

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 6, 1900.

NUMBER 1.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

647 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$3.00  
After three months..... 1.25  
After six months..... 1.50

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The *Methodist Times* says that the Congregational churches in England are more orthodox than they were twenty-five years ago. "The whole tendency is toward evangelical and experimental orthodoxy. This is especially true of the Baptist church." We are delighted to hear this.

The *Congregationalist* of Boston says: "It is far from the policy of Baptist churches to divide their workers into young and old." This is true of the great majority of Southern Baptists, but we had thought that age lines and sex lines were drawn in all sorts of societies in the New England churches.

The Christian should ever bear in mind that the great thing, the one great thing in his universe, is the glory of God, and the one thing for his children to do is to glorify Him. And He is to be glorified by the salvation of sinners first of all. How many of us do indeed make that our chief thought and care?

The *Watchman* says: "Is there not some significance in the fact that a sheep should so constantly be taken as the type of men? It is the silliest, the weakest and most defenceless of animals. Its very nature seems to be to go astray. About its only merit is that it can respond to the voice of the shepherd."

A PRESBYTERIAN paper, after having said that Jesus saved by teaching, adds these astounding words: "Lastly, and perhaps above all, Christ saved men by his own sacrifice." No wonder that the man who could write that "perhaps" wishes the grand Westminster Confession, which is almost identical with our old Philadelphia Confession except on two points, given up for another creed.

The Pope is shrewd. He sees there must be a change in the behaviour of the Catholic missionaries in China, and tries to make it appear that the course which must be adopted has always been theirs. Unfortunately for him, the world knows the truth. Archbishop Ireland says: "Catholic missionaries who go to China are invariably warned beforehand that if they hope for the success of their mission they must begin by becoming good Chinese subjects. They must forget all about being protected by any foreign power—whether it is France or Germany or England or the United States."

## JESUS AND THE SABBATH.

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

Jesus revered the religious institutions of his country and his people. And he observed them. Not simply because they were of the fathers, but they were of Moses and from God. He kept them, and he taught men to keep them. But the false interpretations and the absurd glosses with which the Scribes and Pharisees had burdened them, had covered them all over and hidden out of sight the spirit and the life of these institutions, and the laws on which they were founded, those he rejected, condemned and despised. Therefore the religious leaders, the false teachers of the people, opposed him, hated him and sought to destroy him. They called him the enemy of Moses and the law, because he understood Moses and the law, and did not observe them as they falsely taught. Instead of the law of God, they taught the traditions of men. Therefore he exposed and rebuked them.

Foremost of their institutions was the Sabbath. The devoting of one day in seven to rest from secular labor to works of charity and to the worship of God. That command was older than the Hebrew nation, was divinely given at the creation, re-enacted at Mount Sinai for the people of Israel, and as grounded in the constitution of nature and society, was evidently intended to be observed so long as society existed. But the Scribes and Pharisees had enumbered its observance with so many puerile and impracticable conditions as virtually to hide out of sight the real Sabbath, and make this law of God substantially of none effect. Jesus knew for what the Sabbath was made, and how it should be observed to serve its purpose. The principle on which it rested he announced. "The Sabbath was made for man, and not man for the Sabbath." And he added, "For the Son of Man is Lord even of the Sabbath day." Is not in servitude to it, but is its master, to use it for his own purposes. Not to violate its sanctity, but to make it serve his purpose. His purpose is its purpose. For man, as man; not for Jew or Gentile; not for a rich man or a poor man; a learned man, or an ignorant man. For man in all his relations to the life that now is, and that which is to come. Jesus himself observed the Sabbath in its true spirit, with its real intent, and so taught its observance. And yet it was one of the grave charges his enemies made against him, that he was a Sabbath-breaker.

There can be no so good an expounder of the nature and purpose of the Sabbath, and its sanctity and value, as Jesus himself. The narratives of his public ministry make frequent mention of his doings and sayings on the Sabbath, and the comments and criticisms made by the Jews respecting him. It will be of interest to study those incidents. As all Jewish children were brought up to observe the Sabbath with great strictness, to attend worship with the family in the synagogue. So Jesus must have been reared through his childhood and youth, at his home in Nazareth. Though we have no records respecting it, yet his relation to the Sabbath, and his observance of it, must have been the same as that of the other youth about him. All of which was according to the prevailing traditional notions as taught by the Scribes and Pharisees. Accustomed to these, through his young manhood up to thirty years of age, and knowing the Scriptures from his childhood, he had abundant opportunity to observe how their religious teachers, those who sat in Moses' seat,

made void the law of God through their traditions. Evidently he meant to bear his testimony.

Some time after his public ministry began, as he and his disciples were passing through a corn-field on the Sabbath day, and being an hungry, they brake off some of the heads of the ripe corn—or rather wheat—and rubbing them in their hands to loosen the grain, they ate it. Noticing this, the Pharisees said to Jesus, "Behold, thy disciples do that which is not lawful to do on the Sabbath day." In reply, Jesus cited instances in their own revered history to justify the action of his disciples. David, in the days of Abiath, the high priest, when on a march and an hungered, entered into "the house of God," and took and ate the shew bread, which was not lawful for any to eat but the priests only. The hunger of himself and his followers justified the breaking of a ceremonial regulation. So the priests in the temple perform service on the Sabbath days, and are held guiltless, which if done for other purposes would be condemned. And he added, "One greater than the temple is here"; and "the Son of Man is Lord even of the Sabbath" (Matt. 12:1-8).

On another Sabbath day he went into the synagogue with others for worship, and in the audience was a man with a withered hand. Knowing his disposition to relieve distress, the Scribes and Pharisees watched him, whether he would heal on the Sabbath day, "that they might accuse him"! How diabolical! Instead of commending his kind and generous acts, and assisting him, they stood ready with bitter hostility to oppose him. He, knowing their thoughts, asked them, if it was right to do good on the Sabbath, or to do evil, to save life, or to destroy life? If one had a sheep fall into a pit on the Sabbath, would he not pull it out? But of how much more value is a man than a sheep. Then "he looked round about on them with anger, being grieved at the hardness of their hearts." The only time we are told that Jesus was angry. The phrase literally means, with displeasure, or indignation, and being grieved indicates compassion sorely tried, for the sufferer, and for the blind and bigoted leaders of the people. But of course he healed the withered hand, at which the Pharisees immediately went out and took counsel how they might destroy him (Mark 3:5). They could plot his death, even if it were on the Sabbath day.

While at Jerusalem attending the pass-over, one-day Jesus noticed among the multitudes of impotent people lying at the pool, Bethesda, hoping for relief and cure, a certain man who had been a sufferer "for thirty and eight years," especially attracted his attention, perhaps on account of the length and severity of his suffering. He asked the poor man, "Wouldest thou be made whole?" Of course, Jesus knew that was his wish, and had been for almost forty years. It was for that very purpose he and the others were there. It was supposed the waters of the pool possessed some healing virtue at certain times; but in his feeble condition others got in first and crowded him out. So there he continued to lie and suffer. "Jesus saith unto him, Arise, take up thy bed and walk." Immediately the man was cured and made whole. Of course, the case was widely known, and the sudden and wonderful cure astonished the people. Now all this took place on the Sabbath day. Therefore the Jews had a double grief. They accused the healed man of breaking the Sabbath because he carried his bed, or the blanket on which he had been lying, and Jesus also had broken the Sabbath because he

had healed him on that day (John 5:8). The Sabbath was most sacredly kept by using it to honor God and benefit mankind.

On another occasion he was teaching in the synagogue on the Sabbath day, and there was present in the congregation a woman, who was a great sufferer, being bowed down and could not stand upright, who for eighteen years had thus suffered. These cases of long-endured suffering peculiarly excited his sympathy. And then such cures were more conspicuous and impressive.

After the religious services were concluded, he called this woman to him and said, "Woman, thou art loosed from thine infirmity." And he laid his hands on her, and at once she was made straight and whole. At this sudden release the woman glorified God, and one would have supposed the whole congregation would have joined her in that devout expression. But the ruler of the synagogue was filled with indignation because he had done this on the Sabbath day. With righteous indignation Jesus replied, "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering?" How much more should this daughter of Abraham be loosed from an affliction of eighteen years on the Sabbath (Luke 13:10).

Another Sabbath-day's incident, and a very important one, occurred in connection with the healing of the blind beggar at Jerusalem. A man blind from his birth. A whole life-time passed in darkness till the Sun of Righteousness shined upon him. His eyes he anointed with clay, and sent him to Siloam to wash. He obeyed, went and washed and returned seeing. This occasioned great excitement. The Pharisees declared that Jesus, though he had power and disposition to give sight to a man born blind, yet he must be a very bad man because he had done it on the Sabbath (John 9:1).

Jesus seems never to have made Nazareth his home after his public ministry began. Capernaum, the home of Peter and Andrew, James and John and Levi, gave him a better welcome after his rejection by the people of Nazareth. Early in his ministry he went back to that home of his childhood, to visit his family and friends, and to spend a Sabbath and worship with the people whom all his life he had known. In the synagogue they courteously invited him to speak. He accepted the invitation, read a portion from Isaiah, and preached, so much to their surprise "that all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:22). And yet before the scene closed they became exasperated and attempted to kill him. But he escaped their murderous design and probably never visited Nazareth again.

It was on a Sabbath soon after that at Nazareth, and may have been the very next, that he went into the synagogue at Capernaum and taught, and at the close cast an unclean demon out of a man who had caused great excitement and alarm among the people. Then he entered into Peter's house, healed his wife's mother of a great fever.

After the sun went down and the Sabbath was ended, great numbers of the sick and afflicted of all kinds came to him, and he healed them all.

Now, notice; Jesus never spent the Sabbath in amusement and recreation; never for any selfish ends; never engaged in secular employment; but for worship, the religious instruction of the people; for rest and the relief of the distressed and suffering, he used the Sabbath. Mount Vernon, N. Y.

HELP A MISSIONARY.

Some months ago I baptized Rev. Giovanni Battista Castellini, an Italian minister in the Methodist Episcopal Church. He is now a member of the First Baptist church in Covington, and has been licensed to preach. Bro. Castellini was educated for the priesthood in the Catholic Church. A few years ago he was converted and joined the Methodist church in Italy. Afterward he was pastor of the Methodist church in Pisa, Milan, and supplied a while in Florence.

Bishop Walden, of Cincinnati, brought Bro. Castellini to this country a year ago to study and then go back to Italy. In the providence of God, after studying, Bro. Castellini decided that he was not a Methodist but in his heart was a Baptist. So he was baptized as stated above.

It is his desire to go back to Italy. I tried to get the Foreign Mission Board to send him, but the Board declined for lack of funds. I then tried to get the Home Mission Board to appoint him to work among the Italians in some large city. (Bro. C. is conducting a successful Methodist Mission among the Italians in Cincinnati.) But the Home Board did not have the money to begin such a work. Now Bro. Castellini has decided to go to Italy without any promise of support. His plan is as follows: He can live in his father's home without cost, only he will not be allowed to "talk his religion." With \$300 he can pay his way to Italy, rent hall for services and preach six months or a year. Then he hopes the Board will see its way to take him up and help him.

He is going to visit some of the churches and talk about the work in Italy. Any church will be greatly interested in what he has to say. The church, if willing, can contribute towards raising the \$300. The Baptist Pastors' Conference of Cincinnati has endorsed him and his plan. All money given him will be reported to Rev. G. W. Cassidy, Walnut Hills, Cincinnati, Ohio, and as soon as the amount (\$300) is raised, Bro. Castellini will start for Italy. I hope the churches will receive him kindly and help him, for he is anxious to get back and preach the Gospel to his people.

If any one who reads this is willing to aid, send your contribution to Rev. G. W. Cassidy.

At my request, he gave the following statement in regard to himself. May the Lord bless our brother and make him useful.

Yours as ever,  
C. G. JONES.

Covington, Ky., Nov. 15, 1900.

DEAR MR. JONES:

I was in the Waldensian theological school of Florence from 1894 to 1897. July and August, 18 7, I preached in Florence; from September, 18 7, to July, 1898, I was pastor in Pisa; from August, 1898, to July, 1899, I was pastor at Milan; August and part of September, 1899, I staid home; October, 1899, I arrived in Cincinnati.

I was born April 11, 1 69, in Carrodano Superior, near Levanto, sixteen miles west of Spezia, on the eastern coast of the Gulf of Genoa, Italy.

My family, though not rich, is in very comfortable circumstances; its history goes down to the fourteenth century. Among its blood connections may be numbered the great violinist, Paganini, and a Senator.

My father has been nearly all his life counsellor, assessor and several times mayor of my na-

tive town; for almost the same length of time he has been the secretary of the administration of the Parish Catholic Church. He is also a veteran of the Wars of Independence. He is now 84 years old; my mother is 78. They are both in good health and esteemed by everybody.

My father's brother was a priest and pastor in Genoa.

My mother's uncle was a priest and pastor of my native town for 62 years. Two of my first cousins are priests, one is a pastor, the other is a monsignore and is the Vicary of the Diocese Chiavary, near Genoa. One of my second cousins is a professor of philosophy in the Catholic Seminary of Genoa.

Two of my relatives have a very high position in Genoa—one is the Cavalier Gariboth who is director of the Provincial Refuge (a kind of workhouse). The Provincial Refuge is under the control of the Government. The other is Cavalier Paganini, who is the first Secretary of the Prefectus (the governor) of the Province of Genoa.

I have two brothers—one is a pharmacist in the Italian army with the degree of a Major, and is also the director of pharmacy of the military hospital of Genoa. The other is employed in the Naval Arsenal of Spezia in the Province of Genoa. My only sister is married to a Notary Public and is rich. These are my relatives.

At ten years of age I entered the Catholic Seminary of Genoa and I remained there till I was twenty years old. In the Seminary I pursued the Gymnasium and the Lyceum course. The Seminary follows the programme dictated by the government. The principal studies of the Gymnasium and Lyceum are Latin, Italian, Greek, Literature, mathematics, geography, philosophy, zoology, botany, mineralogy and physics.

At the age of twenty I was obliged to leave the Seminary, and join the militia by conscription. I was a soldier for three years and gained, while under the arms, the highest degree that can possibly be obtained by an ordinary soldier—that of a sergeant-at-arms, a degree which I still hold.

After my military services, I went home and while there, I met a Waldensian pastor; was converted to Christ and some time afterward I was enabled to join the Waldensian Theological School of Florence.

I took the whole course, which is three years, and was graduated. The diplomas given by the faculty of Florence are received in the University of Edinburgh (Scotland), Geneva (Switzerland) and in several Universities of Germany.

Rev. Eager, of Baltimore, who has lived in Florence for years, can testify to the high standing of this Theological School. After my graduation I worked two months in Florence substituting for the Rev. Cav. Saverio Fera, pastor of the Free Church of Italy (the largest in the city). Then I was sent to Pontasserchio, a suburb of Pisa, and worked there for one year and established a church. After one year a riot broke out in Milan and the local pastor fled to Switzerland, and I was sent to take his place. So for another year I was pastor in the most important city of Italy, and there also the Lord blessed my work.

Last year I came to America and took charge of the Italian Methodist Mission in Cincinnati. Bishop Walden, who received me in the Methodist Conference of

Italy, recommended me. The principal reason why I came to America was to become more acquainted with American Christianity.

Now I am a Baptist and my wish is to go back to Italy to work among my people in order to lead them to Christ. My desire is to go to Genoa, where I have many acquaintances and relatives who may be useful to me in my work.

G. B. CASTELLINI.

"WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD."

1 Cor. 10:31.

BY O. L. G. BOONE.

The greatest need of the Christian church and the ungodly world surrounding it, is a larger force of unworldly Christians. Persons who, although they live right in the rush of the world's streams of pulsating life and stirring activities, do not live there merely for what they can get, but that they may do their duty in that sphere of life to which they have been called, and for what they have been equipped by God. Such people experience as much, and often more, of the invigorating presence and power of God than any other class of persons on God's earth, because the very position they occupy, with its crucial testing times to honesty, uprightness, faith and love, require a mightier manifestation of God than those lives, which are lived in more sheltered positions. Therefore the question of unworldliness is not so much one of where shall I live and what shall I engage in as my life's calling, as this, "Let each man wherein he is called therein abide with God." Yes, the fundamental principle of unworldliness is to live with God as it is only He who has and is the all sufficient power to keep out from our hearts an excessive love for the world, self, and other forms of sin.

But living with God necessitates living in God. Hence we notice that the religion of our text lays claim to nothing else than the whole of life. Whatsoever—all. From the most common to the most sacred duty it exercises a controlling power. So that he who is religious only in spots—that is at certain times and on certain occasions—is really not religious at all. Nor are even the hobbyists whose religious vitality all runs to the support of one lonely sucker, while all the other part of life's plant is left under the control of old Adam, religious up to the standard of our text. Look at the life of Jesus. Did he make a hobby of one line of religious thought or action, to the exclusion of others? Was he less religious at one time than at another? Nay. And why? Because he had too much religion to be dwarfed in any such way. He was just as truly God-serving at a festive scene as when preaching in a synagogue. In fact the testimony of His whole life was, "It do always use things which are pleasing to my Father." And this should be our aim. At all times and under all circumstances we should be so influenced by our religion that whether eating or drinking, praying or preaching, we should glorify God. But this Gospel ideal will not be more closely approximated until we become more religious in the use of our religion, by putting more of it to use in the whole of our everyday life.—Selected.

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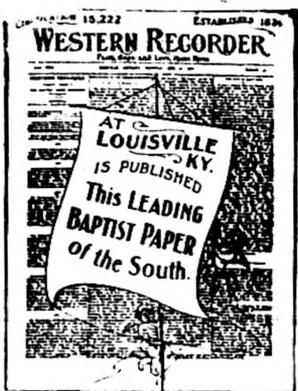
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THE ORIGIN AND FUNDAMENTAL TENETS OF MORMONISM.

BY J. W. LOVING, TH.D.

A. THE ORIGIN.

Well has it been said that we know nothing save as we know our history. In order to understand Mormonism it will be necessary to take at least a very hasty glance back of the organized system as it came forth. As such it is inseparably connected with the name of Joseph Smith. We shall see that other men were in reality just as essential to the system and its growth as was Joseph Smith's advent into the world...

On the other hand, circumstances of a slightly different kind greatly aided in preparing a sphere for the system. The early portion of the 19th century was a period of remarkable expansion and material progress. Vast hordes of foreign emigrants, as well as numbers from the eastern part of our own land, flocked into the field and the sparsely settled district embraced between the Allegheny mountains and the Mississippi river. It was but natural that in this crowd of settlers there should be a large percentage of the ignorant, irreligious and criminal classes. These made a wide and rich field for the traveling evangelist, the itinerant preacher, and the missionary. Camp-meetings became common; great religious excitement followed; various and violent exhibitions of highly-wrought emotional nature were frequent. Thus arose numerous religious delusions and sects, such as Wingateism, Followers of the True Christ, Halcyons, New Lights, Pentecost, Spiritualism, Mormonism, The Millerites, Mr. Campbell's Persecution, Dykles the Leatherwood Messiah, The Winnebrians, Freewill Baptists and others. Shouting, grimaacing and writhing were often parts of the exercises.

At Ashford, Conn., on Feb. 30th, 1781, was born one Barton Spaulding. He was educated at Dartmouth College, class of 1786. He died at Amity, Pa., in 1836. He wrote a historical romance in which he advocated a theory as to the early inhabitants of America. In the year 1813 or 1815, he went to Pittsburgh, Pa., to find a printer for his book. He entrusted the MS. to the firm of R. & J. Patterson. Later this became the firm of Butler & Lambdin. Spaulding had not the means to pay the expense of the publication, and died before the book came forth from the press.

We pause just here to note the arrival in the young spirit of the times, residing at various places, quite probably, for a time at New Salem, Ohio, at the time Spaulding was there. Soon after the latter went to Pittsburgh, as we have said above, Rigdon also landed there, and strangely enough, secured a situation with the firm that had engaged to publish Spaulding's book. The year after Spaulding's death, before the book was out, Rigdon was back at Liberty. On May 31st of that year, 1817, he united with a Baptist church, being

baptized by Elder David Phillips. Along with a nation of his religion, he experienced a mixed good deal that was mixed, but not incredible. He afterwards confessed to a Baptist deacon that he did this in order to get to the church. He at once became a disturbing and distressing element in the church. On April 1, 1819, he was licensed to preach, and a year later was settled as pastor of a Baptist church at Warren, Ohio. He at once became a popular preacher, and began an intimate acquaintance with Alexander Campbell.

It is worthy of note that for a brief season in 1822, Mr. Campbell supplied the pulpit of the First Baptist church at Pittsburgh. He persuaded the church to call Rigdon to the pastorate, upon which Rigdon entered soon afterwards. In six months he began to promulgate strange doctrines, declaring that Christians were under no obligation to keep the moral law, describing Rigdon's experience a change of heart, and putting great emphasis on confession and immersion. Fifteen of the members protested. Rigdon had them expelled. Upon this they organized themselves into a church under the pastorate of John Wood, who applied to the courts, which decided in their favor as to the possession of the church property. They thereupon excluded Rigdon and his followers, who at once joined an independent congregation practicing immersion for the remission of sins. Chagrined at his defeat in Pennsylvania, Rigdon moved to Ohio and gathered about him a considerable congregation at Mentor. Here we leave him for a time to chronicle the entrance upon the arena of a third, and subsequently the most conspicuous factor in the history of Mormonism.

On Dec. 23rd, 1826, in the town of Sharon, Windsor county, Vt., was born one Joseph Smith. His parents were poor and shiftless and of doubtful honesty. They were both followers of the Wingate delusion. These claimed ability by the use of St. John's Rod to discover gold, silver, &c., and by means of the same to cure all manner of ailments and diseases. They had much to say of the "Lost Tribes of Israel, and promised a gathering of the people of God in a "Later Day Glory." The whole movement turned out to be the scheme of a band of robbers, and upon the arrest of the leader, who however escaped to Ohio and gathered about him a considerable number of followers, this delusion was at its height when Smith was born. His mother was a sort of roving fortune-teller, and he soon became an adept in her art, as also in Wingate's theology. His father had been giddy on making counterfeit money, and escaped punishment by fleeing to the State of Indiana. Thereupon the family removed to Dalmrya, N. Y., where the elder Smith opened a cake and beer saloon. Joseph took fortunes by the aid of a piece of quartz dug from a well. When about fifteen years of age he attended a school at the village of Andover, situated on the nature drew him into the extreme of the common. His emotional temperament, helped on by his untutored mind, led him to see visions and dreams. He became a Methodist probationer. He soon began to claim visits from an angel who forbade him entering any then existing church, as well as to follow and corrupt in the faith. Doubtless no church wanted this disreputable fortune-teller who was strolling through the country professing to discover gold and silver and lost articles by means of a "seer stone," and searching for subterranean streams of water by means of a divining rod. He further claimed to have revelations from John the Baptist, and from the Apostles Peter, James and John. He soon became the butt of the community, and was dubbed "The Holy Joe, the White Hat Prophet." He continued to rove about, no one knew where, except for two years he was connected with W. R. Sabine in New York, and on a voyage to N. Y., and a brother of Mrs. Solomon Spaulding.

After four years Smith was back at Dalmrya, with strange tales of visits from the angel Moroni, who, he affirmed, disclosed to him the location of some golden plates in the hill Cumorah. This was in 1823. Elder John Winter testified that in the latter part of 1823, Rigdon in 1823-3, and saw him take from his desk a large MS., and heard him say that a Presbyterian (Congregational) minister named Spaulding, whose health had failed, brought it to the printer to see if it would pay to publish it. It was a romance of the Bible. It is manifestly proved that Rigdon was called upon to get the MS. from the printer, and that he helped Smith by revising and transforming the MS. into the book of Mormon. Various witnesses testified upon the reading of the book that they had heard the same things said by Spaulding from the romance. Smith declared that from 1826 to 1830, he was in the book. September the angel guided him to the hill to see the plates, but suffered him not to touch them until in 1837 when the angel assisted him to get them from the ground. Against this the statement of Thurlow Weed, editor and publisher of the Rochester, N. Y. Telegraph, that in 1826 a man came into his office introduced himself as Joseph Smith, of Palmyra, N. Y., furthermore stating that he desired to get a book published. He went through his jargon as to the discovery of the book, his translation of which he now desired published. Weed was disgusted and desired to publish the book. A few days later Smith came to him with one Martin Harris, who was a substantial farmer, and who offered to furnish the money needed to secure the publication of the MS. Weed had discovered that Smith was a shrewd, scheming fellow, passing his time at the tavern and in the horse races, and was not a visible means of support. Weed again declined to publish the MS.

A curious coincidence comes to light in the

presence of Alexander Campbell, Walter Scott, and Sidney Rigdon at the meeting of the Morning Baptist Association at New Lisbon, Ohio, in 1827. Through Mr. Campbell's entreaties, Rigdon was invited to preach on Sunday evening, Aug. 23rd, and Scott was appointed Associational Missionary (Christian Baptist, p. 382). He, Scott, succeeded in less than a year in wandering the whole Association. Rigdon at that time lived at Kirland, Ohio, whither Smith and his followers removed three years later. Just thirty days after Rigdon preached at that Association, Smith proclaimed the discovery of the "Golden Bible" near Manchester. At once Rigdon set out to visit him. He expressed faith in the new find, not, however, until after a pretended dispute with Pratt in which he, Rigdon, yielded inch by inch until he professed to be won. He soon thereafter delivered his first Mormon sermon in Palmyra, displaying a familiarity with the book that can be explained only as above.

A cursory examination of the book of Mormon will reveal great confusion in its geography. Doubtless this arose from the fact that this feature of the book was derived from a work by Wm. Robertson, principal of the University of Edinburgh, on the history of America. The earlier edition did not contain a treatment of the northern part of America, and it was doubtless one of this early edition that fell into the hands of the author of the "MS. Found." Rigdon put into the MS. of Spaulding his religious element, and doubtless took it over from Smith in 1827. The first edition of the book of Mormon was published in 1830. It contained a sworn statement by Oliver Cowdery, Martin Harris, and David Whitmer, that the angel showed them the plates from which the translation was made. Some years later, when these men had become disappointed with Smith's promises and disgusted with his fraud, they renounced Mormonism, or, as Smith says, were expelled and given over to the buffetings of Satan. Smith first bankrupted Harris and then turned him out, declaring that "he was not a man fit to be connected with the translation of the plates, the faithful scribe and witness, was accused of lying, theft, and open adultery, and died a miserable drunkard. Of the others, eight besides Whitmer, who swore to seeing the plates, two were a few years later sent to jail for immorality and crime, and were shot with Smith. Fit witnesses for such a palpable fraud.

It seems clear that when Rigdon first copied the MS. of Spaulding, he had no idea of making it the basis of a new religious system. That idea came only after his disappointment at his failure to secure leadership among the Baptists, and was then dropped by Campbell and Scott. The writer of this paper knew well Mrs. Frances Lashbrooke, of Mason county, Ky., nee Miss Morton, born in Virginia, June 8, 1803. She was present at the debate between Mr. Campbell and Mr. McCalla at Independence, Ky., in 1827, and remembered that Sidney Rigdon was present as an assistant of Mr. Campbell. He borrowed a horse from Mrs. Lashbrooke's brother, William Morton, to ride around in the interest of Mr. Campbell's reformation, and neither he nor the horse afterwards seen in these parts. Mrs. Lashbrooke died a few years ago at the age of ninety-three.

We need not further pursue the history of the Spaulding MS. save to state that it can be reliably traced on to its present abiding place in the library of Oberlin College. The book of Mormon is full of anachronisms, mistakes of geography, modern ideas and catchwords, repetitions, purity and general confusion.

Meantime the first Mormon church had been organized, April 6, 1830, at Fayette, N. Y., with six members, Joseph Smith, Sr., and Hyrum Smith, Joseph Smith, Oliver Cowdery and Joseph Knight.

(To be continued.)

soldiers, and tells us what they saw and said. Personally we like Macaulay's and Froude's way better. But his generation loves the microscope more than the telescope. Crittenden is a young Kentuckian who has just missed success in all he has undertaken, including his effort to win his love. The war gives him an opportunity of which he avails himself, and the book ends happily for him in both love and war. The dialect in the story is truer to the Kentucky negro dialect than is usual. And one of the best characters is the negro who by hook and crook follows his young master and turns up in serene self-complacency on the battlefield at Santiago.

"WHY NOT?" By Myra G. Plants. 12mo, 250 pp. Cincinnati: Jennings & Pys. New York: Eaton & Manis.

We were just going to write that this would be a good story for mothers to read, when it occurred to us that fathers might be benefited by it, and then that it held good news for young men, and maidens. So we conclude many could be benefited by taking this lesson to heart. One lesson which it teaches parents need in these days. And that is to see to it their children just growing up to man and womanhood shall have innocent recreations and pleasures, such as we feel God will approve. There are one or two phrases in the book we should like much to alter. But it is an interesting story and bears of points of vital moment, especially as regards young Christians.

EDWARD BLAKE, COLLEGE STUDENT. By Chas. M. Sheldon. Chicago: Advance Publishing Company. Chicago. Pp. 281; price, paper, 20 cents; cloth, gilt top, 75 cents, post-paid.

A new book by the author of "In His Steps," setting forth high moral principles in story form will not lack for readers. The contents of this book were first read as a series of story-sermons to the author's Sunday evening congregations in Topeka. The series had special reference to the students of Washburn College in Topeka, who make up a majority of the young people of the congregation, and many of the incidents are taken from the local college life. Edward Blake, limited by poverty and spurred by ambition, works his way through college, and is obliged to settle some questions of conscience he goes along. The story illustrates the application of strict moral principles to money-making, college athletics, the responsibility of the teacher for the religious well-being of his students, and questions of war—the Spanish-American conflict having a place in the plot. The author is not disposed to be accommodating in the least degree to the fallacies with which too many people quib the outcry of conscience against so-called little immoralities.

HOW DONALD KEPT FAITH. By Kate W. Hamilton. 12mo., pp. 104. Philadelphia: The Westminster Press. Price, 75c.

This is a story of a young Scotch lad, Donald McKenzie, whose faithfulness was equal to that of the boy "on the burning deck." Donald lives in Johnston's Park with a dear old grandmother, who sends him off with a "God go wi' ye, laddie," as he starts on his daily search for a job of work. This sweet blessing was last uttered on the morning of the day of the Johnston disaster, that terrible casualty that carried death and destruction to the city. The story tells how Donald, with a package of valuable papers intrusted to him, was picked up, insensible, miles away, on a raft, how he was taken to a hospital and nursed back to health, but with no memory of anything concerning his past life. The story is sweetly told, and holds its interest all through. We commend it heartily for the Sunday-school or the home library.

"A SHORT METHOD WITH SKEPTICISM" is a tract by Rev. H. M. Patterson, D.D., who is widely known in his connection with the Presbyterian Journal. It is literally "short," and it is to the point. Buy it for the dozen for distribution. Presbyterian Board of Publication, Philadelphia, Pa.

MAGAZINES.

Mrs. Amelia E. Barr is a novelist who needs no boom to make her books sell. From the earliest success—"The Bow of Orange Ribbon"—to the latest—"A Maid of Maiden Lane"—she has quietly taken up as friends the whole reading public. Now she presents an issue of a new and thrilling romance to the New Light Magazine, whose Christmas number is just out. "Souls of passage" is a fine, hearty, human story of loves young and old, of picturesque Scottish manners, and of the supernatural strain which Sir Walter put into "Lammormoor." If you want to read an essay of Agnes Repplier, such as she made her reputation by, get this Christmas number. "As Advertised" is in Miss Repplier's best, witziest, and wisest vein. She discourses of the fun in advertisements the English world over, but chiefly in the stately "wants" of the British weekly reviews. The subject is new, and the treatment is fresh and laughable.

Sir Henry M. Stanley has written some reminiscences for The Youth's Companion under the head of "Savage Kings That I Have Known." The famous African explorer recalls in his picturesque manner the characteristics of the savage monarchs of Africa with whom he has had dealings in his explorations of the Dark Continent. (See additional literary on another page.)

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.

CRITTENDEN, A Kentucky Story of Love and War. By John Fox, Jr. 12mo. price \$1.25. New York: Charles Scribner's Sons, 153-157 Fifth Ave.

We were somewhat disappointed on reading this book to find the war was that poor little skirmish with Spain which hardly deserves the name. We have had so many good war stories lately, which the people have shown their appreciation of by buying by the hundreds of thousands, that we hoped John Fox, with his well-known ability as a writer, had done his best on a story of the Revolutionary or the Confederate war.

But Fox does his best with the materials he had. The skirmish at Santiago is described vividly and at length. Instead of giving us a bird's-eye view of charges and volleys, such as a general might see through a field glass, the author takes us on the firing line with the

**SUNDAY-SCHOOL LESSON.**

SUNDAY, DEC. 16.

ZACCHAEUS, THE PUBLICAN.

Luke 19:1-10.

**MOTTO TEXT**—"The Son of Man is come to seek and to save that which was lost."—Luke 19:10.

"And Jesus entered and passed through Jericho."—On his way to Jerusalem for the last time. Jericho was about twenty miles northeast of Jerusalem, on the west side of the river Jordan. It was one of the chief places of residence for the priests and Levites, and was at this time a flourishing city. The curse which Joshua pronounced was directed only against the rebuilders of Jericho and fell upon him. But it did not involve those who should live in the city afterwards.

"Behold, there was a man named Zacchaeus."—He was a Jew, as is shown by his Hebrew name, which is from a root meaning "pure." "Which was the chief among the publicans, and he was rich."—The Romans sold the right to collect the taxes from the provinces, to wealthy men. This saved the government much trouble, because the wealthy men paid the taxes without fail, and paid the whole amount at the time appointed. But it was a great hardship to the conquered nations who were subject to the extortion of these tax-gatherers without defense or redress. Hence those tax-gatherers were generally hated by the people whom so many of them oppressed.

But the publicans were hated among the Jews as they were hated in no other nation. National pride and patriotism was a passion among the Jews. And the men in an invaded or a conquered country who side with the enemy are always detested as traitors and deserters. The feeling against the enemy in all such cases is love itself compared to the feeling against the home traitors. Thus the Jews hated their own countrymen who sided with the Romans with the greatest virulence. And the instinct of the race held, and yet holds, that such men deserve only contempt.

Zacchaeus was the chief publican, and he farmed out towns and districts to other men. He was, of course, rich—the Romans farmed their taxes to no others than rich men. For if the tax-gatherers failed to pay all the taxes, their own property was seized. One of the principal custom-houses was at Jericho. There was a great trade from the surrounding district in the balm of Gilead, which was highly esteemed, and which was sent over the whole world. And Jericho was on the great thoroughfare to Egypt, and was the halting place of the caravans, and where they paid the duties on their merchandise. "And he sought to see Jesus who he was."

—Having heard much of this teacher who had worked such great miracles—it may be having heard that he receives publicans. But the crowd was great and Zacchaeus small. And the people had no love for him to induce them to make way for him.

Zacchaeus was a resolute little fellow, and determined not to

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be outdone by obstacles which might have daunted another. A little thought caused him to remember that a sycamore tree was beside the road on which the Lord was going. What was called sycamore in those days was not the tree we know by that name which, as has been said, is "as tall as a steeple and smooth as hypocrisy," which not even a squirrel can climb. It was a tree which bore a fruit something like the fig, a tree with low, wide-spreading branches, very easy to climb.

We can well imagine the jeers which the crowd sent after the wealthy and unpopular man as he ran ahead of them and climbed into the tree like a boy. But Zacchaeus was accustomed to the hatred of his fellows—a little ridicule would not disturb him greatly. But the very fact that he was accustomed to scorn would make the kindness of the Lord touch him more.

"And when Jesus came to the place, he looked up, and saw him."—In his eagerness, Zacchaeus had gotten into the branches over the path, and was, no doubt, very near the Lord, and just above him. "Zacchaeus, make haste, and come down."—Zacchaeus had never seen the Lord, hence this knowledge of him on the part of this stranger must have impressed Zacchaeus.

"To-day I must abide at thy house."—He must, because it was his Father's business, and he was sent to the lost sheep of the house of Israel. How great must have been the surprise and delight of this shunned publican, when the great teacher around whom crowds were thronging, thus publicly asked for himself an invitation to his house.

"And he made haste, and came down, and received him joyfully."—He had desired to see him from a distance; he receives him into his house. Meyer thinks that Zacchaeus' house was outside the city on the side toward Jerusalem. The Lord probably spent the night there. The Jews who were accompanying the Lord were indignant. Among all the good men and true in Jericho, he honored none, but goes to the house of the publican. What ever Zacchaeus' own character may have been, the zealous Jews looked on him as we look upon Benedict Arnold, and were, as they thought, righteously indignant that Jesus should meet such a man as an equal. And in verse 10 the Lord gives the justification for his course.

"And Zacchaeus stood"—the word stood expresses a position of dignity. The little man drew himself up in a self-respecting way, and made his promise of restitution for the past. True repentance always leads a man to undo the past wrongs of his life so far as is in his power. The desire to hold on to ill-gotten gains shows that the repentance is no desire for holiness nor sorrow for disobedience of God, but rather a desire to avoid the wages of sin.

"Behold, Lord, the half of my goods I give to the poor."—Godet thinks, from the tense of the verb,

that Zacchaeus is telling what had been his custom. The crowd had murmured and called him a sinner. In reply, he says in substance that though he has been a publican, he has been a good and benevolent man. Instead of giving tithes, he gave half his income; and if ever he knew that he or his subordinates had wronged any man, he had not contented himself with adding one-fifth, as the law required, but had restored fourfold. But Godet is well-nigh alone in this exposition, though he may be right. This general opinion, and probably the right one, is that Zacchaeus is not speaking of the past, but making promises for the future. Where Zacchaeus knew of a wrong having been done, he would restore fourfold. But much had been extorted which he could not, for various reasons, give back to the wronged. Hence to be sure to retain only what was honestly his, he would give half his wealth to the poor. He could not make up for wrongdoing by giving to the poor, in any case in which he could discover the wrong person.

"This day is salvation come to this house."—For Zacchaeus' was true penitence. "For as much as he also is a son of Abraham."

—A bitter fact to the angry men who detested publicans, and who held them unworthy of eternal life. "For the Son of Man is come to seek and to save that which was lost."—The worse the character of Zacchaeus, the more proof that he was lost, and therefore one of those whom the Lord had come to seek and to save.

**DEDICATION.**

Thanksgiving Day the new meeting house for Salem church, Owen county, was set apart, free from debt, to the service of God. Pastor F. W. Waldrop and his people, the former great credit for building a handsome frame church costing \$1,400. To Bro. Waldrop the Baptists of Owen county are greatly indebted for being instrumental in building many churches and making many sacrifices for our people. The writer preached about one year ago, on his way to his home near Louisville. He stated that he was a Baptist, and had been in Mexico teaching and doing some mission work at his own charges. He stated that he knew a number of the leading Baptists of Kentucky. I should like to have Mr. Lewis' address. Any one who will give me the desired information will confer a favor on

J. N. MARSHALL,  
Pastor Laredo Baptist church.

It was my pleasure while in Waco, at the Texas Convention, to meet Rev. Sid Williams, the great evangelist, and also his sweet singer and charming performer on the golden harp, Bro. J. A. Brown, who had just married Miss A. A. Antony, the beautiful and accomplished daughter of ex-Congressman Antony, of Cameron, Tex. She is a noted musician, and will greatly add to the popularity of her husband. H.

**PROGRAMME.**

The following is the programme of the Ministers' and Deacons' Meeting of Salem Association, to be held with Brandenburg church December 20-30:

SATURDAY.

9:30—Devotional services—Judson Hickerson.

An outline view of the book of Revelation—D. T. Shacklett.

11—Sermon before the District Mission Board—F. J. Duval.

SUNDAY.

9:30—Devotional service—B. M. Shacklett.

My experience in Sunday-school work—J. C. Willett, W. H. Bruner, C. M. Buckhane,

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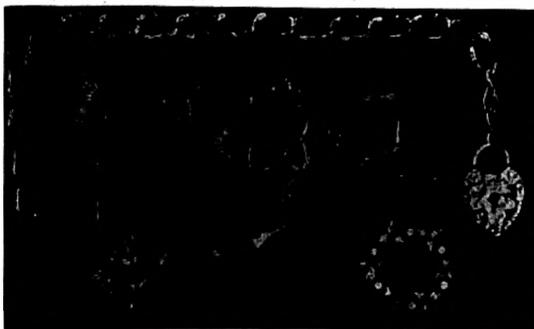
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FIRST DAY—TUESDAY, DEC. 11.

W. B. McGarrity presiding.

Morning Session.

9:30 to 10—Devotional exercises—Scripture, John 17—J. W. Warder.

10 to 10:30—Lecture—The preacher as soul winner—H. H. Hibbs.

10:30 to 11—Discussion of lecture.

11 to 11:30—Lecture—Election—T. T. Eaton.

11:30 to 12—Discussion of lecture.

Afternoon Session.

2:30 to 2:45—Devotional exercises—Scripture, Luke 24:44—H. H. Hibbs.

2:45 to 3:15—Lecture—The preacher and Bible study—W. B. McGarrity.

3:15 to 3:45—Lecture—The significance of baptism—J. W. Warder.

3:45 to 4:15—Discussion of two preceding lectures.

Night Session.

7 to 7:30—Devotional exercises—Scripture, Matt. 28:16-20—G. W. Perryman.

7:30 to 8:30—Lecture—Infant baptism—T. T. Eaton.

8:30 to 9—Discussion of lecture.

SECOND DAY—WEDNESDAY, DEC. 12.

H. H. Hibbs, presiding.

Morning Session.

9:30 to 10—Devotional exercises—Scripture, John 15:1-8—W. B. McGarrity.

10 to 10:30—Lecture—Young Christians trained for service—O. V. Riley.

10:30 to 11—Discussion of lecture.

11 to 11:30—Lecture—The preacher for the times—G. W. Perryman.

11:30 to 12—Discussion of lecture.

Afternoon Session.

2:30 to 2:45—Devotional exercises—Scripture, Psalm 72—R. L. Baker.

2:45 to 3:15—Lecture—The Bible and giving—E. W. Barnett.

3:15 to 3:45—Lecture—Reflex influence in missions—R. L. Bowman.

3:45 to 4:15—Discussion of lecture.

Night Session.

7 to 7:30—Devotional exercises—Scripture, Romans 8:14-27—E. E. Wood.

7:30 to 8:30—Lecture—Abraham, his life and times—J. R. Sampy.

8:30 to 9—Discussion of lecture.

THIRD DAY—THURSDAY, DEC. 13.

G. W. Perryman, presiding.

Morning Session.

9:30 to 10—Devotional exercises

In addition to what we have already said of Dr. Wharton's vindication we publish this from the *Religious Herald*:

A CARD FROM REV. DR. WHARTON.

The following card from Dr. H. M. Wharton appeared in the Richmond morning papers last Saturday. We print it here prominently, without Dr. Wharton's knowledge. We rejoice with him at the passing of this serious aspect of his troubles, and we sincerely trust that he may soon emerge from the entanglements of embarrassing debt. It is but fair to Dr. Wharton to say that the obligations which have weighed upon him so heavily have not been incurred for the gratification of selfish ends, but with a view of helping the helpless.

WEBB CITY, MO., Nov. 23, 1900. To the Editor of the Dispatch.

The courts have dismissed the charges against me. I desire to thank my friends and the public for their confidence in me, and the suspension of judgment until the cases were decided. The prosecution was without cause, and the disagreeable things said by a few private individuals for publication were unfair and did me great injustice. It is needless now to mention these by name. I propose to publish a full rehearsal of the facts, and will show that parties behind the scenes have sought to blackmail and ruin me. The benevolent work in my case has been injured, and, but for the fact that I have kept constantly at work, the children at the orphanage would have suffered untold injury; but God has overruled all for good. He has delivered me, and I have nothing but praise for him and friendship for those who sought my ruin. Though the very existence of the orphanage and school was imperiled, God has enabled me to continue them. I am happy to say the good work will go right on.

H. M. WHARTON.

A GREAT MEETING.

I began a meeting in our church at Buffalo, Ky., Sunday, November 11, and on Monday night Rev. George C. Oates came to assist me, and did the preaching up to Monday, the 26th. I continued the meeting until Wednesday, when, on account of sickness in my own family, I felt compelled to close the meeting. The visible results are 72 for baptism, 27 by letter and watchcare, 21 conversions not yet united with any church, and 15 or 20 restored who were so far away from God that they are practically new members. The conversions were nearly all clear and marked. One feature worthy of note was that a large proportion were strong young men. I have been asked how was it done. I answer, that the preaching was simple, plain, pointed and Scriptural. We leaned on God for all our help, in faith and prayer. A constant dependence on God from first to last. The people had a mind to work—I have never seen it equaled before. Our young men's prayer-meeting numbers 70. We are happy, and no words can express our gratitude to God for his abundant grace. Bro. Oates believes and preaches salvation by the "blood" through "repentance toward God," and "faith in the Lord Jesus Christ," and depends on it. Pray for us that we may be able to lend this great army of young people to victory in Jesus' name.

R. O. KIMBLE  
Elizabethtown, Ky.

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CHURCH NEWS

(Continued from 9th page.)

Tenn., for all of his time, and will commence his work there the first of January. We congratulate the brethren on obtaining so earnest, consecrated and worthy a pastor.

Bro. C. J. Casey writes: "We have just closed a very successful series of meetings with the Moore's Hill (Ind.) church. Bro. W. J. Ray, of Alabama, did the preaching very acceptably. The visible results are seven additions to the church and a great spiritual up-lift of the Christians of the community. God was with us, and we look forward to better things. Dear readers of the RECORDER, remember the great needs of the Baptist of Southern Indiana? We need two good men in this (Laughery) association, and there is a county less than 25 miles from Louisville and the Southern Baptist Theological Seminary which has not a Baptist church in it to refer to Harrison. The greatest need is one self-sacrificing man filled with the Spirit of the Master who will stand for Baptist principles. Pray that this kind may be sent this way."

Pastor R. F. Tredway writes from Shelby, N. C.: "We have recently closed a successful meeting in which we had the assistance of Bro. John A. Wray, of Millidgeville, Ga. Large congregations attended the services and I have never heard a series of sweeter and better Gospel sermons. Brother Wray preaches the Gospel and relies on the Holy Spirit to convict the sinner and bless the results. He is entirely free from sensationalism, all objectionable methods and clap-trap propositions. The meeting he held with us was the most powerful meeting I ever witnessed, and yet it was entirely free from excitement. The immediate results of the meeting were fifty-seven additions to the church, forty-four of these by baptism."

Seeing that Bro. T. T. Martin is soon to hold a meeting in Louisville, I am constrained to send you this incident. A lady who was visiting our town last summer heard Bro. Martin. When she went home she told about the sermons—texts, proof texts and illustrations. One of the ladies hearing this report was convicted of sin by it, and has since professed conversion. Give my love to the people of your city, and tell them if they like that kind of preaching to hear Bro. Martin; and if they don't, they had better take Bro. Greely's advice and go to—Texas. Sincerely,  
R. A. COOPER,  
Pontotoc, Miss.

DEAR RECORDER:—We wish to notify, through your paper, all persons that may desire to apply for the position of principal of our Hall-Moody Institute, which is being erected at this place, that the Board of Trustees has decided to meet December 27th to elect a principal for the Institute. We want lay, thorough school teachers, not over 30, an experienced school builder and manager. School opens September, 1901. Very truly,  
R. E. NOWLIN, Ch. B. O.  
DR. V. A. BIGGS, Sec. B'd. Trus.  
Martin, Tenn., Nov. 22.

PASTOR I. T. CREEK, of the Second Baptist church, Galveston, Texas, is in Kentucky. His postoffice is New Hope, Nelson county. He is sent by the State Mission Board of Texas to solicit contributions in Kentucky and Missouri to aid in rebuilding his church, recently destroyed in the Galveston cyclone. Bro. Creek is well known as one of the most esteemed and useful ministers. All who know him love him.

We do not know that Bro. Wm. McBride was one of our Old Guard, though he may have been. But we do know that the RECORDER had no warning and that he died in his 70th year. His death was but a going home in triumph. He was in his 86th year, and was one of the constituent members of the Lone Oak church some thirty years ago.

\$100 REWARD, \$100. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, it requires a constitutional treatment. Hall's Catarrh Cure taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials.  
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Sold by Druggists, etc.  
Hall's Family Pills are the best.

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It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing kidney, liver, bladder and uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made by which all readers of the WESTERN RECORDER who have not already tried it, may have a sample bottle sent free by mail; also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in the WESTERN RECORDER, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty-cent and one-dollar sizes are sold by all first class druggists.

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.]

MAOAZINES.

For many years the Marquis of Lorne has been a frequent contributor to *The Youth's Companion*, and now as the Duke of Argyll (the title to which he succeeded recently) he describes for the readers of that periodical the wild and beautiful western Highlands of Scotland and the rugged isles that fringe them. He is hereditarily the "lord of the isles." The natural beauties of the country, and the legends and superstitions of the people and their romantic history, are summarized in an article which leaves a memorable picture in the reader's eye. The illustrations are from sketches by the Duchess of Argyll—her royal highness the Princess Louise, Queen Victoria's fourth daughter.

Laura Spencer Porter, a gifted Southern writer, has just completed a serial in which she portrays girl life in the Old Dominion, of the antebellum days. Into her story she has woven the social and domestic life of the Virginia gentry, pictured their fetes, festivals, courtships and marriages, giving most interesting glimpses of the descendants of those patriotic pioneers who settled on the James. The serial has been acquired by *The Ladies' Home Journal*. It will have early publication, under the name of "Those Days in Old Virginia."

We are pleased to read an account in the Atlanta Constitution of the great success achieved by Bro. B. M. Woolley, M. D., in his treatment of the unfortunate victims of the opium and liquor habits. His Sanatorium is crowded by patients from all sections, and the cures are marvelous. He is not only skilled in his profession, but he is a conscientious Christian gentleman, and deserves the high degree of confidence he enjoys.

PASTOR R. M. MCNEKEY, of Richmond, Indiana, passed through Louisville and called at our office on his way to Yelvington to aid Elder W. H. Dawson in a meeting.

"THY KINGDOM COME."

BY MARVIN B. WARNER.

Thy kingdom come, O Lord; our souls are yearning  
To hail the dawning of the promised day  
When all our race, to Thee in love returning,  
Thy name shall hallow and Thy law obey.  
O, may its coming bind, in sacred union,  
The universal Christian brotherhood;  
One faith prevail and one divine communion  
Unite, in fellowship the sons of God.

May war no more unfurl its bloody banners;  
May cruel tyranny forever cease;  
While all the nations join in sweet hosannas  
To greet the triumphs of the Prince of Peace.

May wealth, grown generous, bestow its treasures  
Upon the altars of humanity;  
And cultured genius find its sweetest pleasures  
In soothing pain and bidding sorrow flee.

May righteousness descend, all vice dispelling  
And purging ev'ry vice, unhallowed stain,  
Till earth becomes a pure and holy dwelling,  
Where angel visitors shall long remain.

Thy saints, O Lord, Thy sacred temples thronging,  
And round the altar of each Christian home,  
And waiting to Thy throne with earnest longing,  
The universal prayer, "Thy kingdom come."

—Christian Advocate.

OUR PULPIT.

A VIEW OF GOD'S GLORY.

BY C. H. SPURGEON.

"And he said, I beseech thee, show me thy glory."—Exodus 33:18.

That was a large request to make. He could not have asked for more: "I beseech thee, show me thy glory." Why, it is the greatest petition that man ever asked of God. It seems to me the greatest stretch of faith that I have either heard or read of. It was great faith which made Abraham go into the plain to offer up intercession for a guilty city like Sodom. It was vast faith which enabled Jacob to grasp the angel; it was mighty faith which enabled Elijah to rend the heavens and fetch down rain from skies which had been like brass before; but it appears to me that this prayer contains greater amount of faith than all the others put together. It is the greatest request that man could make to God: "I beseech thee, show me thy glory." Had he requested a fiery chariot to whirl him up to heaven; had he asked to cleave the water-floods and drown the chivalry of a nation; had he prayed the Almighty to send fire from heaven to consume whole armies, I could have found a parallel to his prayer; but when he offers this petition, "I beseech thee, show me thy glory," he stands alone, a giant among giants; a Colossus even in those days of mighty men. His request surpasses that of any other man: "I beseech thee, show me thy glory." Among the lofty peaks and summits of man's prayers that rise like mountains to the skies, this is the culminating point; this is the highest elevation that faith ever gained: it is the loftiest place to which the great ambition of faith could climb; it is the topmost pillar of all the towering structures that confi-

dence ever piled. I am astonished that Moses himself should have been bold enough to supplicate so wondrous a favor. Surely after he had uttered the desire, his bones must have trembled, his blood curdled in his veins, and his hair must have stood on end. Did he not wonder at himself? Did he not tremble at his own hardihood? We believe that such would have been the case had not the faith which prompted the prayer sustained him in the review of it.

Whence, then, came faith like this? How did Moses obtain so eminent a degree of that virtue? Ah, beloved, it was by communion with God. Had he not been for forty days in the council-chamber with his God? Had he not tarried in the secret pavilion of burning fire? Had not Jehovah spoken to him as a man speaketh to his friend, he would not have had courage enough to ask so large a boon. Yes, more, I doubt whether all this communion would have been sufficient if he had not also received a fresh testimony to the grace of God, in sparing a nation through his intercession. Moses had argued with God, he had pleaded the covenant, and although God had said, "Let me alone that I may destroy them," he had still maintained his hold; he had even ventured to say, "If not, blot my name out of the book of life," let me die as well as the rest; he had wrestled hard with justice, and had prevailed. The strength gained by this victory, joined with his former communion with the Lord, made him mighty in prayer; but had he not received grace by these means, I think the petition was too large even for Moses to venture to carry to the throne. Would you, my brethren, have like faith, then walk in the same path. Be much in secret prayer. Hold constant fellowship with the Father, and with his Son Jesus Christ; so shall you soar aloft on wings of confidence, so shall you also open your mouth wide and have it filled with divine favors, and if you do not offer the same request, yet you may have equal faith to that which bade Moses say, "I beseech thee, show me thy glory."

Allow me to refer you to the 18th verse of this chapter, where Moses speaks unto his God—"Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way." Moses asked a less favor before he requested the greater. He asked to see God's way before he prayed to see his glory. Mark you, my friends, this is the true mode of prayer. Rest not content with past answers, but double your request and go again. Look upon your past petitions as the small end of the wedge opening the way for larger ones. The best way to repay God, and the way he loves best, is to take and ask him ten times as much each time. Nothing pleases God so much as when a sinner comes again very soon with twice as large a petition—"Lord thou didst hear me last time, and now I am come again." Faith is a mighty grace, and always grows upon that which it feeds. When God has heard prayer for one thing, faith comes and asks for two things, and when God has given those two things, faith asks for six. Faith can scale the walls of heaven.

First of all, this prayer which Moses offered was heard by God, and he gave him a gracious manifestation. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before

thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." I believe that Moses knew that God is a Spirit. I think he must have been sensible that the mind of man can never conceive an idea of the incomprehensible Jehovah. He must have learned that the God of Mount Sinai, the King whose feet glowed like a furnace, and made the mountain smoke, could never be grasped by the senses of a mortal. Yet it is likely with all this knowledge, the great lawgiver had a vague and indistinct idea that it might be possible for divinity to be seen. My friends, it is hard for creatures, encumbered with flesh and blood to gain a just conception of a spirit. We are so linked with the material, that the spiritual is above our reach. Surely then, if a mere spirit is above our comprehension, much more "the Father of Spirits, the Eternal, Immortal, Invisible."

We find that Moses saw no similitude; no form passed before him. He had an audience; he had a vision; but it was an audience from behind a covering, and a vision, not of a person, but an attribute. Ah! the goodness of God is God's glory. God's greatest glory is that he is good. The brightest gem in the crown of God is his goodness. "I will make all my goodness pass before thee." There is a panorama such as time would not be long enough for you to see. Consider the goodness of God in creation. Who could ever tell all God's goodness there? Then think of his goodness to the children of men. Think how many of our race have come into this world and died. We are of yesterday, and we know nothing. Man is as a flower; he lives, he dies; he is the infant of a day, and he is gone to-morrow, but yet the Lord doth not forget him O, my God! if thou shouldst make all thy goodness pass before me—all thy goodness to the children of men—I must sit me down on an adamant rock forever and look throughout eternity; I should wear these eyes out, and must have eyes of fire, or else I should never be able to see all thy goodness toward the sons of men. But then, rise higher still, and think of his sovereign goodness toward his chosen people. O, my soul, go thou back into eternity and see thy name in God's book of predestination, unchanging grace! And then come down to the time of redemption, and see there thy Saviour bleeding and agonizing. O my soul, there were drops of goodness afore, but O, rivers of goodness roll before thee now! When thou sawest the Son of God groaning, agonizing, shrieking, dying, buried in his grave, and then rising again, thou sawest the goodness of God. "I will make all my goodness pass before thee." I say again, what a panorama! What a series of dissolving views! What sight upon sight, each one melting into the other! Could I stand here this morning, and borrow the eloquence of an angel; could I speak to you as I might wish—but, alas! I cannot break these bonds that hold my stammering tongue—could I loose these lips and speak as angels speak, then could I tell you something, but not much, of the goodness of God; for it is past finding out."

I can say no more concerning God's goodness. But this is not all that Moses saw. If you look to the words which follow my text, you will see that God said, "I will make all my goodness pass before thee;" but there

was something more. No one attribute of God sets God out to perfection; there must always be another. He said, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." There is another attribute of God. There is his sovereignty. God's goodness without his sovereignty does not completely set forth his nature. I think of the man who, when he was dying, called me to see him. He said, "I am going to heaven." "Well," I replied, "what makes you think you are going there, for you never thought of it before?" Said he, "God is good." "Yes," I answered, "but God is just." "No," said he, "God is merciful and good." Now that poor creature was dying, and being lost forever; for he had not a right conception of God. He had only one idea of God, that God is good; but that is not enough. If you only see one attribute you only have half a God. God is good, and he is a sovereign, and doeth what he pleases; and though good to all in the sense of benevolence, he is not obliged to be good to any. "I will be gracious to whom I will be gracious, and show mercy on whom I will show mercy." Do not you be alarmed, my friends, because I am going to preach about sovereignty. I know some people, when they hear about sovereignty, say, "O, we are going to hear some terrible high doctrine." Well, if it is in the Bible, that is enough for you. Is not that all you want to know? If God says, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy," it is not for you to say it is high doctrine. Who told you it was high doctrine? It is good doctrine. What right have you to call one doctrine high and one low? Would you like me to have a Bible with "H" against high, and "L" against low, so that I could leave the high doctrine out and please you? My Bible has no mark of that kind; it says, "I will be gracious to whom I will be gracious."

There is a divine sovereignty. I believe some are afraid to say anything about this great doctrine lest they should offend some of their people; but, my friends, it is true, and you shall hear it. God is a sovereign. He was a sovereign ere he made this world. He lived alone, and this was in his mind: Shall I make anything or shall I not? I have a right to make creatures or not to make any. He resolved that he would fashion a world. When he made it he had a right to form the world in what shape and size he pleased; and he had a right, if he chose, to leave the globe untenanted by a single creature. When he had resolved to make man, he had a right to make him whatever kind of creature he liked. If he wished to make him a worm or a serpent, he had a right to do it. When he made him he had a right to put any command on him that he pleased; and God had a right to say to Adam, Thou shalt not touch that forbidden tree. And when Adam offended, God had a right to punish him, and all the race forever in the bottomless pit. God is so far sovereign that he has a right, if he likes, to save any one in this chapel, or to crush all who are here. He has a right to take us all to heaven if he pleases, or to destroy us. He has a right to do just as he pleases with us. We are as much in his hands as prisoners in the hands of her majesty when they are condemned for a capital offense against the law of the land; yet,



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as much as clay in the hands of the potter. This is what he asserted when he said, "I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." This stirs up your carnal pride, does it not? Men want to be somebody. They do not like to lie down before God and have it preached to them that God can do just as he will with them. Ah! you may hate it, but it is what the Scripture tells us. Surely it is self-evident that God may do as he will with his own. We all like to do what we will with our own property. God has said that if you go to his throne he will hear you; but he has a right not to do it if he likes. He has a right to do just as he pleases. If he chooses to let you go on in the error of your ways, that is right; and if he says, as he does, "Come unto me all ye that labor and are heavy laden and I will give you rest," it is his right to do so. That is the high and awful doctrine of divine sovereignty.

Put the two together—goodness and sovereignty—and you see God's glory. If you take sovereignty alone you will not understand God. Some people only have an idea of God's sovereignty, and not of his goodness; such are usually gloomy, harsh and ill-humored. You must put the two together; that God is good, and that God is a sovereign. You must speak of sovereign grace. He is not sovereign alone, but he is graciously sovereign. That is the best idea of God. When Moses said, "I beseech thee, show me thy glory," God made him see that he was glorious, and that his glory was his sovereign goodness. Surely, beloved, we cannot be wrong in loving the doctrine of free, unmerited, distinguishing grace, when we see it thus mentioned as the brightest jewel in the crown of our covenant God. Do not be afraid of election and sovereignty. The time is come when our ministers tell us more about them; or, if not, our souls will be so lean and starved that we shall mutiny for the bread of life. O, may God send us more thorough gospel men, who will preach sovereign grace as the glory of the gospel.

The second point is—there was a gracious concealment. Read the next verse. "He said, thou canst not see my face; for there shall no man see me and live." There was a gracious concealment. There was as much grace in that concealment as there was in the manifestation. Mark you, beloved, when God does not tell us anything, there is as much grace in his withholding it as there is in any of his revelations. God said to Moses, "Thou canst not see my face and live." There are two senses in which this is true. No man can see God's face as a sinner; and no man can see God's face even as a saint.

First, no man can see God's face as a sinner. There comes a wretch before the throne of God. God has spread his books and set his seat of judgment. There comes a man before the throne of God. Look at him! He is wearing a rose of his own righteousness. "Wretch, how comest thou in hither?" And the creature tries to look at God; he cries that he may live! But, no! God saith, he "cannot see my face and live." Thus saith the Judge. "Executioners of my vengeance, come forth!" Angels come with crowns on their brows; they grasp their swords and stand ready—"Bind him hand and foot; cast him into the lake that burneth." The wretch is cast away into the

fire of hell. He sees written in letters of fire—"No man can see my face and live;" clothed in his own righteousness, he must perish.

Then, again, it is true that no man, even as a saint, can see God's face and live; not because of moral disability, but because of physical inability. The body is not strong enough to bear the sight or vision of God. Why, Manoah, when he saw an angel, thought he should die. He said, "I have seen an angel of the Lord; I shall die." If you and I were to meet an angel, or a troop of angels, as Jacob did at Mahanaim, we should say, "We shall die." The blaze of splendor would overwhelm us. We could not endure it. We "cannot see God and live." All that we can ever see of God is what Moses called his "back parts." The words, I think, signify "regal train." You have seen kings have trains hanging behind them; and all that we can ever see of God is his train that floats behind. You see that burns in the heavens with all his effulgence, you think he is bright; you look upon him, and he dazzles you; but all his splendor is but a single thread in the regal skirts of the robe of Deity.

Now, beloved, we go to the third point; and that is the gracious shielding. Moses had to be put in the cleft of a rock before he could see God. There was a rock in the wilderness; once, Moses smote it, and water gushed out. The apostle tells us "that Rock was Christ." Very well, Paul, I believe it was. There is another thing I believe—I believe this Rock was Christ. I know it was not Christ literally; but Moses stood on a literal rock. Moses stood on the top of a high mountain, hidden in the cleft of a real rock. But, O, my soul, what is the cleft of the rock where thou must stand; if thou wouldst ever see God's face and live. O, it is the "Rock of ages cleft for me," where I must hide my head! O, what a cleaving that was when Jesus died! O, my soul, enter into the hole in Jesus' side. That is the cleft of the rock where thou must abide and see God.

In closing, I want one practical inference, and what shall it be? Draw it yourselves. Let it be this—there is an hour coming, when we must all, in a certain sense, see God. We must see him as a Judge. It becomes us, then, to think seriously whether we shall stand in the cleft of the Rock when he comes. There is a passage we would mention before closing, "I saw death on a pale horse, and hell followed him." Yes, death, is after me and thee. Ah, run! run! but run as thou wilt, the rider on the white horse shall overtake thee. If thou canst escape him seventy years, he will overtake thee at last. Death is riling! Here his horse comes—I hear his snorting, I feel his hot breath—he comes! he comes! and thou must die! But, wicked man, what comes afterward? Will it be heaven or hell? O, if it be hell that is after thee, where art thou when thou art cast away from God? Ah, I pray God deliver you from hell; he is coming after you, sure enough; and if you have no hiding-place, woe unto you. See you that cleft in the rock, see that cross, see that blood. There is security, and only there.

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OUR FOREIGN MISSION WORK.

Rev. D. F. Sutherland and family have arrived in Saltillo, Mexico, and will stay there for awhile learning the language and custom of the people. While Bro. Sutherland went from Quitman, Texas, both he and his wife are native Kentuckians. He is the only preacher from Kentucky on the foreign field. There are several noble women, Miss MacKenzie, Mrs. Stephens, Miss Thompson, Mrs. J. J. Taylor and Mrs. Sutherland, who have given their lives to the service of the Master in foreign lands—surely out of 1,114 preachers in Kentucky, it looks as though more than one ought to be out at the front.

Several years ago there was only one foreign missionary from Georgia in foreign lands. The brethren and sisters prayed God to raise up others, and now quite a number are under appointment. Will not the people of the Lord in Kentucky pray the Master to send some of the noblest from this state?

Dr. Geo. B. Taylor, in Rome, Italy, is rejoicing in the arrival of Rev. C. J. F. Anderson and wife. Bro. Taylor writes encouragingly of the work. Recently twenty were baptized at Messina.

Though China is so very much disturbed, one of the missionaries in the South China Mission writes that there have been 126 baptisms in that mission in nine months. Let us thank God and take courage.

The instructions of the Convention to the Board at Hot Springs were to enlarge the work; so a goodly number of new missionaries have been appointed. These are going out as rapidly as possible. The contributions from the churches have not been sufficient to meet all expenses. The Board has had to borrow \$20,000 to carry forward the work. Below are the receipts of the Board from each State from May 1st to November 15th:

Virginia	\$10,219.84
Georgia	7,520.97
Kentucky	4,785.82
South Carolina	4,418.50
Alabama	3,228.07
Missouri	3,137.20
Texas	2,847.07
Tennessee	2,048.17
Maryland	2,487.10
North Carolina	2,310.53
Mississippi	2,213.48
Arkansas	719.94
Louisiana	563.03
District of Columbia	203.93
Florida	121.98
Indian Territory	70.15
Oklahoma	57.88
Other sources	19.00

Total \$47,570.22  
Besides the above \$3,000 has been given on the Annuity Plan.

Dr. T. W. Ayres, of Anniston, Ala., has been appointed for medical work in North China. He expects to go out as soon as the conditions in China will allow. Dr. Ayres stands very high in Anniston and in Alabama as a cultivated Christian physician.

**A CURE FOR ASTHMA.**  
Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers of Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 517 Powers' Block, Rochester, N. Y.

Every promise is a staff—upon it, we have faith to lean upon it, to bear our whole weight of sin and care and trouble.—Charles Bridges.

Ladies' Suit Sale

- \$6.98 For Ladies' Gray or Brown Covert Cloth or Homespun Tailor-made Suits, double-breasted jackets, half tight-fitting, lined with Romaine silk; the skirt made in good style and lined with percaline.
- \$8.98 For Ladies' Dark Castor or Gray Homespun Suits, the coat half tight-fitting, dip front, bell sleeves, lined with Romaine silk; new flaring skirt, lined with percaline.
- \$9.98 For Ladies' Stylish Dark Castor or Black Covert Cloth Suits, the coat made half tight-fitting, large lapels and Medici collar, trimmed with satin folds; the skirt made in the new flaring style, best lining.
- \$11.98 For Ladies' Tan, Blue or Gray Covert Cloth Suits. The coat is made in the stylish blouse effect, bell sleeves, trimmed with stitched satin folds and lined with taffeta silk; the skirt is made in the stylish flaring way, trimmed down the front with satin folds, best lining; worth \$16.00.
- \$15.98 For Ladies' stylish Tan or Oxford Gray English Cloth Suits. The coat is made blouse effect, trimmed with taffeta silk or panne velvet, lined with taffeta silk; the skirt made in the latest flare, best percaline lining; worth \$22.00.
- \$18.98 Choice of a small lot of fine Sample Suits, made of broadcloth and pebble cheviot, in black, blue or brown, made in blouse military styles or otherwise, trimmed with gold braid or panne velvet, best lining; worth \$28.

Misses' Stylish Coats.

- \$4.98 For Misses' Blue, Black or Castor Beaver Cloth Coats, half tight-fitting, dip front, fancy back, seams finished with stitching, best Mercerized lining.
- \$6.48 For Misses' Red or Castor Cloth Coats, dip front, lapels and Medici collar, trimmed with braid or appliqued with velvet; half lined front.

Ladies Underwear

- 25c For Ladies' Gray Jersey-ribbed Union Suits, crocheted neck and front, extra good value.
- 50c For Ladies' Keru Jersey-ribbed Union Suits, double-breasted, chest protector, gusseted arms; a splendid garment.
- 65c For Ladies' Gray Jersey-ribbed (with Union Suits, silk-taped neck, crocheted edge, pearl buttons, worth 75c.

Kid Gloves.

- 1,000 pairs of Ladies' Kid Gloves, 2-clasp, with embroidered back, in leading shades, black or white, 75c.
- Our better quality Kid gloves, in black, white and all shades, 2-clasp, embroidered backs, fitted to the hand and guaranteed for \$1.00.
- Ladies' 8-hook extra quality Black Kid gloves, embroidered backs, for \$1.25.

French Flannels.

Just received another lot of fine French Flannels, the very finest quality, consisting of 25 different 60C shades, per yard.

Our line of figured and striped French Flannels, the best quality made and the kind you pay 75c for; our price, per yard 65c.

Men's Furnishings.

- 50c For Men's Laundered Percale shirt-boom shirts, open front or back, with one pair detached cuffs.
- 75c For Men's Laundered Percale shirts, open front and back, some with 2 collars and 1 pair cuffs, detached.

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EDITORIAL.

The recent criticisms on our Home Board have raised the question in a few minds as to whether after all such a Board is needed. It is asked—why not let the state boards look after the destitution in our home field? The answer to this is easy. Some of the states and the territories are unable to provide for the destitution within their bounds, and they need the help of the stronger states. But for the Home Board our cause would greatly suffer in these weaker states, and destitute fields could not be occupied. The only way for the destitution to be supplied is for the stronger states to help the weaker, and our Home Board is the only channel we have for conveying this help.

Then the stronger states would suffer in their benevolence and in many ways if they failed to render this help. They need the Home Board as a means for reaching destitute fields outside their own state limits. "It is more blessed to give than to receive," and the blessing of giving brings with it many other blessings.

Then, too, the dissolution of the Home Board means the dissolution of the Southern Baptist Convention. We do not say that those who criticize the Home Board desire the dissolution of the Convention, but none the less it is true that the abolition of this Board means the abolition of the Convention. Were the Home Board abolished, then the weaker states and the territories, unable to supply their destitution and anxious to have it supplied, would immediately ally themselves with the American Baptist Home Mission Society of New York, and they would become part and parcel of that Society, and would cease to be a part of the Convention. Brethren may think this would be better, yet it is well to face the question fairly. So far as we are concerned, we have the kindest feelings for the Home Mission Society and the highest appreciation of its officers and of its work, and yet we really believe it is best for the Baptist cause that the Convention should be a permanent body, and should constantly increase its home mission work, along with its other work.

In what we have said about the recent criticisms on our Home Board, we have not expressed any opinion on the merits of those criticisms, simply because we saw small merit in them. Of course, the Home Board will co-operate with the state boards in the states where help is given, and as to just how that co-operation shall take shape, is a question that should be determined by the conditions in each case. Of course, the reports to the Convention should be clear and plain, so that any one can readily understand just what is raised and how it is expended. If there has been any obscurity in the reports heretofore made, certainly that obscurity should be removed. It does not appear, however, that any harm has come from any such obscurity, and no one claims to believe that the Home Board has practiced any intentional concealment. We, therefore, think the recent attack upon our Home Board was unwarranted. Whereinsoever the working of that and of our other Boards (for none of them are perfect) can be im-

proved, by all means let the improvements be made. Let us take time at the meetings of the Convention to deliberate on all the questions involved, and thus we will make real progress.

We propose to insist that the time of the next Convention be better economized than has been done in the past. When we meet in New Orleans, we might have an elaborate address of welcome from His Excellency the Governor of Louisiana; and an eloquent welcome from His Honor the Mayor of New Orleans; a brilliant sketch of the history and future of the city from the President of the Board of Trade; a thrilling account of the business of the city by the President of the Commercial Club. Then we might have an address of welcome from a representative of the Baptists of the Crescent City, and from representatives of the other denominations. One might address us in behalf of Tulane University, another in behalf of the public schools, another in behalf of the lawyers, another in behalf of the doctors, still another in behalf of the editors, &c., &c., &c. Then appropriate replies might be made to all these. And when all this is over, each of our secretaries might take time to read the whole of his long report, though it is already printed and distributed. Thus more than half the time for the business of the Convention might be consumed, and then we might hurry through the routine work, and rush home to complain that our Boards need straightening out; when all that time in New Orleans we ought to have been doing whatever was necessary for straightening out these Boards!!!

The *Journal and Messenger* draws a distinction between Baptist continuity and Baptist church continuity, and while admitting the former, denies the latter. Our contemporary makes the point that while Dr. Harvey's tract "Baptists in History" (which is just now having a very large sale; 10 cts. a copy), maintains church continuity, the Baptist fathers and worthies we cited held rather to Baptist continuity. We are not aware of any utterance from our Baptist fathers and worthies—Crosby, Wayland, Cone, Fuller, Armistead, Boyce, G. W. Eaton, Mell and the rest—denying Baptist church continuity, and we would be obliged if the *Journal and Messenger* would point out such an utterance.

We do not, however, regard the distinction as important. Our contemporary virtually concedes all we ask, in admitting that there have been Baptists in all ages since John the Baptist. If Baptists existed, we may be sure they maintained their fellowship.

Let it be remembered that our Baptist polity is exactly suited to survive the fiercest persecution. A Baptist church is such a simple affair, that four or five people meeting in a cellar can fulfill all the required conditions. A persecution that would destroy all great ecclesiastical organizations, would simply send the Baptists into hiding places, where they could still maintain their polity and fellowship.

MAYOR GEORGE GREENLAND recently made a speech in a meeting in Newport, England, from which extracts are given in the *London Baptist*. He first spoke earnestly upon the drink problem—a great and awful question, and a question the Christian

churches had not dealt with as thoroughly as it ought to have done.

Then he spoke of commercialism, the bowing down to wealth, and lastly, he pleaded eloquently against militarism, especially among Christians. He said he "read to day that the Church—at all events, Christians—clamored for more war. They had, in a way they had never had before in any great war, detailed lists of casualties—hundreds and thousands of names; yet they could find Christians who asked for more war. They found Christians to-day who demanded that the farmhouses of their enemy be burned and the women and children turned out. ("Shame"). One was led to ask—Where does the value of Christianity come in, and whither are we tending? It was only because they did not listen to the Master and try to live up to his teaching that the Church was not so powerful as it ought to be. There was an enormous growth of militarism in the land. He asked Christian teachers and leaders to speak out to their congregations."

The Mayor, a Congregationalist, spoke at the meeting of the Monmouthshire Baptist Association, and the responses of "Shame" several times in his speech showed that the Association agreed with him.

On the Sunday morning following, Archdeacon Bruce, preaching in an Episcopal church in the city on "Christianity or Heathenism," said his sermon would be in the nature of a sequel to the sermon of a layman, adding, "The words of a layman, when preaching from his heart and with sincere conviction, on those great eternal topics which concerned the inner life of individuals and nations were of great and special value to the community."

"Their value and significance were naturally deepened when the position of the speaker entitled him to a respectful hearing, and when his acknowledged experience added their own weight to his utterances. On both these grounds the counsel and warning addressed to his fellow-citizens by a man of unblemished private and public life, of acute and trained observation, and high religious character claimed, and would, he thought, receive their careful consideration."

It is a hopeful sign for England when her political leaders speak out against drunkenness, bowing down before wealth and the burning of the homes of women and children. That a high dignity in the established church should in his pulpit endorse these words of a Nonconformist layman and eloquently press them home to the hearts and consciences of his congregation is another most hopeful thing.

Alas, that truth should require us to say this incident shows that we have gone further towards heathenism than England. What mayor of a city in the United States could or would preach such a sermon before an Association? And of what one could a preacher say in his pulpit without exciting a smile of derision on the face of his male hearers, what Archdeacon Bruce said of Mayor Greenland?

Rev. W. Howells says the best way to settle a quarrel is to "let the innocent forgive the guilty." He is mistaken in that. It is much easier to forgive a man who has wronged us than one whom we have wronged.

The *Congregationalist* of Nov. 24th contains an editorial in reply to a question some laymen asked about a preacher who had been commended to them as pastor—"Is he tainted with the higher criticism?" The *Congregationalist* (which is itself badly "tainted") deprecates the asking of such a question. Yet while preachers who do not believe the Bible are going to and fro, it is highly important for churches to ask this question in regard to men who are commended to them. These "higher criticism" preachers do not win souls to Christ, and they do not build up Christian character. Their work is to lower the standard and slacken the bonds. This evil of "tainted" preachers is not confined to the Congregationalists. Baptists have them as well, and if they are allowed to occupy our pulpits generally, in one more generation "the faith once for all delivered to the saints" will be confined to the obscure places of the earth. We thank God that the leading laymen are sound, and they should be on the alert not to get "tainted"—preachers in their pulpits. It is impossible to be too careful in this matter.

The white Baptist churches of Louisville held a united Thanksgiving meeting on Thursday last at Chestnut-street church. Dr. Mullins preached the sermon on Jacob's vision, which was made typical of the heavenly vision that every man should see. Three things mark that vision—materialistic science, materialistic politics (which substitutes the gold on dollar for the golden rule) and materialistic prosperity. We should lift up our eyes to behold the heavenly vision as an equipment for service, and after service—the crown.

The faculty of the Seminary, with Drs. J. W. Warder, C. G. Jones and the Rev. G. C. Oates, as well as the pastors present, occupied seats on the platform, and the Revs. J. M. McFarland, J. P. Jenkins, C. G. Jones, B. H. Dement, J. S. Felix, J. W. Warder, and G. B. Eager took part. The editor of the *Record* took the collection for the Orphans' Home, the orphans rendering a beautiful song. Dr. Weaver presided and conducted the exercises. It was a very interesting occasion.

SO FAR 41 presbyteries (Northern Assembly) have voted for revision of the Confession of faith, and 41 have voted against any change, while 47 have declared in favor of a supplemental statement without changing the old confession. The *Presbyterian* declares that "revision is doomed," and that the old confession of faith will still remain the standard of Northern Presbyterians, "elect infant" clause and all. The Southern Presbyterians are not at all disturbed on the subject. Nobody among them seems to want any revision. We think the reason for this opposition to revision is the fear lest if a beginning is made in that line, there is no telling how far it will go. Their experience with Briggs, Smith, McGiffert & Co. has made them cautiously conservative. We would be glad to see the Presbyterian Confession revised so as to eliminate all that is not taught in Scripture.

If men were as anxious to be gentlemen as they are ready to be insulted if any one says they are not gentlemen, we would see a great improvement.

Editorial Varieties

A Christian who has not Hell beneath him, Heaven above it and the cross of Christ at the center of it is powerless for good to the souls of men.

"Please tell me what is a Protestant Baptist?"—*Subscriber*. No nearly as we can make it out a "Protestant Baptist" is a Baptist from a Peabodyist standpoint.

We have received from Dr. W. B. Crumpton an announcement of the marriage of his daughter Ilda to Mr. Charles V. Edwards, of New Orleans. We congratulate them.

Dr. W. D. Powell is on a visit to Mexico and he met quite an ovation on his return to his old field of labor. The *Mexican Herald* (City of Mexico) gives an elaborate and enthusiastic account of him and of his visit.

It is claimed that Mr. James Wood, of Portsmouth, N. H., is the oldest Baptist in the world. He is 104 years of age. We had the oldest in Taylorville, Ky., for some time, Mrs. McKay, but she has gone home.

It has developed that the reason the Foreign Board received so little from Virginia for the month ending October 15th was that the treasurer did not make his report during that period. The *Foreign Mission Journal* makes a fine showing for Virginia, of which we are glad. We hope to be made glad too at Virginia's fine showing of contributions to the Home Board as well.

If what the papers say is true—and who will doubt it?—Mr. John D. Rockefeller bids fair to become a billionaire, being now the richest man in the world, the owner of a billion dollars worth of property, and having cleared \$60,000,000 within the last month. Once he worked for 60 cents a week and he is still a comparatively young man. Who can put any limit to his possible wealth?

The official reports from the Philippines are given for the ten months ending September last, of our soldiers there were 296 killed and 720 wounded; while of the Filipinos there were 1275 killed and 94 wounded. Nearly five Filipinos killed for every one wounded—this looks as if our men had been butchering the Filipinos. What would we have said if, during Spanish supremacy, there had been such official reports?

Dr. C. G. Jones of Covington, preached nearly three weeks with great acceptance for Walnut-street church of this city. It was not the first time he had preached in Louisville, but the first time he had sided in a protracted meeting here. He is a preacher of rare power. Thoroughly sound in the faith once for all delivered to the saints, clear, strong in his presentation of truth, with no clap-trap or sensational methods, making his appeals to the judgment and conscience, without eccentricities or oddities, he is plain without indelicacy, vigorous without coarseness and vehement without ranting.

The *Providence Telegram* gives an interesting account of an invention which makes accidents on elevators impossible. When an elevator starts, the elevator car becomes locked and cannot move up or down until the door is securely closed and locked with a spring lock. When the elevator is moving from one floor to another, all doors are locked and none can be opened until the car reaches a given floor. This invention will prove a great boon to mankind. If it does what the papers say it will do. We are glad to know that it is the invention of our friend Rev. Parley D. Koot, pastor of the Wakefield church, Rhode Island.

We noticed our exchanges last week to see what they said of Dr. Whitsett's Richmond speech. While many of our Baptist papers mentioned it, not one of them endorsed it, while several expressed emphatic disapproval. *Protestant* papers, however, received the speech with great favor. The *Central Methodist* of this city, for example, chuckles over it. Among other things, it says: "It is gratifying that our Baptist brethren are finding out what we Methodists have known for a long while." "His address was so clear and overwhelming on this subject that we are sure a few extracts that our readers may enjoy it with us." [Italics ours.] So far as the Baptists are concerned, Dr. Whitsett seems to stand alone. There appears to be no response to his call to arms for the continuance of the war.

President Elliot, who is a Unitarian, takes his denomination to task for failure to propagate their faith. The *Watchman* (Boston) noting this fact, adds: "and yet when a Baptist makes a similar suggestion to his own denomination, how easy it is to point out his narrow-mindedness and bigotry."

The *Watchman* declares it certain that the National Baptist Societies will soon be put upon a delegate basis. This does away with the financial basis. Our Boston contemporary suggests that it might be well to cease trying to make our public worship attractive to irreligious people and to try to make it attractive to religious people. That would be an improvement and it would attract the irreligious people more than do sensational methods.

# AMONG THE CHURCHES

## LOUISVILLE.

**Walnut-st.**—Pastor Eaton preached on "Buying without money and without price," and on "Hell." Since last report there have been fourteen received by letter, ten for baptism, one by relation, one under watchcare and eleven baptized. Bro. C. O. Jones returned home Friday night, having preached for more than two weeks with great acceptance.

**Broadway**—Pastor Jones preached at both hours. Four received for baptism, two by letter and four baptized since last report. Bro. Gelatweit made a fine impression by his preaching. There were \$1,100 raised for Orphans' Home.

**Chesnut-street**—Bro. G. C. Cates preached on "Faith," and on the "Devil." He preached twice daily last week, and is doing so this week. Deep interest. Seven received by letter, fourteen for baptism and five baptized since last report. An old-fashioned revival in progress. Two hundred and eight in Sunday-school.

**East**—Pastor Felix preached on "And they watched him," and on "A faithful minister of Christ." Six received by letter since last report.

**McFerran Memorial**—Bro. W. H. Whitsett preached in the morning and Bro. E. C. Dargan at night. Pastor Hamilton is aiding in a meeting at East Lake, Ala. One received for baptism.

**Twenty-second and Walnut**—Pastor Bennett preached on "The test of faith," and "The cities of refuge." Meeting began Monday, Bro. W. C. Golden preaching twice daily. One joined by letter.

**Clifton**—Pastor Foster preached on "The rich young ruler," and on "Why people do not join the church."

**East Mead**—Pastor Cooper preached on "The transfiguration," and on "Sacrifices." Since last report four were received by letter, one for baptism and two restored.

**Franklin-street**—Pastor Jenkins preached on "The result," and on "The Lord saved me." One received for baptism and one baptized.

**German**—Pastor Wm. Ritzmann preached as usual.

**Highlands**—Pastor Dawes preached on "Overcoming," and "Esaus." Three joined by letter since last report.

**Logan-street**—Pastor Montgomery preached on "A revival," and on "Christ's resurrection."

**Portland-avenue**—Pastor Tralle preached on "Joyful thanksgiving," and Bro. Earle spoke on China.

**Southgate-st.**—Pastor McFarland preached on "Believing and confessing," and on "Noah." Since last report thirteen have been received for baptism and three by letter.

**Third-avenue**—Bro. T. T. Martid preached on "Heaven," and on "Degrees in heaven." He preaches twice daily this week. One received by letter and one for baptism since last report.

**Twenty-sixth and Market**—Pastor Thompson preached on "Basis of character," and on "The dying sinner." One received for baptism and two by letter.

**Highland Park**—Pastor McClelland preached on "The Lord's Supper," and on "Trust and help in God."

**The Point**—Bro. Dudgeon preached on "Come," and on "The judgment." Meeting nightly. One baptized.

**Preston-street**—Bro. P. D. Low preached, Pastor Green being in Jeffersonville.

**Talbarns (New Albany, Ind.)**—Pastor Martin preached on "Gleaning unto God," and on "The location of hell." One joined by letter.

**Jeffersonville (Ind.)**—Bro. O. O. Green preached on "The sure foundation," and on "The harvest is past."

## SEMINARY NOTES.

**Turkey!**  
Some of the Kentucky boys had turkey at home.

Some of the students who are pastors had turkey in the country.

Married students and their wives, the faculty and their wives, all took turkey with us in the hall Thursday. Each member of the faculty made an after-dinner talk. All were most enjoyable.

Bro. John S. Hurt, of Virginia, has been called to the care of the church at Livermore, Ky. He accepts.

Bro. S. T. Creek, of Galveston, paid us a visit last week. Bro. Creek is pastor of the South Baptist church, which was totally destroyed. He is traveling now in the interest of the church-building fund through Kentucky and Missouri.

Bro. Eldred Stewart preached a sermon for his church at Meadow Lawn on Thanksgiving Day.

Bro. W. W. Horner was away last week to conduct the funeral services of one of the children of his congregation at Christiansburg.

Bro. C. C. Coleman has just gone through that most trying ordeal—his first marriage ceremony.

The class in Comparative Religions rest from their labors now while Dr. Carver is away in attendance on the South Carolina Convention.

The Missionary Society held its monthly meeting in Norton Hall December 2nd. Besides the regular reports in the programme we had an address, or rather a bundle of enthusiasms, from Dr. Dargan, urging the raising of the amount yet unsubscribed that it will take to support a man on the foreign field.

An address from each of the messengers sent to the Inter-Seminary Conference at Allegheny, Pa., Bro. Warren and Laylor made interesting reports.

The address of the day was delivered by Dr. Marquess, of the Presbyterian Seminary in this city. The subject was "The missionary value of Bible translation." The address was almost matchless.

The weekly mission meeting was also on December 3. Bro. H. H. Mashburn made the address of the evening on the "Missionary needs of Japan." This was also uplifting.

HAL F. BUCKNER.

## THE STATE.

**Pastor W. J. Puckett writes:** "Just closed a meeting of two weeks at Magnolia Baptist church, in which Christians were much revived and 8 souls saved and 7 approved for baptism. The religious condition of the town and community is good. I had the valuable assistance of Bro. C. W. Howles, of Priceville, who did the preaching to the satisfaction of all. It is but due him to say that he is one of the coming preachers of Lynn Association."

**Bro. J. Elgin Anderson writes from Dover:** "Our church closed a meeting and profited. The next meeting Friday, Nov. 23. Our small membership was wonderfully revived. Our pastor, Bro. Robert Toile, was assisted by Bro. Frank L. Norton, the eloquent young pastor of the Cynthia church. Bro. Norton well grounded in the faith and lives close to God. The meeting resulted in 8 additions to the membership, 6 of them young men. We feel that God has wonderfully blessed our church in sending Bro. Norton to us."

**Bro. G. H. Dorris writes:** "I have just held a good meeting with Barren, in Adams county. The meeting additions to the church, 9 by experience and baptism and 1 by restoration. Twins that I could not tell one from the other professed faith in Christ, and would have been baptized, but the parents told them would raise the too cold; and another one 10 years old, and the mother told him that he was too young. May God pity such cold, unfaithful Baptist parents."

**Bro. C. B. Coleman writes:** "I assisted the pastor of Roseville Baptist church of Hancock county, Elders L. Rice, in a two weeks' meeting, beginning Nov. 4, resulting in 9 conversions and 11 baptized and the church greatly revived. Bro. Rice is a plain, Gospel preacher of the true type. He has served the church nearly three years as pastor, during which time he has built up the church very much, adding quite a number to its fellowship."

**Bro. L. W. Tichenor writes:** "Pastor F. G. Jones has just closed a meeting of 14 days with West Point church, Ohio county. It was a great spiritual meeting, and the community was greatly stirred by the Holy Spirit. The Lord gave us 9 additions to the church by baptism and many backsliders reclaimed. To God be all the glory. Bro. E. F. Jenkins, of Habit, preached for us, and won all hearts by his loving, earnest and faithful presentation of the Gospel. The church and church is in a condition to attempt great things for God."

**Bro. J. N. Jarnagin writes:** "I have just closed a protracted meeting at my Mt. Carmel church of 15 days. It was a glorious meeting—the best there in many years. The

church requested me to have no ministerial aid. Congregations large, and the revival general. Visible results, 36 professions, 36 additions, 30 of whom were baptisms. This is my seventh year with them on annual calls, and they owe me nothing, and there never has been more than 3 votes for other ministers at any one call in that time. In my three meetings since Oct. 1st, the visible results are as follows: 40 professions, 38 additions, 27 by baptism; Bell's Run, nine days, 16 professions, 16 additions, all by baptism; total, 90 professions, 90 additions, 73 baptisms, and 8 yet approved. No ministerial aid in any of them. I never saw a plainer indication of Divine power than in these meetings. It was truly His work."

**Pastor W. G. Walsh writes:** "I closed a meeting on Nov. 19, held with Mount Pisgah Baptist church, Hart county, with the following results: Five professed faith in Christ, the outlook considering present circumstances, is decidedly hopeful, and Pastor Carter has reason to rejoice, especially as his people are warmly attached to him. My connection with them for about four years enables me to know they are a noble band, and well worthy that he should trust their professions of esteem. God bless them."

**Pastor Kimble at Buffalo** is having a great meeting. Bro. G. C. Cates aiding him. At last accounts there were 99 additions, 73 of them by experience and baptism.

**Pastor Wm. J. Mahoney writes:** "We have just closed a profitable series of meetings at Pleasantville church. Bro. W. J. Bolin, of Mt. Sterling, preached for us for two weeks to the delight of all who heard him. He told the old, old story in an entertaining, impressive and powerful manner. The church was greatly revived and much general good done in the community. Five candidates stand approved for baptism. Pray for us that the Lord may continue to send us blessing upon us. I have been called to serve the brethren at Port Royal for the ensuing year. I preach there on the first Sunday in each month. May God continue to prosper the RECODER."

**Bro. T. B. Rouse writes:** "We have recently closed a good meeting at Sharon church, Wayne county. Bro. Low was with us, and did great things for us whereof we are glad. Thirteen professions, 9 received for baptism, 3 by letter, restored. Pastor W. F. Lowe, of Pottsville, did most of the preaching. Bro. Lowe preaches the old Gospel with great power. We praise God for this meeting."

**Pastor A. B. Gardner writes:** "On Monday night after the second Sunday in November I began a meeting with my church at New Friendship, near Auburn in Logan county. The meeting continued ten days. The visible results were 7 professions of faith in Christ, 9 additions to the church, 3 by letter and 6 by baptism, and the church greatly revived. The Holy Spirit was with us with power. I was assisted in preaching by Bro. J. E. Gardner, of Woodford, who greatly endeared himself to the people by his earnest preaching of the Gospel. He does love to tell the story of Jesus and him crucified, and he tells it with power and demonstration of the Spirit. 'Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men.'"

**Pastor F. G. Jones writes:** "We have just closed one of the grandest revivals held in this neighborhood for many years. It was with my West Point church, Ohio county. Elder B. F. Jenkins assisted, doing all the preaching and other such work as his hands found to do to advantage. Besides the fact that Bro. Jenkins has made many friends here. It can truly be said, God was with his people and they felt his presence. The result of the meeting is the return of from 12 to 14 of the finest and noblest young men in Kentucky to the church, and the army revived. The Cross, where they have testified they are going to remain, by the grace of God, until called home to glory. Blessed be the name of God for that. We also had 4 conversions; 3 followed the Master in the act of baptism, and the church was lifted and lifted to a higher plane in the Divine life. Praise God from whom all blessings flow."

**Pastor T. E. Richey writes:** "Last Saturday and Sunday I enjoyed the pleasure of occupying the pulpit of my old charge at Grand Rivers, now under the charge of Bro. J. C. Carter. When I took charge, 2 1/2 years ago, the membership was only 17, besides 9 others who had left and afterwards returned off or excluded. Since then many others have been

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listered off, excluded and died, and still there are now 73 names on the register. The pastor's salary has been largely over doubled and is paid monthly, and the contributions to missions, Orphans' Home, Ministers' Aid, etc., have been greatly increased, and all this in spite of serious impediments. Altogether the outlook considering present circumstances, is decidedly hopeful, and Pastor Carter has reason to rejoice, especially as his people are warmly attached to him. My connection with them for about four years enables me to know they are a noble band, and well worthy that he should trust their professions of esteem. God bless them."

**Pastor J. B. Benton writes from Smith's Grove:** "We have never enjoyed a more excellent series of sermons than was delivered to us during our recent meeting by Bro. H. B. Burnett, President of Liberty College, Glasgow, Ky. Bro. Burnett is a Bible student, and his familiarity with the Word caused many of our older members to speak of him in comparison with the late W. C. Taylor, who was our pastor here. Every sermon was truly a Gospel message, and every statement was well authenticated by the word of truth. He has heeded well Paul's admonition to Timothy: Bro. Burnett is also a fine and congenial co-worker. We cannot state the visible results of the meeting yet, as we thought it best to defer the baptizing for a short time on account of the rainy, dark nights at the close. We are bending our energies toward paying for our new house of worship, and hope to dedicate it soon clear of debt."

**Pastor J. H. Burnett writes:** "I desire to thank the ladies of the Orinda Baptist church for their kind remembrance of their pastor. At the close of our meeting in October they presented me with a handsome purse and ordered me to buy a new suit of clothes. Their kind orders was prompt and joyous. These acts of generous consideration help to cheer and brighten a pastor's life. May God's richest blessings rest upon the givers. The brethren did not forget me. They gave me some money. They gave me the heart of the preacher, whose exchequer is running low. May the gracious, blessed Holy Comforter lead, strengthen and bless them."

## OTHER STATES.

**Pastor B. D. Gray** of the First church, Birmingham, Ala., is being aided in a meeting by Bro. H. C. Riser, of Roanoke. The *Age-Herald* says: "There is not the slightest sensational element in Mr. Riser's preaching, but his zealous manner, burning enthusiasm and great spiritual power are remarkable."

**Bro. J. N. Hall** is aiding Pastor Bogard in a meeting at Searcy, Ark. Bro. E. B. Sullivan writes from Derry, Mo.: "I saw the place in a meeting of two weeks' duration. The good Lord is wonderfully blessing us. We have had 21 additions to the church up to Nov. 24th, 15 by experience and baptism, 6 by letter, with increased interest."

**Pastor R. A. Mahan writes:** "The church at Judson, Ala., has just had a revival such as this town has never experienced for six or seven years. Sixty-eight were added to the church, 66 by baptism. Eld. W. A. Freeman, of Texarkana, Ark., did the preaching for two weeks."

**Pastor C. C. Cox** has resigned his pastorate at Newport News, Va., to take effect Jan. 1st, 1901.  
Rev. Z. Ferrell has accepted the call of the Baptist church of Ripley.

(Continued on fifth page.)

## SANTA AT BACON'S.

KRIS KRINGLE HAS ESTABLISHED HEAD-QUARTERS AT THE BIG STORE.

Toys and Christmas Goods of All Descriptions Are on Exhibition.

## THE FIRM PREPARES TO MOVE

Moving a great department store is about as arduous a task as one may well imagine. It means a tremendous amount of expense and a still more tremendous amount of labor.

It is such an undertaking that confronts the mammoth establishment of Bacon & Strickland immediately after the holidays the big concern will remove from its present quarters, on Market street, above Preston, to the splendid new building on Market, just off of Fourth avenue, that is now being prepared for it. However, the Bacon's had expected to move before now. With that object in view the heads of the various departments—and there are scores of them—laid in holiday supplies *ad libitum* for display in the firm new home. Extraordinarily large assortments of Christmas goods of every variety were ordered.

But a few weeks ago it was discovered that the new house couldn't possibly be completed by the expected time. As the present quarters are entirely too small to accommodate the record-breaking stock a huge sacrifice sale of Christmas goods has been found imperative in order to make room, and in order, also, to do away with the necessity of moving a great quantity of goods to the new building next month.

As a result Bacon's is a veritable bee-hive of trade and industry these days. Drawn by the exceedingly low prices, throngs of shoppers fill every floor and line every counter. Hundreds of clerks, cash boys, floor walkers, bundle wrappers, porters, accountants and cashiers—an army of them in all—are kept as busy as so many ants in an ant hill. Meanwhile, on the sidewalk, great crowds of happy children watch the wonderful mechanical toys in the big show windows. At times the excited youngsters block the way.

The variety and number of Christmas staples and novelties are unlimited. Anybody and everybody may find what they want at Bacon's and the cost will be satisfactory, too. So many pretty things at such astonishingly low prices were never seen before in Louisville. Both hemispheres have been searched for quaint and beautiful holiday goods. Santa Claus may fill his pack a thousand times over with the goods that are plenty behind for generous mamma and papa to select from.

The displays in the windows afford a fit foretaste of the children's wonderland that unfolds within. To the youngsters who flatten their noses against the plate glass the sight must be like a bit of Christmas fairyland. Electrical and mechanical toys evoke murmurs of delight and amusement from the juvenile audiences. There is a circus performer who waits in a moorland for a free catalogue. Please mention the WESTERN RECORDER when you write.

## DON'T FAIL

to read the advertisement of Wm. Kendrick's Sons on the fifth page of this issue. The guarantee of this firm is as good as gold, as they are thoroughly reliable. If you want jewelry of any kind, don't fail to send for free catalogue. Please mention the WESTERN RECORDER when you write.

## MARRIED.

At the bride's home near Mt. Washington, Mr. Wm. T. Carberry and Miss Florence Thurman. Rev. J. W. O'Hara officiating. The bride is a member of the Baptist church and the groom a member of the Christian church. May the blessings of God attend them on their journey through life.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE WHISTLING BOY.

BY NIXON WATERMAN.

When the curtains of night, 'twixt the dark and the light, Drop down at the set of the sun, And the toilers who roam to the loved ones come home...

DOROTHY AND TRUSTY.

BY MRS. O. W. SCOTT.

"Lie down, Trusty! Keep still, sir!" Dorothy Kendall whispered. It was Wednesday afternoon, and Miss Spencer, the teacher, had been reading a delightful story, and had given her little girls fifteen minutes to write what they could remember of it.

Miss Spencer turned and smiled upon them. "We will change the order now and give you a little exercise," she said, and instantly sat down at the piano. "Bang, bang!" Striking the keys sharply in that way meant "Stand in your seats!" Another strain, and every one faced the door.

children. "You said we must learn to keep cool in a fire." Miss Spencer smiled, but several pairs of eyes fixed upon her as she looked at the teachers and parents who had heard thought of what might have been if one little girl had not kept cool.

CHIVALRY AMONG ANIMALS.

The sense of obligation to interfere actively on behalf of the younger or weaker members of their species is widely spread among the animals of the kingdom. In attempting to capture young pigs which have escaped their pen and are running at large among the herd of perhaps fifty or sixty fall-grown hogs, it is necessary to be most circumspect in your method of attack.

The Value of Charcoal.

Everybody knows the story of Gay Fawkes' day, the plot and its failure, but there are many interesting stories told of young Prince Henry, who was to have been one of the victims of the plot, which are not so well known.

and come charging and bellowing down upon you. And woe beside you unless you see each your rescuer before they arrive on the scene.—Contemporary Review. "DARE TO BE A DANIEL!" The son of a president of one of our most prominent Eastern colleges was about leaving his native town for Paris to embark upon a special course in surgery.



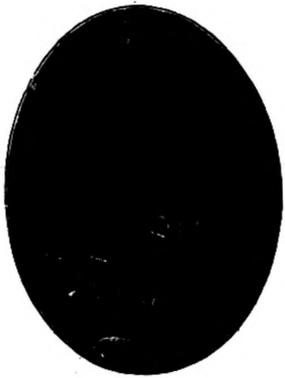
A woman has a right to be positive on matters which are matters of personal knowledge and experience. Every woman who has used Dr. Pierce's Favorite Prescription for diseases of the womanly organs is positive as to its wonderful curative value, and confidently recommends it to similar sufferers.

Advertisement for 'AMERICAN MOVEMENT' watches, featuring a watch illustration and text: 'MAKE A \$50.00 WATCH. GOLD FILLED. 25 YEAR GUARANTEE.'

Advertisement for 'PIUM COCAINE AND WHISKY' with text: 'Holds Copy of my Remedy... FREE... B. M. WOLLEY, M. D., Atlanta, Ga.'

Advertisement for 'Church Roll and Record' and 'BAPTIST BOOK CONCERN' with text: 'THE MODEL... Church Roll and Record... Only \$1.50... BAPTIST BOOK CONCERN...'

Children's Corner.



ATTENTION, CHILDREN.

A friend who has more than once devised good things for the RECORDER directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the RECORDER shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

HOW DONALD WON HIS EPAULETS

BY MARY L. C. ROBINSON.

Donald Graham's father was a major of militia, and when the United States declared war with Spain, he set out, at the head of his men, for the Cuban battlefields. They were very sad at home the day he went away, for there were only the three—Donald, his father and his mother. Maj. Graham held Donald close, and said, "Good-by, my little man. You must be very brave, because you are a soldier's son, and take good care of mother."

"I will, papa; and you shall be my commanding officer, and send your orders when you write. Of course a major's son must be brave!"

To keep this promise meant hard work trying for Donald. He was only six years old, not at all fond of rough play, and very much afraid of the dark in the house and the moonlight out of doors. It is strange, but when he first saw the moon, as a baby, he cried with fright, and, from that time, hid his face and clung to his mother's hand if they went out on moonlight nights, and, when he went to bed, must have the window-shades drawn, if the

moon could shine in at the windows.

Maj. Graham wrote long letters home from Cuba, and always sent messages to his small son. Once, when his mother had written how the little fellow marched off alone to bed one evening when she had company, the postman brought a letter addressed to "Corporal Graham." It was only a note, saying that private Donald Graham had been promoted to the rank of corporal for personal bravery, and was signed "Maj. Robert J. Graham, U. S. A." Donald was very proud, especially when his mother made for him a small military suit, with the badge of a corporal upon the sleeves. When anyone called him corporal he would stand very straight and give the military salute, as he had seen his father do.

One night Mrs. Graham was wakened shortly after midnight by a sudden illness. She was suffering greatly, and tried what remedies were at hand, but grew worse instead of better. At last she leaned over Donald's little bed, which was quite close to her's, and called him.

He did not sleep as soundly as children usually do, and asked at once, "Yes, mamma; is it time to dress for breakfast?"

"No, dear, but mother is very, very ill."

"I am so sorry," said the little fellow, sitting up in bed; "can I get you a glass of water?"

"No, thank you, but I am afraid, Corporal," said his mother, trying to smile, "that you will have to dress and go down to Dr. Strong's and tell him to come at once."

Mrs. Graham had raised the window-shades after Donald had fallen asleep, and the moonlight shone brightly into the room. The little corporal shivered and said, "Couldn't Hannah go with me, mamma?"

"It is too bad, dear, but you know Hannah went home yesterday afternoon, and will not be back until morning. But perhaps I can wait—"

"Oh, no; indeed, mamma," said Donald, beginning to dress very fast. "It is only three blocks. I can go in just a few minutes."

He was soon ready, and, kissing his mother, bravely ran down the long, dark stairway, through the hall, and out the front door, taking the latch-key that he might let himself in again.

The dreadful moon was shining brightly, and the poor little corporal felt very much like running back and hiding in his own little bed, but the thought of his mother gave him resolution, if not courage, and he hurried steadily on. In one place, there was a large vacant lot to be passed, and close to the road Donald saw something moving in the bushes. His heart thumped so it seemed as if it would burst the buttons off from his little reefer; he thought of his mother and his commanding officer, but he could not bring himself to

face this awful object. Suddenly he remembered the verse from the Psalms that he had learned that morning, and repeated aloud, "What time I am afraid, then will I trust thee," he marched bravely up to the mysterious creature. He almost laughed aloud when he saw it was only Deacon Griggs' white cow feeding in the moonlight.

He pulled the bell hard several times before Dr. Strong poked his head out of the window and called sleepily, "Who's there?" When Donald had told his errand the doctor said, "Wait till I get my clothes on, little man, and you can go back with me."

Donald wished that he might, but said, bravely, "Oh, no, doctor! I have to take care of mamma, and she might need me," and he set off, running as fast as his legs could carry him.

The way home did not seem so long; he grew very brave, and even looked the white cow and the dreaded moon full in the face. The doctor soon relieved Mrs. Graham's suffering, and, in about a fortnight, a small box came by mail to "Lieutenant Donald Graham." The box held a small pair of epaulets and a note from Maj. Graham, saying that Corporal Graham had been promoted to the rank of lieutenant "for gallant behavior and faithful performance of duty," and when Mrs. Graham fastened the epaulets upon the shoulders of Donald's military coat, the little lieutenant felt brave enough to face a whole sky full of moons.—Sunday-school Times.

The offering of Cain was like a beautiful present, but there was no sorrow forsin in it—no asking for pardon—and so God would not receive it. "Mother won't take my book," once sobbed a little boy, holding in his hand a very beautiful little volume, prettily bound. It was a present, purchased with the pocket-money which he had been for weeks saving for his mother's birthday; and now she would not have it. But she did take the needle-book and purse which her little daughter presented to her. Why did she refuse the beautiful gift of her boy? He had been naughty—selfish, passionate, false—and had not at all repented; and so, when he brought his offering, she put it gently on one side, saying, "No, Charlie." He turned away sullenly, muttering that he did not care, and beginning to cherish feelings of a bad kind towards his sister. But after a while he came to himself—stole into the room, flung himself on her shoulder, confessed his fault with tears, and found favor with his mother. By and by she whispered tenderly, "You may bring your present." So God acted with Cain, but he would persist in obduracy of heart.—W. Adamson in Expository Times.

They that are united to Christ shall find comfort when all the streams of worldly enjoyments are dried up.—T. Boston.

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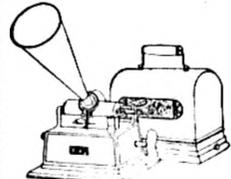
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### STATE BOARD INSTITUTE.

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FRIDAY, NOV. 2, 2:30 P. M.

Dr. Bow presided, and the Rev. Wm. Ritzman led the devotions from Psalm II.

Prof. W. O. Carver delivered a lecture on the

#### CHINESE MISSIONARY OUTLOOK.

This is a large subject, too large to be considered in a few minutes. It was said that the missionary view of China was kaleidoscopic, in that 1st, you can never get what you want; 2nd, the same view is never repeated, and 3d, you can never predict what will be next. The outlook depends on the standpoint. If looked at from the standpoint of God's power, all is bright; from the standpoint of God's purpose, interpretation is difficult.

A brief survey of the conditions in China was presented. Exclusiveness is necessarily a Chinese characteristic, since it is modern, and did not exist till 1788. Not all the Chinese to-day are opposed to foreigners. There are two direct causes. In 1644 the Manchu dynasty took charge—the Wall could not keep them out—and it was just like the Hyksos kings taking possession of Egypt. Tartars are always against those whom they cannot rule, and to maintain their sway they sought to "protect" the people from the outside influences.

Since the first half of the 16th century the Roman Catholics have been working in China. There, as everywhere, they sought political power. So the people drove them out. This century has been forcing Western civilization upon China. The Tai-Ping rebellion leader professed to be a Christian, and this caused a prejudice against Christians. It is a pity the European governments did not have better foresight. They should have aided in driving out the Manchu dynasty, instead of aiding in suppressing religion. The missionary situation in China is like that in the Roman world at the time of Christ. There were colonies of Jews over the empire, and for a long time the people could not distinguish Christians from Jews. There are 1,000,000 Romanists scattered over China. As the Jews led the heathen to attack Christians, so the Romanists have led the Chinese to attack evangelical missionaries.

The Romanists sought government advantages, so that all affairs involving them might be negotiated between their clergy and the officials. The same was offered to Protestants, but was refused. This angered the natives and hastened the issue. And while generally the missionaries have been wise, they made some mistakes, in making and enforcing extravagant claims.

Antagonism was also caused by enforcing new treaty conditions. Harbor after harbor was lost, so that now the Chinese have no harbor left. Hence the "Boxer" movement arose to expel foreigners, and this was fostered by the Manchu dynasty, and this led to persecutions and other troubles. What will be done about it? It is easy to get the Chinese government to agree to conditions we impose, but the great mass of the people must be considered. A firm hand is needed along with a sympathetic attitude. We should not be too hopeful. The condition differs from that in the Roman empire in that now we have Christian nations. Our dependence must be on spiritual forces.

There was a recent conference in New York of 82 missionary secretaries who agreed that now is the time for greater efforts than ever. We should send more men and more money, but in no cases should impatience be shown, and in no case should money be demanded for murdered missionaries except to support their dependent families. This conference declined to suggest to the United States a line of policy; though missionaries of 20 societies in Shanghai did this. This was a mistake since it is an encroachment of religion into civil matters which is the very thing that angered the Chinese. The people of China have awakened to Christianity, and they are aroused against Christians. The result will be millions turning to God.

The next address followed at once, from Dr. J. N. Prestridge on

#### DISCIPLING THE NATIONS, AND THE EXISTING RELIGIOUS FORCES.

A skeptical lecturer said Christianity had been tried and had failed. The reply is that Christianity had never been really tried. It can never reveal itself until it has taken possession of a nation. It is a social matter and involves the whole people. The kingdom of God was the theme of Christ. Mr. W. D. Howell's book, "Altruria," was cited as an illustration. A man who was supposed to have come to Boston from "Altruria," where everything is right, was astonished at our Christianity. No nation has ever really tried Christianity. He did not mean to make it a state religion; but that no nation had ever taken Christ as a model. The Christian nations have caught a part of heathenism, as the fire catches a part of last night. We can find the dark ages in our capitals.

The speaker told of a young rabbi who did not believe in immortality because he said Rabbi Wise did not believe it, and claimed Moses did not teach it. Moses lived among Egyptians, who lived wholly for the future, and Moses was in the reaction and wrote for this world as a whole. We are not to build up our church or denomination, but to redeem the world as a whole.

2d. Are the forces adquate? Yes. It is a sign of thoughtlessness that people believe if they lived elsewhere and at other times they would have been better. God took a man of hesitating speech against the great empire of Egypt. God said Moses' rod was enough. We all have our implements. We all have a personal Bible, and if all Christian institutions were destroyed, with the Bible they could all be restored. We have also the Christian family. The older the speaker grows the more highly he esteems the family. Prof. Fiske says that civilization has come from lengthened infancy, during which people are passive and plastic so long. Think of the possibilities of the hearthstone. Faith is perfect in a child, and all we have to do is to keep it so and to add it with truths. Mountains will flee before us when truths are wielded by childish hands. Inspiration has gathered all the force of language to tell the power of child-like faith.

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# A GOD-SEND TO ALL HUMANITY.

## Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

### Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than at Hot Springs, Sanitariums or Health Resorts.

A prominent business man of Cincinnati has written a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it, and as many of our readers may not know of its real merit and benefits, we illustrate it in this issue.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in including the same as just what all our readers need.

It is an airtight inclosure, a rubber-walled room, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for cents each, all the marvelous cleansing, curative and invigorating effects of the famous



Turkish Hot Vapor, Hot Air or Medicated Vapor Bath, with no possibility of taking cold after wards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet, such eminent men as Emerson McKay, Detroit, who has already sold over 20, and John C. Wright, Chicago, who sold 15 last month.

Thousands of remarkable letters have been written the makers from users, some of which, relating to

**Rheumatism, La Grippe, Kidney Troubles,**  
It will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism, this cabinet did him more good than 20 worth of drugs. I cured my brother of neuralgia and sleeplessness, with which he had long suffered, and his wife of la grippe in one night. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business 3 years ago, being troubled with Rheumatism and Kidney trouble, when our Cabinet came. Two weeks it cured me. I have never had a twinge since." Rev. J. H. Hudson, Okemos, Mich., says: "I gave up my practice on account of nervous prostration and long troubles, my editor so highly recommended your Cabinet, I used it from that day, and in a few days grew better, am now well, nervousness gone, long strong arm a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., writes: "I was taken down with a hard attack of pneumonia, developed into a dangerous case of pneumonia. The first bath relieved me so much, I was able to get it is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." J. H. A. Strickland, of Bloomington, writes:

that the cabinet did him more good than two years' doctoring entirely, cured him of catarrh of gravel, kidney trouble and dropsy, with which he had long been afflicted.

**Hundreds of Ministers**  
write, praising this Cabinet. Rev. H. C. Bow, near Keokuk, Iowa, says: "It is a blessing, made me feel of life and vigor, should be in use in every family." Rev. J. C. Richardson, a Fifth St. Baptist, Mass., was greatly benefited, his wife and two children, as well as Prof. R. K. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "I do not praise it enough." Rev. Baker South, 1115 Belmont, says: "Your Cabinet, out of the body of aches and pain, and as a cathartic is next to poisons, it merits high recommendation."

Congressman John J. Lentz, from Hanover, Mo., Dep. John T. Brown, Editor Christian Advocate, as well as hundreds of clergymen, bankers, governors, physicians and influential people, revere it as a light.

Physicians are unanimous in claiming that colds, la grippe, neuralgia, consumption, kidney trouble, Bright's disease, cancer, etc., fact such.

**Marvelous Eliminating Power**  
This Cabinet that medicine can gain a foot hold in your body if you take these hot Turkish Baths means that this Cabinet will cure in a very attractive little book issued by the makers.

**Cure Blood and Skin Diseases**  
This Cabinet has marvelous power. Dr. Shepard of Brooklyn states that he has never failed to cure the deadly poison of snake bites, hydrophobia, blood poisons, etc. by means of this proving that it is the most wonderful blood purifier known. If people instead of filling their systems with more poisons by taking drugs and medicine, would turn to a Vapor Bath, cabinet and steam out these poisons and assist nature to get the grippe, neuralgia, consumption, kidney trouble, Bright's disease, cancer, etc., fact such.

**The Important Factors**  
This cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impurities, and softening matter brought out, retained, overwork the heart, kidneys, lungs and cause of debility and sluggishness. Asthma, la grippe, neuralgia, consumption, kidney trouble and labing is the important factor in breaking and relieving the system. The first bath makes you feel like a new being, in 2 years younger.

With the Cabinet, if desired, is a

**Head and Complexion Steamer**  
in which the face, head and neck are given the most wonderful results, removes pimples, black heads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

Dr. Smith, Mt. Healthy, O., writes: "Since using this cabinet, my Catarrh, Asthma and Fever, with which I have been afflicted since I was 10 years of age, has been cured. I have sold hundreds of these cabinets in my own city, and I have sold them in every State, except for her life."

**Wet States Preparation**  
every one knows is beneficial, but other methods are of little significance, when compared with the convenient and safe Vapor Bath, cabinet, or use of this Cabinet, known as the new Bathing.

**Quick Folding Thermal**  
Bath cabinet. We find it to be a genuine advantage. It is a folding cabinet, as shown on the cut. When closed it is as light, handsomely decorated, and can be carried in a water-proof goods rubber lined. A heavy steel frame supports it, making a strong and substantial bath-room which is easily grown better, am now well, nervousness gone, long strong arm a new man.

People do not need bath-tubs. This cabinet may be used in any room and bath-tubs have been discarded since this invention, as it gives a

far better bath for all cleaning purposes than soap and water. For the sake of health, the advantages are more apparent. There have been

**So-Called Cabinets**  
on the market but they were unsatisfactory in every respect. Many have found them to be a waste of money. After investigation we can say the Quaker Cabinet makes the most of the steam. It is the only practical article of its kind, and is the only one that is so easy to use and so light every user and the

**Makers Guarantee Results.**  
They assert positively, and their statements are backed by a cash amount of testimony from persons of influence that this cabinet will cure Nervous Prostration, Debility, Purify the Blood, Relieve the most Obnoxious Catarrhs, etc. They offer a guarantee for a year, and if not relieved, return the most obstinate cases of Rheumatism, Neuralgia, Stomachicities, Nephritis, Catarrh, Headaches, Indigestion, Catarrh of the Bladder, Stricture, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles, etc.

**Cure the Worst Cold**  
with one bath breaks up all symptoms of La Grippe, Croup, Pneumonia, Consumption, Asthma and is really a wonderful necessity, take the most

**Cleansing and Refreshing Bath**  
known, and all those enjoying health should use it at least once or twice a week. For its great value take notice of the following list of the system all impurities that cause disease, and for this reason is truly a good word to all humanity.

**HOW TO GET ONE.**  
All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 2208 West Building, Cincinnati, O., and ask them to send you their valuable Illustrated Book FREE describing this invention and these remarkable baths. The price of the cabinet is wonderfully low, only \$10, complete, with heater, directions and formulae for use, attached. It is ordered, \$10 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

**DON'T FAIL TO WRITE TO-DAY**  
for full information; or, better still, order a Cabinet, you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented. We know them to do this, as they are reliable and responsible capital. 100,000.

The cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

**3150 a Month and Expenses.**  
This cabinet is a wonderful seller. More than 2000 were sold last month by agents, and the same offers special inducements to both men and women officers, and to our knowledge many are making from \$1000 to every month, and expenses, don't fail to write them.

**ANOTHER MOUNTAIN SCHOOL.**

The Laurel River Association, composed of thirty churches, with about 3,000 members, mostly in Laurel county, has decided to establish a Baptist school at London. We have a good building and beautiful grounds. The people are ready to erect other buildings as they are needed. Our aim is to make a specialty of primary and intermediate work. The school will in no sense be a college, and so will not compete with the colleges of the state. There is a rich field for the work we contemplate. London is the geographical center for several counties; has been free from whisky for twenty-five years, and has a people that cannot be surpassed. If we can find the right man for principal, one hundred and fifty pupils can be enrolled this winter, with the possibility of doubling in the next few years. What we need is some man qualified to take charge of a school who feels called of God to educational work in the mountain. Communication in regard to the place should be directed to S. A. Lovelace, London, Ky.

white Baptists in the State of Kentucky. Doubtless there are more than that, but we will put it at 180,000. Now if the Baptists of Kentucky will average as much as each orphan child in the Home we can say to the Foreign Mission Board, "Put one hundred more missionaries in the foreign field and Kentucky will support them;" to Home Mission Board, "Put one hundred missionaries in the home field outside of our State and Kentucky will support them;" to State Board of Missions, "Put one hundred missionaries at work in the State for all their time and Kentucky will support them; put one hundred and twenty colporters at work in the State for all their time—one in each county and we will sustain them and give them more than any Baptist colporter in Kentucky receives. Open twenty-five new Baptist academies in the mountains and we will support them, build ten new churches every year and we will pay for them.

You say it cannot be done; let us see, 180,000 Baptists averaging the pitiful sum of \$1.56 amounts

to \$280,000. 100 foreign missionaries at \$600—\$60,000; 100 home missionaries at \$600—\$60,000; 100 state missionaries at \$600—\$60,000; 120 colporters at \$400—\$48,000; 25 academies at \$1,000—\$25,000; 10 churches at \$2,500—\$25,000; expenses of secretary and board, \$2,800.

**WANTED.**  
MUSTING YOUNG MAN can make \$60 per month in expenses. Permanent position. Write necessary. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

**DISCUSSION.**  
Dr. Bow said we should remember that it means adequate. Ezekiel's vision of the dry bones proves this. God has appointed the means, and they are made adequate by His power and blessing.

The Rev. B. F. Jenkins thought the great need is to realize our individual responsibility. We do not make the great commission an individual matter. It rests on every Christian, and not alone on the preachers.

Dr. Warder had been reading about the wickedness of Louisville, and observing the faces he met on the street gave him no hope. He awoke at midnight, prayed for two hours and the transformation came. How shorn of power we are at times! How weak we are and how unable to grapple with the world; yet when God comes into our lives and clothes us with power, there is a great change. Our forces are adequate.

Pastor Eaton said it is possible for the Baptists to evangelize the world in a year.

The Rev. W. W. Hamilton would like to know how much real piety there is. We know the Bible is true, but how much true religion is there? A lady in a paper office told him how her employer carried his religion into his business. If each Christian would win a soul every year, the world would be saved in 32 years. In China it is needed to prove to the people there is but one God; here that is not needed.

Two cents a week from each Southern Baptist would make \$1,500,000 a year. Yet \$22,000,000 is spent each year for chewing gum. The difference is that they spend a little often, while we contribute a little seldom. He fell back on the grand doctrine of election of which we heard this morning. He wished Christian people could be labeled so as to be recognized. They would be ashamed to go to some places.

**FRIDAY, 7:30 P. M.**  
Dr. Bow presided, and the Rev. H. R. McLendon conducted the devotions from Hebrews 11:1-11ff. Dr. George B. Eager then delivered the last lecture of the Institute on

**THE VOLUNTARY SYSTEM AS OPPOSED TO STATE SUPPORT.**

He would deal with the subject historically, and would assume those present were familiar with the brilliant part Baptists took in this history. Since the first amendment to the United States Constitution was adopted the question was, Is the voluntary system final? What of society under it and the other results? Across the ocean it is regarded as preposterous. Judge Story said it was a question whether a state could be permanently maintained without state worship. Only in modern times has this question been practically studied. The Greek and Roman church is identified with the state. The line between God and Caesar was drawn by persecution in the first three centuries. This proved that the church could exist not only separate from the state, but in the midst of a hostile state. From Constantine for some 1500 years the old order prevailed. Religious freedom seemed national atheism and infidelity argued that here was proof that to be free men must lay aside religion. The Baptists led in getting the voluntary principle embodied in the Constitution. It sought to protect conscience and stop religious persecution, but it was not in a spirit of indifference to Christianity much less of hostility.

ty. The New York Supreme Court decided that Christianity is part of the common law of this country. The founders of the Republic were God-fearing men, and they felt that the voluntary principle promoted religion. This is not toleration nor the outcome of the European idea of toleration. It confesses a lack of jurisdiction, and recognizes that freedom of conscience is one of man's primordial rights. The United States Constitution does not prevent the states having churches, and Massachusetts had one till 1832. It was overthrown by the quiet working of the American idea. Patrick Henry put "toleration" in his bill of rights, and John Adams had "freedom" put in instead, and Jefferson got it in the Virginia Constitution.

Prof. Dimon is wrong in thinking we owe religious freedom to the rise of the secular spirit. The fact is, Jefferson drafted his statute in the interest of religion. Adams felt the same way, and even Franklin pleaded for prayers in public assemblies. Christianity constructs the state, and hence this is a Christian nation. This does not warrant test oaths or making the Constitution a confession of faith, nor does it warrant using public money for church schools.

The results have quelled the fears of the timorous and justified the faith of the hopeful. After thirty years Jefferson said the problem had been solved happily. Patrick Henry and James Madison said Virginia had disproved the theory that without state support religion would perish, and with it social order. Liberty and Christianity go together. De Toqueville well said that in no country did Christianity wield the power it had in this land. The United States are the most Christian of any country. British churchmen are more and more seeing this. Christianity is stronger without state support than with it. Mr. Bryce says that because of this, intellectual movements are more rapid here than in Europe.

**SMALL CONTRIBUTIONS.**  
The attention of the world has often been called to the amazing aggregate of "Peter's Pence." It is a striking example of the power of little.



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THE FARM KENTUCKY TRADE ITEMS

Corn is retailing at \$2.25 in Todd county.

A worm is injuring the wheat in Jessamine county.

McDowell & Fox bought in Marion 100 feeders at 4c.—Advocate.

The Central Record notes the sales of corn in Garrard at \$1.50 to \$2.

A. E. Hundley bought of Rawlings, of Marion county, forty 1,080 pounds, feeders at 4c.—Danville Advocate.

G. D. Wilson, of Lexington, sold to Lee Thomas, of that city, two fine teams of show horses for \$2,900.

At Shelbyville last week, Carithers & Beard, of Lexington, bought a car-load of mules at from \$75 to \$125 per head.

D. S. Young, of Mackville, Ky., last week, sold a pair of mule colts for \$75.

The Somerset Journal seems to think that corn will advance steadily now until it will go to \$3 per barrel within the next thirty days.

Montie Fox has purchased during last week in Marion county, 121 cattle, 100 of them were feeders, for which he paid 4c, and the 21 fat cattle cost him 6c.—Danville News.

J. W. Stamp sold W. A. Kendall 31 head of two-year-old cattle that averaged 1,393 pounds. Price 6c.—Cynthiana Democrat.

H. F. Hillemeier says that though the wheat is injured to some extent, the drouth will prove advantageous to the farmer for the mineral fertility will thereby be brought to the surface.

James D. Whitehouse sold to a party in Anderson county 40 700 to 1,000-pound steers at 3 1/2 to 3 3/4 c. J. D. Baxter bought of Col. D. C. May, W. L. Isaacs, W. F. and Lee Rogers a car-load of fat hogs at 4 to 4 1/2 c.—Advocate.

Lutes & Co. bought of G. W. Carter 80 1,000-pound feeders at 3 1/2 c, and of William Beck 24 1,000-pound cattle for January 15 delivery at 4 1/2 c.—Interior Journal.

Wm. Hume sold to Hibler & Bro. 31 head 1,050-pound cattle at 3 1/2 c. Thomas Danlap, of Montgomery, sold nine yearling mules at \$100 each.—Bourbon News.

John Morris, of Bourbon county, raised 2,800 bushels of Irish potatoes on ten acres of land, selling them at 46c delivered. He sold the seconds at 25c per bushel at home. The third grade was boiled and fed to his hogs.

The Stanford Journal notes the sales of a car-load of hogs at 4c; a lot of heifers at 2 1/2 c; some fair ewes at 44 each; 29 good mules at \$100 each; several lots of shoats and fat hogs at 3 1/2 to 4 1/2 c; 22 cattle, weight 800 pounds, at 3 1/2 c.

During the past week the following tobacco from Clark county was sold at Louisville: Ten hogheads of leaf, lugs and trash at \$6.10 to \$9.90; nine hogheads of leaf, lugs and trash at \$4.35 to \$11; two hogheads of lugs and trash at \$2.75 and \$7.40.

The Democrat reports 3,500 to 4,000 cattle at Mt. Sterling last week. About 3,500 to 4,000 cattle on the market and quality good. Trade was slow, owing to the continued dry weather. The best steers sold at 4 1/2 c; a small bunch of picked steers sold at 4 1/2 c; yearlings at 3 1/2 to 4 c; heifers at 3 to 3 1/2 c.

Messrs. Poster & Johnson have gathered within the past week about 1,700 turkeys at 6c per pound. A. J. Crews, of Mercer county, sold to Jerry Caldwell, of Boyle, 75 head of feeding cattle for \$2,850. L. D. Brawner, last week, sold to B. F. Sanners & Co. 21 150-pound hogs at 4c.—Harrodsburg Democrat.

FORETHOUGHT IN TREE PLANTING

We ought to use even more care in selecting ornamental trees than in choosing flowering plants. If the latter prove to be inferior or out of place, they can be dug up and something better planted in their place. Undesirable trees, however, are hard to get down, and their successors slow to grow. They are the most conspicuous objects in the home landscape, and give the stranger the first impression of our premises. The tiny sapling, set out to-day, lives to shelter our children's children. Each year it is grander and stately, or its poor qualities become more and more developed. While a really good tree harmoniously unites size with symmetry and grace with ruggedness, a poor tree becomes with age but an eyesore, spoiling the finest grounds with its presence.

To illustrate the latter point. The home grounds of a physician were his pride, and justly so. The wide lawn sloped down to a rippling brook, and was shaded by a half dozen glossy leaved pin oaks, Quercus palustris. There were walks and drives, rustic arbors, beds of flowers and belts of shrubbery. Half a dozen other shade trees were decided upon, and this gentleman, who would have nothing but the best for all his other planting, simply set out a row of silver poplars from some sprouts that a neighbor gave him. In time the doctor and his wife passed away. Their home passed into the hands of those who neglected it.

Soon the place seemed more like a wilderness than a spacious country home. The wistaria still twined over the veranda, the honeysuckle wreathed the arbor, and gay peonies and stately lilies yet raised their heads above the surrounding weeds; but the house was hidden almost from sight and the lawn quite overgrown by a forest of young poplars, springing up by the hundreds everywhere. At last the owner proceeded to "clear out" his premises, which he did by cutting out the oaks, the only trees he had that had really fine foliage and were free from suckers. After that he hacked away in a half-hearted way at the jungle of poplar sprouts. As he left all the old poplars standing, and many of the young ones also, his grounds will soon be as unsightly as before. The moral of this incident is that if the good doctor had chosen his trees as carefully as he did his flowers such a complete change for the worse could not have been possible.

A first-class ornamental tree is first of all a good, healthy grower. It should certainly have handsome foliage, and be of fine shape or outline. It should not be short-lived, a scrubby or scraggly grower, or one that continually sprouts by suckers from the roots. Our native elms, oaks and beeches, maples and birches, together with such foreign sorts as are carried in stock in every first-class tree nursery, are all grand trees to shade our premises. Let us plant trees that will prove a delight, and let the wretched locusts and poplars alone.—L. S. La Mance in Examina-tion.

FIG TREES. What's the reason there are not more fig trees planted on the farms? Simply because the average farmer thinks it all a waste of time, or that they are too hard to grow. Now this is not true. Fig trees are a profitable fruit tree to plant. They sell well on the market, and are most delicious for home use. These trees require very little attention.

The first fruit to ripen in the spring are those which form on the tree in late autumn. They were so small they were hardly noticed, but they were there, and in the spring these begin to grow just as soon as the trees are taken from their winter graves and planted out again. For be it known that the best way to give these trees winter protection is to dig them up at the approach of freezing weather and bury in a trench, where they should be covered with dirt to protect them.

This first fruit is ripe in about eleven or twelve weeks. These same trees will bear until frost, the number of crops depending on the distance north, where the seasons are shorter. As soon as the tree begins to grow new shoots in spring new figs start to grow; thus, you see, they keep coming until too late to ripen on account of cold weather. The fruit is white, black or brown, according to the variety you put out. Castle Kennedy is a black variety; White Ischia and Brunswick are white varieties. They are not white like the white grape, but are a sort of greenish yellow.

The way to propagate the fig is very simple—cut off the young tender shoots in late fall and bury in the ground about deep enough to prevent freezing. In the spring set them out and the most of them will grow. It used to be that scarcely any nurseries kept them for sale, but I see in this year's catalogues three or four different firms keep the Brown Turkey variety. This is a dark fruit.

I think in the South considerable money could be made from them. Many a small plot or row along the garden fence could be planted. Try it, farmers.—Mrs. W. KROER, in Mayflower.

VALUE OF EGGS ON THE FARM.

It would be wise to substitute more eggs for meat in the daily diet. About one-third of the weight of the egg is nutriment. This is more than can be said of meat. There are no bones and tough pieces that have to be laid aside. A good egg is made up of one part shell, sixty parts white, and thirty parts yolk. The white of an egg contains 52 per cent. of water, the yolk 56 per cent. The average weight of an egg is two ounces. Practically, an egg is animal food, and yet there is none of the disagreeable work necessary to obtain it. The vegetarians of England use eggs freely, and many of these are eighty and ninety years old, and have been remarkably free from illness. An egg soon becomes stale in bad air, or in dry air charged with carbonic acid. Eggs may be dried and made to retain their goodness for a long time, or the shell may be varnished, which excludes the air, when, if kept at a proper temperature, they may be kept for several weeks. The French people produce more eggs than any other, and ship millions of them to England annually. Fresh eggs are more transparent in the center, old ones at the top. Very old ones are not transparent in any place. In water in which one-tenth of salt has been dissolved good eggs sink, and indifferent ones swim. Bad eggs float in pure water. The best eggs are laid by young, healthy hens. If the hens are properly fed, the eggs are better than if the hens are allowed to eat all sorts of food.—Farm and Fireside.

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Items of Interest.

NEWS THE WORLD OVER.

A despatch from Cape Town says that Lord Roberts will carry still further all his reconnoitring orders. He intends to depopulate the Boer towns. He out-Weyler's Weyler. But the Armenian massacres have shown that nothing can make the civilized nations of Europe protest against anything in which their own interests are not involved.

The oligarchy in Hawaii were very much opposed to Congress giving any one a receipt there and their following the right of suffrage. But Congress paid no attention to their modest demands. In the election in Hawaii the natives voted, elected a majority of the legislature and sent a territorial delegate to Congress. Mr. Robert W. Wilson, of all men the one most obnoxious to the oligarchy.

The Paris Exposition was a financial success, contrary to the predictions of many. The attendance was over fifty million, doubling the attendance at the exposition of 1889. Germany furnished the largest number of visitors and Belgium the next. The greatest number of exhibitors were from the United States. There were nearly 7,000, three times the number from any other country except France.

President Kruger reached Marseilles safely and has received such a reception from the French as Louis Kossuth had in this country in the better days of the Republic. In his speech he spoke of the barbarous war against the Boers now being carried on by Roberts and added: "Whatever they do, we will fight to the end. I assure you that if the Transvaal and the Orange Free State must lose their independence, it will be because all the Boer people, men, women and children, have been destroyed." He is on his way to the Hague to plead for arbitration.

If Hismark was correctly reported, he said Kruger was the greatest statesman and diplomatist living. The old President showed his skill at Marseilles. An effort was made to take advantage of the demonstration for the benefit of the Nationalist party in France, which is opposed to President Kruger. In his speech he said it was his first duty to thank the French government for the many marks of esteem it had shown him. A leader of the Nationalists invited him to be a guest at the City Hall. Osm Paul replied: "Though deeply touched by your invitation, I must beg to be excused from giving it an answer. As the head of a State, I shall have paid my respects to the head of the nation."

United States Vice Consul General Knight at Cape Town informs our government that the plague is officially declared to exist in that colony. There were five cases in San Francisco in October, and November, a lady who had nursed what was reported as malignant diphtheria. The location of the cases shows a wide infection. The Journal of the American Medical Association is indignant at the course of the city authorities of San Francisco.

The reports of the behaviour of the allied troops in China grow more and more horrible. Mr. H. C. Hoover, the distinguished engineer, in speaking of the capture of Tientsin, says of the soldiers that they "did nothing but kill Chinese women and girls, or what amounts to the same thing, for there is nothing left for an outraged Chinese woman but suicide." According to all accounts, the beaten Japanese were an honorable exception, and the United States troops were not guilty of murder and rarely of looting. When a just God reckons with Europe, He is surely will in His own good time, Europe will have an awful debt to pay.

The Decatur, Iowa, Public Opinion publishes a letter written by a soldier in the Philippines to his mother. He said he had been in a fight in which 130 Filipinos were killed. "We never left one alive. If one was wounded, we would run our bayonets through him." Men may call murdering wounded prisoners "benevolent assimilation," but what will God call it? The Cleveland Plain Dealer says: President McKinley rightly denounced the "reconcentration" policy of Gen. Weyler in Cuba as "brutal and horrible." What is the administration's opinion of the British adoption of that policy in South Africa? We commend to the Plain-Dealer's attention those correspondents in Washington City who have written that Gen. Marshall follows Weyler's course in his warfare with the Filipinos.

The yellow fever is growing worse in Havana, and the Louisiana and Florida Boards of Health have decided to continue the quarantine indefinitely. The number of cases reported in Havana on Saturday night 107, which was the highest mark of the year.

It is reported that the Chinese are pouring into the Siberian provinces where the railroad has been built. They introduce a labor competition with which the Russian peasants cannot compete. It would be a righteous retribution if, while Russia is picking the bones of Manchuria, the Chinese take possession of Siberia.

DEATHS.

Blakeman. Samuel C. Blakeman, of, he was more generally called, Squire Sam Blakeman, was born in Green County, Ky., on the 28th day of April 1821, and died at his residence in Green County, Ky., on the 28th day of November, 1900, having passed his 79th score years and ten.

At the age of 29, he professed religion and joined the Baptist church at what was then "old Good Spring church," afterwards newly constituted as "Greasy Creek church," of which he was one of the constitutional members, and remained a member of that church to the time of his death, and served that church as clerk for 25 years or more, retaining during the greater part on account of his increasing bad health.

He was the first elected justice of the peace in his district after the adoption of the new constitution in 1892, and was successively chosen for 10 years, when he declined further election. The just and impartial decisions rendered by him so commended him to the people that time and again since he has been offered the position by the people of his district, regardless of party affiliations, which he always declined. In politics he was a Democrat and his name has often been suggested by County Judges, as a representative of the county in the Legislature and for other offices. All honors were declined by him which would abate him from his wife, who has long been an invalid and whom he nursed and cared for through those many years of struggle with her illness. He is now gone and his wife, an invalid for thirty years or more, survives him. How keen the anguish of old Jacob's heart when, sending young Benjamin with his brethren into Egypt, he breathes, "If I be bereaved of my children, I am bereaved." More so with our sister, whose love he used to husband, nurse and mother. Squire Blakeman was an honest man in the true meaning of that expression, "the neighbor of God," a true friend, a kind neighbor, a wise counsellor, an impartial official, a loving father, a model husband, an exemplary Christian, ever loyal to his country, his church and his God—ever ready to speak the truth and to condemn the wrong and true to his convictions under all circumstances. No one was ever in doubt as to how Squire Blakeman stood on any proposition. Whether a matter was popular or unpopular had no weight with him in his determination.

Besides his widow he leaves three children, most prominent of which is K. M. Blakeman, Circuit Clerk of Green, his native County, now serving his second term—honest and popular and one of the coming men of the state. Like his father, he too is a Democrat in politics and member of the Greenburg Baptist church.

To the bereaved widow and sorrowing children our sympathies are given. We assure you the life of the departed is a legacy to you, richer far than countless millions, a heritage more precious than the burning bubble of military or civic fame. His promise is, "My grace shall be sufficient" and may you say "So be it." When at last death claims us, may we with the hosts of the redeemed receive his greeting in the "sweet beyond." A wife of one who all along his pathway has been my true friend and counsellor. I feel my loss. B. W. PECKER, Greensburg, Ky.

HOLLADAY.

Bro. John Holladay was born Dec. 1, 1821, died Oct. 18, 1898. He was converted and joined the Zion Baptist church in October, 1848, of which he was a faithful and efficient member until death. He was one of the church's strongest supporters. His coat of arms was seldom vacant. He was elected clerk in 1871 and served until death. He was ever his pastor's friend. A husband he was kind and loving. He married Miss Ellen Waggoner March 1, 1878. He leaves a wife and six children. His death was sudden. He was in Alabama on business and died before any of his people could reach him. His last words were "Let us all pray." The funeral was conducted by his pastor, May God bless and comfort the loved ones. EDGAR W. HARRETT, His Pastor, Jellico, Tenn.

MONUMENTS.

Before purchasing a monument or headstone it will pay you to get the estimate of the First & Second Stone Co. Write prices and designs. Headquarters: 21 West Jefferson St. Write: 124 to 126 on Maple St., Louisville, Ky.

HOOPING-COUGH GROUP.

Booth's Cough Substitutes. The celebrated and official British Cough Cure, and latest preparation for the relief of Cough, Croup, Hoarseness, Sore Throat, Whooping Cough, etc. Sold by all Druggists and Grocers. Price 25c per bottle. Wholesale: 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200.

Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE, LOUISVILLE, KY. IMPORTERS, JOBBERS AND RETAILERS. DRESS MAKING, MILLINERY, MENS FURNISHINGS, CLOAKS. CHINA, GLASSWARE STATIONERY.

Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.

Winter Underwear FOR LADIES.

- 25c Ladies' Heavy Cotton Piece-lined Shirts or Drawers in white, gray or ecru.
35c Ladies' extra heavy weight Cotton Piece-lined Shirts or Drawers in gray or ecru.
50c Ladies' Heavy Cotton Ribbed Union Suits, fleece-lined, in gray or white, "Garter" style.
65c Ladies' One Ribbed Merino Shirts or Drawers in natural colors.
\$1.25 Ladies' One Ribbed Merino Union Suits, in gray.
\$1.25 Ladies' fine Black Merino Tights, knee or ankle length.
25c Children's heavy Cotton Union Suits, drop seat, fleece lined, in gray.
39c Children's extra good quality Piece-lined Cotton Union Suits, with drop seat, regular toe quality.
50c Boys' heavy winter weight Cotton Ribbed Union Suits, in gray.
50c Misses' One Merino ribbed Shirts or Drawers, in gray.
65c Children's Black Merino Tights, ankle length; rise to cut.

Winter Underwear FOR MEN.

- 25c Men's heavy Woolen Socks in black or gray.
35c Men's One Cashmere or Natural Wool Socks, in black, tan or gray.
50c Men's heavy Cotton Piece-lined Shirts or Drawers, in ribbed or plain.
75c Men's extra fine quality Bonnet Night Shirts, fancy striped and trimmed.
\$1.00 Men's One quality Natural Wool or Camel's-hair Shirts or Drawers.
\$1.00 Men's heavy winter weight Piece-lined Shirts or Drawers.
\$1.75 Men's heavy Flannelized Fajama, fancy striped and trimmed.

Corsets from 75 cts to \$6.00.

Genuine Automatic Sewing Machine only \$35—None better

AGENT'S OUTFIT FREE! FREIGHT PAID, CREDIT GIVEN for selling the finest set of instructive, entertaining CHRISTMAS BOOKS, graded for children of all ages, at the lowest prices ever known. 50 cent book containing beautiful illustrated poems, Lullaby Prayers, only 15 cents; 15 cent book containing 30 songs; 25 cent book containing 25 songs; 50 cent book containing 50 songs. Write for full particulars to Agents, Ferguson Publishing Co., 1534 Fifth St., Cincinnati, O.

THE WEEKLY OFFERING CALENDAR and Coupon Book System will successfully solve the financial problem for our churches. If interested, send the cover cost for complete sample to C. C. Purinton, Publisher, Boone, Iowa. It certainly appears as if C. C. Purinton's financial plan in church matters, and would be a pastor I would introduce it and put it in practice." M. H. Ford, D. D., St. Louis. "I am sure that the general use of Bro. C. C. Purinton's plan would very greatly improve the finances of our churches." Manley J. Breaker, D. D., in accordance with Dr. Breaker in his view of this financial plan."—J. P. Greene, President Wm. Jewell College.

Liberty College, First Term Began Aug. 30. Second Term Begins Jan. 17. GLASGOW, KY. If you believe in thorough education, send your child to Liberty College. Its Faculty contains some of the best and most competent teachers. The College is beautifully located and is one of the healthiest spots in Kentucky. Wholesome food and delightful home influences are the features of the boarding department. In addition to the literary and scientific branches, you can take business courses, art, vocal and instrumental music. Glasgow is a prohibition town of about 8,000 inhabitants. A child put under our care will be as safe from evil influences as under their parental roof. You cannot find a better place at our low price. Write for Catalogue. J. H. Burnett, Pres. George J. Burnett, Vice-Pres.

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

ROYAL BAKING POWDER CO., NEW YORK.

**Items of Interest.**  
NEWS FROM THE WORLD OVER

In the same papers last Friday appeared two dispatches from South Africa. In one the Boers had taken 60 prisoners and two guns at DeWet's. They left the sick and wounded and carried off only sound soldiers. In the other despatch the British captured 70 prisoners at Standerton and sent them to prison in Natal. But these prisoners were Boer women and children: Is it any wonder that the French House of Deputies and the Senate in Paris resolved unanimously expressing sympathy with Kruger and the Boers?

In San Francisco on Thanksgiving Day more than 100 men and boys got on the ventilator of a glass manufactory to watch the foot-ball game. The ventilator gave way and they fell forty-four feet onto white hot furnaces. Fourteen were instantly killed and eighty-three left maimed, some of them fatally. The managers in the glass factory had tried in vain to prevent the crowd from going on to their roof.

A typhoon at the island of Guam blew the United States cruiser Yosemite out to sea from her anchorage. After drifting seventy miles, she sank. All on board but five who had left the cruiser on a boat were saved by a collier. The town of Marjan on the island was destroyed, thirty being killed. There was much damage at other places.

Senator C. K. Davis, of Minnesota, died in St. Paul after two months' illness, aged 61. He was elected governor in 1874, and in 1887 was sent to the United States Senate, in which he has been ever since. He was an authority on international law. Gen. B. F. Sheridan died in this city on Thanksgiving Day, aged 71, having been 111 one week. He served in the Mexican war and entered the army in the last war as Colonel of the 5th Indiana. He was in every battle of the Army of the Cumberland. After the battle of Perryville, he was made Brigadier-General.

One of the surprises in the last election was that Mr. Bryan was shown to be weaker than his party in so many of the states, while in Kentucky he was stronger than his party. Democratic candidates for governorship and for Congress ran far ahead of him. This was the case notably in New York and Connecticut, Illinois and Minnesota. In this state Mr. Bryan's plurality was about double that of the governor.

The Ministers in Peking have gotten matter in a worse state than ever, have failed to agree and referred the whole matter back to their Governments. The trouble was some insisted on not only unreasonable but impossible terms from China. There is a strong suspicion that this was done in order to break down the negotiations and leave every nation to grab a piece of China. The fact that a people of 400,000,000 will not fight to maintain their independence as they might fight takes away all feeling for the Chinese except contempt.

There have been many little fights in many places in the Philippines, showing great activity. On Pinar del Rio a school was captured with slight loss. Near Malolos the Philippines laid an ambush and killed two men of the Third United States Infantry and wounded three, making their escape. There is a report that Gen. McArthur, Bates and Young are sick of the business and wish to come home and that Generals from the Department in Washington City will go out to take their place. If there is a grain of truth in that report, it is all.

The Dutch in Cape Colony have been so greatly angered by Roberts' Weylerism that they are said to be dangerously roused. We do not believe a word of it. If they had had any manhood, they would have risen

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In aid of their brethren long ago. It is to be hoped that Roberts' burning homes and imprisoning women and children will rouse the conscience of England. To the honour of English Baptists be it said their consciences need no arousing—they have protested vigorously from the first.

Fifty from this country who have been fighting for the Boers recently reached New York City. They all had honorable discharges from the Boer army and the Transvaal government paid their expenses home. One said that when Kruger left the order was given the Boers, "Now that the old man is gone, let the fighting begin." Mr. King said the Boers he was with were the "best fighters and best shots he ever saw." He said their camps on Sunday reminded him of an American camp meeting; there was nothing but praying, hymn-singing and an occasional exhortation.

The Baptist Times of London, in speaking of the return of the London Volunteers from South Africa, says: "Many will wonder at the inglorious details furnished here. It seems incredible that men should spend nine months in South Africa, should march thousands of miles and be actually in action a score of times, without firing one shot or seeing a dead man, or getting nearer than two miles to an always invisible enemy; yet, without any doubt, such has been the experience of some of the volunteers."

**FROM GOVERNOR LESLIE.**

Rev. T. T. Eaton:  
MY DEAR BROTHER—About the 26th day of February, 1893, you preached a sermon in the Walnut-street church on "The Relations of Church and State." If you have a copy of that sermon, or condensed outline, I would be exceedingly glad to have it.

And now I will tell you, as I have wanted to do a long time, that I have carefully read and digested all the editorials and other articles which have appeared in the Recorder, written by yourself from the time of your beginning service with the paper, and I have in every instance, and do now, heartily agree with your views and counsels touching the doctrines, practices and teachings of the Baptist people of God, and their policies, methods, energies and sacrifices, in the work of trying to carry forward the Gospel lights to all the world, as was directed in that last interview the Saviour had on earth with his disciples. And I want especially to say words of approval, and thank you for your heroic, patient and forbearing course, and so bravely resisting the tide through all that unfortunate Whittitt trouble. And again, when an unfriendly spirit of brethren sought to push away your pulpit from their territory (as claimed) let you, and the church holding you as pastor, might be in their way, your prudence and wise handling in Christian spirit, that subject, was commendable in the highest degree.

The editorship of the Recorder has never been an easy place for a truly brave and courageous Baptist man of God. And yet its pages have been brightened and enriched in almost every issue, for nearly seventy-five years, by the forceful thought, brain-power and labor of such great and good men as John L. Waller, William C. Buck and their successors in writing up the great lights of truth, carried into many thousands of homes. And yet it never went forth upon a higher plane, clothed in the habiliments of truth and love, than it has done through the years of your service at its head. I joined the Baptist church,

and was baptized, the 2d of September, 1838; subscribed for the Recorder (then its name was "The Baptist Banner," and I think later it was called "The Baptist Banner and Western Pioneer") in May, 1839, and have been a taker and a reader of the paper from that time till now. I hold it as a friend and counsellor, always and in every arrival, full of wise instructions and valuable information and reliable as to the churches and denominations generally, all over the world. Fifty-two copies of this teacher have come into my home, every one of the sixty-one years since I subscribed for it, and I feel and believe that its cost has been one of the wisest and most helpful outlays of money I ever made. I have loved to keep in touch with the brotherhood in Kentucky, and in the regions beyond, all the time since my birth into the kingdom of Christ and joining the church, and all along the journey I have seen and known multitudes of truly converted lovers of Jesus, members of other Christian denominations, and enjoyed greatly the worship of God with them, and shared of their love as brethren and sisters; but I never felt the slightest sense of unrest or dissatisfaction with my church relationship, or fault finding to any of the doctrines, rules or practices, teachings or policies of the Baptist denomination, or even for once tempted to quit its camp and go off to another denomination.

But already this writing has been extended far beyond my thought in its beginning. Pardon me for its parts personal to myself. Accept assurances of my sincere and best wishes for your continuance many years on earth as a helper in the glorious work of offering Christ to men.

Very truly,  
FRANCOIS H. LESLIE.  
Helena, Mont., Nov. 28, 1900.

[We most highly appreciate these words of commendation from our loved and honored brother. He is widely known and loved not only in Kentucky, which state he served so faithfully, but in all parts of the land. Kentucky never had a better Governor. He left us, under appointment of President Cleveland, to become Governor of Montana, and we hoped that when his term expired he would return to Kentucky, but he remains in Montana.]

**ORDINATION.**

On the 24th inst. a council met with the Mt. Carmel church, Pendleton county, Ky., to consider the propriety of ordaining Bro. W. G. Baughn to the work of the Gospel ministry. After relating his Christian experience and call to the ministry he was examined as to his knowledge of Bible doctrines by the writer. After a thorough examination, in which Bro. Baughn showed great familiarity with the Scriptures, he was unanimously recommended for ordination.

On account of the continuous down pour of rain during the entire day several of the brethren were unable to get to the church. The sermon, that is usual on such occasions, was omitted in order to get through in one day. Bro. O. J. Bagby, chairman of the council, offered the prayer. Bro. E. J. King gave the charge to the candidate, Wm. McMillan gave the charge to the church, W. A. Race presented the Bible, and benediction by Bro. Baughn. Bro. Baughn recently came from the Methodist, being an ordained minister in that denomination of considerable promi-

nence. He expressed himself as being greatly impressed with the ordination services of the Baptist. He is a man of piety and considerable evangelistic powers, being very successful in that line of work in the Methodist denomination. His study of baptism and the communion questions led him to the Baptist. He enters upon his work in his new relations with the prayers and aid sympathy of all who know him. He has been called to some prominent churches. We commend him to the confidence and fellowship of the brethren.  
Wm. McMillan.

**CHRISTMAS PRESENTS.**

You can, by ordering, buy any book from the Baptist Book Concern, Louisville, Ky., as cheap as if you were in the store. We give the largest discounts on all kinds of books. If you desire, write and get our prices and save money.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Dec. 1.

CATTLE.	
Extra good export steers, 1,200 lbs.	\$ 75 00
and up	\$ 75 00
Light shipping, 1,200 to 1,300 lbs.	\$ 70 00
Best butchers	\$ 70 00
Pair to good butchers	\$ 75 00
Common to medium butchers	\$ 72 00
This, rough steers, poor cows and sealwags	\$ 60 00
Good to extra oxen	\$ 60 00
Common to medium oxen	\$ 50 00
Feeders	\$ 50 00
Stealers	\$ 50 00
Hulls	\$ 50 00
Veal Calves	\$ 5 00
Milch cows—Choice	\$ 50 00
Pair to good	\$ 50 00

**HOGS.**

Choice packing and butchers, 220 to 250 lbs.	\$ 10 00
Pair to good packing, 180 to 220 lb.	\$ 7 00
Good to extra light, 120 to 150 lbs.	\$ 6 00
Fat hogs, 120 to 150 lbs.	\$ 6 00
Fat hogs, 150 to 180 lbs.	\$ 6 00
Knights, 120 to 150 lbs.	\$ 6 00

**SHEEP AND LAMBS.**

Good to extra shipping sheep	\$ 2 00
Pair to good	\$ 2 00
Common to medium	\$ 2 00
Steaks	\$ 1 00
Skips and sealwags, per head	\$ 0 75
Best butcher lambs	\$ 2 00
Pair to good butcher lambs	\$ 2 00
Tail-ends	\$ 2 00

**Report for week ending Dec. 1**

**LEAF TOBACCO.**

**SALES WITH COMPARISONS.**

Following were the sales for the week and year to December 1, with comparisons:

	Week	Year
Year 1900	3,902	121,000
Year 1899	3,802	141,000
Year 1898	1,911	90,000
Year 1897	2,105	150,000

**SALES.**

	1900.	1899.	1898
Total sales of new crop to date	126,276	128,775	70,017

**Christmas Goods**  
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304 and 306 W. Market St., Louisville, Ky.  
Kindly mention the Western Recorder when ordering.

Rejections this week - 1 200 1000 1000  
Percentage of rejections to auction sales - 14 12 17  
Rejections Jan 1 to date 21 251 76 120 19 425

**RECEIPTS.**

	1900.	1899.	1898.
Receipts this week - 1 200 1000 1000			
Receipts Jan. 1 to date 21 251 76 120 19 425			

**BULLY—1899 COMP.**

	Red.	Color.
Trunk, green or mixed 2 200 4 20	\$ 4 00	\$ 4 00
Trunk, sound	\$ 4 00	\$ 4 00
Common lugs	\$ 4 00	\$ 4 00
Medium lugs	\$ 4 00	\$ 4 00
Good lugs	\$ 4 00	\$ 4 00
Common leaf, short	\$ 4 00	\$ 4 00
Common leaf	\$ 4 00	\$ 4 00
Medium leaf	\$ 4 00	\$ 4 00
Good leaf	\$ 4 00	\$ 4 00
Fine and selections	\$ 4 00	\$ 4 00

**BARK—1899 COMP.**

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Trunk, green or mixed 2 200 4 20	\$ 4 00	\$ 4 00
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