immersed, and only immersed believers should partake of the Lord's Supper. They also believe it to be their duty to go into all the world and preach the Gospel to every creature. This I believe to be the foundation upon which the faith of a loyal Baptist rests.

I would suggest the following as some of the reasons why a Baptist should read the Bible:

1. Because it is the literature of their ancestors. God the Father, through the instrumentality of the Spirit and of consecrated minds, thinking as Baptists now think, gave to the world this wonderful book, and, as it gives the only reliable account of their ancestors, Baptists should read and study it that they may become thoroughly acquainted with them.

2. A Missionary Baptist is the only legitimate product of its teachings. They have not only been begotten, or born of the Spirit, but have been begotten of the Word also, and believe what it teaches, and have no desire to change it (see 1 Cor. 4:15).

3. Because they are God's loyal heirs, and the Bible contains an account of his will toward them, who has a better right to read and study the will of a parent than the legal heir? No one has, and I claim that no Christian on earth has a better right to study the Bible than the Baptists have.

4. Because they have no other creed, and by its teachings they will be judged. Many Christian people have creeds and confessions to which they feel under obligations to read and obey its commandments, and feel duty bound to study them. Baptists are not obliged to read or to obey the teachings of any other book than the Bible. As they are under obligations to no other book, so they will be judged by the teachings of no other, and, therefore, they should know what it teaches. The teacher that expects to be examined studies the books that contain the questions and answers. He may read side-lights, but he studies the books. So with Baptists, they may read side-lights or helps, but must study the book. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—John 12:48.

5. That they may be more intelligent and better able to give a reason for the faith that is in them. No people have a better right, nor are they under more obligations, to be able to give a reason for what they believe than are Baptists, for they claim to have the truth, and have no right to teach either by precept or example anything that cannot be sustained by the Bible.

J. A. Lutz.
Collinsville, Tenn.

WHITESON'S

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Choice of entire stock for THIRTEEN FIFTY during this, our first clearance sale. No reserves. There are suits which never before were offered for less than \$20, \$25, \$30 and \$35. All go for

...\$13.50...

Single and Double-breasted Suits and Outaway Frock Suits, all new for this season's trade, thoroughly up-to-date styles, and made in every detail equal to the finest merchant tailoring. These various lots comprise the largest stock of imported and domestic goods to be found under any one roof in the city—Clays, Vestments, Unfinished Worked, fancy imported Worked, Tibets, Winter Suits, and all the new things which the season has brought out. They must all go, and go they will. We want the room they occupy for our spring stock. Besides, we will never show the same garments any two seasons—if price will move them. This is a great opportunity—seize it.

Rugs! Rugs! Rugs!

Oriental, Wilton, Smyrna.

A great reduction in price of these popular floor coverings. Clearing-up prices also in vogue in Linoleums, Oil Cloths and Matings.

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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?

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NEWS FROM THE AMERICANS.

The natural eagerness to hear from the Americans in the Transvaal which is generally felt by all their countrymen, whether they have relatives among them or not makes this letter taken from the Springfield Republican of the greatest interest.

My DEAR DILLON: I don't know whether you have heard any news from here since the war started, and I ought to give you some of the real facts of what is occurring.

When the war broke out most of the mine-owners, speculators, managers and even paid officials of the Rhodes clique ran off to the Cape just as quickly as trains could carry them.

When the war broke out brigades of foreigners were organized at once. The Germans have a brigade of 2,000 men or more, nearly all the men trained in the army in Germany and commanded by men of their own country—trained officers.

We are getting new men every day; they come in from Lorenzo Marquez and are from every country in Europe and the States. The Americans are mostly husky young fellows from the middle West, who have served in the Spanish war and in the regular army, and we have quite a few from around Boston, New York

and Philadelphia. All these fellows, Irish, German and Yank, get into our brigade, for they feel more at home with us, under officers and men who have followed the old flag, and they are giving the "Red Necks," as the Boers call them, plenty of fun.

It was our brigade—we had about 1,200 on the firing line that day—that scooped in the Irish fusiliers at Dundee, and had the Boer contingent had more experience in military matters, we could have got the whole of Yule's bunch, horse, foot and wagons, for I never saw a worse beaten, demoralized crowd than that same British army. They are mostly pushing the Scotch and Irish regiments against us, and we are able to take care of them.

Gen. Joubert is a foxy old chap, and refuses to let us take any chances that are uncertain, and he is dead against any military grand stand tactics. He won't allow any charges or attacks on fortified places; he makes the British do that business, and then he soaks them. The consequence is that the English lose five men killed and wounded where we lose only one.

We have White and about 10,000 men cooped up in Ladysmith, and we will get the whole bunch as sure as shooting. We have the hills overlooking the town, which is down in a hole, fortified, and we shell the place occasionally to keep them guessing; but we place reliance strongly on dirt, disease and hunger to capture them.

They used to make sorties and rush hills, but we had orders to drop back and let them rush; and when they got tired we occupied our old positions and soaked them as they limped back to camp.

They shelled our position for an hour, dropping shells over us and beyond us, but doing no particular harm. Blake passed the word along the line to wait and give them a good fight.

A real English regiment came at our position and their officers called and urged them on. I am in Cassidy's company—he is an Arizona man—and we have half a dozen fellows from Tucson who are dead shots. We lay low, waiting over the breastworks while our Tucson fellows tumble over officers after officers.

When they reached the foot of the hill, Blake ordered us to cease firing and told a few men from each company to yell, jump



Two-year-old specimen. In ground from photo

A NEW APPLE

The Bismarck Apple

Often Bears Fruit on One Year Grafts.—Finest Quality, Finest Color—Dwarf and extremely Prolific—Most Suitable Apple for Hot Climate, yet the Hardest Known.

THIS most valuable new apple, introduced from New Zealand a few years ago, through the agency of a celebrated Arboretum in Germany, promises to take the place of almost every other apple grown in this country and abroad. It has already been tested in Russia, Germany, France, England, United States and Canada, and wherever grown it has proved a most astonishing revelation, not only in high quality, but also in hardiness, and especially in earliness of fruiting.

The only Apple suitable for hot climates.

Owing to its beautiful appearance and excellent quality, it is, perhaps, the most valuable and desirable Apple that has ever been introduced. Not only are new trees of this variety being planted in various parts of England, says The Gardener, but old orchards are being extensively engrafted with this showy Apple.

The color of the fruit is a beautiful golden yellow and its size is the largest. It bears most profusely, and the showy fruits are eagerly sought after, always bringing the highest market price, being one of the earliest to ripen, and keeping well into March. As a dessert Apple it has no equal, owing to its distinct and most delicate flavor. It is also found especially suitable for cooking purposes, and owing to its bearing fruit when only one or two years old, it has been grown in large quantities as a pot plant for table and greenhouse decoration.

F. Walker & Co. 644 Fourth Avenue, Louisville, Ky.

up and pretend to run away. This encouraged the Johnnies to cheer, and they came up the hill panting and shooting wildly. When about one hundred feet from us we let them have it, from Mauser, Mannlicher and Maxim and Blake yelled, "Now, boys, give them a taste of the real thing." The cheer that went up could be heard a mile off and we went over the intrenchments at them with the bayonet.

Surprised? You never saw anything like it. A volley point blank, and then the metal. We went at them in good Irish fashion, and some of the Yanks and Ohio chaps were wilder than the Tarks. The redcoats wouldn't stand for it, but went down the hill on a break and out into the open, sprinting like greyhounds. We marched back about one-sixth of them, and there was a badly mauled lot lying around that we sent into the English lines that night, as we preferred to let them have the bother of doctoring them. They won't be very hot to rush a hill with a green flag over it again, I imagine.

The regiment was Gloucestershire, or some other such name—I don't recall it just now,—and if they don't get any better material than that to fight us, the English are more likely to march in the Indian ocean than into the Transvaal.

I suppose the English are rushing in all the men they can get hold of, but as we have our backs to the mountains and they have to come at us over our own fortified positions, they will need a quarter of a million men to do the work. Counting those we have in the field, those at Pretoria and around, and the men who have come from Europe in two months, we can count up almost a hundred thousand men; and we have supplies to last two years. Our people are all over the colony, and we get all the news there is to be had. The accounts sent out by the English come back to us, and the fellow that runs their intelligence department and sends out the news is a star—the noblest liar of them all. You want to take no stock whatever in him: we are all right. The only thing we are short of is doctors and medicines; we ought to have a better staff of physicians and an ambulance corps, and I suppose they will

be organized soon, as those things are to arrive from Europe. The siege of the town drags along and it may be two months before it surrenders. We are going to move down toward Colenso in a couple of days, leaving about 500 of our brigade as a support for the siege train. The Boer commandos and recruits from Natal will be put on duty here to watch White, for we can hold them with green men, while the seasoned fellows go down toward the Tugela. The German steamer sails in a couple of days, and this letter will go by that; if it catches the Brindisi boat in season you ought to get it by the new year.

I don't know when I'll get a chance to write again. Address me at Pretoria, Cassidy's company of Col. Blake's commando, and I'll get it in good time if I'm alive.

JAMES H. DUNN.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 13.

Table with columns for 'CATTLE' and 'HOGS'. Includes sub-sections for 'LIVESTOCK' and 'SHEEP AND LAMBS'. Lists various types of livestock and their market prices.

LEAF TOBACCO.

Report for week ending Jan. 13.

Table with columns for 'LEAF TOBACCO'. Lists various grades of tobacco and their market prices.

Table with columns for 'Year' and 'Sales'. Shows sales figures for different years.

Table with columns for 'Total sales of new crop to date' and 'Sales new crop to date, original inspection'. Shows sales data for new crops.

Table with columns for 'Rejections of rejections' and 'Percentage of rejections to auction sales'. Shows rejection statistics.

Table with columns for 'Receipts this week' and 'Receipts Jan. 1 to date'. Shows receipt data.

Table with columns for 'BURLY—1899 CROP'. Shows burlly crop statistics.

Table with columns for 'BURLY—1899 CROP'. Shows burlly crop statistics with 'Red' and 'Color' sub-sections.

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GET Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

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Treated free. Positively cured with LAVILLE'S LIQUOR OF FULL. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days all local twinges of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE.

See how Treatment Published Free by Mail. Dr. W. H. C. BROWN & Co., 303 Broadway Street, New York.

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ST. LOUIS TO EVANSVILLE & EAST. Lv. St. Louis No. 44. No. 45. Lv. St. Vernon 11:30am. 11:30am. Lv. Evansville 12:00pm. 12:00pm. Lv. Henderson 12:30pm. 12:30pm. Lv. Owensboro 1:00pm. 1:00pm. Ar. Louisville 7:45pm. 7:30pm.

LOUISVILLE TO EVANSVILLE. Lv. Louisville No. 41. No. 42. No. 43. Lv. Evansville 11:30am. 11:30am. 11:30am. Lv. Henderson 12:00pm. 12:00pm. 12:00pm. Lv. Owensboro 12:30pm. 12:30pm. 12:30pm. Ar. Louisville 7:15pm. 7:15pm. 7:15pm.

EVANSVILLE TO LOUISVILLE. Lv. Evansville No. 44. No. 45. No. 46. Lv. Henderson 11:30am. 11:30am. 11:30am. Lv. Owensboro 12:00pm. 12:00pm. 12:00pm. Lv. Louisville 12:30pm. 12:30pm. 12:30pm.

All trains run through Louisville to Evansville. Through service only. Through service only. Through service only.

Advertisement for 'sam' featuring a large illustration of a man and text describing a story or product.

Items of Interest. NEWS THE WORLD OVER.

The plague is spreading in Honolulu. Additional cases causing great alarm. Medical steps are to be taken to stamp it out. Every house in which it is discovered is to be destroyed. The danger to the United States is in the cargoes of sugar sent from the infected port. Col. Greenleaf, Chief Surgeon in the Philippines telegraphs that the plague is undoubtedly in Manila. It has spread into the surrounding towns.

Leut. Gilmore, who was a prisoner in the hands of the Filipinos for eight months, was well treated by Aguinaldo, but when he left Gen. Tino in charge of the prisoners at the end of the war they were badly dealt with. Leut. Gilmore says the Filipinos will fight till the last man is killed. Alfred E. Burr, the veteran editor of the Hartford Times is dead. He was the editor of it for nearly sixty years. Gen. William Glancy died in New York City, aged 85. He entered the war as captain of a company and rose to the rank of Brigadier for gallant service. Judge John B. Stalls, of Cincinnati, died in Rome, Italy, aged 75. He was the United States Minister to Italy for four years and was the author of works on scientific subjects.

The British steamers Glasgow and Ormus had collision in Dover Strait. The first was sunk, but fortunately the crew and passengers were all rescued. The Ormus was but little injured. The Great Western Line steamer Ibox struck on Black Rock, island of Guernsey, and sank. There was no panic and, owing to the admirable conduct of the passengers were all saved. Only one sailor was lost.

There has been an anti-foreign outbreak in Shanghai, China. Many houses belonging to the missionaries were destroyed and some missionaries were killed, but few in proportion to the number of mission houses wrecked. A Presbyterian missionary, two of whose sons were killed, has been arrested and not brought in China, because it was the owning of property which aroused Chinese rage, as it made them feel the foreigners were getting possession.

The Convention of the "Federation of Labor," which met in Milwaukee, passed a resolution unanimously against the war in the Philippines and against a large standing army. They also condemned the contract-slavery in Hawaii. This body represents one and a half million of voters, but whether their resolution expressed the views of those voters is very doubtful.

Some of our best papers are saying that the cause of the Boers is just, but for them to win their independence would be a calamity because of the blow to England's prestige. It is a disgrace of Anglo-Saxon civilization. This is a sad falling off from the old feeling in the motto, "Justice, though the skies fall." The true Christian position is to desire and pray for the just cause and leave the consequences to God.

That Russia will attack India and the Fenians invade Canada are two nightmares Britain is using to scare babies to sleep with. Russia may seize ports in Persia and China and belong to England, and which she intended to seize. The Fenians are not fools. They would not begin war with no country as a base of supplies back of them. If they really wish to help the Boers, they can send modern artillery and men who can use it to Menteh in Abyssinia and to the hill tribes in India.

Prof. Misakowich has died at Leipzig, Germany, aged 81. He was a Russian by birth, but has been Professor of Science of Government in several German Universities for about twenty years, and has written several books on economic subjects. Col. George B. Davis, ex-Representative in Congress and Director General of the Columbian Exposition, died in Chicago, aged 63. He served in the war as Major of the Third Rhode Island Cavalry. A "Franklin Syndicate" in New York City promised to pay depositors of less than \$1,000 10% a week, or 60% a year. The thing was an evident swindle on the very face of it, but poor people with little sums to invest did not know enough to understand that it was a swindle to invest. The syndicate had robbed these people who could not afford to lose of between \$2,000,000 and \$4,000,000 before the authorities investigated.

The Transvaal Republic has sent a formal protest to the governments of the world against the arming of the blacks of which the British have been guilty. If there were no God and no hereafter, that would be a shameful move, for the blacks make war on the homes and the women and the Boers' men must suffer to protect their wives and children. But nothing so infamous is really expedient in the universe of a just and holy God.

The agencies objected to the reading of Kipling's "Recessional" in the public schools of Chicago because it recognizes God, and the complacent school authorities bowed to the objection. We hope the time will come when all "Recessional" students will be going to our own denominational schools.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge only a word for all over 100 words. Invariably advertisements for the week in which you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

LEACHMAN.

On Dec. 30, 1899, T. A. W. Bro. Leonard Leachman died. If he had lived until the 24th of this (January) month, he would have been 80 years old. Old age may be given as the cause of his death, though a cancer on his head of about two or three years' standing no doubt hastened the end. Bro. Leachman leaves a widow, in her 57th year, remarkably clear in mind and recollection and resigned and contented in her trust in God, her Saviour and Redeemer. As the dear old brother passed away with his hand in hers, who had truly been a helpmate in life, she gently placed the hand under the cover, saying, "It will not be long until I will be with you." Bro. Leachman died as he lived—a firm believer in the great Gospel truths, and during his active life was ever loyal to the Bible, accepting without question its doctrines and teaching; consequently he was at home in a Baptist church, and while a stickler for the peculiar teaching of the Baptist denomination, yet he conceded to others what he claimed for himself, the right to interpret the Scriptures for themselves; hence he never made any fight against other Christian people who differed with him in doctrine. Bro. L. was baptised into the fellowship of the Whites Run Baptist church June 26, 1842, and in 1858 moved his membership to Worthville, Ky., as it was more convenient to attend worship, where he held membership until he died. Soon after connecting himself with the Whites Run church, they elected him moderator, who presided with dignity yet humbly, whenever with an pastor, and quite often our pastor would insist, when present, on his occupying the chair. The church at Whites Run elected him deacon just before he moved his membership here, and quite often his brethren would suggest setting him apart as a deacon, but his modesty and self seeming unworthiness to himself would make him shrink from the duty, and the church listened to his protest. Ever faithful to his church duties until age confined him to his home, and then always prompt in his usual contributions.

His brethren always knew where to place Bro. L. He never dodged an issue or straddled a question, yet he was conservative. He has often told the writer, and I have heard him say it in our meetings, that the "Great commission" prevented his going off with the Hardsabellists, as they are called. Bro. L. was born in Shelby county, Ky., Jan. 30, 1812. His father moved to this county (Carroll) when he was quite small and, excepting a short time he lived in Louisville, Ky., he has lived here ever since. He married Miss Polly Lewis July 29, 1841, and lived in the same place until his death—it would have been 60 years had he lived until July 26th of this year (1900).

There were born unto them eleven children; all lived to be grown but one who died in infancy; three have preceded him across the dark valley of death. Two daughters and one son were grown and five daughters survive him with the widow. Bro. L. was a reader of your paper in the year 1866 when it was called the Baptist Banner and Western Pioneer and has been a subscriber since some time in the forties. Truly an "Old Guard" has passed away. Good comfort to the aged widow and her children, grandchildren, great grandchildren and one great-great grandchild the writer knows of, and possibly others, is the prayer of one who will miss him though forty years his junior. G. W. S. Worthville, Carroll Co., Ky.

DEAN.

Again have we been called to stand by the side of the open grave and drip a tear of sympathy for those whose hearts were torn, by the work of death. Sister Margaret A. Dean, nee Davidson, was born Feb. 1, 1828; was converted at the age of 15; died Nov. 14, 1899, at her home near Glendens, Ky. On Jan. 13, 1854, she was married to Bro. Henry H. Dean, who was to his reward five years ago. To them were born eight children, six daughters and two sons, seven of whom are still living. One, Mrs. Nellie Dean Owen, an unusually bright Christian, preceded her father by a few months. Sister Dean was a faithful member of Goshens church forty-three years. She loved her Bible and the Sacrament and took great pleasure in singing the sweet songs of Zion. Thus another of the "Old Guard" of the Recorder has fallen, but we believe and trust that her devotion to its pages will be supplied by her daughter, Mrs. Lou Haynes, of Philpot, Ky. Let the bereft family look up with bright hope in the day when father, mother and children shall meet again in that white throne as an unbroken household. W. E. BUTLER, JR. (Continued on another page.)

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Price & Monument Co., 1115 W. 1st St., Louisville, Ky. Telephone 2000. Catalogue sent on request. Corner Fourth and Main Streets.

Advertisement for Stewart Dry Goods Company, New York Store, Louisville, Ky. Importers, Jobbers and Retailers. Dress Making, Millinery, News Furnishings, Cloaks, China and Glassware, Stationery. Mail Orders Receive Prompt Attention. Send for Samples.

Advertisement for W. J. Hughes & Sons Co., Doors, Sash, Blinds, Lumber. Fourteenth and Maple Streets, Louisville, Ky.

Advertisement for Cotton Belt Parlor Café. It will only cost you 50 cents extra to ride all day in a Cotton Belt Parlor Café Car (25 cents for a half day). Seated in a large revolving arm chair with plenty of space around you, you can enjoy as much freedom and ease as you please. If you are a smoker you will enjoy the large smoking room with its arm chairs and couch. The ladies will delight in the splendid ladies' lounging room, with its lounge and inviting arm chairs, and its roomy dressing room adjoining. You can have your meals in this car at any hour you want them; order most anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order. The Cotton Belt is the direct line to Texas. Its trains run through from Cairo and Memphis to Texas without change. Direct connections are made at its junctions for all parts of Texas, Indian Territory, Oklahoma and the Far West. Write and tell us where you are going and when you will leave, and we will tell you what your travel will cost, which trains to take to make the best time and connections, and will send you an interesting little booklet, "A TRIP TO TEXAS." L. E. LAMAR, Gen'l Pass' and Tkt. Agt., ST. LOUIS, MO. W. A. BROWN, Trn. Pass' Agt., 415 Columbia Building, LOUISVILLE, KY.

Advertisement for Chesapeake & Ohio Railway, Union Depot, West of Seventh Street, one block west of Louisville Hotel. F. F. V. LIMITED, DAILY. Through Pullman Vestibule service to New York, connecting at Ashland with the famous F. F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Entire train lighted with electricity. Arrive Louisville 8:00am. Arrive Washington 8:45am. Arrive Baltimore 9:30am. Arrive Philadelphia 10:15am. Arrive New York 11:45am. Arrive Philadelphia 12:30pm. Arrive Baltimore 1:15pm. Arrive Washington 2:00pm. Arrive Norfolk 2:45pm. Arrive Norfolk 3:30pm. Returning arrives in Louisville 8:00pm. WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Washington. Arrive Louisville 8:00pm. Arrive Washington 8:45pm. Arrive Baltimore 9:30pm. Arrive Philadelphia 10:15pm. Arrive New York 11:45pm. Arrive Philadelphia 12:30pm. Arrive Baltimore 1:15pm. Arrive Washington 2:00pm. Returning arrives in Louisville 11:30am. The C. & O. is the shortest route to New York via Washington. Connects in New York with Atlantic Coast Line, and as Norfolk with Chesapeake Bay, Washington, Baltimore, New York and Boston. LEXINGTON SHORT LINE. Solid Vestibule trains daily. Lv. Louisville 8:00am. Arrive Lexington 8:45am. Arrive Richmond 9:30am. Arrive Washington 10:15am. Arrive Baltimore 11:00am. Arrive Philadelphia 11:45am. Arrive New York 12:30pm. Arrive Philadelphia 1:15pm. Arrive Baltimore 2:00pm. Arrive Washington 2:45pm. Returning arrives in Louisville 11:30am.

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 Makes the food more delicious and wholesome

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DEATHS.

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[Continued from page 14.]

PAYNE.

Deacon Boliver Payne died at his home four miles east of Orinda, Aug. 19, 1899. He was born in Springdale, Robertson county, Tenn., March 3, 1820. He married Miss Lydia Woodall fifty-three years ago last December. For more than half a century these two traveled the journey of life together and those Christian home was a pleasant one not only for the three children reared there, but for relatives and friends as well. The lives of such are a rich legacy to any church and community. The widow of Bro. Payne survives not as those who have no hope. She, too, has followed the Savior many years and we direct her to the comforting influence of divine grace.

W. A. HENRY.

J. A. OROCKEN,
 J. C. HOUSE,
 G. L. PINSON,
 T. D. HENRY,
 Committee.

BEASLEY.

Deacon E. C. Beasley died at his home, Orinda, Tenn., July 8, 1899. He was born in Robertson county, Tenn., in May, 1824. He had been a consistent member of the Baptist church for nearly 50 years and a deacon for more than 40 years. Two daughters who live in Illinois are the only children who survive him. Eighteen years ago Bro. Beasley married Mrs. Missoury Wilson whose devotion as a wife was a true support to him. Mrs. Beasley's son, J. T. Wilgus, was indeed a son and a support to Brother Beasley. The three composed a devoted Christian family. We commend the widow and son and daughters to Him who doeth all things well.

W. A. MCNERLY.

J. A. OROCKEN,
 J. C. HOUSE,
 G. L. PINSON,
 T. D. HENRY,
 Committee.

HAYS.

The spirit of Sister Nannie Hays was called home Dec. 21, 1900. She was the daughter of Elder George H. Hicks and was born June 4, 1824, in Robertson county, Tenn., married to H. C. Hays. To them were given eleven children. Those still living are Geo. H., H. Dee and Horace C., of Louisville, and Louisa H., wife of Elder John L. Cass, of Putnam, N. Y. Henry Taylor, a nephew, also shared the blessing of this home. She joined Rhoads Creek church under the ministry of her father in October, 1854, and on May 4, 1874, became a member of Forks of Other Creek church, with her husband, where her body was laid to rest after the funeral sermon by the writer, in the presence of many sorrowing friends. She was blessed with a spiritual character and was a happy all who visited their home, and many counted it a privilege to visit the Hays home. The husband's testimony was that he never invited too many for her to make welcome, though they were by the 20 or 30. One desire of her life was to have her boys possess a spiritual character and to be happy all who visited their home, and many counted it a privilege to visit the Hays home. The husband's testimony was that he never invited too many for her to make welcome, though they were by the 20 or 30. One desire of her life was to have her boys possess a spiritual character and to be happy all who visited their home, and many counted it a privilege to visit the Hays home.

GIVENS.

Died, at his home in Providence, Ky., Dec. 8, 1899. Bro. W. Givens was 60 years and 15 months. The deceased had been a follower of Christ for more than fifty years and deacon of Rhoads Baptist church at this place nearly thirty years. He was an untiring worker in the Sabbath school and prayer-meeting being noted for his ability to appear to promote the cause of his Master whom he so long and so faithfully served. Brother Givens was married in December, 1834, to Miss Judith Wier; by this marriage there is one child living, Mrs. Amelia Givens, of this place. By his second marriage in 1857, to Miss Margaret Moore, he has three sons, Ross and Stuart; the latter married, who reside here with their mother, and James who is practicing law in Muskegon, Indian Territory. Having been boys together, citizens of

the same county, brothers in the same church and Masonic Lodge for nearly half a century, there is no one, save his immediate family, who so keenly misses the comradery of the deceased as the writer. "To know him was to love him"; he may have had equal but not superior in what constitutes a noble man; an enemy to wrong, he was ever an advocate of what he conceived to be right; kind-hearted and benevolent, no one in want or trouble ever appealed to him in vain for help or sympathy; the rich, the poor, the young and old all loved and revered him; as a citizen of the town, a brother, comrade and friend his loss is sorely felt, but on none does the pall of sorrow fall so heavily as upon the grief-stricken wife, to whom for so long he was a devoted companion. To her, words of comfort were a mockery; I can only extend my heartfelt sympathy and pray that an undying faith in Christ will enable her to say, "Thy will be done," and may she remember—

"It was not death that came
 And touched that wasted frame,
 And said, "Now rest."
 'Twas Life that called away
 The spirit from this clay,
 And Life is best."

To his children, who were the cherished idols of his heart, let me say, "Mourn not, for father is done with the tears and sorrows of this fleeting life and is with a loving Savior, where he waits with hand outstretched to bid you welcome."

JOHN MONTGOMERY.

GREENWELL.

Died, at Clermont, Ky., Jan. 7, 1900. Ora Greenwell, aged 93 years and 1 month. She was a devoted member of the Baptist church and was baptized. Since then, though only a child, her Christian walk has been one worthy of emulation. The church has lost a loving and faithful member; friends and relatives a sweet, trusting girl, but God and heaven have received one of their jewels. May the grace of God comfort the bereaved one.

J. W. O'BARA.

THE WRINKLED BROW.

How placid and smiling in its beauty is the wrinkled brow of age!

Devoid of care or fear and full of the sweetest peace, trust and resignation.

And how benignant and perfectly happy in its eloquent expression!

There is little of earth in it; there is much of Heaven. We know that only the purest thoughts, the noblest aspirations, the holiest desires, dwell in the mind of the possessor; that only gentleness and love are in his or her heart.

What a rich subject it would be for the painter. The wrinkled brow! There is great depth of truth in it, the simplest and the fairest truth.

It is like young innocence when he cometh forth fresh and unspotted from the hand of God.

For the writer, although his heart is unimpaired, it holds more charms, than the damask and rose of the blooming maiden's cheek and brow; because it seems that some master angel has come from heaven and touched it.

Gay, unthinking youth, so prone to treat all things with levity, love and revere the wrinkled brow, for it is a sad yet beautiful evidence of decay, and on it is written the seal of forgiveness, the signet-mark of favor from the great king, Jehovah.

JERRY HALDERMAN WINE.

Agents Wanted

For the year 1900 we are seeking agents for our new and improved... Agents wanted in all sections of the West. For particulars apply to the undersigned at 125 N. 12th St., Philadelphia, Pa.

From various little items that appear at different times, it is becoming increasingly evident that the gravel feature in the British situation in South Africa is the utter demoralization of the troops. Tommy Atkins has lost his nerve before an invincible enemy who hits what he shoots at. This accounts for Buller sitting still while Lady Smith was attacked. Buller is neither a coward nor a fool and he would not have kept quiet when he was only 15 miles away with an army of 30,000 men, if he could have trusted those men in a fight.

The demoralization of Tommy Atkins accounts for the sending out of the old General Buller by the pretense of a commander-in-chief Lord Wolseley. Roberts is the idol of the soldiers; they have every confidence in him and if any one can make them fight, he can. At present the Boers hold an army of 15,000 men paralyzed.

Dr. W. A. Hammond, who was surgeon of the Federal armistice during the war, died in Washington City, Sept. 11. He had been a daily of Lord Roseberry. He has long been a recognized authority in nervous diseases and has written several valuable books. Gen. William H. Benjamin died in Rochester, New York. He distinguished himself at the battle of Gettysburg and was breveted Brigadier-General.

The New York City Council has passed this resolution: "The municipal assembly of the city of New York hereby declares its profound sympathy with the Filipinos in their gallant struggle for independence, and protests with all earnestness in the name of humanity against the continuance of the war."

A British ship seized a cargo of four from the United States on the way to Delagoa Bay on the ground that it was to go to the Transvaal. The United States have in this incident an opportunity, to get even with England for the Mason & Slidell affair which the North felt so keenly unparliamentary. Lord Roseberry, Liberal leader in England, has uttered a vigorous protest against the setting of the four, saying emphatically that to make four a contraband of war would ruin England's name when she was engaged in war with some naval power.

A German paper in Berlin published the report that England and Germany had made a treaty dividing out between them Portugal's possessions, saying for them, and that England was to have Delagoa Bay, the seaport nearest the Transvaal. This was evidently published as a "sneer," and as such did its work. The German people who side with the Boers growled loudly at the treaty, and it is not unlikely that this would be regarded by France as a menace to Madagascar and added significantly that Russia took the same view. Meanwhile the people of Portugal who also side with the Boers made it evident that any such sale would cost their king his throne.

Gen. Danby H. Murray has died in Florida, Ill., aged 78. He was born in Frederickburg, Va., graduated at West Point in 1847, served in the Mexican War, receiving special mention for gallantry at Vera Cruz. At the beginning of the war he captured the Southern States and was then General commanding Gulf Department. He was the author of "Murray's Tactics" and several other books. Virginia presented him with a sword.

An unknown steamer was wrecked on a reef in St. Mary's Bay, Nova Scotia. The boats were lowered, but were broken, and all died on all on them lost. The steamer was on fire also, and the storm baffled all efforts from the shore to give any assistance. At nightfall only three survivors could be seen on deck. The next morning the wreck had sunk and all on board were dead. So far there is no knowledge as to the name of the vessel, though several bodies have been found on shore. The British steamer Edmonstoun has been abandoned at sea, but the Norwegian steamer Miranda rescued the crew.

The British Government has released the crews of four from the United States, and has had provisions will not be considered contraband of war less it is clear they are intended for the soldiers of the enemy. Any other position would be suicidal to England in case of a war with a naval power, for Britain does not ride the high seas without her guns. Germany has ordered the sea the Krupp firm, manufacturing shells for English guns on the ground of neutrality.

The papers are saying that Gen. Ota has turned at last like the proverbial worm when broken upon too long, and declines to be responsible for the war in the Philippines. He, it seems, lays the blame upon President McKinley's proclamation. He says that when he received that proclamation, he got out of it expressions which he knew would enrage the Filipinos, but Gen. Miller was constrained with the same words. General Ota has declined on a remarking that had been out.

ARRIVE men and women everywhere to... Agents wanted in all sections of the West. For particulars apply to the undersigned at 125 N. 12th St., Philadelphia, Pa.

FROM ELK CREEK.

I have been thinking of writing from this section for some time. We don't want you to judge (from our silence) that we are of the remotest parts of the earth, nor slothful in business; for how can this be when we have such a live man to lead us? Bro. O. G. Oates, who is entering upon his third year with us, is not only a busy man himself, but unless you are an expert at keeping out of the way, he will have the harness on, and have you down to business before you are aware of it. Our church three years ago was at a very low ebb, spiritually, but through the instrumentality of Bro. Oates, we have grown, in more ways than one, far beyond our expectations. There is something about him that is very unusual, and that is, he draws good congregations at our Saturday meetings. I am going down on the shady side of life, and my observation has been that our business meetings, generally, consist of a few old sisters and a small handful of deaf brethren; but Bro. Oates has brought us out of that old rut, and we often have better meetings on Saturday than we do on Sunday. Neither do our people wait for protracted services to unite with the church. They are dropping in all the time. We had to cut the ice last month to baptize Miss Lottie Roberts. She is a little soldier that don't fear a little cold water. Bro. Oates and family moved to Louisville the first of this month, but will still preach for us (I hope) a long time yet. He has built up a young men's prayer-meeting here of 35 or 40 young men, who meet at the church every Saturday night, and a cottage meeting every Tuesday night all over this section, sending three or four members to each place. And, let me tell you, instead of having euchars and dancing parties during the holidays, we had prayer-meetings, and there is no knowing the amount of good it has done. It seems to be catching, and is spreading from neighborhood to neighborhood, and we trust the good work will go on, that its effects may be seen and felt in years to come.

Our church is 106 years old next April, but, instead of being weak and feeble with age, we are growing stronger, and expect to do more for our Lord, pastor and Recorder as the years go by.

T. S. McDAVITT.

The occasion of Christ's discourse on the Bread of Life was the greediness of the multitude, who came following him for the sake of their stomachs. They were plainly told that while he was able to perform such miracles as the creating of bread, wonderful in all eyes, yet that was secondary and in no way to be considered as his business or mission on earth. He had come to feed the multitudes, but he had come to feed their souls, not their bodies. He who ate of the bread for the sustaining of the body must keep on eating, and still his body would die. He who ate of the bread which he should give would never die.

That was the difference. His mission was vastly superior to that of keeping alive by dint of material effort. His was the realm of the spiritual and the immortal.

WINTER TERM OF WILLIAMS-BURG INSTITUTE.

This term opened last Tuesday week with a boom. The matriculations up to Wednesday night amounted to about 400, and we expect between 50 and 100 more. All these students are gathered here at absolutely no expense to the school, and if any professor has made any trips at any expense, to himself, I have not heard of them. They, however, deserve very great credit for the number of students, and have done much work to get them here, but the trips they have made have not been expensive. We have turned away, to my knowledge, 15 students who wanted to rent a house, or rather houses, to live in while here. The Institute owns plenty of good building lots, but has no such houses and no money to build them with.

We have a number of ministerial students and only \$20 to aid them in their education. A young lady, a public school teacher in Baltimore, gave me this money last spring, and it helped one young man graduate last year, and is now aiding another. I am personally responsible for one young man's board this year.

As is known to most of you, Dr. Gault has made an offer of \$15,000 upon the condition that the school raise in three years \$45,000. This money is to go to erect much-needed buildings, and to increase the endowment. We are confident we could have a thousand students here if we had the money. Kentucky Baptists have given in the last 80 years perhaps \$3,000,000 to the schools and colleges outside of the mountains (this includes the gifts to the Seminary), and to the 375,000 destitute Baptist people of the mountains they have given in the last fifteen years, say \$15,000.

President Wood is back at his post, and at work with great zeal. Pray for us.

H. H. HISS.

BRACKEN BOARD MEETING.

The Bracken Board will meet with the Lewisburg church on Friday, the 20th inst., at 10 A. M. Bro. Major, of Carlisle, will preach the sermon. It is desired that all members be present.

HUGH F. SHABOV.

North Fork, Ky.

MARRIED.

At Hughey, in Lyon county, Ky., December 28, 1899, Mr. W. E. Jackson and Miss Willie Woodall, Pastor R. W. Morehead officiating.

MUCH or little in a name. Let it be Elder, Evangelist, Pastor and Baptized Churches of Christ.

G. W. WHEATLY.

Danville, Ky.

LIFE OF MOODY

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MORPHINE

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