

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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WESTERN RECORDER.

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No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

The *London Baptist* says that a number of prominent men were asked for a motto expressive of their views of the present state of affairs. Sir Wilfred Lawson's reply was: "War on earth, ill will to men."

DR. JOSEPH PARKER says: "Some men's faith is always sitting in a draught and catching cold. Doubt is the theological name of that influenza." Wise men keep out of draughts if they are feeble, and strong men are not injured by them.

The New York correspondent of the *Congregationalist* gives some figures which call for great searchings of hearts. The Baptists lost in all five boroughs in Greater New York, their loss in all being 845, Presbyterians lost 636, and the Reformed churches 200. What is the trouble?

The *Canadian Baptist* puts into words a truth which many people are coming to recognize: "Too many organizations mean virtual disorganization. They prevent concerted action. Like a large number of whirling but imperfectly connected and co-operating wheels, they may make a brave noise, but may not accomplish much."

The *Christian Herald*, of Detroit, gives figures from the Michigan Annual. There were 686 less baptisms in the state than there were the year before, and a net loss in the membership. It is indeed a time to remand the talk about money to the second place for awhile and give the conversion of souls the first place in our thoughts, activities and talk in all religious gatherings.

At a meeting of the London Association, Rev. E. G. Gange told of his becoming a Baptist. His parents were Episcopalians and he was sprinkled in infancy. When he was converted he studied the New Testament earnestly, and that study led him to say to his father, "I am going to be baptized." His father replied, "Stupid boy, I had you baptized when you were a baby." He replied, "I have been reading the New Testament, and I am going to see a Baptist minister and ask him to baptize me." The conversation ceased, but it was evident that the father went to the New Testament also, for, to the boy's astonishment and delight, when the night came for his baptism, his father came forward and they were baptized together.

THE ANABAPTISTS OF SWITZERLAND DEFEATED AND BEFRIENDED BY THE DUTCH.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

Reference was made in an earlier article to efforts put forth by the Mennonites and others in the Netherlands to secure liberty of conscience for the persecuted Swiss Anabaptists.

It will be remembered that the Anabaptists of the canton of Bern flourished greatly during the seventeenth century. (This was true also of the Anabaptists of the canton of Zurich.) Toward the end of the century clergy and magistrates were racking their brains to account for the continued growth of the hated sect, and for remedies for the supposed evil. The execution at Zurich of Hans Landis, an Anabaptist leader, in 1614, and the severe punishment of many others, awakened considerable interest far beyond the Swiss borders. The rigorous measures in Zurich and Bern from 1639 onward shocked the moral sensibilities of many of the Reformed in the Netherlands, as well as those of the wealthy and philanthropic Mennonites. The seventy years' struggle with Spain for civil and religious liberty, along with other causes, had created in the Netherlands a spirit of toleration exceeded by that of no other people at that time.

In 1641, Isaac Hattavier, pastor of a French (Walloon) Reformed church in Amsterdam, was urged by some of the Mennonites of the city to address a letter to the Swiss authorities. The fact that he had resided in Switzerland, and that he believed in religious liberty was doubtless the reason for his selection. Huttons, another French Reformed pastor, procured shortly afterward (1642) from the Swiss authorities a full account of the proceedings against the Anabaptists. A pamphlet controversy ensued in which the Swiss authorities were condemned on the one hand and justified on the other. Most of the advocates of liberty of conscience in this controversy were Mennonites; the upholders of persecution were Reformed ministers, who denounced the Anabaptists as unworthy of toleration. Otthus, author of the *Annales Anabaptistes*, was the chief informant of the Reformed. The Mennonites had direct information from the persecuted parties, as well as access to the published official narratives.

As might have been expected, the efforts of the Mennonites to succor their persecuted Swiss friends through literary controversy proved an utter failure. Persecuting measures were sharpened rather than alleviated between 1641 and 1660. It will be noticed that these years include the Civil War and Commonwealth period in England, when religious liberty for a time almost triumphed, and when the great works in defense of liberty by Roger Williams, John Milton, and John Clarke were published and read.

A fresh outbreak of exterminating persecution in 1659 led the Mennonites to appeal to the States General (the Dutch Government) and the Magistrate of the city of Amsterdam for help.

In October, 1659, Abr. Heidanus, professor in the University of Amsterdam, wrote on behalf of the Mennonites to Hrof. Luthard, of Bern, vouching for the inefficaciousness of the Anabaptists, and expressing his conviction that persecution was bad policy as well as bad religion. This was followed by an elaborate defense of the Anabaptists and a plea for liberty of conscience by the Mennonites, Hans Flamingh, of Amsterdam, addressed also to Prof. Luthard. This important document has been preserved and the

essential parts of it have been reproduced by Muller.

The writer begins by mentioning the severe proceedings of the Bernese magistrates against eight Anabaptists, whose names are given. Reference has been made to the effort of the Mennonites to intercede for these brethren through Prof. Heidanus. In response to the claim of the Bernese authorities that they are punishing these people, not for their belief, but for their disobedience to the magistracy, the writer shows that these acts of disobedience consist simply of efforts to carry out in their lives what God requires of them in his Word, as in the choosing of church officers, the administration of Christian ordinances, the assembling of their members for worship, etc. If they assemble by night, contrary to the requirements of the magistrates, it is because they are not permitted to assemble by day.

He points out the beneficial effects on the country at large of the granting of religious liberty to his brethren in the Netherlands, and expresses the opinion that God's blessings would rest richly upon the Swiss cantons if they would follow this good example, as the Palatinate, Elsass, Weidit, Cleve, Neuburg, and other provinces have done.

He seeks to impress the Bernese with the similarity of the situation of the Anabaptists in Bern to that of persecuted Reformed communities in Peidmont, Cologne, Ghent, and other Catholic places. What the Reformed do themselves under such circumstances they should not take it amiss that the Anabaptists do in persisting in their religious observances against the mandates of the authorities.

Attention is called to the fact that many civil rulers are coming to see that their authority extends only to the outer man, and not to the conscience. The heroic struggle of the Netherlands against Spanish tyranny is given as the best example of a persistent effort to secure liberty of conscience. If the reformed have ventured property and blood for freedom of conscience, it would show a complete disregard for the Golden Rule, if Reformed Christians should perpetrate on the poor Anabaptist brethren the cruelties for which, when exercised against themselves, they blamed and resisted Spain.

If it be said that Papists and Anabaptists are in error, but that the Reformed have the light and the gospel, he begs his Bernese correspondent to consider that this is a preconceived opinion only, not admitted by others, and so is not a proper ground for exclusive proceedings. But even if the Reformed churches were perfectly conformable to the teachings of Christ, it does not follow that they should seek to force all others to accept their teachings and practices. Those who are conscientiously in error are to be won to right ways, not by being thrown in prison or otherwise maltreated, but by devout teaching and exemplary life. Christ himself used only moral suasion, and he would have his disciples follow his practice.

He proceeds to give a noble defense of the teachings and lives of the persecuted people. They are no heathen or Jews, denying Christ, but are good and peaceable Christians, agreeing in matters of greatest moment with the Reformed, as that in Adam all died, and that salvation comes only through the sin-atoning sacrifice and the guiltless death of our Lord and Saviour Jesus, nay, that he is the sole cause of our blessedness. Their difference of opinion and practice from the Reformed in matters of less import, as oaths, infant baptism, warfare, etc., are

based, so far as the Anabaptists are concerned, on honest conviction regarding the teaching of Scripture, and they should not be persecuted therefor.

Not only do their teachings correspond with those of Christ, but their lives are in accord with their teachings. They do not avenge injuries, but repay evil with good and heap coals of fire on the heads of their adversaries. Although the Zurich authorities had banished all the brethren from the canton, and had deprived them of 600,000 rix-dollars worth of property, the Mennonites of the Netherlands did not resent this injury, but in consideration of the Lord's teachings recompensed evil with good. When in 1655 the Waldenses were being sorely persecuted and the Swiss authorities appealed to the Netherlands for succor, the Mennonites in Amsterdam alone had contributed 3,000 rix-dollars, and those in other places had likewise assisted. The fact that Reformed and Anabaptists have suffered side by side from papal intolerance is urged as a reason why the Swiss Reformed should not abuse the power they have for persecuting these Anabaptist brethren.

He thinks it would touch the hearts of the Swiss authorities if they knew how deeply many of the Dutch Reformed sympathized with the suffering Anabaptists in Switzerland, and lamented the persecuting measures of the Swiss Reformed. The writer closes with a humble appeal. He is only an unlearned citizen and merchant, and does not presume to instruct the Swiss authorities; but he and his brethren are exceedingly anxious to do something in some way for the relief of these poor people.

Another letter of intercession in the French language was addressed by the pastors and elders of the Walloon church of Amsterdam, Feb. 29, 1660. It was an earnest plea for the Christian treatment of the Bernese Anabaptists, addressed to the Bernese church authorities. This action, it is stated, was prompted by a representative of the Anabaptists of Amsterdam, supported by a number of Reformed brethren. Reference is made to the numerous attempts at intercession that have already been made for the persecuted Anabaptists of Bern by the burgomasters of Amsterdam and others, and an earnest plea for toleration is made.

The Netherlands had been aroused to do their utmost. It is surprising that in view of all these pleas the Bern authorities remained obdurate. They are determined to follow the maxim of the Lutheran theologians and jurists: "Those addicted to an alien religion are to be admonished, taught, and, if nothing is accomplished, to be exterminated and driven into exile." To resist the execution of the mandates against the Anabaptists would have a demoralizing effect and encourage disobedience.

Letters of intercession came from Dort, Harlem, Leiden, and Torgan, as well as from Amsterdam and Rotterdam; these were followed by an urgent letter from the States-General, conveyed by an ambassador, DeVreed, urging that the Anabaptists be allowed freely to emigrate without loss of goods; but the magistrates and ministers of the little canton thought they knew their own business, and refused to take the advice or to yield to the entreaties of their Dutch brethren.

Severer measures, instead of the relaxation of persecution, followed, as has already been set forth in an earlier article.

The more honestly a man has the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.

THE "CHURCH" AND THE "KINGDOM."

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

In view of the considerations thus far presented, it will not be unreasonable to approach the New Testament with the expectation that the familiar and well-understood Greek words *basileia* and *ecclesia* will be there used in their ordinary sense. The justification or refutation of this presumption must come from an examination of the text itself. Let us, therefore, note first

OUR LORD'S USE OF THE TERMS.

We have much larger data for the comparative study of his meaning in the case of *basileia*, than in that of *ecclesia*. For the former word recurs incessantly, and in divers relations, while the latter appears but upon two occasions. In one of these instances only (the crucial passage in Matt. 10:18, 19) are the two words brought into immediate contact.

One of the first difficulties that confronts us in attempting to outline the exact idea coupled by our Lord with the word *basileia* is that being almost uniformly part of the phrase "kingdom of God" or "kingdom of heaven," the descriptive utterances connected with it are always broad, usually parabolic, and frequently elusive, if not paradoxical, when taken in their literal form.

Some features of his teaching on the subject are clear enough in the light of current usage. Thus the word is employed not only exclusively in the singular, but as if this were its only normal form. To the Roman there could be but one *basileia*, as there was but one *Cæsar*: correspondingly, to think of two "kingdoms of God," would be to imply two Gods. Etymologically *basileia* conveys an abstract idea, that of kingship or sovereignty. And this meaning is evidently intended in many passages (e. g., in Matt. 6:18, "thine is the kingdom; i. e., the kingdom *de jure*"). It may also take on a chronologic force, designating the reign of a particular sovereign. Thus the immediately preceding verse, in the passage just referred to, contains the prayer "Thy kingdom come" (Matt. 6:10). This conception of the "kingdom of heaven" as a unique world-sovereignty yet to be established is, perhaps, more constant than any other.

The notion of territorial extent was, moreover, inseparable from that of empire. We are not surprised, therefore, to find that out of "his kingdom" established in the "world-field," we are to be "gathered all things that offend, and them which do iniquity."

But while the juridical, the chronologic, and the territorial allusions are manifest and apprehensible, there are other hints of a deeper and more mystical purport, in the language used. Thus while the kingdom is "at hand" (Matt. 4:17), his hearers are remonstrated with for expecting it "immediately to appear" (Luke 9:11). It "cometh not with observation" (Luke 17:20), yet there were some then living who should "not taste of death, till they see the kingdom of God" (Luke 9:27). It was to grow, like the mustard seed, to natural completeness (Matt. 13:32), yet the accompanying parables of the tares and the net show that completeness is to be reached only through supernatural invention (Matt. 13:41, 49). None but the regenerate can enter the kingdom (John 3:5); yet some are to be gathered out of it who shall be "cast into a furnace of fire" (Matt. 13:42). These, like the statement that "whosoever will save his life shall lose it," and other apparently contradictory affirmations of Scripture, are, of course, not contradictory in fact but only in form. Like a "fault" in mining, which is said to occur usually where the ore is richest, they baffle that they may stimulate us to find the deeper meaning hinted at. It should be remembered that it was in connection with the giving of the "parables of the kingdom" that our Lord intimated a purposed reserve in his teachings. He hid the truth in parables, as he hides the grain in the husk, from the listless or self-sufficient, for the docile and diligent (Matt. 13:10-15). It was in like connection that he uttered those hes-

itating and apparently deprecating words, as if about to undertake the impracticable, "Whereunto shall we liken the kingdom of God, and with what comparison shall we compare it?" (Mark 4:30).

From this last dependent cry we may get some notion, at the same time, of the profundity of the theme with which he was attempting to grapple, and of the difficulties which met him in trying to make it intelligible to his auditors; partly because of the inherent infirmity of human speech, partly because of the prepossessions of the people before him. The Jewish conception of the "kingdom of heaven" was coupled inseparably with a restoration of the splendor of the Solomonian reign, rising upon the ruins of the prostrate fabric of imperial Rome. The human idea of *basileia* was, at the best, everywhere defiled by earthly and carnal associations. It suggested a visible ruler, the obtrusive pageantry of throne and court, an external apparatus of legislative and administrative control, and the like. But muddy and inadequate as the simile was, it was the fittest available. For there was in the popular mind a dim conception of an intangible, indescribable something, which was behind and greater than the temporary occupant of the imperial throne. "Divus" *Cæsar* was worshipped, not in his personal capacity, but as the *simulacrum* of that immortal, inflexible, all-pervasive, irresistible, but invisible reality known vaguely as the "empire," the "state," the "law." Thousands who had never actually seen *Cæsar* or Rome, had been laid hold of in imagination by the familiar motto "Ubi *Cæsar*, ibi *Roma*," and had realized the intangible presence of both. What could have been seized upon as furnishing a better incipient, although feeble, analogue of that "kingdom which ruleth over all," the august reality of which transcends the capacity of definition or metaphor, and must appeal to the human imagination in inevitable paradox.

We are thus forced to rest in the conclusion that the "kingdom" in question, whose domain is "within," which is "not of this world," which "cometh not with observation," which is never spoken of as to be "built" (as the "church" is), neither is, nor was it intended by human agency ever to be made, an external or discernible earthly entity. It sets before us an ideal, forever transcending our power fully to grasp, forever stimulating us to aspiration, prayer, and expectation, but the realization of which the Lord alone must "hasten in his time." Only when the New Jerusalem shall "descend from God out of heaven," can the new kingdom take on visibly, concrete form, and become capable of confident definition. Our Lord's allusions are a preliminary "apocalypse," and the apocalypse needs itself yet to be revealed.

Turning now to our Lord's references to the *ecclesia*, we find no difference of opinion as to his intent in one of the instances where the word occurs (Matt. 18:17). There is some conflict of judgment as to the particular local body indicated, whether the existing synagogue or the coming individual church, but none whatever as to the reference of the word, in accordance with common usage, to some local assembly. It is to be remarked that the definite article is here used—"the" church—so that the uniform interpretation of the passage in the manner above stated is a sufficient answer to those who deny that the generic or partitive sense can ever attach to *ecclesia* under such circumstances. If the reference be to the synagogue, it is of considerable importance, as showing that the words "synagogue" and "ecclesia" were now synonymous. That this was so, we may infer from the use of the two words as equivalent by James in his Epistle, before noted. But the circumstance is especially useful here, as preparing us to understand the force of the word in the other passage in Matthew yet to be considered. For "synagogue" was used in the Septuagint as the synonym of "ecclesia." Now if the one word, which had formerly meant the national assembly, had unequivocally sunk to the limits of the village body, by what kind of logic can it be contended that the other word, still remaining a synonym, had retained

its national reference only. It seems more natural to accept the suggestion that the synagogue is, in fact, here meant, inasmuch as the phrase "the *ecclesia*," suggests an existing and readily identifiable institution, whereas in the other passage the coming Christian church is designated, as if in contrast, as "my *ecclesia*."

But it is not very material what particular individual body may have been intended. The expectation with which our examination began is, in this place, at least, justified. The meaning of the word uniformly prevalent throughout the Greek-speaking world is employed, as if of course. It need not surprise us that this should be thought proper in addressing a Jewish company. It is doubtful whether modern scholars have adequately recognized the extent to which the Hellenization of the Eastern half of the Empire, including its Jewish constituency, had gone. The existence of the Septuagint and its frequent adoption, instead of the Hebrew, in Palestinian synagogues, the rise of the synagogue and of the Rabbinic school and dialectic, to say nothing of abundant contemporary historic evidence, show the almost universal familiarity of the people with Greek ideas. At all events, any who could have been influenced in interpretation by the example of the Septuagint writers, must have been sufficiently familiar with Greek to read it. The Seventy had, it is true, when seeking for a fit Greek word to translate the Hebrew name of the national assembly, accepted *ecclesia* as the nearest analogue, alternating it with *synagoga*. There was no incongruity in this: for the "congregation" held the same relation to the Jewish state that the *Ecclesia* did to the Greek. The fact that there was only one Jewish *ecclesia*, while among the Greeks the number of such bodies was limited only by the number of states, should not blind us to the determining circumstance that in neither case was the body in question thought of as a universal, or world-wide assembly. Its meaning was in either case local and partitive. But the national Jewish assembly had long been lost from sight. Instead of the one *ecclesia* or *synagoga*, there had arisen as many individual synagogues as there were city neighborhoods, or village communities. The alternate name must have shrunk to the dimensions of the fact. We know this to have been true of the synagogue: we cannot safely doubt it as to the "ecclesia." The Greek *ecclesia* had likewise suffered specialization, as we have already seen, having been in later times applied familiarly to local associations. It is not without significance that, in choosing between the two words, our Lord should prefer the more thoroughly gentile word *ecclesia* to the *synagoga*, which latter was more purely Jewish in association: for the one was the direct political antipode, as the other was not, of *basileia*.

SPIRITUAL FEELING.

BY REV. G. E. F. HALLOOK, D.D.

It is the experience of far too many Christians that they have but little joy, some despair, and that the history of their inner life shows much spiritual inertia and neglect. We begin with a little feeling at conversion, but since that time our spiritual emotions have been fitful and unsatisfactory. After many vain attempts to maintain a desirable state of feeling, we have given it up and have settled down to inaction and neglect that part of our inner life.

It would seem there ought to be some way of maintaining conscious and continuous fellowship with our heavenly Father. God is our Father; we are his children; why can not we live conscious of his nearness, conscious of his love and glad of his interest in us?

There is a great spiritual art in maintaining a settled and satisfactory state of heart. Here is a great field for study and practice in self-discipline. Feeling does not come of itself, founded on nothing. We have got to prepare for it, and "practice the presence of God."

Feeling, the sense of spiritual blessedness, is the result of faith. We know

that faith has its foundation in knowledge. As we know God we have faith in God, and in proportion as we have faith in him we have peace; love, joy and all spiritual blessedness. It is plain, then, that the right kind of spiritual feeling is not something hot, excited, extreme, such as can be maintained but a little while, and from which reaction is sure to come. It is rather a state of conscious living with the sense of God's presence and love and care.

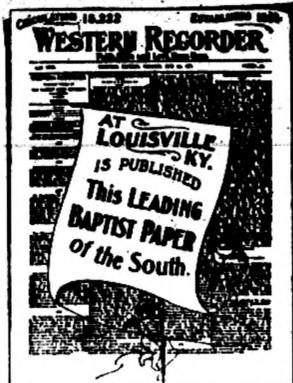
There are Christians who live chiefly by emotion. They are like ships that move by sails. They are often in dead calm, often out of their course and sometimes driven back, and it is only when the winds are fair and powerful that they move forward with rapidity. Others, and a more desirable kind of Christians, remind one of the great steamers which cross the ocean, moved by an internal and permanent principle, setting at defiance all ordinary obstacles, and advancing steadily and swiftly to their destination through calm and storm, through cloud and sunshine.

Some people think of this matter of spiritual feeling as of little importance. Spiritual feeling is pleasant, they say, to have, but lack of it brings no special loss except of enjoyment. But, no, it is important. It is important on account of its close connection with our peace and satisfaction in the religious life. It is very important also because of its sanctifying power. To realize God's presence is one of the mightiest means of excluding sin out of our lives. It is important, too, because upon it depends so largely our efficiency as Christians. If we have no sense of God's presence, we lack power. With the sense of his nearness and love and approval, our power is greatly increased. We have courage. We have strength within. It will be well for us all as Christians, if we will take pains to know and exert ourselves, to use the proper means for maintaining a steady and desirable state of spiritual interest and feeling.—Herald and Presbyter.

NEW TESTAMENT TEACHINGS ABOUT HOLINESS.

Christians are frequently called upon by the New Testament writers to be holy, and in a sense which implies the possibility of holiness. These injunctions have been interpreted differently. Some believed it possible for the Christian, while still on earth, to become perfectly, ideally holy. Others interpret the holiness attainable here to be comparative; that is, to be perfect, perhaps, in the loyal concentration of purpose and effort, in entire absorption in the endeavor to be free from sin, but with the qualification that to escape wrong-doing wholly is impossible. Which theory is the true one? It is undeniable that to be holy in the sense of entire absence from conscious sin is a duty. It is the ideal towards which every Christian ought to strive. All should agree so far as this.

If life be analyzed into the successive actions of which it is a long and continuous series; it is plain that in regard to no one of them, taken by itself, is there any doubt of the possibility of doing it rightly. But as a matter of practical fact, of experience, we all know that no one ever does do right always and altogether, and that no one, excepting our Lord himself during his human life, ever has been holy in this sense. Moreover, those who claim to illustrate holiness, and who believe themselves to have risen above temptation, are always, when watched with sufficient closeness by their friends, discovered to be far from such ideal perfection as they think they have attained. It is hardly worth while to waste time in argument to prove the existence of such ideal holiness among men. But to put emphasis impressively upon the obligation to be holy in the sense of striving after righteousness, of diminishing day by day the number of instances in which wrong has been done and by increasing daily, by prayer and faith and effort, the power of righteous resistance of evil, this is to be holy in a more practical and pleasing sense.—Congregationalist.



The English government made the "Sand River Convention with the Transvaal, guaranteeing to its people complete independence, without any interference on the part of the British government." Two years after a similar treaty was made with the Orange Free State.

In 1877, taking advantage of some internal disturbance, which had caused a revolution in the Transvaal, and which was due to the unpopularity of the President, an English official annexed the Transvaal to the crown. It was a high-handed outrage, but the man's excuse was that he thought the Boers were so indifferent to their own government that they would not care, and would be glad if when they saw what prosperity they would have under English sway. He mistook the people. They loved liberty better than trade. They were patient, and waited to see if their protests would not lead England to undo the wrong.

After three years of trying to get their independence peacefully, they began fighting and defeated the English at Majuba Hill, killing the English commander, Gen. Collyer. Gladstones saw then that the Boers were in deadly earnest in their resolve for freedom, and in 1881 a treaty was given, whereby the government giving them autonomy but asserting the suzerainty of the Queen.

The Transvaal Parliament, or Volksraad, would not ratify this treaty. They insisted on the independence which England had guaranteed them in the Sand River treaty. So they sent a commission to England, among them J. Joubert, to secure a treaty of suzerainty left out. The Earl of Derby was then Gladstone's Colonial Secretary. With his own hand he struck out of the treaty and its preamble all the words which claimed suzerainty. The only limitation upon the South African Republic, the country was now that it should not make a treaty of alliance with other nations, except the Orange Free State, without England's consent.

Joubert and his friends went home happy in the blessed hope of freedom from English aggression. But in 1885 the greatest gold mine on earth was discovered in their country. Miners, capitalists, speculators flocked in, and J. Joubert, to secure a treaty of suzerainty in England, with great ideas of having England take possession of the world during his away. He stirred the British Outlanders up to demanding the suffrage, armed with which they could outvote the Boers and vote to annex the country to England. Sir William Butler, governor of Cape Colony, urged him to let the Boers alone, and warned him they could and would make a desperate fight. Chamberlain removed him and sent a tool of his own to take his place.

Last Spring a petition, signed by 21,000 Outlanders, was sent to London to the Queen to recognize the country as a republic. It was on personal knowledge of letters received in Scotland from prominent Outlanders in the Transvaal that this petition was not signed by the British there. They did not wish the suffrage. They were getting higher wages than ever before in their lives, and wished only to be left alone. One man, however, a large mine wrote to his father that the petition was signed by many foreigners of other nationalities who thought when they were signing it was a petition against some temperance legislation which they greatly dreaded. The Outlanders give up their claim to English suzerainty. Gatsere was defeated by a force commanded by an Outlander.

So far as the other complaints of the Outlanders were concerned, they were only such things as unnaturalized foreigners in all countries submit to without objection as entirely reasonable and right. The chief complaint was that they were not allowed to vote. Kruger offered to let them vote if they would take exactly the same oath of allegiance as the United States require, and all other nations which receive naturalized citizens. This required that they renounce all allegiance to any other nation. Chamberlain refused; they must be allowed to vote. Chamberlain refused; British subjects! Kruger yielded that vital point and agreed to let them vote without that oath after a residence of seven years. Chamberlain refused and insisted on five years. Kruger granted that, provided Chamberlain would give up the claim to English suzerainty which he had been making since 1877. Again Chamberlain refused. Through it all Kruger had offered and urged arbitration, and Chamberlain refused on the ground that arbitration was to be between sovereign states, and England had suzerainty over the South African Republic.

And Chamberlain did this in the face of repeated acknowledgments of the independence of the Dutch Republic by the English government. The Lord Chief Justice, in a formal decision of the court, had asserted it, Earl Derby, other Secretaries had done so, among them Joseph Chamberlain himself! Here are some of his own utterances. In his place in the House of Commons, speaking, of course, as the authorized representative of the government: "To go to war with President Kruger in order to force upon him reforms in the internal affairs of his state, in which he is a sovereign State, is in this place, here repudiated all right of interference. That would be a course of conduct as immoral as it would be unwise." On another occasion he said: "The rights of our action are limited to the offering of friendly counsel, in the rejection of which, if it is not accepted, we must be quite willing to stand. In the same year in which he made these speeches, 1887, Chamberlain in a despatch, declared, "The South African Republic is a foreign State, a foreign Power, with which Her Majesty is at

peace and in Treaty relations." A Kruger refusal, as pointed out by Chamberlain, increased his demands. When at last he agreed to the five years' limit, the answer he received was the ordering of an army corps from England to South Africa and the calling out of the reserves. Kruger's answer to this was an ultimatum requiring the English to agree to arbitration, or to send no more troops. If they refused to do either, he would understand they meant war and would act accordingly. In view of the ordering out of the reserves, he could not have done less.

I could not well put the story in fewer words. What is the English side? That the British Empire wishes an unbroken dominion in which to run a railroad from Cairo to the Cape, and has a right to take what it pleases in this world; that the English will govern the Boers better than they will govern themselves; that trade and money ought to be more to "progressive" people than those old-fogy words, "liberty and the good government. England, as it is, can be summed up in the famous old resolution, "Resolved, that the earth is the Lord's and he has given it to his saints. Resolved, that we are the saints. Therefore, we will drive out these non-progressive Boers and take possession of their gold mine."

AN ANECDOTE OF MR. MOODY.

Thirty years ago a business man in Peoria, Ill., met a friend, William Reynolds, also a prominent business man in that city and said to him:

"Mr. Reynolds, how long have we known each other?"

"About fifteen years."

"Do you believe that it is necessary for me to believe on the Lord Jesus Christ if I am to be saved?"

"Yes."

"Do you care whether or not I am saved?"

"Certainly."

"Pardon my frankness; I do not want to hurt your feelings, but I do not believe that you care at all whether I am saved or lost."

"What do you mean?"

"You are a professing Christian, an elder in the Presbyterian church. We have met frequently during the last fifteen years. I have heard you speak on many topics. We have had many conversations. I would have listened gladly to you if you had spoken to me on the subject of religion, and yet in fifteen years you have never said one word about my salvation. You have never tried to win my soul to the Lord. I cannot believe that you care whether I am saved or lost."

Mr. Reynolds with shame, confessed that he had neglected his opportunities, and then said to his friend:

"What has brought this change in you?"

"I was in Chicago yesterday, and when I started to come home a young man asked if he might share my seat. As soon as the train started, the conversation started on something like this: 'Pleasant day?' 'Yes.' 'Good crops this year.' 'Yes, pretty good.' 'We ought to be thankful to the Lord for sending good crops.' 'Yes, I suppose we should.' 'My friend, are you a Christian?' 'Well, I have a high regard for religion. I think churches are a good thing in a community.' 'Are you a Christian?' 'Well, I cannot say that I am, now that you ask the direct question.' 'Do you think it wise for a thoughtful man to go to a church without giving thought to this subject?' 'No, honestly, I do not think so.' 'My friend, may I pray with you?' 'Why, if we are ever where there is a good opportunity and you desire to do so, I do not think that I would object.' 'There never will be a better opportunity than the present. Let us pray.' 'I have heard here being said this car seat. And with the train speeding through the suburbs of Chicago and across the prairie, this man prayed for my salvation. I never saw a man so much in earnest. I knew that he cared whether I was saved or lost. Just as he finished his prayer, the brakeman called out the word, 'Get up, get up, get up, get up.' He had reached the door, when it occurred to me that I did not even know who he was. I rushed after him and asked his name, and he replied:

"D. L. Moody."

"I am going back to Chicago to find him and to have him show me the way of life."

Before Mr. Reynolds left his friend on the street that morning, he had led him to Christ, and then Mr. Reynolds said: "I am going to Chicago myself to find Mr. Moody. There is something wrong with my life." I saw a man from Peoria on the Pacific coast some years ago, who made here being said this car seat. "What is his business?" "The people who know him best say that his business is to serve the Lord Jesus Christ, and that he packs pork to pay expenses." And then he told me of the change that had come into the life of Mr. Reynolds, and how he had turned to Christ, and how he left his fashionable church in the heart of the city and went into the tenement district to labor for souls, establishing a church which has exerted a marvellous influence for good. I do not say that we should all adopt Mr. Moody's plan of winning a soul, but I do say that we should do whatever we can to lead men to Jesus Christ.—N. Y. Observer.

Let your recreations be healthy, creditable, and moderate, without too much expense of time. Go to the theatre, to the races, to the circus, they are a most profuse wasting of time. Value time by that estimate we would have of it when we want it.

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.

VILLAGE LIFE IN CHINA. Arthur H. Smith D.D. Illustrated. Chicago and New York: Fleming H. Revell Co. \$2.00.

This book reveals the actual China as it has not been revealed before. The author's long experience as a missionary has enabled him to know China as travelers and statesmen can never know it. The reader is surprised and delighted to find so many interesting features in Chinese character. It is in village life that these characteristics are most plainly exhibited, and Dr. Smith depicts them with a master hand. The institutions and the family life of the people are happily described, and the book has a curious interest throughout which is quite unique. This book is a reservoir of information for the missionary worker, for the humanitarian, the statesman, the merchant, the economist and the sociologist. We thank Dr. Smith for completing his picture of China by adding this book to his "Chinese Characteristics."

GOD AND THE PEOPLE, And Other Sermons. David James Burrell, D.D. New York: Wilbur B. Ketcham. \$1.50.

Dr. Burrell has the public ear as few men ever have had it, and this is because he always has something to say with power bearing. Here we have thirty-two capital sermons, just as they were delivered in the author's regular ministry. They are all rich, juicy and suggestive, and they are all timely and helpful. The book is a valuable addition to our homiletical literature.

HITS AND MISSES. Charles Frederic Goss. Chicago and New York: Fleming H. Revell Co. \$1.00.

We should call these ten chapters all "hits," since they hit the nail on the head. We have Adam-Zad, or the Truce of the Bear; The Most Common the Most Sacred; Laying a Modern Specter; The Very First Thing; The Discovery of God is the Clarification of the God Consciousness; Hope, the Practical Equivalent of Knowledge; Righteousness is Rightness; Sacred Leaves of Sorrow; He Can Believe, Who Will Believe; Temple Building, a Universal Instinct.

INSTITUTES OF MORAL PHILOSOPHY. Lyman B. Teft, D.D. Philadelphia: American Baptist Publication Society, \$1.00.

The Publication Society has of late years entered a broader field and has published books of more general scope than formerly. Here we have a timely and valuable addition to ethical literature. In these days when as never before men are making comfort the basis of morals and of religion it is important that the great fundamental principles should be re-asserted and emphasized. Dr. Teft starts with this axiom: "The validity of moral distinctions, is grounded in the nature of God, and in the nature of all beings made in the likeness of God. Moral distinctions are necessary concepts of the human mind, co-ordinate with the ideas of time, of space and of causation." The whole book is in keeping with this beginning. The author gives forth no uncertain sound, and does not indulge in guesswork. It is a noble book.

JONAH IN FACT AND FANCY. E. J. Banks. New York: Wilbur F. Ketcham.

The author belongs to the radical school of Biblical criticism. He admits that there was a man named Jonah, not because the name of Jonah says so, but because the name is mentioned in ancient documents, II. Kings 14:23-26, which the author regards as having about as much authority as Thucydides. That Jonah took a ship for Tarshish, was swallowed by a great fish, went to Nineveh and preached, etc., etc., all this is possible, but he says nothing for anything. That Christ said so, our author cavalierly waves aside by saying Christ did not know. As for the inspiration of the Bible—oh, that is an old wives' tale, thinks Mr. Banks, who is much wiser than our Lord Himself.

THE TRUE ESTIMATE OF LIFE. G. Campbell Morgan. Chicago and New York: Fleming H. Revell Co. 80 cts. net.

This gifted Briton made a deep impression by his visit to America, and particularly did he impress the people by his addresses at Northfield, Mass., which addresses we have in this little book, which tells us how to live. The topics are: Paul's Estimate of Life; Will Thou Be Made Whole? Health of Soul; Do Not Be Afraid to Stand; The Father's Hand; Divine Government of Human Lives; Redeeming the Time; Gathering or Scattering; Lessons from the Life of Lot.

SUNDAY-SCHOOL LESSON.

SUNDAY, FEB. 4.

THE FIRST DISCIPLES OF JESUS.

John 1:35-45.

Motto Text—"They followed Jesus."—John 1:37.

"The next day after."—After the words of John spoken in the previous verses. "And two of his disciples."—One of these is said to have been Andrew. The other is believed by every one to have been the Apostle John, though there is no express mention of that fact.

"And looking upon Jesus as he walked."—Our Lord had returned from the forty days' temptation in the wilderness. "Behold the Lamb of God."—The sacrifice for sin, who died in our stead, that that we may live. John's hearers were familiar with the sacrifice of lambs, two of which were regularly offered in the temple every day.

"And the two disciples heard him speak, and they followed Jesus."—Just what John wished them to do. Followed him, hardly knowing in their own hearts why they did so. Turning and seeing the young man following him, our Lord stops his walk and waits for them to come up to him and then asks them kindly, "What seek ye?"—Not "whom seek ye?" It was evident they were seeking him. For they were following him.

But it is all important what we follow Jesus for. Some follow him for the loaves and fishes. Just as in these days some join the church because it is respectable to belong to the church. Some seek him as an example, some as a moral reformer. But there is but one true seeking of Jesus, and that is as a vicarious sacrifice which makes atonement for sin. It is the fashion now among infidels to compliment him. He will accept no seeking except from those who are looking for the Lamb of God.

"They said unto him, Rabbi (which is to say, being interpreted, Master)."—John's readers were mostly those who did not understand Hebrew. Hence, he translates the Hebrew words into Greek for them. Rabbi was used as a token of respect. "Whose dwellest thou?"—With a desire to go and see him at some time and to be instructed by him. He tells them to come now. He is always ready to receive those coming in a right spirit. His home was in Galilee, and he returned there the next day. But he took these two young men to his temporary lodging place, which may have been a cave, and talked with them there.

"And abode with him that day, for it was about the tenth hour."—Four o'clock in the evening, according to the Jewish reckoning from sunrise to sunset. They probably spent the night in converse, as the day was far spent, and the words "abode with him" indicate a protracted stay. One of these young men was Andrew, John explains. The other, as we have said, was, in all probability, John himself. Andrew is a Greek name, and signifies man.

"He first findeth his own brother Simon."—The first indicates that Andrew went right off after Simon, his brother, and John

went for his brother, James. Andrew found his brother first. A young man who is truly converted will be filled with an eager desire to bring those whom he loves to the Saviour. If he does not go after them it is strong proof he does not love either his Saviour or his brother.

"We have found the Messiah."—Startling message this with which Andrew breaks in upon his brother. The devout Jews had been longing for his coming; and all their raptures were eager for the great deliverer who should rescue them from the Roman yoke. The ardent Peter does not stop to argue or to question. He goes with Andrew promptly.

"Thou art Simon, the son of Jona; thou shalt be called Cephas."—Cephas is an Aramaic word—that being the common language of Palestine. John interprets for his Greek readers, giving the meaning, "a stone." Peter is the Greek equivalent for Cephas. Our Lord afterwards named John and James "Boanerges," "sons of thunder."

"The day following Jesus would go forth into Galilee."—Started on his way thither. "And Andrew Philip."—Whether he sought for him, or met him as he went, cannot be said. Seeing his fellow-townsmen and acquaintances with Jesus, Philip's attention would naturally be attracted. This Philip was afterwards an apostle. John is giving the account of their first meeting with their Lord. Not of their call to the apostleship, which occurred afterwards, and of which Matthew tells. Bethsaida was situated on both sides of the river Jordan where it enters the Sea of Galilee.

"Philip findeth Nathanael."—A friend, not a brother. John and Andrew had brothers for whom they went. Philip is eager to bring others to his Lord, and finds his personal friend. This is the way in which to work. Go to those who can feel you take a personal interest in them, and you will do good. "We have found him, of whom Moses in the law, and the prophets, did write."—The promised Messiah who was to sit on the throne of David. By the law is meant the Pentateuch. Moses' book contain several prophecies in regard to the Messiah. The prophets contain others. "Jesus of Nazareth, the son of Joseph."—Thus it was that Philip knew him, for it is Philip and not the evangelist who is writing who calls Jesus "the son of Joseph."

"Can there any good thing come out of Nazareth?"—that Nathanael should be surprised at the declaration of [Philip] is not to be wondered at. There was nothing about Nazareth in the prophecies. "Out of Galilee ariseth no prophet," was a common saying. And Nathanael knew, as a devout Israelite, that the Messiah was to be born in Bethlehem of Judea, not in Nazareth of Galilee. Besides, Nazareth had acquired a very unfavorable reputation which Nathanael knew well, for Cana, his home, was only three miles from Nazareth.

"Come and see."—That was the quickest and best way for Nathanael to be convinced. He would have answered any arguments Philip could have brought forward. If he saw for himself he would know. Yet, still it is forever true, "We need are they that have not seen, and yet have believe." In one thing Nathanael was right. The Messiah must be born in Bethlehem—God's word was pledged for that. And no matter what Jesus might have been, or how great miracles he had wrought, had he been born

in Nazareth he would not have been the Promised One.

Let us imitate the example set us by those apostles. They went first for their own brothers and their close friends. The Christian should be first concerned for the salvation of his own children and then of his servants, his clerks, his neighbors. This should be nearer his heart than all other things except the glory of God.

BIRMINGHAM, ALA.

The writer and his wife have greatly enjoyed the exalted privilege of spending the Christmas holidays with Dr. A. C. Davidson and his family in this cosmopolitan city. The visit has given us an opportunity to see and partially appreciate a few of the many interesting features of this city of great possibilities. Some years ago many of the readers of the WESTERN RECORDER heard of the booming spirit that prevailed here, and later of the collapse that followed. This caused many of the inhabitants to leave for other parts. But the improved financial condition of the country has been specially effective here, the absent ones have returned, and many others have come with their money, skill and labor to aid in advancing the many industries that are seen in every direction.

Already there are in Birmingham and vicinity two hundred and six manufacturing industries, all the way from the largest iron and steel plants to the "yeast factory." These, of course, give employment to a large number of laborers, and require much capital. There are no indications that this place is to be again afflicted with another boom. This no one desires. But the population is rapidly increasing, and this will continue as long as the conditions remain as they are. The location of the city is unique. It is in the center of a mineral district where the supply of coal, iron and limestone seems to be inexhaustible. This fact has brought capital and skilled labor from other parts. The deposits of one day last week in the banks of the city were \$650,000. It is officially stated that the railroads of Alabama hauled during the year 1898 298,385 car-loads of freight. Of this number the Birmingham district furnished 208,097 cars. There has been an increase this year, 1899.

The bad effects of the boom are still seen in some directions. For example, lots were bought years ago at very extravagant prices. The normal value of these lots is from 100 to 300 per cent. less than the price paid for them. Still the owners are not willing to sell at so large a sacrifice. This in many cases prevents the city

HELPS ELECTRICITY.

Grape-Nuts Build the Brain that Does the Planning.

A famous electrical engineer, Foote, who constructed the 5,000-horse power electric plant which supplies Seattle, Calumet and other Michigan cities, says there is no food known that will supply him with the vitality and mental vigor from breakfast to noon that Grape-Nuts will.

Mr. Foote, in conversation, said: "There is no doubt left in my mind of these facts. I have tried all sorts of food, and kept track of the results. I gain steadily in reserve force when I use Grape-Nuts, notwithstanding my occupation requires long continued and concentrated brain work. There is no artificial stimulant in Grape-Nuts. Nothing but the stimulus of good food that is scientifically prepared for immediate assimilation into blood and tissue, especially brain tissue.

Brain workers can get sure and undisturbable results by using Grape-Nuts.

from growing where it ought to grow. However, many new buildings have gone up during the past twelve months. One is specially attracted by the large number of beautiful new residences along the "South Highlands."

HOWARD COLLEGE.

The public spirited citizens have not failed to look after the educational interests of the city. Their public schools have large substantial brick buildings and in their work they are thorough and up to date. In addition to these there are a number of other institutions for higher and professional education. Prominent among these is Howard College located at East Lake. Their President is Professor F. M. Roof, a Louisville man. The friends here speak very kindly of him and the work of the faculty. The payment of a \$38,000.00 debt during the past year has lifted a great burden from the college and inspired them with courage for the future. But this is only the beginning of a great work that should claim the earnest attention and the liberal contributions of the Baptists of the State.

THE CHURCHES.

The denomination have acted wisely in promptly establishing churches in the suburban towns. These are supplied with intelligent and consecrated pastors who are alive to the interests of the Redeemer's Kingdom. Birmingham proper has a population of 45,000; these are about equally divided by the railroads running through the city. It is North and South Birmingham. Rev. B. D. Gray has been the faithful bishop for the First Baptist Church on the North side for six years. He is a vigorous and wise spiritual leader. He was faithful in standing with his people through the years of financial depression. Now that the times have improved they have taken on new life and are looking for greater things in the year 1900. They owe a small debt and need a new church house. No doubt both will receive attention in the near future. The South Side Church has for their pastor our beloved A. C. Davidson, Kentucky Baptists were sad when he left them. Now they should rejoice that the Lord is abundantly blessing his work here. He and his are happy in their home and in their church life. He has been here sixteen months. During this time more than one hundred persons have been added to their membership, a \$18,000 indebtedness paid and now they are united and looking to the future for more aggressive work.

J. K. NUNNELLY, Birmingham, Ala., Dec. 29, 1899.

I WOULD like in a word to impress upon you this one thought, that the indifference which is slaying its thousands is not the sacerdotalism which young curates are playing with and silly women are backing up, nor the scientific agnosticism which is pretty well played out and going out of fashion, but the stolid indifference of the great mass of our population which is only to be met in one way, and that is by a live church; not by imposing ceremonialism, not by learned demonstrations and apologetics—all these things go clean over the heads of the mass that never come within our churches, and under the sound of our Christian teaching—but by a living church.—McCLAREN.

SOUPS OFTEN LACK RICHNESS AND A DELICACY OF FLAVOR. A FAULT EASILY REMEDIED BY LEA & PERRINS' SAUCE. THE ORIGINAL AND GENUINE WORCESTERSHIRE. It has more limitations than any other brand ever produced. John Duncanson & Sons, Agents, New York.

SOUTHWEST VIRGINIA.

The people of this section of the Old Dominion State are Baptists by a large majority. Many important points have been neglected by our Boards heretofore, and, as a result, local losses have been experienced; but, now they are pushing the work, and under the combined efforts of the boards at Atlanta and Richmond, we are coming to the front. Such men as Hamilton at Bluefield, Ways at Tazewell, Bell at Princeton, Rawles at Radford, and others, are keeping our principles before the people, and the work grows.

Our community and State regret the loss of Bro. Hamilton, who leaves Bluefield to accept the pastorate of the McFerran Memorial church in your city. He is pure gold, and will make things move; may the Lord bless him and the work. At this writing, it looks as if Rev. F. H. Martin, of Salem, would succeed him; if so, the continued prosperity of the work at Bluefield is assured.

A recent letter from Rev. D. A. Ramey at Bramwell, tells of accessions to the church, and spiritual growth.

Bro. Mason, at Graham is working to establish a Baptist Church at that point, we ought to have it, and I trust will.

The work here at Pocahontas has come up through great tribulation. Ten months ago when the writer became pastor, he found thirty-five names upon the book, several of that number were removed to other points; to-day we have 123 members, after counting several losses during aforesaid time; our church is in good working order, and is hoping for great things.

Two and a half miles west, we have an afternoon appointment at Mt. Clair, a regularly constituted church, recently resurrected; and two miles east we are building a house of worship and expect to organize the Bluestone Baptist Church. We preach there twice a month in the afternoon. This means three sermons every Sabbath and a four or five mile walk, this church having two preaching services each Sabbath.

Miss Inez Quisenberry, sister of Revs. W. Y. and H. N., is hard at work as city missionary; she is accomplishing much good for the Master.

Your paper is a welcome visitor; may the Lord continue to bless your work.

CHAS. J. JONES, Pocahontas, Va., Jan. 15, 1900.

DELIVER your mind and remove every wrong by a single order for "LIFE OF MOSES," the grandest revelation. Write at once. Remittance and order to make from \$5 to \$100. Sent by mail from the publisher. Address: Geo. W. Childs, 100 N. 2nd Street, Philadelphia, Pa.

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 To England, the Paris Exposition, Italy, Switzerland, Germany and Belgium.
 WHEN?
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 WHERE?
 Louisville to Philadelphia, Liverpool, Bradford-on-Avon, Windsor, Oxford, London (4 days), Dover, Calais, Paris, Bremen at Paris five weeks. Entire expense round-trip from Louisville, including hotel bills, travel, food, etc. ...
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 Depot, Foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, near Salt House. City Ticket Office, 225 Fourth ave. Schedule in effect May 14, 1899.
 F. F. V. LIMITED, DAILY.
 Through Pullman Vestibule service to New York, connecting at Ashland with the famous F. F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Entire train lighted with electricity.
 Leave Louisville, 8:00am
 Arrive Washington, 8:45am
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 Arrive Providence, 1:45pm
 Arrive Boston, 2:45pm
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 Returning arrives in Louisville, 10:00pm

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 Arrive Old Point Comfort, 2:45am
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 Arrive Louisville, 7:30 a.m.; 7:35 p.m.; 7:35 p.m.
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 Arrive Louisville, 8:10 a.m.; 11:30 a.m.; 2:10 p.m.; 3 p.m.
TRAINS, HELLCO AND SOUTHWEST.
 Leave Louisville, 9:25 a.m. and 9:35 p.m.
 Arrive Louisville, 9:30 a.m. and 9:30 p.m.
TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville, 7:25 a.m., 7:30 p.m. and 8:00 p.m.
 Arrive Louisville, 7:30 a.m., 11:30 noon and 1:30 p.m.
 Louisville Ticket Office, South-west Corner Fourth and Main Streets.

A BRIEF REVIEW.
 The threshold between the old and the new year is crossed! Amidst sighs and tears, the old year departed; with all the trials, disappointments, the woes that wrung our hearts with anguish, leaving only the pain at our hearts, the traces of wounds, received, beyond the skill of surgery to remove. In the new year, the path we are called upon to tread is unknown. If memories are bitter, it becomes our duty to look over the mile-stones of time and see what progress we have made, realizing we cannot undo the past, or recall one mis-spent hour, yet we learn useful lessons to guide us, and are better prepared for our onward march, setting out afresh for heaven, not resolving to begin a new life with a new year, but rising to that degree of perfection, beginning a new life every day and make a more steady progress, that our spiritual progress may be very great with the coming year.
 Reviewing the changes in Baptist affairs here, it is hard to realize nearly twenty-five years have passed since the Goshen Association met for the first time with Stephensport church—in the fall of 1881. Only four Baptist families in town, Mr. James Hines, William Moorman, Thomas Adkinson and Peter Brashear, to entertain the crowds of people. Rev. S. Taylor of Whiteville, was pastor of the church then, Baptists had no house here, the Association met in the school-house. The introductory sermon was by Rev. Ernest Petri. Mr. Thompson Green was the messenger from the church to the Association, Rev. D. Dowden was moderator. Miss Ruth Dowden accompanied her father to the Association, met with Rev. James M. Dawson, a young minister. They were married in less than a year afterwards.
 The Association appointed Rev. J. M. Dawson to preach on Sabbath morning in a tobacco factory. It was a splendid sermon. Many prophesied, "He will make his mark." How brilliant and useful his brief life was, is too well-known for any comment.
 Time floats along as before, the same dull routine; nothing of interest, only changing pastors every year or two, none of whom in memory's eye was more faithful than Rev. Wm. Head, a venerable servant of God. Now and then a revival illuminated the flying year, encouraging the Christian soldier and increasing his usefulness.
 In 1889 Rev. William N. Dawson was called to the pastorate of the church, and he continued to serve eight years. He won and kept the esteem and confidence of the people in unity and effort beyond anything before, the Baptist house was built and the revival of religious interest was great.
 Swiftly the years glide on, sweeping from our midst friends and loved ones, only to meet again beyond the grave. Twenty-three years have rolled by, and in the fall of 1884 Goshen Association met again with this church. What a change time has wrought since the first meeting here of that body! A neat Baptist house, with room to seat nearly five hundred people; a neat little town with six times as many families to entertain the great Goshen Association. Dr. Helm said that he "felt proud of the manner in which the church entertained the people." He was her pastor, also one of her messengers to the Association, and on her behalf bid the As-

sociation a hearty welcome. The introductory sermon was preached by Rev. H. B. White. Rev. D. Dowden was again moderator. We enjoyed many treats during the Association, on Thursday night Rev. H. T. Lampton preached a grand sermon. Rev. J. S. Felix preached Friday night, every word he uttered was heartily enjoyed. The plain, unassuming manner of the eloquent young man will live long in the minds and hearts of the people. Dr. T. T. Eaton delivered a lecture Saturday morning on Foreign Missions. Before the Association adjourned, Rev. J. Armstrong impressed on the minds of all the fact, in a very touching manner, "How many who had met here before another year rolled around, death would remove from our midst?"
 The Association over, rapidly the months go by. The next thing here of general interest is the Christmas tree for the scholars of the Sabbath-school, their presents were distributed to them by three polite, obliging, little ladies, Emma English, Allie McCoy and Violet Miller.
 At last the old year of 1884 faded away. The new year came in, and how soon death entered the door of one of our deacons, Bro. C. Hall, and laid its icy hand on young Mr. Isaacs, also on his delicate babe, two months afterwards. May 26th William Moseles a dear little boy was drowned—a brief life that in the early beams of morning leave a father and mother weeping on the shore. On the 8th of June, Mrs. Peter Brashear died of a stroke of paralysis. Mrs. Brashear was the last member left who went into the organization of the church in 1848. How short the weeks and months appear, hastening on to the tomb; another month and a day, July 9th, Mrs. William Moorman died. Two lovely Christian women change their home from the church on earth to the church in heaven. Around the bedside of Mrs. Moorman, Mrs. Brashear

MORE COFFEE FACTS.
 Study the Question Yourself.
 "When the doctor said 'no more coffee' I was dismayed, for as an ardent lover of coffee and a crank in the matter of its preparation, I had grown to believe that life was not worth living without it, but the dull stupidity and the almost daily headache so interfered with my profession (literature) that I was compelled to seek the doctor's advice.
 "I was an invalid from the start, but missed my morning beverage and felt a great lack. It was at the home of a friend and Postum apostle, Mrs. — of Lonsdale, that I tasted my first Postum. Her family had sworn by it a year or more, and desired the same preparation, the least to the greatest, benefited by its use.
 "I was surprised to find it really palatable, and determined that I could improve on it myself. I purchased a box, and as we all do, on the first trial, made a lamentable failure of it, though I prepared it the best, and the postum was poked away on an upper shelf, until the oft-repeated newspaper statements made me determine to try it again, with long boiling.
 "I took twenty-five minutes to prepare it, about ten to bring it up to a boil, and then allowed it to boil steadily for fifteen minutes, and from the first sip, I was enthusiastic over the new beverage, and even wanted a second cup. It has never failed upon me, morning or night, and I could induce me to go back to the berry coffee.
 "The change Postum has wrought in me seems little short of miraculous. For the first time in many years, I am really well, my color has freshened, headaches have not visited me for many weeks, and my ability for work has returned with all its old zest. I shall never cease to be grateful for what I feel is a remarkable cure due to nothing more than Postum food coffee, in place of the oriental berry."
 "Sincerely yours," Mrs. R. B. Tallman, Centerville, E. I.

The Recorder was highly recommended. While here, inquiry was made for the former history of this church, published in the Recorder several years ago, and a desire for a copy; the only copy I have is in my scrap book. Concluded to send a copy to you for publication, as they all take the Recorder. The Association was to others as well as myself a sad memorial of Goshen Association at Stephensport in 1884. A memorial of Dr. S. L. Helm our beloved pastor, and other loved and lost members of our church here all living then, among them my dear mother, My father and mother with their fathers before them, were lifelong subscribers to the Recorder under her different names, and I am an old subscriber and friend.
 Respectfully,
 META OLAIR,
 Stephensport, Ky., Oct. 5th, 1899.

I PREACHED last Sunday for Pastor Hamilton at Springfield. The church has over one hundred members and among them are some of our noblest church workers, and the cause is in a prosperous condition. W. P. H.

Prof. McCall, president Kentucky College for Young Ladies called at our office. Reports the college in a prosperous condition. The second term opened Monday 22nd inst. Many additional students have entered already.

and Dr. Helm often met. On the part of each there was a conscientious and faithful discharge of their duty to the patient sufferer—entering the gates of death. They did not dream they would so soon cross the river, all join the happy number clad in bright array, stand on the other shore more than conquerors. In a little over three months Dr. Helm died. The church was draped in mourning for nearly sixty days. Above the drapery over the pulpit was placed a crown, decked with many stars, a fit emblem of the reward for his life's work. On December 26th, Miss Docia Dawson, a beautiful young girl, in her 22nd year, died; without a father's care so long, yet she was a Christian! A fond mother had guided her gentle footsteps in the straight and narrow way. Death has made havoc in our midst in the last year.

God is not dealing with us in anger, for death has entered his sanctuary, ending the labors of those who guided souls to the Savior. The great and good die, yet God is not embarrassed by their absence. It is to raise our thoughts from earth to heaven, our Heavenly Father breaks up the charmed circle here, to guide us safe home. Christ says, "Except a grain of wheat fall in the earth and die, it abideth by itself alone, but if it die, it beareth much fruit." So the influence of a Christian life lives when they are cold, and still, reflecting that light which comes alone from loyalty to Christ.

Since the Goshen Association met with Stephensport church, fifteen years have passed; met here again Sept. 27th, 1899. Bro. H. B. White, moderator and Bro. W. V. Harrel, clerk. Rev. J. T. Lewis preached a splendid introductory sermon. Sad to see so few familiar faces, and it forcibly reminded us that our old members are fast passing away. They leave taken of the aged devout brother, Dr. Warder, was a very affecting scene after his able farewell address. The great hosts of Baptists were deeply moved. Many wept on giving him the parting hand.

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TAKE NO SUBSTITUTE FOR

GAIL BORDEN EAGLE BRAND CONDENSED MILK
 BEST "BABIES" A BOOK BY Borden's Condensed Milk Co., N.Y.

TWENTIETH CENTURY, AGAIN.
 DEAR BRO:—If you were to set mile posts from your office 100 miles, would you set one at your office and mark it 1 mile?
 Ans. No!

On the post that marked the end of the 100 miles would you mark 100 or 101?
 Ans. 100. At the termination of 1900 miles you would mark 1900.

But the century question is one of age. That is the most reasonable conclusion as it deals with "anquo domini."
 Age is counted from birth. It does not begin at 1, it begins at 0. Say you are 40 years old. When are you 40, next or last birthday?
 Ans. Last.

Are you in your 40th or 41st year.
 Ans. 41st.
 According to the calendar, which is the basis of all our time calculations, our Lord is 1900 years old. When?
 Ans. Last birthday.
 Birth 0, 1st year 1; 2nd year 2; 3d 3; 4th 4; 5th 5; 6th 6; 7th 7; 8th 8; 9th 9; 10th 10; 11th year 11.

His tenth year is closed when he is ten years old.
 His 1900th closes at 1900.
 This is the 20th century on the age basis.

The exact words of the Pope as published in November, 1899, are, "Since at midnight of the last day of the month of December of the future year the present century ends," etc.
 That does not mean last December, 1899. It means some future time. I believe the infallible Pope has ruined his reputation for infallibility.

WARD WHEATLEY,
 Danville, Ky.
 We sometimes say, "There is no if with God. He can do all things, if only he will." Yet God has chosen to condition his best gifts to us and to ours on our readiness and consent to receive them. He thus puts an if between them and us. When an agonized father brought his child to Jesus, and said, "If thou canst do anything, have compassion on us, and help us," Jesus replied, "If thou canst! All things are possible to him that believeth." The important "if" in that case rested on the father's faith in his child's behalf. The father expressed his willingness to remove that if, and the child was made whole. It is important to know whether there is an if in the way when we want a blessing for ourselves or for our children, and to say whether we are ready to have that if removed.

NEW YEAR'S HYMN.

How beautiful it is to be alive!
To wake each morn as if the Mak-
er's grace
Did us afresh from nothingness de-
rive
That we might sing, "How happy
is our
How beautiful it is to be alive!"
To read in God's great book until we
feel
Love for the love that gave it; then
to kneel
Close unto Him whose truth our souls
will shrive,
While every moment's joy doth
more reveal
How beautiful it is to be alive.
Rather to go without what might in-
crease
Our worldly standing, than our
souls deprive
Of frequent speech with God, or than
to cease
To feel, through having wanted health
of peace,
How beautiful it is to be alive.
Not to forget, when pain and grief
draw nigh
Into the ocean of time past to dive
For memories of God's mercies, or to
try
To hear all sweetly, hoping still to
cry,
"How beautiful it is to be alive!"
Thus ever toward man's height of
nobleness
Strive still some new progression
to contrive;
Till, just as any other friend's, we
press
Death's hand; and, having died, feel
none the less
How beautiful it is to be alive.
—The Watchman.

OUR PULPIT.

HEALING FOR THE WOUNDED.
He healeth the broken in heart,
and bindeth up their wounds.—Ps.
147:3.

We will not delay you by a preface, but will come at once to the two thoughts: first, here is a great ill—a broken heart; and, secondly, a great mercy—"he healeth the broken in heart, and bindeth up their wounds."
Man is a double being; he is composed of body and soul, and each of the portions of man may receive injury and hurt. The wounds of the body are extremely painful, and if they amount to a breaking of the frame the torture is singularly exquisite. Yet God has in his mercy provided means whereby wounds may be healed and injuries repaired. The soldier who retires from the battle-field knows that he shall find a hand to extricate the shot, and certain ointments and liniments to heal his wounds. We very speedily care for bodily disease; they are too painful to let us slumber in silence; and they soon urge us to seek a physician or a surgeon for our healing. Oh, if we were as much alive to the more serious wounds of our inner man; if we were as deeply sensible of spiritual injuries, how earnestly should we cry to "the Beloved Physician," and how soon should we prove his power to save. Stabbed in the most vital part by the hand of our original parent, and from head to foot disabled by our own sin, we yet remain insensible as steel, careless and unmoved, because, though our wounds are known they are not felt. We should count that soldier foolish, who would be more anxious to repair a broken helmet than an injured limb. Are not we even more to be condemned when we give precedence to the perishing fabric of the body and neglect the immortal soul? You, however, who have broken hearts can no longer be insensible; you have felt too acutely to slumber in indifference. Your bleeding spirit cries for consolation; may

my glorious Master give me a word in season for you. We intend to address you upon the important subject of broken hearts, and the great healing provided for them.

I. Let us commence with the great ill—a broken heart. What is it? We reply, there are several forms of a broken heart. Some are what we shall call naturally broken, and some are spiritually so. We will occupy a moment by mentioning certain forms of this evil, naturally considered; and verily our task would be a dreary one, if we were called upon to witness one tithe of the misery endured by those who suffer from a broken heart.

We have also seen hearts broken by bereavement. We have known tender wives who have laid their husbands in the tomb, and who have stood by the grave-side until their very heart did break for solitary anguish. We have seen parents bereaved of their beloved offspring one after another; and when they have been called to hear the solemn words, "Earth to earth, dust to dust, ashes to ashes," over the last of their children, they have turned away from the grave, bidding adieu to joy, longing for death, and abhorring life. To such the world becomes a prison, cheerless, cold, unutterably miserable.

Penury has also contributed its share to the number of the army of misery. Pinching want, a noble desire to walk erect, without the crutch of charity, and inability to obtain employment, have at times driven men to desperate measures. Many a goodly cedar hath withered for lack of moisture, and so hath many a man pined away beneath the deprivations of extreme poverty. Those who are blessed with sufficiency can scarcely guess the pain endured by the sons of want, especially if they have been rich.

But all we have mentioned of woe and sorrow which the natural heart endures, is not sufficient to explain our text. The heart broken, not by distress or disappointment, but on account of sin, is the heart which God peculiarly delights to heal. All other sufferings may find a fearful center in one breast, and yet the subject of them may be unparadoned and unsave; but if the heart be broken by the Holy Ghost for sin, salvation will be its ultimate issue, and heaven its result. At the time of regeneration the soul is subject to an inward work, causing of the time considerable suffering. This suffering does not continue after the soul has learned the preciousness of a Saviour's blood; but while it lasts it produces an effect which is never forgotten in after life. Let none suppose that the pains we are about to describe are the constant companions of an heir of heaven during his entire existence. They are like the torture of a great drunkard at the time of his reformation, rendered needful, not by the reformation, but by his old habits. So this broken heart is felt at the time of that change of which the Bible speaks, when it says: "Except a man be born again he cannot see the kingdom of God." The fruit of the Spirit is afterwards joy and peace; but for a season we must, if saved, endure much mental agony.

Are any of you at the present moment disturbed in mind, and vexed in spirit, because you have violated the commands of God? And are you anxious to know whether these feelings are tokens of genuine brokenness and contrition? Hear me, then, while I briefly furnish you with tests

whereby you may discern the truth and value of your repentance.

1. We can not conceive it possible that you are broken in heart if the pleasures of the world are your delight. We may consent to call you amiable, and honorable, even should you mix some-what in the amusements of life; but it would be a treason to your common sense to tell you that such things are consistent with a broken heart. Will any venture to assert that you gay reveler has a broken heart? Would he not consider it an insult should you suggest it? Does the libidinous song now defiling the ear proceed from the lips of a broken-hearted sinner? Can the fountain, when filled with sorrow, send forth such streams as these? No, my friends; the wanton, the libidinous, the rioting and the profane are too wise to lay claim to the title of broken-hearted persons, seeing that their claim would be palpably absurd. They scorn the name, as mean and paltry, unworthy of a man who loves free living, and counts religion cant.

But should there be one of you so entirely deceived by the evil spirit as to think yourself a partaker in the promises, while you are living in the lusts of the flesh, let me warn you of your error. He who sincerely repents of sin will hate it, and find no pleasure in it; and during the season when his heart is broken, he will loathe, even to detestation, the very approach of evil. The song of mirth will then be a dirge in his ear. "As he that putteth vinegar upon nitre, so is he that singeth songs to a sad heart." If the man who makes merry with sin be broken-hearted, he must be a prince of hypocrites, for he feigns to be worse than he is. We know right well that the wounded spirit requires other cordials than this world can afford. A soul disturbed by guilt must be lulled to a peaceful rest by other music than carnal pleasures can afford it. The tavern, the house of vice and the society of the profligate are no more to be endured by a contrite soul than the jostling of a crowd by a wounded man.

2. Again, we will not for one moment allow that a self-righteous man can have a broken heart. Ask him to pray, and he thanks God that he is every way correct. What need has he to weep because of the iniquity of his life? for he firmly believes himself to be well-deserving, and far enough removed from guilt. He has attended his religious duties, he is exceedingly strict in the form of his devotions; or if he cares not for such things, he is, at any rate, quite as good as those who do. He was never in bondage to any man, but can look to heaven without a tear for his sin. Do not conceive that I am painting an imaginary case, for there are unfortunately too many of these proud, self-exalting men. Will they be angry with me when I tell them that they are no nearer heaven than those whom we reproved a few moments ago? or will they not be equally moved to wrath if I were so much as to hint that they were so much as to hint that they need to be broken in heart for their sin? Nevertheless, such is the case; and Pharisees shall one day learn with terror, that self-righteousness is hateful to God.

But what is a broken heart? I say, first, that a broken heart implies a very deep and poignant sorrow on account of sin. A heart broken—conveys of that. If you could look within and see everything going on in this great mystery called man, you would marvel at the wisdom thereof;

but how much more astonished would you be to see its heart not merely divided in twain, but split into atoms. You would exclaim, "What misery must have done this! What a heavy blow must have fallen here!" By nature the heart is of one solid piece, hard as a nether millstone; but when God smites it, it is broken to pieces in deep suffering. Some will understand me when I describe the state of the man who is feeling a sorrow for sin. In the morning he bends his knees in prayer, but he feels afraid to pray. He thinks it is blasphemy for him to venture near God's throne; and when he does pray at all he rises with the thought: "God can not hear me, for he heareth not sinners." He goes about his business, and is, perhaps, a little diverted; but at every interval the same black thought rolls upon him: "Thou art condemned already." Mark his person and appearance. A melancholy has rested upon him. At night he goes home, but there is little enjoyment for him in the household. He may smile, but his smile ill conceals the grief which lurks underneath. When again he bends the knee he fears the shadows of the night; he dreads to be on his bed lest it should be his tomb, and if he lies awake he thinks of death, the second death, damnation and destruction; or, if he dreams, he dreams of demons and fiends of hell. He awakes again and almost feels the torture of which he dreamed. He wishes in the morning it were evening, and at evening it were light. "I loathe my daily food," says he; "I care for nothing, for I have not Christ. I have not mercy, I have not peace." He has set off running on the road to heaven, and he puts his fingers in his ears and will hear of nothing else. Tell him of a ball or concert!—it is nothing to him. He can enjoy nothing. You might put him in a heaven, and it would be a hell to him. Not the chants of the redeemed, not the hallelujahs of the glorified, not the hymns of flaming cherubs, would charm woe out of this man so long as he is the subject of a broken heart. Now, I do not say that all must have the same amount of suffering before they arrive at heaven. I am speaking of some who have this especial misery of heart on account of sin. They are utterly miserable. As Bunyan has said: "They are considerably tumbled up and down in their souls." And conceive that "as the Lord their God liveth, there is but a step between themselves and eternal death." Oh, blessings on the Lord forever! if any of you are in that condition here is the mercy! Though this wound be not provided for in earthly pharmacy, though there be found no physician who can heal it, yet "he healeth the broken in heart, and bindeth up their wounds." It is a blessing to have a broken heart at all.

Again, when a man has a broken heart he not only feels sorrow for sin, but he feels himself utterly unable to get rid of it. He who believes himself able to save himself has never known the meaning of a broken heart. Those who imagine that reformation can atone for the past, or secure righteousness for the future, are not yet savingly brought to know themselves. No, my friends, we must be brought in the first and made to look for all in Christ, or else we shall be deceived after all. But are you driven out of yourself; are you like the wounded soldier crying for some one else to carry you to the hospital of mercy, and begging for the aid

of a mightier than yourself? then be of good cheer, there shall be found a great deliverance for you. So long as you trust in ceremonies, prayers, or good works, you shall not find eternal grace; but when stripped of all strength and power, you shall gain a glorious salvation in the Lord Jesus. If morality can join the pieces of a broken heart, the cement shall soon cease to bind, and the man shall again be as vile as ever. We must have a new heart and a right spirit, or vain will be all our hopes.

Need I give any other description of the character I desire to comfort. I trust you are discovered. Oh! my poor brother, I grieve to see thee in distress, but there is pardon through Jesus—there is forgiveness even for thee. What though your sins lie like a millstone on your shoulders, they shall not sink you down to hell. Arise! He, my gracious Lord, calleth thee. Throw thyself at his feet, and lose thy griefs in his loving and cheering words. Thou art saved if thou canst say, A guilty, weak and helpless worm, On Christ's kind arms I fall; He is my strength and righteousness. My Jesus and my all.

II. We have spoken a long time on the great ill of a broken heart; our second thought will be the great mercy—"He healeth the broken in heart."

First, he only does it. Men may alleviate suffering, they may console the afflicted and cheer the distressed; but they cannot heal the broken in heart, nor bind up their wounds. It is not human eloquence, or mortal wisdom; it is not the oration of an Apollo, nor the wondrous words of a prince of preachers; it is the "still small voice" of God which alone confers the "peace which passeth all understanding." The binding of the heart is a thing done immediately by God, oftentimes without any instrumentality whatever; and when instrumentality is used, it is always in such a way that the man does not extol the instrument, but renders grateful homage to God. In breaking hearts, God uses man continually; repeated fiery sermons and terrible denunciations do break men's hearts; but you will bear me witness when your hearts were healed God only did it. You value the minister that broke your heart; but it is not often that we ascribe the healing to any instrumentality whatever. The act of justification is generally apart from all means; God only does it. I know not the man who uttered the words that were the means of relieving my heart: "Look unto me and be ye saved, all the ends of the earth." I do not recollect what he said in the sermon, and I am sure I do not care to know. I found Jesus there and then, and that was enough for me. When you get your wounds healed, even under a minister, it seems as if it were not the minister who spoke; you never heard him speak like it in all your life before. You say, "I have often heard him with pleasure, but he has outdone himself; before, he spoke to my ear, but now, to my heart. We are some of us rejoicing in the liberty of Christ, and walking in all the joy of the Spirit; but it is to God we owe our deliverance, and we are grateful neither to man nor book, so much as to the great Physician who has taken pity on us. O that Jesus would walk through this Bethesda now. O, poor, sick, dying man! does guilt weigh heavy on thy soul, turn not to any helper, save to him that sitteth on the throne.

Then he only can do it. I defy any of my brethren to bind up a broken heart. I have often labored to do it, but could never effect it. I have said a word to console the mourner, but I have felt that I have done but little, or have perhaps put the wrong mixture in the cup. He only can do it. Some of you seek mercy through baptism, or the Lord's Supper, or regular attendance at the house of prayer. Some of you, again, have certain forms and observances to which you attach saving value. As the Lord liveth, none of these things bind up the broken in heart apart from the Holy Spirit; they are empty wind and air; you may have them and be lost. You can have no peace and comfort unless you have immediate dealings with God, who alone, as the great Physician, healeth the broken in heart. Ah! there are some of you who go to your ministers with broken hearts, and say, "What shall I do?" I have heard of a preacher who told his anxious hearer, "You are getting melancholy; you had better go to such and such a place of amusement; you are getting too dreary and melancholy by half." O, to think of a nurse in a hospital administering poison, when she ought to be giving the true medicine! If he deserves to be hung who mixes poison with his drugs, how much more guilty is that man who tells a soul to seek for happiness where there is none, who sends it to a carnal world for joy, when there is none to be found except in God.

Then again, God only may do it. Suppose we could heal your broken heart, it would be good for nothing. I do beseech the Lord that I may never get a broken heart healed; except it is by God. A truly-convinced sinner will always rather keep his heart broken than have it healed wrongly. I ask you, who are suffering, whether you would not rather keep your broken heart as it is, than allow a bad physician to cure it for you, and so deceive you, and send you to hell at last? I know your cry is, "Lord, let me know the worst of my case; use the lancet; do not be afraid of hurting me; let me feel it all; cut the proud-flesh away rather than let it remain." But there are not a few who get their wounds glossed over by some pretended good works or duties. O, my hearer, let no man deceive you! Be not content with a name to live while you are really dead. Bad money may pass on earth, but genuine gold alone will be received in heaven. Can you abide the fire?

In vain your presumption when God shall come to examine you; you will not pass muster unless you have had a real healing from his hand. It is easy enough to get religious notions and fancy yourself safe, but a real saving work is the work of God, and God alone. Seek not to the priest; he may console, but it is by deluding you. Seek not to your own self; for you may soothe yourself into the sleep of perdition. See that thine heart be washed in the blood of Jesus; be careful that the Holy Spirit has his temple in it; and may God, of his great and sovereign grace, look to thee that thou deceivest not thyself.

But next, God will do it. That is a sweet thought. "He healeth the broken in heart;" "He will do it. Nobody else can; nobody else may; but he will. Is thy heart broken? He will heal it; he is sure to heal it; for it is written—and it can never be altered, for what was true three thousand years ago is true now—

"he healeth the broken in heart." Did Saul of Tarsus rejoice after three days of blindness? Yes, and you shall be delivered also. O, it is a theme for eternal gratitude, that the same God who in his loftiness and omnipotence stooped down in olden times to soothe, cherish, relieve and bless the mourner, is even now taking his journeys of mercy among the penitent sons of men. O, I beseech him to come where thou art sitting, and put his hand inside thy soul, and if he finds there a broken heart to bind it up. Poor sinner, breathe thy wish to him; let thy sigh come before him, for "he healeth the broken in heart." There thou liest wounded on the plain. "Is there no physician?" thou criest; "is there none?" around thee lie thy fellow-sufferers, but they are as helpless as thyself. Thy mournful cry cometh back without an answer, and space alone heareth thy groan. Ah! the battle-field of sin has one kind visitor; it is not abandoned to the vultures of remorse and despair; I hear footsteps approaching; they are the gentle footsteps of Jehovah. With a heart full of mercy, he is hastening to his repenting child. In his hands there are no thunders, in his eyes no anger, on his lips no threatening. See how he bows himself over the mangled heart! Hear how he speaks! "Come, now, and let us reason together," saith the Lord; "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And if the patient dreads to look in the face of the mighty being who addresses him, the same loving mouth whispers, "I, even I, and he that bloteth out thy transgressions, for my name's sake." See how he washes every wound with sacred water from the side of Jesus; mark how he spreads the ointment of forgiving grace, and binds around each wound the fair white linen, which is the righteousness of saints. Doth the mourner faint under the operation? he puts a cordial to his lips, exclaiming, "I have loved thee with an everlasting love." Yes, it is true—most true—neither dream nor fiction, "He healeth the broken in heart and bindeth up their wounds."

How condescending is the Lord of heaven, thus to visit poor forlorn man. The queen has kindly visited the hospitals of our soldiers to cheer, by her royal words, her loyal defenders; by this she has done herself honor, and her soldiers love her for it. But when the God of the whole earth, the infinite Creator, stoops to become a servant to his own creatures, can you conceive the majestic condescension which bows itself in mercy over the miserable heart, and with loving finger closes the gaping wounds of the spirit. Oh, sin-sick sinner! the King of heaven will not despise thee, but thou too shalt find him thy Comforter, who healeth all thy diseases. Mark, moreover, how tenderly he does it. You remember that passage in the Psalms: "Loving kindness and tender mercies." God's mercies are "tender mercies;" when he undertakes to bind up the broken in heart, he always uses the softest liniment. He is not like your army surgeon, who hurries along and says, "A leg off here, an arm off there;" but he comes gently and sympathizingly. He does not use roughness with us; but with downy fingers he putteth the wound together, and layeth the plaster on; yes, he doth it in such a soft and winning way,

that we are full of wonder to think he could be so kind to such unworthy ones.

And now my hearers and readers, a parting word with you. Are you careless and ungodly? Permit your friend to speak with you. Is it true that after death there is a judgment? Do you believe that when you die, you will be called to stand before the bar of God? Do you know that there is a hell of eternal flame appointed for the wicked? You have turned away from rebuke, you have laughed at warning, but laughter will then give place to sighs, and your singing to yells of agony. Bethink thee, oh, my brother man, ere thou dost again imperil thy life. What wilt thou do if thy soul is required of thee? Canst thou endure the terrors of the Almighty? Canst thou dwell in everlasting burnings? Were thy bones of iron, and thy ribs of brass, the sight of the coming judgment would make thee tremble; forbear, then, to mock at religion, cease to blaspheme your Maker, for remember, you will soon meet him face to face, and how will thou then account for your insults heaped upon his patient person? May the Lord yet humble thee before him.

But I am seeking the distressed one, and I am impatient to be the means of his comfort. It may be my words are now sounding in the ear of one of my weary wounded fellow-countrymen. You have been a long time tossing on the bed of languishing, and the time for thought has been blessed to your soul by God. You are now feeling the guilt of your life, and are lamenting the sins of your conduct. You fear there is no hope of pardon, no prospect of forgiveness, and you tremble lest death should lead your guilty soul unforgiven before its Maker. Hear, then, the word of God. Thy pains for sins are God's work in thy soul. He wouldst thee that thou mayest seek him. He would not have showed thee thy sin if he did not intend to pardon. Thou art now a sinner, and Jesus came to save sinners, therefore he came to save thee; yes, he is saving thee now. These strivings of soul are the work of his mercy; there is love in every blow, and grace in every stripe. Believe, O troubled one, that he is able to save thee to the uttermost, and thou shalt not believe in vain. Now, in the silence of your agony, look unto him who by his stripes healeth thee. Jesus Christ has suffered the penalty of thy sins, and has endured the wrath of God on thy behalf. See you yonder crucified Man on Calvary, and mark you that those drops of blood are falling for thee, those nailed hands are pierced for thee, and that opened side contains a heart within it, full of love to thee.

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

To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever and however we violate any moral or religious obligation.

AGENTS WANTED FOR MEMBERS OF D.L. MOODY
 An able agent, W. H. Moody, called by Rev. H. Moody, and who has been in the service of the D.L. Moody Bible Society for many years, is now seeking agents for the sale of the D.L. Moody Bible Society's Bibles and tracts. He is a man of high character and is well qualified for the position. He is a native of Kentucky and is a member of the D.L. Moody Bible Society. He is a man of high character and is well qualified for the position. He is a native of Kentucky and is a member of the D.L. Moody Bible Society.

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 Three Special Bargains

25c Per yard for All-wool Ladies' Flannel for Shirt Waists, yard wide, washable and fast black.
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 65c Per yard for superior quality Navy Blue Storm Berge, full 36 inches wide and all-wool.
 10c SPECIAL!—Per yard for one lot of Cotton Crepes, in plain shades of canary, Nile, cream, red, pink, pale blue and black, for evening wear.

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 is under the supervision of one of the Firm, each order being filled promptly and carefully, in fact it is as safe as shopping in person from our counters. Try it.

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 425 to 429 East Market St., Louisville, Ky.

The Generous Thing
 is always done by us.

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

Offer No. 1.

You get us (8) eight new subscribers for one year each and send us the \$16.00 and we will send you "The Edison Gem Phonograph." It is the best or Edison would not permit it to be named after him. It is well made and very simple, easy to manipulate, weighs 7½ pounds, size of base 7x15½ in. Full directions go with each machine. This one only reproduces the songs, speeches, music, etc., but it does that in splendid style and very clearly. How easy it will be for you to get this one. Only 8 new subscribers to the WESTERN RECORDER and \$16.00. You ought to get them in two hours. This is a good machine; get it and you'll never regret it.

Offer No. 2.

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

Western Recorder,
 642 Fourth Avenue, Louisville, Ky.

EDITORIAL.

STOCKHOLDERS' MEETING.

The stockholders of the Baptist Book Concern will meet Tuesday, Feb. 6th, 1900, at 10 o'clock a. m., in the office of the company, 642 Fourth Ave. If you cannot attend, please send proxy properly signed and witnessed.

W. P. HARVEY, President.

We wish that we could express a more favorable opinion of union meetings. As a rule, it seems to us they are chiefly successful in shifting the sense of responsibility from the individual church. They bring together a large number of people in the capacity of a man meeting. The unit of the kingdom of God, which is the local church, is lost sight of, and its distinctive power is reduced to a minimum. Such a meeting may be kindled to fervor by the appeal of an orator, but its fervor probably will be temporary. The religious interest that begins in a church prayer-meeting, that gradually spreads itself among the members, that impresses them with their sense of responsibility for the religious welfare of their fellow-men, that clarifies their spiritual perceptions and intensifies their devotion and love to Christ, affords the conditions of a genuine revival.

Now, dear reader, as you peruse the above extract and recognize in it the views advocated by the late Dr. J. R. Graves, or should you happen to be a little skittish in regard to his views, do not throw down the paper, unwilling to read any paper that will mention Dr. Graves' views for any other purpose but to assail them. It must be conceded as barely possible (to say the least) that even Dr. Graves might have believed something. We will not delay you by saying that was true. So we are hardly warranted in rejecting a view simply because he held it. To be frank with you, dear reader, we admit, by your leave, that there are a good many things that are true which Dr. Graves believed, though we do not admit that all his views are true.

In the above extract, we endorse what is said about union meetings, but we are not prepared to say that the "local church" is "the unit of the kingdom of God." This is the special "heresy" of Dr. Graves, which has recently been so sharply assailed. Those who assail it are careful to label it with Dr. Graves' name, so as to arouse in advance the opposition of all who might not be supposed to agree with that doughty divine. It happens to be true that Dr. R. B. O. Howell, Dr. Graves' great opponent, held exactly this same "heresy;" but somehow or other those who attack this "heresy" and label it as Dr. Graves' doctrine, strangely forget to mention that Dr. Howell held the same view. It is just as much a Howellism as it is a Gravesism.

But, dear reader, the above extract is not taken from any of Dr. Graves' writings. It is clipped from the editorial columns of the Watchman, published at Boston. So the great New England Baptist paper thus squarely endorses the great "heresy" of Dr. J. R. Graves! What are we coming to? If this horrid "heresy" of the South-west has reached and captured Boston, who is safe?

We would respectfully suggest to the ecumenical warriors who attack this doctrine, to let Dr. Graves' name drop and to assail the Watchman instead. Dr. Graves is dead, and terrible as his very ghost may be to some brethren, yet we mildly suggest

the propriety of letting him rest, while the doughty warriors attack a living foe. The Watchman is alive, very much so, and any of the champions will find in it a foe man worthy of his steel.

The editor of the New York Christian Advocate was once riding with Clarence King and Prof. Dana. Desiring to be posted in science, the editor asked: "Can you name a book that will put me in possession of the last results of geology?" Mr. King turned to Prof. Dana with the question, "What do you say, Professor?" Prof. Dana replied, "A scientific book is out of date as soon as it is off the press. The real work of science is to be found in monographs to scientific societies and articles in scientific publications."

Yes, and so rapidly does science change, that the article is out of date by the time it reaches the eye of the subscriber to the publication. The only way to keep "up to date" in science, is to catch the professor immediately after he has formed his new theory and get him to tell it to you before he has had a chance to write it out for the learned society or the scientific publication. And if you wish to be a little ahead of the times in science, i. e., to be "real advanced," you must interview the professor before his latest theory is formed, and guess what the theory will be. Should you guess wrong, it will not be long till that professor, or some other, will evolve the theory you have guessed, and so you will turn out by your mistake, only to be farther ahead of the times than you supposed or expected. Great is science!

SURPRISES meet us on every

One of the doctrines against which our Disciple friends have, with special vehemence inveighed, is the doctrine of election. And the views of the Disciples have had no stancher advocate than the Gospel Advocate at Nashville, Tenn. Imagine, then, dear reader, our surprise when in the editorial columns of the Advocate we saw this language:

Whenever God predestines man to salvation, He predestines he shall comply with the conditions of salvation. The only evidence any man can have that he is of the elect is that he faithfully and truly walks in the appointments of God.

We do not think even Calvin himself would have objected to that statement. That is exactly what Calvinists have been saying all along. The Gospel Advocate is now in favor of predestination and election. What will the Christian Guide say to this?

The marriage of a guilty couple from New York City by a Connecticut Congregational preacher (who was deceived, and who sent back the large fee he received when he learned the truth) led to the passing of a resolution by the Connecticut Association in which they declare it is the duty of Congregational ministers to investigate every case carefully, and to refuse to marry the guilty party divorced for adultery.

The papers have reported that Rev. E. B. Fairfield, who was once employed by the Baptist Publication Society, has written a book defending spinning, and has joined the Congregationalists. He was a Free Will Baptist, and was employed by a Free Will Publication Society. He has been a Presbyterian, a Free Will Baptist, and is now a Congregationalist.

Dr. A. H. Snow, of Rochester, in speaking of the alleged mistakes in the Bible, says: "I have carefully examined one after another of the so-called contradictions between different historical books of the Bible, and I have yet to find one where some reasonable hypothesis will not furnish a reconciliation. The so-called errors of translation, exegesis, logic, seem to me, in almost every case, to be the figments of a shallow criticism or an unbelieving spirit."

That hits the nail squarely on the head. Nobody finds any contradiction in Scripture except those who have determined in advance to find a contradiction. It is easy to see what glaring discrepancies would have been claimed between the feeding of the five thousand and the feeding of the four thousand, had not the same evangelists who record the latter recorded the former also. Suppose Matthew and Mark had told of the feeding of the five thousand and said nothing of the feeding of the four thousand, while Luke and John had told of the latter and said nothing about the former—that glaring contradictions would have been flung at us! The critics would have arrayed the 5,000 against the 4,000, the 12 baskets against the 7 baskets, the five loaves against the seven loaves, the two fishes against the "few little fishes," &c., &c. Here they would have "proof conclusive," which only the most "hide-bound traditionalist" would have rejected, that there were contradictions between the evangelists; (ahem!) that the compilers of the narratives had used "different documents," and that the Gospels were of "much more recent date than has been believed" (ahem!)

But since Matthew and Mark both tell us about both miracles, it is so manifest that they were entirely separate transactions that our critics cannot use them against us. And this is a fair sample of the alleged "mistakes," "discrepancies" and "contradictions" in the books of the Bible.

The coolness of some people is so great it is amusing. It gets beyond the point of arousing indignation, and rather arouses admiration at the splendid audacity of it. We have never seen a finer exhibition of effrontery than has been shown by two rectors in England. The English language would show a sad paucity of adjectives if one should attempt to do justice to it.

As is well known the established church kept Bunyan in prison for ten years, and persecuted him to the utmost limits the law of the land would permit. Yet when the church at Elettow was being extensively repaired, the rector actually asked for subscriptions on the ground that Bunyan in his boyhood was a ball-ringer there!

But the rector of the fine church of St. Saviour in South-wark has surpassed even this. His church is being restored, and the members are not giving as liberally as they might. So he appeals to the Baptists and others who revere Bunyan's memory to send him contributions, because Bunyan often preached in that borough! Not in that church for which he is raising money—oh no! Bunyan would not have been allowed to preach in that poor Baptist tinker on whom the hands of a bishop had never been laid in ordination. But as he preached in that borough, the rector thinks Bunyan's brethren ought to give him money to re-

store his church. Any comment on that exhibition of coolness would fail utterly to do justice to the subject.

The Boston Transcript gives the maiden names of the mothers of the Presidents of the United States from the beginning, as follows:

- George Washington—Miss Mary Ball. John Adams—Susanna Bowdoin. Thomas Jefferson—Jane Randolph. James Madison—Nellie Conway. James Monroe—Eliza Jones. John Quincy Adams—Abigail Smith. Andrew Jackson—Elizabeth Hutchingson. Martin VanBuren—Marie Hoan. Wm. Henry Harrison—Elizabeth Bassett. John Tyler—Mary Armistead. James K. Polk—Jane Knox. Zachary Taylor—Sarah Strother. Millard Fillmore—Phoebe Millard. Franklin Pierce—Anna Kendrick. James Buchanan—Elizabeth Speer. Abraham Lincoln—Nancy Hanks. Andrew Johnson—Mary McDonough. U. S. Grant—Hannah Simpson. R. B. Hayes—Sophia Burhard. James Garfield—Ellza Ballou. Chester A. Arthur—Melvina Stone. Grover Cleveland—Annie Neal. W. H. Harrison—Elizabeth Irwin. Wm. McKinley—Nancy C. Allison.

We wish some competent person would write a book, giving accounts of the lives of these gifted women. It would be a valuable book, and it would sell well, we are sure.

Dr. Wm. Henry Roberts was appointed at the last meeting of the Presbyterian General Assembly (Northern) as chairman of a Committee on Vacancy and Supply. He has compiled some statistics which show that instead of having a surplus of ministers, the Presbyterians have a serious dearth. If every minister they have, able for service, had a church, there would still be left 1,150 vacant pastorates.

It is true that in case of the smaller churches one minister might be pastor of two or more churches, as is true with Baptist country churches. But it is to be remembered that the Presbyterians have very few churches in the country. Dr. W. B. Caldwell well used to say that a Presbyterian church could not flourish anywhere except where there is a bank. At any rate, Dr. Roberts makes out his case that there is among the Northern Presbyterians a dearth of preachers.

A WRITER in an Eastern paper, speaking of meetings he had attended, says nothing was done simply to "draw." No topics to the sermons were published, there was no catering to popularity, music was not used as an "attraction," but as an aid to the "word." If he will come South, he can attend thousands of meetings of which these things can be said.

Our Presbyterian friends will have to do some missionary work upon Dr. Whyte, Moderator of the Scotch General Assembly. In an article published not long since in the British Weekly, he said: "When Simon Magus came up out of the water, had a voice from heaven spoken, it would surely have been heard to say, 'This is an arch-deceiver deceiving.'" "

COL. AND Mrs. THOMAS E. WARD, of Cripple Creek, Colorado, have invited us to the marriage of their daughter, Miss Isabel, to Bro. T. T. Martin. It would give us great pleasure to attend. Many thousands in this state will wish all happiness to the brother whom they have learned to love so well.

Editorial Varieties

We had a pleasant visit from Dr. H. M. Wharton as he passed through the city en route for Owensboro, where he is aiding Dr. Hale in a series of meetings. Dr. W. is now giving himself wholly to evangelistic work, and his engagements cover months ahead.

Is it not suggestive of the unity of our country to find the dead of the "War" were brought home on the "Texas"? Maine and Texas have been very far apart, but they are not so now. "From Maine to Texas" has meant with us what "From Dan to Beersheba" meant to the Jew in Palestine.

Mr. E. L. Godkin, long the editor of the New York Evening Post, the paper founded and long edited by William Goulen Bryant, has retired from that paper. Mr. Godkin is one of the clearest and strongest thinkers of this generation and he will be greatly missed from his editorial work.

There were 121 legal hangings and 107 lynchings in the United States during the year 1899. Of the latter 84 were Negroes and 23 were whites. The number of legal hangings has increased and the number of lynchings has diminished during the year. This is encouraging.

The London (England) City Council have referred to the license for the Sunday concert at the Hydrumham Crystal Palace. This was done, too, at the instigation, not of the clergy, but of the labor leader Mr. John Burns. One-fifth of the laboring men in America know no Sunday rest, and it is getting worse and worse.

"Prodigious misstatement" is what Prof. McDervey calls it. A "new theology," "higher criticism" loving man said something that was not true, and Prof. McDervey characterized it as a "prodigious misstatement." This substitutes 21 letters for a word of 8, but it is a more parliamentary expression.

The Rev. J. M. Sells says in the San Antonio Baptist: "A Texas preacher once said to me: 'When I hear any one say his paper is best, I always say, 'except the Western Recorder.'" We are trying to make the Western Recorder the best paper in the land, and we appreciate the kind words of our brethren.

Miss Susan B. Anthony is 50 years old and she is still in evidence. She is booked for a speech in Washington next month. The writer heard her at the Philadelphia Centennial read the "Woman's Declaration of Independence." With ringing voice, and flashing eyes and upturned finger, she declared the women free and independent.

The Rev. A. A. Hatley, recently resigned at Murfreesboro, Tenn., is spending a while in this city, visiting relatives and making plans for entering on another pastorate. We hope some of our churches without pastors will lay hold on him. He will do good service wherever he labors.

In the Christian Standard of Dec. 22d, Mr. J. B. Hughes has a long article in which he says: "The disciples have come to be, and are, a sect among sects," &c. This is a surprising utterance, since, as a rule, there is nothing so holy more vehemently than that they are a sect. We respectfully call the attention of the Christian Guide and Gospel Advocate to this utterance of Mr. Hughes.

No, indeed! Bro. Journal and Messenger would not call a Landmarker "a Baptist and a half." We would call him simply a Baptist. Those who call a Landmarker a Baptist and a half make him out as being 50% better than a Baptist. One and a half of a good thing is worth 100% better and one of the bad is a dollar and a half is 50% better than a dollar.

One of the noblest women in a state justly famous for noble women has been called to her Father's house. Mrs. Fannie H. Farmer, of Farmdale, was a woman of great mental ability and liveliness of character. She kept up the historic reputation of the old Farmer home for princely hospitality. She was eighty years old, and had spent a long life in making the lives of others bright and happy.

Some years before his death, Spurgeon said: "Long ago I was divorced from the world; I did not will of mine own power; quickly when I began to preach the Gospel in London. If it were worth while, I could publish some of the errors and false things that men said; according to them, I was the biggest charlatan and the greatest hypocrite and deceiver that ever lived. The world said, 'We have done with you,' and I replied, 'I have done with you,' and so we parted."

President Hadley of Yale tells how to suppress trusts. He says: "When a man operates a trust against the public good, don't invite him to dinner, don't call on his family. Disregard him socially. You may think it is an improper remedy. I say it is not. Whenever you make a man understand that by doing certain things he is disapproved socially and condemned by public opinion, you have set in motion the strongest force in the business or political world." But who will tell the end? The trust man has no money, he has no power; he can give nothing but of indifference; he can give paying positions to his hands, one and one-in-law; he can give largely to churches and colleges, &c., &c. He will never lack for social recognition.

Housework is hard work without Gold-Dust

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Housework is hard work without Gold-Dust
Invented of removing and rubbing each piece of silver separately, the wash service can be done in a few minutes. After each wash the silver should be put into a pan (one especially for the purpose) and cover with lukewarm water, to which a teaspoonful of...



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THE STATE.
Bro. J. S. Coleman writes from Beaver Dam, Jan. 18: "Our meeting is now in its third week, and the interest is unabated. The influence is widespread, reaching all classes, both young and old. The number of conversions at 3 is writing is not known, but supposed to be between 75 and 100. Between 40 and 50 are candidates for baptism; but the number of additions is not known. Old Beaver Dam, my old mother church, where I was reared more than 52 years ago and baptized by Eld. Alfred Taylor, seems to be putting on her original strength and beauty, while many are flocking to her, both young and old. I asked the Lord to give me the pleasure of one more revival in this the church of my grandfathers and grandmothers and my father and mother, and even the church planted by my great-grandmother's example and influence. I assisted the first two weeks of the meeting as best I could, but at the beginning of the third week my nervous system gave way, and hence I am denied the pleasure of enjoying this, the third week; but the work goes grandly on, led by our pastor, Bro. H. F. Jenkins, assisted by Bro. J. N. Jarnagin, who is a member of this church, the prince of leaders in a revival, ruling with authority and grace, being possessed of great fervor and zeal, and not afraid to speak Baptist principles as occasion may demand. We are sanguine of great and permanent results from this revival.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove What This Famous New Discovery will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York.
Dr. Kilmer & Co., Binghamton, N. Y.
Nov. 11th, 1899.
Justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and it did me a world of good. Within three days I have taken eight small bottles and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

What a Woman Says of Swamp-Root.
Mrs. H. N. Wheeler of 288 Boston St., Lynn, Mass., writes on Dec. 11, 1899: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, and on my travels I have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

Among the many famous cures of Swamp-Root investigated by the WESTERN RECORDER, the ones which we publish this week for the benefit of our readers are in the highest terms of the wonderful curative properties of this great kidney remedy.
It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.
The kidneys filter and purify the blood—that is their work.
So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.
If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.
When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediments in the urine, scanty supply, scaling irritation in passing it, obliged to go often during the day and to get up many times during the night, empty the bladder; sleeplessness, nervous irritability, dizziness, irreg-

AMONG THE CHURCHES

LOANVILLE.
Walnut-street—Bro. E. Y. Mullins preached in the morning on "The Lord Reigneth." Bro. I. A. Hailley preached at night on "In His Name." One joined by letter. Sunday-school has taken on new life.
Broadway—Pastor Jones preached on "They came to Cadiz," and on "The end of the century young man." Four joined by letter.
Chestnut-street—Pastor Weaver preached on "A convicted sinner," and on "The enduring Word."
East—Pastor Christian preached on "The Sunday-school lesson," and on "David and Abimelech."
McFerran Memorial—Bro. Carver preached morning and night.
Twenty-second and Walnut—Pastor Hunt preached on Psalms 80:10 and on John 14:3. One joined by letter and three baptized.
Franklin-street—Pastor Jenkins preached in the morning on Titus 1:9, and Bro. W. M. Murray preached at night on "To be spiritually minded is life and peace." Two received for baptism and one by letter.
Highlands—Pastor Dawes preached on "To obey," and on "John the Baptist." Three received by letter.
Third-ave.—Pastor Boyer preached on "The voice crying in the wilderness," and on "The hidden snare." The pastor begins a series of sermons on the "Proverbs of Solomon." One received for baptism, two by letter and one baptism.
Logan-street—Bro. J. W. Warder preached in the morning on "The Baptist position," and Pastor Montgomery preached at night.
Franklin—Pastor Gordon preached on "The salt of the earth," and on "Repentance."
Portland-avenue—Pastor Tralle preached on "Abraham leaving home," and on "Bible fools."
Southgate-st.—Pastor McFarland preached in the morning and Bro. Jenkins at night. One received by letter.
Twenty-sixth and Market—Bro. Taylor preached in the morning on John 9:17. Bro. Foster preached at night on Luke 2:4.
East Main—Pastor Cooper preached at both hours. In the morning on Luke 24. "Prepare ye the way of the Lord." At night on John 12:16. God day. One received by relation.

Clifton—Pastor Foster preached in the morning on "Repentance." Bro. Willis preached at night.
Oak Dale—Bro. A. S. Bettie preached on "Prayer," and "Confession for the lost."
The Point—Pastor Farrar preached on Matt. 11:28. Young men's meeting club will be organized this week. Outlook very bright. Broadway raised about \$1,000 for the work.
Pastor Weaver presented an excellent paper on the "Bible doctrine of forgiveness."

SEMINARY NOTES.
It is wonderful how much sore eyes and sickness are developing just at this season.
Dr. Sampney is away for a few days' rest at his old home in Alabama.
Bro. W. J. Ray preached at Southgate last Friday night for Bro. McFarland. We understand he preached an excellent sermon from the text, "I go a fishing."
The students are loud in their praise of Dr. Mullins' sermon at Walnut-street Sunday morning. A sermon that pleases a number of Theological students must be a jewel indeed.

Bro. Hal. F. Buckner preached for Bro. Harvey Carroll at Locust Grove. Hal is doing first-class work in the Seminary, and is proving himself a "worthy son of a worthy sire."
Bro. Doolan and Talliferro exchanged pulpits Sunday. Bro. Doolan preaching at Glenview, and Bro. Talliferro at Meadow Home.
We understand that Bro. A. Y. Napier has recently been called to the pastorate of the church at Borden, Ind. The Borden saints have displayed excellent judgment.
Bro. J. W. O'Hara's church at Clearmont has begun the erection of a new meeting house. Bro. O'Hara is an indefatigable worker, and one of those who invariably brings things to pass.
Supplies for Sunday: Dr. Mullins, Fourth and Walnut, morning; Dr. Carver, McFerran Memorial, morning and evening; J. A. Taylor, Twenty-sixth and Market; O. C. Coleman, Preston-street; Bro. Freeman, Alms House; Bro. Washburn, Middletown, Ohio; Bro. H. East, Big Springs; Bro. Riddick, Millville; Bro. Sarason, Maryland; Bro. Beckner, Locust Grove; Bro. Burdard, Jeffersonville. O. V. T.

Optician
J. T. Johnson
Optician
214 W. Chestnut St.
Cincinnati, Ky.

J. W. Grider and Moses Foley held a meeting at Blair's School House, Adair county. It went on for about ten days. The whole neighborhood were revived and several professions, but on account of the physical condition of the preachers and the roads, the meeting closed. If it could have gone on a few days longer there might have been many more professions.

Pastor Baker writes from Harbourville: "We out the ice in Cumberland river last Sunday and immersed 1500 people. The whole neighborhood came under the watchcare of the church. People often speak of the wonderful sermon our beloved Dr. Eaton delivered for us on the fourth night in this month at the Baptist church. We would be glad for the Doctor to visit us often. The new Baptist school has swelled its number to 115 and many others to enter next week. The Baptist people seem to be on the alert here, and we expect great results."

Pastor J. T. Turpin writes: "We have just closed a successful year at Powell Valley Baptist church, and have been recalled to preach for another year. Although when we went there our church was in a cold state, to-day it is among our best, having as its choir as there is in any of our mountain churches. There have been 26 additions to the church since we went to them as their pastor, and trust that many more will follow during our work there this year. We have done nothing for missions as yet, as we are a poor people hardly able to meet our own expenses. Brethren, pray that the grace of our Lord may ever abide with us and guide us into that city whose foundation and Builder is God. On Christmas Day they presented to us a nice suit of clothes, for which they have my best wishes and regards. I preach at Macedonia Baptist church also, and we are coming to the front. Kind regards to the WESTERN RECORDER and its staff of editors." [Additional church news on 16th page.]

LACE CURTAINS FREE
These beautiful Royal Lace Curtains are of the newest design, three yards long, 18 inches wide, easy to make and will last a long time. For every pair of lace curtains we send you a pair of our beautiful lace curtains (one yard square each) FREE by sending our GREAT COLORED PHOTO OF THE "Lace Gold in One Day" Believe Him—He's at It! We will give the curtains absolutely free to anyone taking advantage of the great offer we want to every person willing to take our lace curtains. If you give us all you can afford, we will send you four lace curtains, instead of two. We will also send you a pair of our beautiful lace curtains (one yard square each) FREE by sending our GREAT COLORED PHOTO OF THE "Lace Gold in One Day" Believe Him—He's at It! We will give the curtains absolutely free to anyone taking advantage of the great offer we want to every person willing to take our lace curtains. If you give us all you can afford, we will send you four lace curtains, instead of two. 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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WHO'LL KILL KING ALCONOL?

'Who'll kill King Alconol?' 'I,' says Prohibitionist. 'Tis in just the position. And if I'm backed by the Constitution, I'll kill King Alconol.' 'Who'll see him die?' Says every temperance man, 'I, And we won't leave a sigh; We'll be glad to see him die.'

THE CHORD OF SELF.

'Yes, it's all decided, and I'm going! Just think, girls! Paris, for three years—and to study at Julian's—and to have my rooms with Helen and Mabel! Isn't it gorgeous?' The speaker was a young girl in whose face might have been recognized talent and strength of character. She had burst into Maud Bentley's studio like a fresh wind, and was talking heroics in a voice whose delight was infectious.

now, when she spoke of the old house. The same coldness and hardness which, it showed, the artist's eye and the artist's delicate hand, and people spoke of its "wonderful technique;" but to-day, as Miss Graham looked at the pretty sketch, she had thought of Andrea del Sarto, the perfect painter, whose lines all breathe life into who could never put a great soul into his work.

draw—the little girl, so long dead, and the boy, who was to die in the flash of young manhood. He himself had borne the five best years of his life, to die here, to be borne from this house to his last resting place. But now for Maud's sake, his old life was to be torn from its very roots. In his age he was to make a new home for himself, for Maud's sake, indeed, for Maud's sake. Except the money insured for Maud, which they must not touch, he had only the house and a few hundreds a year; he had drained his purse and had devoted himself in every possible fashion to afford those three winters in New York for her; and now, if he did not sell, there was no chance of giving her this foreign study. As for living at Mrs. Hartman's, he was too fine to complain of that; and the thought that he would be able to do so, offered him hospitality, he promptly put away from him. Indeed, he assured himself, there was no one of whom he had reason to expect it; for of his old friends, many were dead, his others had their homes full to overflowing; and other others were homeless—as he should be.

Maud said, "If not real daughters, at least real grand-daughters of the Revolution." Maud had a miniature of her grandmother, showing a young face much like her own. She had imitated the arrangement of the hair, and about her neck she wore a blue ribbon with a quaint locket—the same little locket that had been worn by the original of the miniature. Her grandmother was not at home when she left, and there was no one to tell her how like she was to the first Maud Treecourt. At the time, however, she heard it from more than one of the old people, and when she saw the miniature, her own comment was still fresh in her mind. It was a warm night, and the front door stood wide open; there was a shaft of dim light in the hall which came from the library and to this room Maud went at once, her satin shoes and white stockings and slippers and slippers, across the carpet. But she did not go in, for the sight that met her eyes held her fast in the doorway. At the table, his face turned away from her, sat her grandfather, his white hair bowed, his whole attitude of quietude quite natural, as if an secret drawer of the table was wide open, and from it he had taken some pictures, all of them yellow with age, which now lay in a little heap before him.

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THE VALUE OF CHARCOAL.

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hand to her and spoke, his sentences wandering, but in a voice clear.

"Dear," he said. "Dear-Maisie is like you. She looks like you—but not so sweet. No one could be. Yes, it's her, to sell the old house—and to live so much without the child—and never to have a home again. But it's for her sake. It's all for her good. She has talent—"

He stopped, for Maisie awakened him with a little cry.

"It is the child, Grand," she said passionately. "It's only the child! But I've come to stay with you! I'm never going to leave you again! And we won't let the house go, at all! I heard Mr. Winston the other day, the day he was here, telling you he'd let you have it back if you wanted it. And you said you didn't. And he looked at you—oh, I remember it now!—with a look, just pitying, pitying! But you shall have it back. I'll go to him and ask him, and I know he'll sell it back!"

She threw herself into his arms, and the old man, suddenly awake and hardly knowing what she said, held her there in silence. He had no thought of accepting any sacrifice from her, but the girl, become a woman through this new sense of duty and responsibility, had made her choice and would abide by it.

It was six years later and was the opening—what is called "Vanishing of the Jew"—at the New Saloon in Paris. The place was full of visitors, and the pictures were being examined and discussed with all the eagerness, the curiosity and the ardor that distinguish the time and the artistic world. The work done by the greatest artists was being thronged, and there were many other things which had share in the constant play of interest and comment. Of these, one was a painting entitled "Love," a small canvas containing two figures, very beautifully drawn. The scene was an attic room, and the figures were those of an old man and a child—the former, gaunt, ragged and hungry, giving his only bit of food to the little one, who was looking up with eagerness, conscious of nothing but her own need. The subject was almost terrible in its tenderness, and in the hands of a painter who could give no more than the bare outward facts would have had no beauty. But the painter of this picture had put into the man's face the glory and the passion of a loving self-sacrifice. He was starving and ill, but in giving to the child he could forget, for the time at least, both want and pain; and in his expression lay the whole spiritual power and dignity of the picture.

"No," said a man of letters to a famous art-critic, "that I like. It has emotion, tenderness, what I suppose you artist-folk call 'soul.' And where it might have been simply horrible, it's noble and pathetic."

The other looked at it keenly, though not for the first time.

"Yes," he said, in his cautious, curt fashion. "Yes, I've observed it. It's very good. One may say it's very beautiful."

They passed on then without seeing the two women behind them, who nearly took the picture.

"You heard?" said the elder woman, with generous delight. "And you know what that means from such men? My dear, I congratulate you."

She alighted her hand for a moment into that of her companion, a young woman whose eyes were sudden, radiant tears.

"I couldn't have done it," said the latter humbly, "but for those two years spent with him before he died. I've called the picture 'Love' you see, and I think that's its right title. But sometimes I've wanted to put beneath it the lines that hardly left me while I painted. You know them. 'Love took up the harp of life—'"

For answer Miss Graham repeated it very softly so that no one but themselves could hear.

Love took up the harp of life and smote on all the chords with might; Trembling, passed in music out of sight.

After that they were both silent for a few moments; the artist returning in thought to a certain old house that had not been given up until its nearly ninety-year-old master had gone to his rest; Miss Graham thinking of the miracle of love, of the change wrought in her companion by those years of devotion, and comparing this picture with the correct but soulless things that she had painted when young.

"Do you know them, those two?" asked one student of another as they walked. "They're interested in that 'Love,' I see, and so am I."

His friend smiled with a somewhat amusing air of superior knowledge.

"I suppose they are," he said. "One of them is, certainly, for she has painted it. Yes, I need to see her at Julian's some years ago. Her name? She's an American—Miss Treecourt."

—Interior.

"I WISH I WERE LIKE YOU."

A little girl of five jumped on her mother's lap and, looking directly in her face, said, "Oh, mamma, I wish I were exactly like you, for I know you never did a wrong thing in all your life."

What a flood of memories rushed through the mother's mind at that moment. Before her was one who believed absolutely in everything she said and did. In the eyes of the child the mother was the perfect standard for everything that was true and good. The little girl went on to relate how she did things sometimes she ought not to do, and how often she must displease her mother, who never did anything wrong in her whole life, how much happier she would be. When our children go out in the world as independent spirits to make their own fortunes, their own position in society, how much will depend upon the standard set before them during those days when we were the patterns for all that belongs to perfection.—Trained Motherhood.

WHAT THE SPIDER SAID.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted, her needle broke and her eyes were full of tears. 'I can't do it,' she said; 'I can't! I can't!'"

"Then her mother came and bade her look at me. Now, every time I spin a nice, silky web and try to tie it from one branch to another the wind blew and tore it away."

"This happened many times; but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said. "The little girl smiled too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."—Northwestern Advocate.

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 Milch cows—Choice 3 00/16 50
 Fair to good 2 50/16 50

HOGS.
 Choice packing and butchers, 250
 to 300 lbs. 4 00/16 50
 Fair to good packing, 150 to 250 lb
 Good to extra light, 100 to 150 lb 3 50/16 50
 Fat sows, 150 to 200 lbs. 3 50/16 50
 Fat sows, 100 to 150 lbs. 3 00/16 50
 Pigs, 50 to 100 lbs. 3 00/16 50
 Ranges, 100 to 200 lbs. 3 00/16 50

SHEEP AND LAMBS.
 Good to extra shipping sheep 3 00/16 50
 Fair to good 2 50/16 50
 Common to medium 2 00/16 50
 Sticks 1 50/16 50
 Skins and sealwags, per head 1 00/16 50
 Extra Spring lambs 3 00/16 75
 Best butcher lambs 3 00/16 50
 Fair to good butcher lambs 2 50/16 50
 Tail-ends 2 00/16 50

LEAF TOBACCO.
 Report for week ending Jan. 20.

SALES WITH COMPARISONS.
 Following were the sales for the week ending
 year to January 20, with comparisons for
 year to January 20, with comparisons for

Year	1900	1899	1898
Year 1900	4,138	10,813	
Year 1899	4,140	11,518	
Year 1898	2,876	9,086	
Year 1897	4,105	10,308	

REMARKS.
 Total sales of new crop to date 20,735 18,552 18,053
 Sales new crop to date, original inspection 18,228 16,956 11,903

RECEIPTS.
 Rejections this week 754 709 978
 Percentages of rejections to auction sales 19 21 27
 Rejections Jan 1 to date 1,918 4,417 1,462

RECEIPTS.
 Receipts this week 4,548 3,564 4,092
 Receipts Jan. 1 to date 7,979 10,727 9,649

SMOKED—1899 CROP.
 Red. Color.
 Trash, green or mixed 5 00/16 50
 Trash, sound 5 00/16 50
 Common lugs 5 00/16 50
 Medium lugs 5 00/16 50
 Good lugs 5 00/16 50
 Common leaf, short 5 00/16 50
 Common leaf 5 00/16 50
 Good leaf 5 00/16 50
 Fine and selections 18 00/16 50

SMOKED—1898 CROP.
 Red. Color.
 Trash, green or mixed 4 50/16 50
 Trash, sound 5 00/16 50
 Common lugs 5 00/16 50
 Medium lugs 5 00/16 50
 Good lugs 5 00/16 50
 Common leaf, short 5 00/16 50
 Common leaf 5 00/16 50
 Good leaf 5 00/16 50
 Fine and selections 18 00/16 50

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 Good lugs 5 00/16 50
 Common leaf, short 5 00/16 50
 Common leaf 5 00/16 50
 Good leaf 5 00/16 50
 Fine and selections 18 00/16 50

DEAR RECORDER:—In your issue of Jan. 11th appears an editorial in which you say: "As usual the first issue of *The Independent* for the new year contains facts and figures about the different religious denominations in the United States.

The entire number of Baptists in the country is given at 4,446,301, an increase of 89,201 over the year previous. The Methodists, all told show an increase of 33,051. The Methodists (North) have now 2,607,710 members. While the Methodist (South) have 1,452,272 a net loss, etc., etc."

You are very correct as to the strength of the Baptists. Your figures are just as *The Independent* gives them. It is "note-worthy," however, that you make a slight mistake in regard to the numerical strength of the Methodist church. According to the figures given by her entire membership, North and South, in the country, is 4,153,982, less by 300,640 than the membership of the Baptist church. This is an error too patent not to have been an unintentional one, and should be corrected, so that it misleads no one.

The Methodists failed to receive, by your statement, 1,655,534 of the full membership to which, according to *The Independent*, she is justly entitled. This is too great an error. Suppose you correct it, as it is your mistake, and give her total membership in at 5,809,516, as *The Independent* does. I see no good reason why any Baptist should object to the truth—the whole truth. Yes, let it be known that the Methodist church has a membership of 1,365,888 greater than that of the Baptist church. It is the truth, and should, of right, be known. It will not hurt the Baptist. May I not, indeed, insist that this fact be intensified, that this great number of sheaves have been made "fit" by a babe too, a mere child in Christ Jesus, compared in age to the miniature hundred years that the Baptist churches have existed. Think of it. Less than one hundred and seventy years ago God stamped the impress of his divine approval on the Methodist church and sent her forth on her grand heaven-inspired, soul-winning and saving mission.

JUSTICE.
 We cheerfully publish this protest, while regretting that our correspondent did not read the editorial a little more closely. He will see that we were speaking of the white Methodists, Northern and Southern, and that we gave their figures separately and correctly.

DEAR RECORDER—In a few weeks we shall have for our Sunday-school lesson "The New Birth." As it will not be found in any of the helps, I should like to call attention to a meaning given it by some who think they have the mind of Christ on this subject, viz: "Born of water," means born of, or begotten by, the Word, "Ye are clean through the Word which I have spoken unto you," "by the working of regeneration through the Word," etc., etc. "Born of the Spirit" means begotten by the Spirit at the resurrection. "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "There is a natural body and there is a spiritual body," the spiritual body to be had at the resurrection, as the apostle teaches us.

I do not wish to discuss the matter further here, but simply call attention to this view of the subject. Yours truly,
 J. S. MILLIKEN.
 Trenton, Ky.

DEAR RECORDER—I flatter myself you would like to hear from me; I therefore write you a short letter. We have, as you know, been living here for two years and over. My health is fully restored. We are living near the Fifth Baptist church, situated on the corner of Eighteenth and Spring Garden streets. A grand set of spiritual-minded, consecrated brethren, numbering about eight hundred and seventy-five.

Their last pastor, Dr. Chase, died in August, 1898. On Friday night, December 23, at a meeting, called for the purpose, this church extended a unanimous call to Dr. B. L. Whitman, of Washington, D. C., to become their pastor. On Lord's day morning, January 14, the Doctor, being present, accepted the call, and, having been the supply for eighteen months, will continue as such till his time with Columbia College expires and he can arrange to move here. You have doubtless noticed through the press his resignation as President of the college. He is a great preacher, and the brethren are greatly in love with him, and a brilliant future is predicted for both church and pastor.

You may not know that Dr. L. B. Woolfolk is living here, and has been since the summer of 1897. He has been troubled with "cystitis" for nearly a year, and has been confined to his room most of the time for eight or ten months. He is able to do, and does, a great deal of literary work notwithstanding. He spends a day with us almost every week, and we all greatly enjoy his society and conversation, as his mind is as youthful and vigorous as if only thirty, instead of seventy years of age. He greatly enjoys reading the Recorder, numbers of which I incessantly send him. I am in love with this paper myself, and prize it more and more, as it gets better and better (if such a thing could be), and so say we all. You might "count me in" as one of the "Old Guard," I should think, as I have been a reader—in my father's family—and subscriber, together, for fifty-five years at least. Yours fraternally,
 FELIX L. BOSWORTH.

Philadelphia, Pa.
 N. B.—Your little poem, "Why I am a Baptist," was committed to memory by my grandson, Bosworth Ross, a lad of eight years, and delivered in his inimitable style before a large audience gathered at the Fifth church during the Christmas holidays to celebrate their Sunday-school's eighty-fourth anniversary, and "brought down the house." His mother added two verses taught her in childhood by her grandfather, the late Dr. Benj. P. Drake. They seemed to fit in so naturally that I repeat them here:
 John, he was a Baptist,
 And he baptized the Lamb;
 Jesus was a Baptist,
 And so the Baptists came.
 Now if you'd do your duty,
 As a Christian ought to do,
 You'd come and be baptized,
 And be a Baptist too.
 F. L. B.

There is no consolation for the broken-hearted save in the revealed word. One may harden his heart until adversity will make little impression on it, but such a heart can not respond to the fine instincts of our nature.

WHITESON'S
 S. E. Cor. Fourth and Market, Louisville, Ky.
Men's Fine Suits
 Choice of entire stock for THIRTEEN FIFTY during this, our first clearance sale. No reserves. There are suits which never before were offered for less than \$20, \$25, \$30 and \$35. All go for
...\$13.50...
 Single and Double-breasted Suits and Outwair Frock Suits, all new for this season's trade, thoroughly up-to-date styles, and made in every detail equal to the finest merchant tailoring. These various lots comprise the largest stock of imported and domestic goods to be found under any one roof in the city—Clays, Viennas, Unfinished Worsteds, fancy imported Worsteds, Thibets, Winter werges, and all the new things which the season has brought out. They must all go, and go they will. We want the room they occupy for our spring stock. Beside, we will never show the same garments any two seasons—if price will move them. This is a great opportunity—seize it.

Don't Take Any Chances
 on an inferior vehicle or harness. Your life and that of your family depends upon their quality and reliability. You can't tell very much about the quality of a vehicle by simply looking at it. The wheels and axles, especially, make the quality of material. Hides must be bought largely on faith—faith in the honesty of the manufacturer.
WE HAVE NO AGENTS
 but have been selling vehicles and harness direct to customers for twenty-seven years. In fact we are the largest manufacturer of vehicles and harness in the world selling to the consumer exclusively. These facts speak volumes for the quality of our goods and our method of doing business. You take no chances. We ship our vehicles and harness by express for standard guarantee everything. Send for our large illustrated Catalogue before buying. It's FREE.
 Elkhart Carriage and Harness Mfg. Co., W. B. PRATT, Secretary, Elkhart, Indiana.

Hardwood Floors.
 If you can buy the Best Hardwood Floors for a trifling bit of more money—it's your interest to come to us. We are prepared to execute designs for Best Hardwood Floors, and furnish estimates free of charge.
 Call or Send for our Catalogue of Hardwood Floors.
RUGS.
 Buy your Rugs from us as well and we can thus make the borders of your Hardwood Floors to fit the Rugs, thus producing a perfect ensemble.
 Out of Town Orders are Promptly Attended to.
W. H. MCKNIGHT, SONS & CO.,
 WHOLESALE & RETAIL
 228 Fourth Avenue and 228-230 W. Main Street
 LOUISVILLE, KY.

The Chord
 A Collection of SONGS and HYMNS
 By the Rev. E. M. Stephenson.
 135 Songs with music.
\$8.00 per hundred.
 The low price of this hymnal brings it within the reach of even the poorest and presents an opportunity for churches to supply themselves. It is adapted for use in churches Sunday-schools, Young People's Meetings and Conventions. To let you examine for yourself, we will send a copy by mail for 10 cents. The cheapest yet offered.
 "We can heartily commend this little book for use in meetings of all kinds."—The Christian Index.
 "This is one of the best collections we have seen in some time."—Christian Herald.
 "Will be found very useful in Sunday-schools, in young people's meetings and in the homes of the people."—Journal and Messenger.
Baptist Book Concern, Louisville, Ky.
 A sensitive soul must carry its grief, not by the destruction of all sensibility, but by the soothing promises of the Scripture become assurance of God's love and real to it. Then the wounds are healed, not by the destruction of all sensibility, but by the soothing promises of the Scripture become assurance of God's love and real to it. Then the wounds are healed.

The only house in all of the leading... Agents wanted...

STEINWAY PIANOS... Agents Wanted... for our beautiful line of pianos...

AGENTS WANTED... for our beautiful line of pianos... Agents wanted...

CANCER... Many years experience enabled us to... Agents wanted...

RHEUMATISM GOUT... LAVILLE'S... Agents wanted...

AGENTS WANTED TO BELL... LIFE OF DWIGHT L. MOODY... Agents wanted...

The Missouri Pacific Railway... St. Louis to Kansas City, St. Joe, Omaha, Pueblo, Denver and Salt Lake.

Iron Mountain Route... The most direct line via Memphis to all points in Arkansas and Texas, West and Southwest.

Free Reclining Chair on All Trains... For maps, rates, free books on Texas, Arkansas and all Western States...

sam... Agents wanted... for our beautiful line of pianos...

Items of Interest.

There is an immense amount of corn being shipped from New Orleans to Rotterdam in Holland...

Malloteo Tanou, the deposed king in Samoa has written a letter to the London Times, protesting against the partition of Samoa...

Paraguay has quarantined against the plague-infected ports of Brazil. Meanwhile the situation in Bombay grows worse...

Mr. J. F. Archibald, editor and proprietor of the Sydney Bulletin, is on a visit from Australia. He says there is a growing feeling in Australia that the colony made a serious mistake in helping England against the Transvaal...

At the close of the war with China, Japan took Formosa, but has not in all these years succeeded in benevolently assimilating its people...

A severe earthquake has shaken Palembang in the island of Sumatra. Fourteen villages were destroyed and nineteen natives killed...

The N. Y. Enquirer says: "The sentiment of the American republic is with the struggling Boers who fight for freedom and fatherland; who go to battle with something of the same stern heroism that Cromwell's Ironsides possessed..."

Bishop Doane, of the Episcopal church, protests that the Spanish requirement under which no marriage is valid unless solemnized by a Catholic priest is kept up in Manila. He says it is working great harm...

Gen. Davis, commander of Porto Rico, has sent to Secretary Root a strong protest against the continuance of the present state of affairs in that island. The United States have closed the Spanish markets of the Porto Ricans and have not opened their own...

The Bombay papers tell us that the Hindu astrologers attribute the British defeat in Africa to a peculiar conjunction of planets. The Hindus in Bombay held a great meeting in one of their large temples...

Capt. Leary, the governor of Guam, has issued a proclamation declaring the absolute prohibition of slavery under any name. This is in accordance with the constitution of the United States...

The London City Council has voted down with good effect the proposition to permit the street vendors to sell their wares with free licenses at the expense of the tax-payers...

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words...

SIMMONS. Died, Mrs. Hattie A. Simmons, January 1, 1900, in Weeling, W. Va.; funeral Jan. 3, 1899 at the First Baptist church, Grafton, W. Va.

ALMIGHTY God, in his infinite wisdom, has caused this heavy bereavement to fall upon our pastor, his daughter Miss Lois, her father, mother, sister, brother and upon the members of the Baptist church...

While we deplore the untimely death of our beloved sister, we bow in humble submission to "Him who doeth all things well."

Done by order of the First Baptist church, Grafton, W. Va. GRACE H. WHITESARVER, KENNETH L. LOVE, CHAS. H. RECTOR, Committee.

LYON.

Martha Barton was born on Glover's Creek, Barren county (now Metcalfe) Sept. 8, 1811. She married Thomas Lyon Dec. 7, 1828. She professed faith in Christ, joined Blue River Creek Baptist church, and was baptized by Elder Ralph Petty about 1833.

Her husband died Jan. 11, 1867. She raised four children, all of whom preceded her to the tomb. W. M. DORF.

HOBBS.

George Milton Hobbs was born May 21, 1831; married Dec. 28, 1851; died Dec. 10, 1899. From early boyhood he was a member of Ox's Creek church where he was held in high esteem for the nobility of his Christian character, which was marked by purity of purpose, meekness of spirit, uprightness of life and faith in God.

GLENN.

William Glenn was born Feb. 4, 1828, in Davison county, Ky. His subsequent years he moved to Texas. His first marriage was to Elizabeth Mansfield and his second to Esther Gardner, who with several children survives him. He was baptized into the fellowship of Cave Spring church, Hart county, in December, 1848, in which he lived a consistent member until death, which occurred Jan. 7, 1899. He was a devoted husband, father, citizen, neighbor and a wise counsellor. His funeral was preached by the writer to a large concourse of relatives and friends who manifested their appreciation of his character. W. L. HANNEY.

ELIZABETHTOWN, KY.

MOORE.

Lula Jones Moore was born Sept. 3, 1837; married Nov. 14, 1857; died Dec. 4, 1899. She was a member of Bardestown Baptist church and had lived a meek and quiet Christian life, remarkable for the self-forgetful love and devotion which characterized her as a wife and mother, and adorned with many graces of character. She rests from her toil and her works do follow. May God graciously bless the husband and five bright children and bring them at last into that bright home where she so purely rests. Funerals given by the writer, and the remains interred in Bardestown cemetery. J. B. HURX.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghoff Stone Co. Write for prices and designs. Warehouses: 237 West Jefferson St. Works: 1214 to 1222 on Maple St., Louisville, Ky.

TO GIVE A CHILD IN OUR DAY.

Take Lactogen Brevon Quinine Tablets. All the children who give the Brevon Tablets are healthy and robust. It is a reliable contrast to the course of Balm which made an agreement with the Sultan of Sulu that polygamy and slavery should not be interfered with. Slavery also exists in Hawaii, but Congress has not yet found time to get around to them.

Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE IMPORTERS. LOUISVILLE, KY. DRESS MAKING, MILLINERY, NEWS FURNISHINGS, CLOAKS, CHINA AND GLASSWARE STATIONERY. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.

DOORS SASH BLINDS LUMBER. W. J. HUGHES & SONS CO. Fourteenth and Maple Streets, Louisville, Ky.



It will only cost you 50 cents extra to ride all day in a Cotton Belt Parlor Cafe Car (25 cents for a half day). Seated in a large revolving arm chair with plenty of space around you, you can enjoy as much freedom and ease as you please.

ILLINOIS CENTRAL RAILROAD. THE FAST LINE TO MEMPHIS and NEW ORLEANS. TWO FAST TRAINS DAILY. THE MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, OAF DINEING CARS and FREE RECLINING CHAIR CARS...

CHURCH NEWS.

OTHER STAFFS. A church has been constituted at Double Shoals, N. C., with 21 constituent members. A meeting was held in which 24 others were added.

Bro. A. J. Barton writes: "After the most careful thought and earnest prayer I am led to accept the Corresponding Secretaryship of the State Mission of the Arkansas Baptist Convention instead of the Field Secretaryship of the Sunday-school Board of the Southern Baptist Convention. My office will be at Little Rock."

A meeting in the New Salem church, Buncombe county, N. C. resulted in 20 professions of religion and 18 additions to the fellowship of the church.

A church with 40 constituent members has been constituted at Lawtown, N. C.

A meeting in the Gaddy church, Texas, greatly revived the church and added 20 to its fellowship. Others await baptism.

Twenty have been added to the fellowship of the Grey Hill church, Texas—12 by experience and baptism.

Pastor J. B. Reaves, assisted by Bro. H. Matthews, held a meeting in the Hewitt church, Texas, in which there were 18 additions to the fellowship of the church.

A meeting in the Bryan church, Texas, resulted in many professions of religion and 16 additions to the fellowship of the church.

A two-weeks' meeting in the Mator church, Texas, closed with 18 professions of religion and 17 additions to the fellowship of the church.

Thirty-four have been added to the fellowship of the Stony Point church, Texas, as the result of a meeting which did great good also in healing diseasements in the church.

Ninety-one have been added to the fellowship of the Wilmer church, Texas—76 by experience and baptism.

A weeks' meeting in the Union church, Lancaster county, S. C., closed with 15 additions to the fellowship of the church.

Eld. R. E. Small held a meeting in the Camp Creek church, S. C., which resulted in 10 additions to the fellowship of the church.

Bro. W. J. Fessell held a meeting in the Ferris church, Texas, which resulted in 38 additions to the fellowship of the church.

A meeting in the Hillsboro church, Union county, Texas, resulted in the addition of seven by experience and baptism, four by letter and one by invitation.

Twenty-seven have been added to the fellowship of the Lone Oak church, near Smackover, Ark. Several of those baptized were heads of families.

A weeks' meeting in the Spring Branch church, Columbia county, Ark., resulted in 12 additions, two awaiting baptism and others expectant to join.

A meeting in the Snaet church, Ark., closed with 14 baptisms, two standing approved for baptism and one received by letter.

Oak Grove church, Ark., was greatly blessed in a meeting which added 21 to its fellowship.

Eleven have been added to the fellowship of the Sadies church, S. C., all by experience and baptism.

A meeting in the Wilmer church, Texas, resulted in 64 additions to the fellowship of the church.

A Preacher's Discovery. Rev. J. W. Blosser, M.D., who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc.

ONE of our pleasures every half year is the noting of the continued prosperity of Bethel Female College at Hopkinsville, and its increasing popularity and patronage.

There have already been 16 additions to the pupils for this half-session, an unusually large number for the last term. Parents can feel sure they make no mistake when they send their daughters to Bethel.

GREATEST OFFER EVER MADE!

25,000 of these great books sold in a few months. An unprecedented demand. At this marvellously low price Bible students will surely make no mistake in securing a set before the edition is exhausted or price increased.

\$6 FOR 6 STANDARD BIBLE STUDY BOOKS... All New and Perfect.

CHOICE OF TWO PLANS AS GIVEN BELOW. ONE QUARTER OF FORMER PRICE.



We have never asked for a testimonial, but are receiving them by the thousands from wholly satisfied purchasers. Notice what they say:

Conemaugh, Pa. Mrs. I have received your books all right; they are a wonder for the money I am more than pleased with what I got. You did everything you said in your advertisement. Respectfully, Rev. Gilbert Nelson.

Wakarusa, Ind. S. S. Scranton & Co., Hartford, Conn. Gentlemen:—The set of "Bible Study Books" which I ordered some time ago were received all O. K. I am greatly pleased with them.

Wakarusa, Ind. S. S. Scranton & Co., Hartford, Conn. Gentlemen:—The books arrived safely this date. They are, indeed, a splendid—much better than I expected. They would be a decided bargain to the purchaser at twice the price.

Wakarusa, Ind. S. S. Scranton & Co., Hartford, Conn. Gentlemen:—I am much pleased with the books, as they are superior to any I have advertised them to. With such good printing and binding, they are worth more than twice the price you ask. Yours respectfully, Frank Waller.

Wakarusa, Ind. S. S. Scranton & Co., Hartford, Conn. Gentlemen:—I have received your books all right; they are a wonder for the money I am more than pleased with what I got. You did everything you said in your advertisement. Respectfully, Rev. Gilbert Nelson.

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ROXYA BAKING POWDER. Make the food more delicious and wholesome.

Items of Interest.

There were no deaths from the plague for thirteen days at Hanoi, and this raised the hope that the disease had been stamped out. But three now cases, all of whom died in one day, evoked fresh alarm.

The news comes from the English papers that the English are arming the Kaffirs in Natal to fight against the Boers. Shame on England as a doctor, if that action is not promptly discontinued and stopped.

The grip again has London in its grip. The death rate has risen to 300 for a week, the highest in nine years. The physicians say that the disease is of a very mild type, and the patients therefore will recover.

England has released the cargoes of the seized German ships and apologized, as it was sure she would do. From the debate in the Reichstag, it seems that the Emperor and his cabinet have placed their little game of cat-and-mouse with the Kaiser.

Chinamen in Honolulu has been burned by the direction of the authorities in order to destroy the plague. But the news is brought by the steamer Berle of six additional deaths and twenty-six new cases.

The English papers say that when the government telegraphed to Lord Kitchener in Egypt to go to South Africa, he replied that he would go only on condition that he should be allowed to hang whomever he pleased.

Lord Kelvin, the leading scientist in England, takes the ground that "the twentieth century began January 1, 1900." Joseph Fourier not only takes that position but adds: "I know the twentieth century begins on January 1, 1900, and no man in his senses can doubt it."

The London Times' Ocean correspondent says that the Bluebird which has been quarantined in the Klatskanolev district has been ordered to the Caucasus to replace the Russian troops sent to the Afghan frontier.

C. P. BARNES & CO. Watch Makers, Jewelers, Silversmiths, Diamond Setters. 204 and 206 West Market St., Louisville, Ky.

Wholesale druggists in New York City have been notified by their agents in London that the British government has forbidden the export of carbolic acid to other countries.

The wrecked steamer in St. Mary's Bay from which no one was saved is thought to have been the oil-tanker Heigoiland as a boat with that name upon it has been picked up near the scene of the wreck.

HOW'S THIS? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

Dr. D. M. Byer has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last eight years.

OIL CURE FOR CANCER.

Dr. D. M. Byer has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last eight years.

Burpee's Farm Annual for 1900.

This popular Catalogue is more attractive than ever, in a portion a dry duty cover and a free gift of particulars and prices of Oils. Address: Dr. D. M. Byer, Box 25, Indianapolis, Ind.

The End of the Century Calendar.

The great progress of the printer's art in the nineteenth century is fittingly marked in this pleasing year by the artistic calendar we have just received from N. W. Ayer & Son.

MORPHINE.

Optim, Cocaine and other deleterious habits. No suffering. Remedy B. Cure guaranteed. Restored by Dr. J. W. Blosser, M.D., 115 Broad St., Atlanta, Ga.