

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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DR. WILLIAM WALL (1705) says that "among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before he was baptized." Dr. Wall was an Episcopalian, but he in those words justifies close communion Baptists.

MR. GEORGE P. MCKAY writes to the *Freeman* that the Devonshire Square church of London will this month celebrate its 200th anniversary, and he adds that "we often pray that the men of 1808 may be as earnest, brave and true as those of 1688, who first began the cause."

In an account given of the method of procedure in Isaac Watts' church is told how they received a member coming from a Congregational church. This note is added: "If the person come from a Baptist church, where their discipline is congregational, we receive them in the same manner, when they will dismiss them to us; but this they seldom will do, as supposing us not to be baptized."

REV. S. A. TEMPLTON, of New York, has sent a circular to his people in which he says: "There is too much religious gadding to-day. People have been trained to believe that the only way to serve Jesus is to testify in meeting or make a tremendous effort to show one's self on the Lord's side at some great demonstration or convention, while the home, the foundation of the whole structure of religious life, is entirely forgotten."

An English brother made a trip through Holland in 1781, and wrote a letter to Dr. Rippon on July 10. He speaks of Carey, then on the foreign field at work, and regrets that Carey did go to a people only seven miles distant from where he was at work among the Hindoos who had no castes. He says of the state of religion in Holland: "Vital religion, I am informed, is here at a low ebb; the Menonite Baptists are much on the decline."

The Church of England did not take easily the substitution of the basin for sprinkling babies in the place of the font for dipping them. The eighty-first canon of 1603 says: "According to a former constitution, too much neglected in many places, we appoint that there shall be a font of stone in every church and chapel, where baptism is to be administered, the same to be set in the ancient usual place. In which only Font the minister shall baptize publicly." And among the inquiries directed to be made by the church-wardens was if any of the preachers used a basin or other vessel for baptizing.

## JOHN MILTON ON CHRISTIAN BAPTISM.

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

It is well known that after his retirement from public service, in 1655, the great Christian poet devoted himself to the preparation of several works of diverse character—*Paradise Lost*, a Latin *Theatrum*, and a *Body of Divinity*, compiled from the Scriptures. The last mentioned work was long supposed to have perished. In 1823 a Latin manuscript copy was discovered in the Old State Paper Office, along with copies of his Latin official correspondence and other interesting documents, in an envelope superscribed, "To Mr. Skinner, Merchant." Cyriack Skinner had been a favorite pupil of Milton, and to him his 21st Sonnet was addressed. The manuscript is said to consist of 735 pages "closely written on small quarto letter paper," and the first fifteen chapters are supposed to be in the hand-writing of Mary, his second daughter. An annotated English translation was published in a handsome quarto volume two years later by Charles K. Sumner, librarian and historiographer to his Majesty, at the expense of the latter. The full title in English reads: "A Treatise on Christian Doctrine, Compiled from the Holy Scriptures Alone. By John Milton." So far as I am aware, no popular edition of this important work has ever been published, and it is far less widely known than its merits would justify. In the present article I propose to give the reader some idea of his method of handling the ordinance of baptism. Hereafter I may bring forward some other matters of interest from this remarkable work.

This is his general statement about baptism: "Under the Gospel, the first of the sacraments commonly so-called is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial and resurrection." Each clause of this definition is discussed separately, the Scriptural passages bearing upon it being first quoted in full and then expounded.

The words "of believers," justified by ample texts, is made the occasion of these remarks: "Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word, be purified thereby; any more than adults can receive edification by hearing an unknown language. For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but the answer of a good conscience, as Peter testifies; of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants nor required of them."

It would be difficult to find in Baptist literature a more just or more lucid statement than that quoted above. He next devotes some pages to a statement and refutation of the arguments in favor of infant baptism. Only a few extracts can be given here. "It is remarkable that what some of our divines have pronounced, who maintain the contrary opinion. They allege Matt. xiv. 14, suffer little children, etc. It appears however that they were not brought to him for the purpose of being baptized; v. 18. Then were there brought unto him little children, that he should put his hands on

them and pray; neither did Christ baptize them, but only put his hands on them, v. 15. . . . Seeing then that they were neither brought to Christ to be baptized, nor when received, were actually baptized by him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants, are so qualified. For if competent to be baptized, they are competent on the same grounds to be partakers of the Lord's Supper. Let the church therefore receive infants which come unto her after the example of Christ, with imposition of hands and benediction, but not with baptism. Again, they remind us, that of such is the kingdom of heaven. Is this to be understood of all without distinction, or only of such as shall subsequently believe. . . . It must mean, therefore, of such in respect of simplicity and innocence; whereas neither simplicity nor innocence, although they may be predicated of little children, can properly be attributed to infants, who have not as yet the faculty of reason; neither does it follow that because any one is an inheritor of the kingdom of heaven, he is therefore admissible to every religious sacrament; or that, because he is included in the covenant, he has the right of participating in such signs and seals of that covenant as demand the exercise of mature faith and reason. For the thing signified in the Supper of the Lord appertains no less to infants than the thing signified in baptism; and yet infants are not admitted to the former rite, although they were admitted to the passover, which held the same place in the former dispensation as the Lord's Supper in the present. . . .

"They argue, again, that as it is said we were all baptized unto Moses in the cloud and in the sea, . . . infants must be included in the general expression. I answer, that all did eat the same spiritual meat, and did all drink the same spiritual drink, . . . yet that infants are not on this ground admitted to partake of the Lord's Supper."

With equal acuteness he disposes of the argument based on Gen. 17:7: "I will establish my covenant," etc.: "No one," he writes, "will seriously affirm that this is to be understood of infants, and not of the adult posterity of Abraham in their generations, that is, successively. Otherwise, we must suppose that God intended to give the land also to infants, v. 8. and that infants are commanded to keep the covenant, v. 9. Again, Acts ii. 39, the promise is unto you and your children, etc. Your children, that is, as they understand it, your infants; in other words, God calls those who cannot understand, and addresses those who cannot hear; an interpretation which can only have proceeded from the infancy or reasoning. Had these commentators read but two verses farther, they would have found it expressly stated, they that gladly received his word were baptized; whereas infants, so far from believing with all their heart, are incapable of even the slightest degree of faith. . . . If they had attended sufficiently to Paul's interpretation of this passage, Rom ix. 7, 8, they would have understood that the promise was not to all seed indiscriminately, seeing that it was not even to the seed of Abraham according to the flesh, but only to the children of God, that is, to believers, who alone under the gospel are heirs of the promise, and are counted for the seed. But infants are considered by the church as believers till they have professed their belief. To those therefore to whom it does not appear that the promise was ever made, the church cannot with propriety give the seal of the promise in baptism."

## PREACHING FOR THE TIMES.

As human nature continues essentially the same, its deepest needs do not vary much from generation to generation. It follows, as a matter of course, that the substance of all true preaching remains unchanged. This fact is worthy of the careful attention of that increasingly large class of ministers who, in their anxiety to "keep up with the procession," are constantly worrying themselves to know just what sort of a message is suited to the times in which they live. Any man is on a safe track who takes it for granted that whatever utterances he may draw from the Gospels have in them a saving power for his auditors; for these Gospels are God's words, not to any particular age, but to all the ages. They are quite as applicable to the closing years of the nineteenth century as they were to the opening years of the first or the sixteenth. No lapse of time and no growth or decay of civilization can exhaust their deep significance or make them null and void. Like the stars which shine on without loss of light, they will continue to be the power of God unto salvation to all that believe down to the very end of the world.

Men are sinners, and Jesus Christ is the Saviour of sinners; these are the two themes that ought to engage the pulpit always and everywhere. That men are sinners, who can doubt? Is not the history of the race absolutely black with misdeeds? None can say nay except those who are willfully blind. Lying, dishonesty, impurity, oppression and murder abound in every part of the world. Each man, moreover, carries the knowledge of his personal sinfulness as a perpetual burden on his heart. The worst Pharisee on whom the sun shines knows that he has brought himself under just condemnation by his transgressions. To ignore this solemn truth is to be guilty of unspeakable folly.

Jesus Christ is the Saviour of sinners, the only Saviour. He alone can speak with the voice of sovereign authority to their guilty consciences, and bid them be every whit clean. Clear as a bugle call his voice sounds across the wastes of the centuries, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest." What more does any minister desire than to catch up this inspiring invitation, and repeat it till all the world shall hear it and give it heed? "Come to Jesus;" that is the exhortation for to-day and for all days; but coming to Jesus is no small thing, to be lightly done. It means surrendering to him the intellect, the emotions, the will, and making him the absolute Lord of the life.—Ex.

We do not believe that frequent changes in the pastoral relation are either wise or necessary. They are not wise, because they defeat some of the most important objects of the relation. They prevent the growth of that warm, deeply rooted personal regard which is one of the essential characteristics of a true pastorate, and that clear insight into the spiritual needs of the flock, both old and young, which gives the pastor power to reach and help. They render impossible, also, the development of that strong and ever-increasing influence in the community which long residence and close identity with the interests of the people alone can give. They are not necessary, because if the pastor truly loves both his work and his people, he will so bear himself among them as to win and hold their affection, until a separation shall come to seem well nigh impossible.—Examiner.

**Questions Answered.**

BY SENEX.

"Suppose a member moves away from his church being badly in debt, in respect to which debt he makes no arrangement for the payment, and after more than a year's absence asks for a letter with which to unite with another church, he in the meantime having made no effort to pay the debt. Ought he to have a letter?"

No. Honesty is a Christian virtue, and a man that will not be honest, is not in good standing in a Baptist church. To give such an one a letter would encourage him and others in dishonesty, and show the world that the church held a very low standard of morality. But a man may be in debt without any fault of his, and may be unable to pay. In that case, if he be truly honest, he will go to the man he owes, explain the case, and ask his forbearance. Then, if he wishes a letter, let him explain the matter to the satisfaction of the church and they will grant it.

Is it right to endorse, by your presence and contributions, a preacher who continually holds forth the idea that all that is needed in order to salvation is to confess Christ by uniting with the church, and leading a consistent life? Even though such a preacher be your pastor? Several things are to be said in answer to that question. It is not easy to decide on the heresy or defective doctrine of a preacher by the statement of a brief note.

Regeneration is essential to salvation. "Ye must be born again." Uniting with a church amounts to nothing towards salvation. It is a right thing to do for those who have been born of the Spirit. Hypocrites, deceivers and the self-deceived find no difficulty too often in uniting with the church. By living a "consistent life" is probably meant a consistent moral life. Many infidels do that. No one can be saved unless he is regenerated by the Spirit of God. No one is fit to unite with the church until he has given evidence that he has exercised repentance toward God and faith in our Lord Jesus, and having been translated out of darkness into the kingdom of God's dear Son.

One of the most direful curses of the church to-day is the reception of unregenerated persons to their fellowship. Pastors over-eager to have their ministry seem successful are ready to take in anybody whose life seems orderly, and especially young persons who are readily moved. And the church agree to do it for the sake of seeming to grow. Thus they are enlarged in numbers and weakened in strength. But it is wrong for a member, because he does not like some things that his pastor does, to withdraw from the church. He united with the church, and entered into covenant with the church, and not with the pastor. Let him stand by the church; the pastor will leave some time. If he cannot endure it longer, he can take his letter and go to some other church.

But first let him go to the pastor in a frank, manly and Christian way, and tell him plainly his objections. If the pastor is a Christian soul, he will thank him for doing so, and perhaps things can be made right. If others feel the same way, let them do the same thing, and it will not be long before the pastor will correct his doctrine or leave the church.

"What should be done with a brother who, upon the plea of his unworthiness, persistently refuses to take the Lord's Supper when it is set in his church?" That depends some on circumstances. The most of that class of people whom I have known make their unworthiness a mere excuse for something else. In nine cases out of ten the difficulty is somewhere else—in something else. He should of course be kindly labored with, because it is the privilege and duty of every member to take the communion, unless he be living a scandalous life. And if he be so living, he should be led to repentance and reformation or be excluded from the church.

But if he be honest and weak-minded, and weak in the faith, he needs instruction from the pastor and others. No one

is worthy in himself to go to the Lord's table, nor is he worthy to be baptized, or to be a member of the church, or even to bear the Christian name. No man is worthy of any connection whatever with Christ and his cause; it is all of grace, the free, unmerited favor of God. If the weak brother be honest, if he be patiently labored with, he will see his error and change his course. If he be contrary and obstinate, he should be the subject of discipline the same as any other unruly member.

"What should a Missionary Baptist church do with a member of a Separate Baptist church who comes with a letter wishing to unite, but only as a matter of convenience, as he lives at a distance from his own church? Should he be received?" I do not really know what a Separate Baptist church is, as there are no churches in our vicinity known by that name. But presuming that he is a Baptist of some sort, there is something good about him, and presuming also that he has been baptized upon a profession of his faith, if the church have confidence in his piety, and finds he agrees with them in doctrine, I see no reason why he should not be received into the church. Though it is possible, of course, if I knew more about the church of which he is a member, I might think otherwise.

**PIVOT BATTLES IN LIFE.**

BY REV. THEODORE L. CUYLER.

The history of the world has often turned on a few decisive battles. Had they resulted differently, some great currents of history would have been entirely changed. On the field of Marathon, for example, Greece was saved from the heel of Persian despotism; and the victory of the Christian forces at Lepanto saved Eastern Europe from the dominion of Islam. The battle of Marengo placed the imperial crown on Napoleon's brow; Waterloo swept it off, and sent the gigantic desolator to the desolation of his prison-rock of St. Helena. The American Revolution turned on the pivot of the fierce encounter at the "bloody angle" on the field of Gettysburg.

Every one is likely to have one or more decisive moral battles in life. A "Yes," or a "No" has cost many a man his fortune, or his character, his life or his soul. If Daniel had said "yes" to the temptations in the royal palace, and afterwards to the threats outside of the palace, we never should have heard of Daniel. We all may have our Marengos, or our Waterloos where we win or lose the crown of Christian character. When such decisive conflicts come on, there are a few simple rules of moral warfare to be remembered and practiced. Here are some of them:

1. Never change your position in the face of an enemy. This policy was fatal to the Russians at Austerlitz; it has caused many a disgraceful defeat in spiritual warfare.
2. Never place on guard a doubtful principle. Your sentinel will be sure to betray you.
3. Never abandon the high ground of Right for the lowlands and swamps of expediency. No man was ever lost in a straight road.
4. Get your spiritual armor from the Word of God, and put on the whole armor. Ahab was wounded through the joints of his harness. Never yield an inch to Satan's most plausible temptations. It is hard to recover a force that has begun to retreat.
5. Do not mind blows in the face, whether in the form of ridicule or of open opposition. Many an one has been sneered out of his soul's salvation. Brave people are struck in the face; cowards are wounded in the back.
6. Whether wounded by foes, or deserted by false friends, never surrender. It is said that, towards the close of the long bloody fight at Waterloo, when the scarred remnant of the Imperial Guard were summoned to lay down their arms, they shouted, "The Old Guard can die, but they never surrender." The Great Captain of our salvation could die for us, but He never deserts us. "Be thou faithful unto death, and I will give thee a

crown of life." Remember that it is only those who endure to the end who are saved.

If the moral biographies of most persons could be carefully scanned, it would be found that their destinies have often turned on certain pivot-occasions in life. Decisions made in a few moments have reached into eternity. The young ruler decided in a few minutes to reject Christ; Bartimeus seized the one pivot-opportunity of his life and was healed. John Gough's whole grand career as the prince of Christian advocates of temperance turned on his decision to take the total abstinence pledge on a certain evening in Worcester. It was under the faithful pleadings of Harlan Page—at a street corner on a cold wintry night—that young Edwin F. Hatfield decided for Christ; that was the starting-point of one of the most fruitful ministries New York has ever seen.

Some who are reading this article may be seriously thinking about this momentous of all questions—shall I give myself to Christ? My friend, you have the power of choice. Decide now! It will be harder to do it to-morrow, and of the morrow you are not sure. You expect to be saved, and intend to be saved, and yet your soul may be lost through procrastination. Lay down this paper and have an honest hour with conscience and with Christ. Ask Him to let you follow Him, and to give you strength and courage to take the first steps. What thou doest do quickly!

Heaven or hell may hang on the pivot of the decision you are now making. Shall this battle end in a victory or ruin?—The Evangelist.

Certain portions of Scripture slip into our natures, and we no more think of analyzing them technically, than we would think of picking to pieces a beautiful bouquet to analyze its flowers. Without unhalloved scrutiny, we take them because they do us good. Such are the promises. We take them into our hearts as the earth drinks in the water. Has ever a great saint gone home to glory who did not rejoice in the promises of help in trouble? Has ever a Christian pressed zealously toward the mark for the prize, who was not inspired by the promise of triumph and the crown? Promises bestud the whole Word of God. From the Protevangelion to the last chapter of Revelation, they sparkle like stars in the firmament of God's love. They were given to Noah, to Abraham, Isaac and Jacob, to the prophets, to the disciples, to all Christian followers. The frequency and clearness with which they are given argues God's favor to man. But what evidence is there of the fulfillment of these promises? Are they not mere pious sentiments? Are they to meet literal realization? All Bible promises depend on two things, God's power and his willingness. Indeed, these are behind every reliable promise. Our first question is, Can God? Is he able to do as he says he will? Aye, he can turn the world upside down, and the universe all awry, from its present status. Christ said, "All power is given unto me in heaven and on earth." Our second question is, Will God? And the whole argument of the Bible from Calvary is to show that he is ready to do all the good that is promised. These are the grounds of faith in the promises—God's can and his will. Being assured of these, faith rests unquestionably in every promise that falls from the inspired pen.—Exchange.

It is a fact that God's grace is always sufficient for us. It is a principle, that his strength is made perfect in our weakness. It is a logical conclusion, therefore, that when the child of God is weak, he is strong, and when he is weakest, he is strongest. A habit of mind that naturally grows out of the acceptance of this fact, this principle and this conclusion, is that of taking pleasure in infirmities, reproaches, necessities. Suffering is loved not for itself, but for what it brings. We would rather have winter, with coal and gas, than not to have winter without these.

**DENOMINATIONAL LOYALTY.**

A great deal of the popular laudation of unsectarianism has its origin in indifference to Christian truth, and not in that deeper devotion to the things of the Spirit which draws all denominations together. There is a great deal of evidence to show that Baptist churches are being seriously weakened by this gush about unsectarianism. There is a tendency to put an inadequate emphasis upon our distinctive principles. There is danger that the members of our churches may lose a sense of the importance of the truths for which our Baptist fathers bore persecution, calumny, and even in New England, suffered stripes and imprisonment.

Part of the responsibility of this state of affairs rests upon the pulpit. We do not often hear a sermon on Baptist principles; and yet if it is worth while to maintain separate church organizations, it is worth while to have our principles enforced by our ministry. It is difficult to see how any Baptist minister can justify his retention of a Baptist pulpit if he does not consider it his duty to inculcate the distinctive views of our denomination as to New Testament teaching. Any body of Christians incurs a tremendous responsibility in separating itself from the rest of Christendom by maintaining a separate church organization of its views diverge from those of its brethren on some trivial points of order and practice concerning which it is just as well to be silent. If the existence of the Baptist denomination can be justified, the zealous advocacy of our views of New Testament teaching is imperative on the part of our ministry.

But when Baptist doctrines are preached, they are often presented partially and unsatisfactorily. The present writer enjoys some acquaintance with Presbyterians, Methodists, Episcopalians, and Roman Catholics. He has long enjoyed the opportunity of discussing with these friends, in the most intimate and friendly way, the points of difference between their churches and Baptists. And it has been to him a source of amazement, increasing with every such interview, to discover how absolutely educated men misconceive the Baptist position. They commonly assert that Baptists simply stand for the form of an ordinance. That is a natural view to take of the Baptists. Our practice as to the form of the ordinance is outstanding, but it is an entirely superficial and unscholarly view. Our practice in this matter is only one corollary from the essential Baptist principle, and by no means the most important. But in perfect fairness it must be said that this superficial interpretation of our position has received far too much support from the average Baptist preaching. It is said that Mohammed stopped one who was reading the Koran in a bungling fashion with the demand that he keep silence or he would ruin Islam. We have heard sermons expounding Baptist doctrine that were open to a kindred charge. There is no reason whatever why any candidate should be recommended for ordination by one of our councils who cannot give a broad, consistent and logical account of our distinctive doctrines. A candidate who can only say that he is a Baptist because he believes in immersion is too little a Baptist to be ordained by any Baptist church.

Singularly enough, while Baptists are sustaining serious losses through lack of thorough-going loyalty to their distinctive principles, other evangelical denominations are closing up their ranks and making very much of their denominational beliefs. The Episcopalians in the United States have never been quite so assertive and loyal to their church since the colonial days as during the last ten years. The Presbyterians are carrying denominational fidelity, on the part of their ministry at least, almost to an extreme point. The Methodists hold together and work together with singular tenacity. The Roman Catholics have never in all their history advanced such large claims as in recent years.

We have largely influenced other denominations, but is our work so nearly done, and our principles so universally accepted, that our next duty is to disband and strengthen Pedobaptist churches?—Watchman.

EVANS' BAPTIST HISTORY.

The assertion having been made that Evans had exploded the traditional views of Baptist History, I have been busy in reading his history, and give some of the things I have found.

Evans is painfully cautious, and very much afraid he will claim more for Baptists than can be proved to belong to them. He wishes two affidavits from witnesses and a photograph of the baptism taken on the spot before he is ready to assert a man is a Baptist. He says of some who were tried in the Court of Warcham in 1511 that Crosby regards these as Baptists; but he thinks the evidence is not complete, though their views which are known are those with which "all Baptists" would agree, and such as we know were held by them in other times.

Of others he says that writers on both sides of the Atlantic claim them as Baptists, but he cannot speak with the same confidence. There is no doubt as to their mode of baptism; which was immersion, "it is unquestioned," but he is not sure they did not baptize babies. He does not think they did, but there is room for doubt, and he will not claim them as Baptists. This makes Evans all the better witness when he gets himself up to the point of calling men Baptists.

Evans begins by quoting from Moshelm the true origin of Anabaptists is hid in the depths of antiquity, and adds: "No one conversant with the records of the past can doubt this. The whole facts of history place the truth before the eyes of all." After speaking of the succession of able and able men in the ages who had been like the English Non-conformists, he adds: "And many of them taught those peculiar views of Christian ordinances which are special to us as Baptists. Beyond all doubt such views were inculcated by the Paulicians, the primitive Waldenses, and their brethren."

He says of an event which happened in the reign of the Second Henry that it was "perpetrated by Baptists," who were doubtless Paulicians. He quotes from Robinson: "I have now before me a ms. register of Grey, Bishop of Ely, which proves that in the year 1457, there was a congregation of this sort (Baptist) in this village, Chesterton, where I live, who privately assembled for divine worship and had preachers of their own, who taught them the very doctrine which we now preach." Evans proves conclusively that Wickliffe himself that sprinkling was baptism; but he says of some of the followers of Wickliffe: "Amongst them the prevalence of Baptist principles admits of no doubt."

Of those who were martyred in the days of Henry VIII., Evans says: "There is no doubt that some of them may have been foreign Baptists, who fled from their continental enemies." Of the persecutions of Henry VIII.'s time, he says that Wareham denounced the books brought from beyond the seas, that the doctrines of the books were specified by Wareham, and adds: "The 'sin of simony' is the water in the font has no more virtue in it than the water of the river; the baptism lies not in hallowed water, or in any other thing, but in the faith only. Which shows that in 1530 immersion of infants in fountains and adults in rivers were common. Evans calls those fourteen who were burned in 1555 Baptists, and says of those times: "The progress of dissent from the old faith, and the spread of baptistical opinions are indicated unmistakably at this time."

He quotes from Fuller's Church History: "These were the Baptists for the main part. Donatists new dips and adds a quotation of interest as showing the character of our fathers: "Their morality was rigid, their exterior simple; they disdained riches, or affected to do so; and their austere demeanor impressed the multitude with reverence, at the same time they were distinguished by their piety. Again he says there is no doubt as to the character of the individuals who held certain views on magistracy, &c., in Henry VIII.'s day, for these views are the common property of the early Baptists."

He quotes from the Sarum Liturgy, which was republished in 1541: "For like as Christ died and was buried, and rose again the third day, so by putting into the water (italics his) is signified our death to sin, and the immersion betoken our burying and mortification to the same; and the rising up out of the water declares us to be risen to a new life; according to the doctrine of St. Paul (Rom. vi). He quotes from the martyr, Frith: "So that these things—that is, to be plunged into the water, and lift up again—do signify and represent the whole plith and effect of baptism—that is, the mortification of our old Adam, and the rising up of our new man." He uses two extracts from a word of light on the use of the word "mortification" in John Synyth's confession of faith.

Of the days of Edward VI., Evans says: "The violent persecutions to which the Baptists were everywhere exposed on the Continent, both in Catholic and Protestant countries, induced many of them to flee to these parts of this country." Of one martyr in that reign he says he has "private information" about the tradition identifying her with the town of Elythorne and a small congregation of Baptists there. His private information may have been wrong, but Evans believed there was a Baptist church in that town as late as 1570.

One man abjured his belief in 1567, and escaped the stake. From a copy of his recantation, which had never before been published, Evans quotes what he had taught which he now recanted. Among the points is that "the water in the river is as holy as the water in the fountains and is as good as baptism in it, and the baptism spoken of here." Which shows that adults were baptized in rivers.

Of the refugees who were in London when Mary was on the throne, Evans says: "Many of them, we have no doubt, were Flemish Baptists, and they were very numerous, and could afford to keep a conscience at the risk of everything else." "Kent supplied a large number of Christian heroes. Many of them, no doubt, were Baptists. It is clear from Fox that many dissenters from the State Church resided here and met in separate congregations; and the principles they held, though imperfectly stated by the martyrologist, were decidedly Anabaptistical."

Of the days of Elizabeth, Evans says: "Not only the existence, but the wide spread of Baptist principles, during the reign of the 'royal Tudor lioness' is acknowledged on all hands." Only one man in England, Barclay a Quaker has ever denied this, for though Neal said Jessey's was the only church he had the records of, he admitted that Brewer was a Baptist preacher in 1628. And Neal called no one Baptist who had not been immersed, as a recent writer said.

Coming to the reign of James I., Evans speaks of the immersion of James' oldest son, which, of course, was infant baptism. He declares twice that at the time of John Synyth's baptism there were Baptists in Holland who administered baptism by immersion, and explains the absence of controversy on the subject of the mode: "The remark of the editor is equally true of a considerable period of the controversy in this country. The all but universal practice of immersion in the English Church, rendered the discussion of the mode unnecessary. In Fonteyn's replies to his many opponents, the claims of infants are the points in dispute."

Of the days of Charles I., Evans says: "The prevalence of Baptist principles, and the moral heroism of many who held them in the past reign, have already been noticed, yet only a glimpse of their organization can we gather from the records of those times. Their existence is certain, but beyond this we can scarcely affirm. . . . During this reign, however, the light is clearer and the facts become more abundant. From their hiding places our brethren come, and as the light increases, their principles fill a wider circle, and their power and moral worth are more fully recognized." Evans has his doubts in regard to the baptism of Synyth and his handful of followers. Thinks it may have been sprinkling. Chiefly because they did not apply to the Dutch Baptists, who invariably were immersed, and because the Particular Baptists did not go to them for baptism, though he says that may have been because the little church was Arminian. But he says: "Of the existence of other Baptist churches during this period there is no doubt."

And he quotes from the old church book, the notes, which were deposited in the Dutch Baptists, who invariably were immersed, and because the Particular Baptists did not go to them for baptism, though he says that may have been because the little church was Arminian. But he says: "Of the existence of other Baptist churches during this period there is no doubt." And he quotes from the old church book, the notes, which were deposited in the Dutch Baptists, who invariably were immersed, and because the Particular Baptists did not go to them for baptism, though he says that may have been because the little church was Arminian. But he says: "Of the existence of other Baptist churches during this period there is no doubt."

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THE PREACHER AND THE PULPIT.

We are God's witnesses, not His logicians, sent to argue men into the kingdom of heaven. We are not God's debaters, sent to discuss theology with men and to convince them of the truth of Christianity. If this were so we might well be afraid of getting worsted; for the world is full of good logicians and skilled debaters—men that are more than a match for us on that ground. We, on the contrary, as Christians, are sent simply to be witnesses year in and year out, using the word of God and not our own. Our success will not depend upon our acuteness or our eloquence or our skill, but upon God's Spirit, that accompanies and energizes that word. It takes a strong man to use an argument effectively; but a babe in Christ can use the word of Scripture with prevailing force, since it is not by might or power, but by God's Spirit, that the text is impelled. "The power of a word," says Emerson, "depends upon the power of the man that stands behind it." But the power of God's word depends upon His Spirit and His blessing.

The sincere milk of the word may be dispensed from the pulpit, yet given out so frigidly and unfeelingly as to make it very hard to receive. In Siberia the milkmen sometimes deliver their milk in chunks, not in quarts, it being frozen and none can be melted but the customers. Alas! is not this the way many pulpits deliver the milk of the word? It is the pure word, sound, orthodox and unadulterated, but it is frozen into logical formularies, and hardened and chilled by excessive reasonings. Let us so preach. O men of God, that our sermons shall not have to be thawed before they can be directed.—Biography of A. J. Gordon.

"Remembering" we are to understand whatever contributes to the welfare of mind or spirit, every Christian has a duty to perform in giving to the world the best and enlightening the mind in truths on which the soul may feed. Bible study has its important place in Sabbath day duties, on the ground that the Word of God is a storehouse of choice meats for spiritual sustenance. Prayer is a wonderful medium and means of feeding the soul, and a noble impulse, for the seasons of refreshing at the throne of grace.

WHY NOT RESORT TO PRIMITIVE ORTHODOXY.

BY L. T. TOWNSEND, D.D.

There is a complaint heard in some quarters, namely, that among the people there is apparently a waning interest in foreign missions. At least our missionary boards without any very marked success are imporing the people to come to their rescue and laudate their righteousness. There are doubtless valid reasons why this unpaid indebtedness has been incurred, and why of late it is difficult to obtain ample and needed contributions. But let us not forget one possible, even probable, reason for these deficiencies and dearth of interest, namely, that some of the reasons formerly urged why foreign missions should be magnanimously supported are no longer urged as they once were; nor can they be urged with any degree of consistency if ministers and church members doubt Bible inspiration, an infallible Bible, a final judgment, a world of retributive justice, and the efficiency of the atonement of Christ to save the heathen from sin and from sinning.

If these doctrines, that certainly had their influence all through the early history of the church in inducing the followers of Christ to disciple the world, are now deserted, or, rather, if people are deprived of the inspiration that comes from them, why should there not be expected an increasing dearth of interest in our missionary work? Have those religious denominations that reject these fundamental doctrines ever been noted for self-sacrificing efforts in this field of Christian activity, or why should they have been active in this kind of work?

For every reason that can be offered why money should be contributed in support of denominational missions in foreign lands, the fundamental doctrines of Christianity are felt to be true, and unless the heathen nations are felt to be in peril, and unless the words of Christ as to missions are believed to be authentic and are felt to be imperatively binding, ten reasons can be given why our money and lives should be expended for other philanthropic objects rather than for foreign missions.

Quite recently there was a published announcement that the American Bible Society is in financial embarrassment, and that its valuable property will be forced out to the market for lack of funds to carry on the work of the Society. No doubtless various reasons can be assigned for this unfortunate condition of this society's affairs but the one published is this: "The cause of the present troubles of one of the most famous religious organizations in this country seems to have been a gradual loss of interest." And if the Bible is an antiquated book, if its authority may be set aside at one's pleasure, if men are left to believe or disbelieve its revelations as they please, or if they are left to believe as much or as little of what is recorded as they like, why should the Bible House receive our financial support, and why should we be troubled at a loss of interest in that kind of religious work as expected?

There is just now another subject that is forcing itself upon public attention, namely, the recklessness of the age, seen in a marked degree in the epidemic of suicides both at home and abroad. And if some of the notions as to religion that seem to be gaining ground are correct, why should there not be recklessness and an epidemic of suicides? Why should not men eat, drink and be merry? Why should they not do anything that nature prompts? Why should they not step at once into the domain of worldly pleasure, and then, after they have run its rounds and have got from life all they can, why should they not next draw the curtains, take morphine and go to sleep? Or, when they get tired and can stand the worry and trials of life no longer, why should they not simply place their muzzle at the ear of heart, and end the tragedy?

From Colonel Ingersoll's point of view his theory of suicide is sound and true as the Gospel. Infidelity and suicide are of the same family. While our subject has a multitude of possible applications, we call attention to but one more, the general lack of religious interest. In consequence of this condition some of our theological professors, and our editors, as is well known, have been urging of late the subject of a revival of religion upon the attention of churches and ministers. "What is wanted," they say, "is a revival of religion, a 'great awakening.'" These words, recently published, are unquestionably true: "We are false to our principles, untrue to our traditions and unworthy of our name if we do not believe in and labor for genuine revivals." But to a thoughtful mind there is something more needed, there is more to be desired, and exhortation. It is our conviction that all the exhortation in Christendom or all the exhortation since Adam will not move the people or awaken them to the importance of a revival of religion while they are breathing this atmosphere of modern doubt that is creeping into the hearts of so many people as to believe or disbelieve the teachings of Christ as to the final judgment and as to future punishment, or if they are left to believe or disbelieve the Scriptural doctrine of salvation through faith in the atonement of Christ and the doctrine of the resurrection, and the power of the Holy Spirit.

There must be, rather, a decided and pronounced return to the doctrines of the Gospel of Christ before there will come to the church the blessings of a great revival of religion. Men may say what they please to the contrary, but there has been in Christian lands a revival of religion or an improvement in the moral life of any people, except in connection

with the preaching of evangelical Christianity as defended by the church through the ages. Judging historically, we should no more expect a revival of religion through a modification of what is known as primitive orthodoxy than we should expect that men can satisfy their hunger by eating, or trying to eat, stones instead of bread. It is the Gospel in its fullness that stands the test of time. God will honor His word whenever fully and faithfully preached. He does not honor any modification of it. It can be shown as a matter of fact in history that a man of questionable character, if he preaches a sound theology, is surer of a revival of religion and morals than is a really good man who preaches an unsound theology. One reason is that God has respect for truth and correct methods as well as for the medium through which truth comes to the world. It is as in medical practice; a godless physician who is skillful and employs proper remedies is safer in the sick room than is a religious man who is a bungler and whose remedies are not what they should be.

Let our churches, therefore, as a matter of experiment, if for no other reason, conform and re-echo with the teachings of the Jehovah prophets, with the teachings of the apostles, with the teachings of the fathers of Christendom, and we may find a remedy for the distress and evils of the hour. Our church pews may perchance be refilled, for if we look carefully enough into the hearts of our fellow-men it will be found that it is broad, and not stones, that they are looking and hungering for. Under this period of reform, in which the people are less exalted and more indoctrinated, our missionary boards may be relieved of their present embarrassment, the recklessness of the age may be diminished, and the revival of religion that is desired and prayed for may not be much longer delayed.—N. Y. Advocate.

In time of revival it is well to remember that the emotional is not the only element in the religious life. Choice of God as the supreme object of love is the supreme duty, and feeling is only an accompaniment, confirming the choice and bringing to its support the joy of the sensibilities. "Choose ye this day," said the ancient leader of Israel, "whom ye will serve." Therefore, because at a given time a man does not feel like doing his duty is no satisfactory reason why he should not do it. A man often feels that he would like to stay at home from business, or that he would like to stay the plow for some reason; but his choice involved in his vocation, or necessitated in his coming harvest, makes it necessary for him to do his work and to do his feeling. So we ought to put our religious duties above feeling in choice, and perform them whether we feel like it or not. Here is the solid basis for the religious life. Choice involves the same moral elements everywhere, whether in religion or business. And if a man can choose to plow all day, why should he not choose to do the same kind of a choice will hold him to his religious duties. Yet how many foolishly refrain from accepting Christ, and from religious work, just because they "do not feel like it." When religion can be shown to be entirely a matter of emotion, then it is time enough to make such an excuse.—Methodist Recorder.

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. BUDS THAT BLOOM ON BONNIER BANKS BY Rev. Norman Park. 12mo, 55 pp. Chicago and New York: Fleming H. Revell Co. This little book is dedicated to a young girl blooming on the covers. It is the story of love and sympathy to send to a friend who is mourning for the loss of a child. Of the eighteen poems in the book the first seems to us the best; the others vary, but are up to the average of poetry in these days of many poor poets and few, if any, great ones.

MAGAZINES. The leading article in the last number of the JOURNAL OF HYGIENE is of inestimable value, for in it Dr. A. W. Leighton treats of "The Consumptive's Hope To-day." Published by Dr. M. L. Hollbrook, 41 East 41st Street, New York City.

ONE of the most hopeful of the signs of the times is the intelligent interest which many are taking in house-keeping as seen in the large circulation of such magazines as "WHAT TO EAT," of which we have frequently spoken. A new one to us, but not to the world, as it is in its ninth year, is the AMERICAN KITCHEN MAGAZINE, which is published at 48 Tremont Street, Boston. To judge by the current number this magazine is worthy of the patron age it receives.

DR. WHITSITT AND THE INDEPENDENT EDITORIALS;

Or, "JUGGLING WITH THE EDITORIAL 'WE'"

I trust the RECORDER will not construe this article to be an interference with the pending issue between Drs. Christian and Whitsitt. In no way does it assume to support either Dr. Christian's charge or Dr. Whitsitt's defense.

It is true an opinion is expressed on some points involved in that controversy but this expression is indulged not argumentatively pro or con but only as a necessary introduction to an entirely different line of thought to which as yet public attention has not been called.

If the writer's judgment be not at fault, this new view of the case is more important in its issues than the establishment by adequate proof that any particular man actually wrote one or more of the editorials whose authorship has been in dispute.

Allow me in my own way, to make myself fully understood. I commence with a predicate of indisputable facts:

1. From June 24, 1880, to Dec. 13, 1883 there appeared in the New York Independent about thirty-five editorials touching Baptist history.

2. According to Dr. Whitsitt's authorized representative, Dr. Lofton, "all these editorials, with some exceptions, are of the same tenor." (See Baptist Argus, March 17, 1888, 2nd page first paragraph).

3. Dr. Whitsitt confesses that he wrote four editorials of this series, to wit: the initial one June 24, and three others, Sept. 2, Sept. 9, Oct. 7, all in 1880.

4. Dr. Christian charges and understands it to be an argumentative or logical charge rather than an assault on veracity) that Dr. Whitsitt must have written more than four editorials of the series, supporting his charge, so far, by internal evidence only, gathered from a comparison of various documents.

5. Dr. Whitsitt emphatically denies having written any of the editorials in question except the four confessed. He treats the charge as a direct assault on his veracity. And comes back with the counter charge that Dr. Christian's method of proof is a "juggling with the editorial 'we'" which would equally convict any other writer of having written the whole series, who claimed to be the author of any one of them.

6. Dr. Whitsitt's authorized representative, Dr. Lofton, enlarges the denial by saying: "He had no connection whatever with the other editorials of the Independent" (Argus March 17). In order to make plain the distinction between Dr. Whitsitt's denial over his own signature, and Dr. Lofton's enlargement of that denial for him, I have italicized the words "having written" and "no connection whatever."

It will appear later that Dr. Lofton's enlargement of the denial is most unfortunate. To this predicate of facts may be added the additional statement that I have carefully read all the series of the Independent editorials; Dr. Christian's proof in the RECORDER, Feb. 24; Dr. Whitsitt's reply in Recognition of March 10; and Dr. Lofton's reply in the RECORDER, March 17. A careful examination of the several documents leads me to the opinion that, apart from Dr. Whitsitt's emphatic denial, the internal evidence is irresistible that he wrote more of the series than the four articles con-

fessed, but when he emphatically denies it, I, for one, am constrained to believe that he speaks the truth, however strong the circumstantial and inferential proof to the contrary.

This belief rests on his naked word of denial and drives me to account in some other way for facts which otherwise would seem conclusive. Of course to my mind it is possible that he may have written one or two others and has forgotten it, as for awhile in the case of two of the four now confessed; but it is held as morally impossible that he could have written the whole series, covering a period of years, and has forgotten it.

But while I believe Dr. Whitsitt's denial as he states it, I do not believe Dr. Lofton's enlargement of his denial. Indeed Dr. Lofton himself is constrained to prove that Dr. Whitsitt did have some connection with the editorial of July 29, 1880, though he was at the time of its publication in Europe. The necessity for showing this connection must have been felt as urgent or Dr. Lofton would not thus have allowed himself to be driven to overturn his denial, namely, that "he had no connection whatever with the other editorials of the Independent." And what was that necessity? In no other way could Dr. Whitsitt's claim that he discovered Edward Barber be maintained. For this Independent editorial which first unveils Edward Barber appeared July 29, 1880 while Dr. Whitsitt was in Europe and much in advance of his confessed Edward Barber editorial. How then can Dr. Whitsitt's disclaimer of the authorship of this article be maintained without surrendering his claim that he discovered Edward Barber? The explanation is felicitous! Virtually this: That while Dr. Whitsitt did not himself actually write the editorial of July 29, he stopped long enough in New York on his way to Europe to load the man that did write it, at least all that part referring to Edward Barber. In other words, the man who first unveiled Edward Barber got his cue from a talk with Dr. Whitsitt, then on his way to Europe! Whether this unnamed man so used this important borrowed material with or without Dr. Whitsitt's consent is not explained. Nor is it material to present purposes to inquire what he might say about this explanation, or what may be his readiness to waive his own claims of discovery. There were the Northmen, and Columbus and Amerigo Vespucci. The solid fact remains that both America and Edward Barber were discovered. Perhaps we may safely advance the statement this much: That as some European discovered America, so some American discovered Edward Barber. Besides that we cannot be sure whether the ship is about to run its nose into terra firma or fog-bank.

Having expressed my opinion freely thus far, I may venture to add, before approaching the main question, these other conclusions forced on my own mind by the various documents and the explanations thereof:

1. It is evident that there has been "juggling with the editorial 'we'."

2. It is evident that Dr. Whitsitt, and not Dr. Christian, has done the juggling. Manifestly Dr. Christian stands upon the prima facie import of the words quoted. Indeed, the strength of his position demands that there was no juggling with words. On the other hand, it is essential to the strength of the denial that

one be allowed to use words in a juggling or Pickett's sense.

3. It is evident that Dr. Whitsitt must surrender any claim to force in his extenuating plea that he wrote for an "undenominational journal." As he wrote, confessedly, "from a Pedobaptist standpoint," and wrote editorially, and as his articles were accepted as representative editorials, indeed set the pitch for a series, "all of the same tenor," which, throughout a period of years, was anti-denominational so far as Baptists are concerned, a series that without a break sneers at Baptist papers and historians and breathes out supercilious scorn for Baptist ignorance, a series which makes John Smyth, their sprinkling founder, and Edward Barber, their first immersionist, a series which distinctly and expressly and emphatically denies them any historical connection with the New Testament immersion of Jesus Christ and his disciples, and denies them any place whatever in history prior to John Smyth, a series which studiously contests and belittles every testimony in their favor, and studiously magnifies every argument or circumstance against them—one must be allowed to deny that a paper which glories in such editorials is "undenominational."

I now come to the main point of this article—to the new view of this extraordinary case. This view rests upon the double predicate that we squarely accept as true both Dr. Whitsitt's denial and his explanations. From this predicate necessarily follows a result more deplorable to him than if he had actually written all the editorials of this series and had either forgotten or remembered thirty-one out of the thirty-five.

I put the whole matter in a nutshell:

DR. WHITSITT IS RESPONSIBLE FOR THE WHOLE SERIES, NO MATTER WHO WROTE THE THIRTY-ONE UNFATHERED PARTS.

The argument substantiating this proposition may be briefly stated under three heads:

1. The series of thirty-five editorials is a unit.

2. This unity is designed and deliberate on the part not only of the managing Pedobaptist editor, but on the part of each contributor.

3. Whoever designedly and deliberately contributes a fractional part toward a unit is *particeps criminis* in all the wrong accomplished by the unit as a whole or by any of its parts. In other words, any harmful result legitimately following from a deliberate *et pluribus unum* is justly chargeable, in both law and morals, to each and all the "pluribus" which constitute the "unum."

Let us elaborate and apply: THE SERIES IS UNIT.

This appears in many ways. Indeed, it is evident to any one who reads the series consecutively. Dr. Whitsitt, through his authorized representative, confesses to the sameness of the tenor. It is one long black pod inclosing thirty-five black-eyed peas, nesting side by side, fitted to each other and to the unifying inclosure. Or, the thirty-four which consecutively follow the first are ever widening wave circles cast by a stone, and capable into the lake. The whole of it appears as if inspired by one spirit, written by one hand and directed to one object. The very tricks of mannerism in style are uniform. Though, No. 1 may be of different authorship from No. 2, yet by juggling with the edi-

torial "we" identity is claimed and admitted. The unity resulting from expansion of the initial article is deeply significant in fixing responsibility when we consider that Dr. Whitsitt wrote that seed article, and the occasion which called it forth, and the object of it.

This first article, June 24, 1880, of which all the others are but expansive, criticizes a lecture by Rev. Daniel C. Potter delivered before the delegates attending the Northern Baptist Anniversaries at Saratoga in May, 1880. The theme of the lecture was: "The Verdict of Antiquity in favor of Immersion as the True Mode of Baptism." The point of the criticism was to the effect that the Baptists had nothing to do with the antiquity of Dr. Potter's lecture, since the verdict of their antiquity, going back only to John Smyth, was in favor of sprinkling. To emphasize the point of this criticism and to draw sharply the line of cleavage between the Baptists and those early Christians who practiced immersion, italics were employed thus: "The verdict of iniquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism."

The article did not controvert the testimony of antiquity as presented by Dr. Potter, it denied only its applicability to Baptists. This is the editorial that begins the series. Its object is unmistakable. To deny that there were any Baptists in the world before John Smyth. That with the earlier antiquity they had nothing to do. That commencing with John Smyth as founder, their mode of baptism was as fusion until 1641. The week following this initial editorial the Baptist Weekly controverts it by citing Dean Stanley's evidence that Jesus and the disciples were immersed. To which the Independent of the next week replies: "We said a fortnight ago that 'the verdict of antiquity among the Baptists is in favor of pouring and sprinkling as the true mode of baptism.'" Whereupon the Baptist Weekly quotes Dean Stanley as saying that the baptism of Jesus and the disciples was by immersion. So we supposed; but we were not talking about them, but about the early Baptists, and we are surprised that the writer in the Baptist Weekly could not understand our italics.

Here the Independent editor, or whoever is "juggling with the editorial 'we'" fits No. 2 to No. 1, recalls attention to the force of Dr. Whitsitt's italics, clearly and sharply contrasting New Testament immersion with Baptist immersion, as two distinct things far apart in time and origin.

Dr. Whitsitt admits that fifteen years ago he read this editorial of July 13, 1880, which claims and interprets his own of a fortnight before. He not only remained silent under this claim and interpretation of his meaning, but himself later supports and elaborates his initial view. And thus all the way through the series, the different writers, clinging closely to the foundations in the original article, throw the ball back and forth to each other.

THE UNITY DESIGNED AND DELIBERATE.

By this two things are meant? First—Each contributor, with previous editorials before him, deliberately fits with dovetail exactness his own contribution into preceding ones, himself so writing as to claim the foregoing and to identify his own therewith. I say that this "juggling

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Cured by Hood's Sarsaparilla the Great Spring Medicine

Scrofulous Sore Leg for 25 Years.

All Spring Humors, sores, eruptions, boils, pimples, etc., are cured by Hood's Sarsaparilla, the "king of medicines." Read these letters:

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—After suffering from a sore leg for 25 years, four bottles of Hood's Sarsaparilla have made a complete cure. My leg would inflame as soon as dog days would come and continue to be sore until spring. Then the sore would heal a little and break out again. I tried doctors and every remedy I could hear of, but all failed. I then heard of Hood's Sarsaparilla and bought one bottle, and it helped me so much that I kept on until I took four bottles; am cured, in good health and weigh 160 lbs." MRS. M. J. HARTLEY, Lovett, Georgia.

No Sore, No Erysipelas.

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—I want to say once more, Hood's Sarsaparilla is all you need for claim for it. I haven't had any sore or erysipelas since."

No. 2. I used Hood's Sarsaparilla several years ago and was cured by it. I trust many may be benefited by Hood's Sarsaparilla as I have been. I recommend it highly as a blood medicine." MRS. M. J. HARTLEY, Lovett, Ga.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1, six for \$5. Cure Liver Ills; take, easy to operate. 20c.

with the editorial 'we' is not the editor's interference with the contributor's article shaping it to suit his view, but the contributor's own deliberate work.

Second—Each contributor silently allows his own contribution to be fitted into and claimed by and identified with subsequent contributions by others, and then permits his own identity with others to be merged into an abstraction called "The Independent," which lays claim to all RESPONSIBILITY.

Dr. Whitsitt admits both the active and passive forms of this participation. He admits that he read the series fifteen years ago. He admits his silence for fifteen years. When that silence is broken it is not by penitence, but exultation. Not to disavow, but to claim. Not even to explain or modify, but to reaffirm. The article in the Encyclopaedia show that the mature, middle-aged man stands squarely upon the platform of youth. There is no variability or shadow of modification until the storm comes, and then it seems tardy, slight, reluctant, extorted, and some of it quite vague, and all of it as if under a sense of injury and persecution.

I do solemnly believe that if these acknowledged editorials, assigned, had been submitted without note or comment to the Baptist rank and file from Virginia to Texas, not only as Dr. Newman says that no one would have concluded that a Baptist wrote them, but every one, without one exception, would have said: "An enemy hath done this."

And to this day the staggering question remains unanswered: What must have been the attitude of mind and heart toward the Baptists that inspired these editorials?

It is inexpressibly painful to me to write this. I seconded the nomination of his name for the Presidency of the Seminary, and enforced it with all my influence. I have restrained altogether, or modified and mollified as best I could, associational and conven-

tion action until all the facts could be ascertained. I have read all his own defenses and explanations, and all that the learning, the ingenuity and enthusiasm of his friends have offered in support or extenuation of his views and his methods. I have charged my own heart to accept at more than par value every shadow of apology or explanation, and stretched the mantle of charity to its utmost tension over what has not been explained or modified. I am willing to forgive, and do forgive fully and freely, all that *any* would ask or expect, but I cannot, in view of that meeting with God which, I at least hope is not distant, divest myself of the deep and unalterable conviction that our people can never be united on him as their leader in the responsible position he occupies. With a very large host of as true Baptists as ever breathed the breath of life "the bell is broken." It has lost irrevocably its silver tone.

Brethren do err who seek to narrow the issue down to an opinion concerning a fact of history or a question of free inquiry and research. Those who oppose him do not have the same feeling toward others who share his views historically. It is the whole case, including the manner of it and the spirit of it, that finds no parallel among his most ardent supporters historically. The Baptist heart has been wounded. Confidence is broken.

Now, I do not accept his teachings as history—nor do I believe he has the true historic mind—nor do I credit the new historic method of criticism, nor have I an atom of confidence in its soundness, whether applied to ecclesiastical affairs, geology, war, peace, theology or the canon of Scripture.

But I have regarded this as the least point involved, in this case. What will we do about it at Norfolk? And what can be done with what we there do? If any man can give a wise answer he will greatly oblige

B. H. CARROLL.

EDITOR WESTERN RECORDER:—Of course you have seen the announcement of Fred Hale's illness. Some three weeks ago he went to Memphis to hold a meeting and was taken seriously ill with appendicitis, and was compelled to submit to a surgical operation. He has been quite ill since; he has not been doing well at all, but recent reports show that he is improving, still, the probabilities are that he will be there till the middle or last of May.

The Third Baptist church elected W. A. Whittle, of Birmingham, Ala., pastor pro tem. Bro. Whittle has been here two weeks, and am glad to say that the work is moving on nicely and our audiences are quite large. The people really seem more than pleased with the preaching—I might say, delighted.

Yours truly,  
JAS. H. PARRISH,  
Owensboro, Ky., April 25, 1898.

There is not a useless passage in the Bible. Every one means just what it says. There is figurative language in that old Book, but generally speaking the promises are not figurative. They are given for use, and every one has its own value. God gave them to be used. Use them then as God intended. They are given for help. They were meant to cheer and strengthen. Let the mind be full of them.

EDITOR RECORDER:—You published for me without any detestable note and comment (for which I thank you) a letter in which I expressed my veneration and love for Dr. Whitsitt. I ask you again to allow a few words from me.

It is a great misfortune that there should ever be any question of veracity between any men, much less those holding high positions in religious circles. But when that question has been raised it is like fire and cannot be smothered. In regard to J. T. Christian's charges, I care nothing for them. Who does care for anything that he says?

But the treatment Dr. Whitsitt has received from two other men cannot be excused or overlooked. Dr. Ward, the editor of the *Independent*, has treated him most cruelly. He professes to be a friend. He does not remember who wrote the editorials and refuses to investigate. That refusal is most cruel. There must be some one in the *Independent* office who remembers. And if no one does, as the editorials were paid for, consulting the old ledgers would settle the matter conclusively.

It would not be betraying editorial secrets for Dr. Ward to inquire of the men in the office who did write the other editorials, for it is not necessary that he should tell who wrote them. It will be enough for him to say that he has investigated and can declare that Dr. Whitsitt did not write them. Dr. Whitsitt's enemies are using Dr. Ward's cruelty in not doing this. They say Dr. Ward is a friend and if he does not investigate, as he could so easily do, it must be because he fears investigation would prove that Dr. Whitsitt wrote more of the editorials than four. Dr. Ward, with conclusive evidence of a friend's innocence in his reach, has treated Dr. Whitsitt worse than has even J. N. Hall.

The other man, whose treatment I am resenting, is Dr. King, of Brown University. And I wish the trustees of our Seminary to take the matter up and lay complaint against Dr. King before the trustees of Brown University. In the *Watchman*, Dr. King squarely contradicts statements of Dr. Whitsitt about facts. There is between them a clear cut issue of veracity. Both of them quote a certain page in a certain edition of Benedict. Dr. Whitsitt says the Word "immense" is not there, Dr. King says it is. The veracity of one is gone beyond question. Neither of them is in the position to plead the baby act. Dr. King repeats his offense in regard to Hague. Hague's Discourse must be a very short pamphlet, and no excuse of having forgotten or overlooked will avail Dr. King in having quoted Hague as saying what he did not say. Any such contemptible and merciful excuse will bring down the guilt. To say that he "forgot" what Benedict said, while he remembered the page and the volume and the edition, will be a most contemptible effort to shield his own guilt by charging all the world with being fools. Does he suppose that anybody would believe such an excuse for one moment?

I have never seen either Benedict or Hague, but I would take the word of the President of the Southern Baptist Theological Seminary against that of all the men in New England of course. I am not a crazy partisan, and could be convinced by facts that the President of the Southern Baptist Theological Seminary had told a falsehood. But the facts

will vindicate Dr. Whitsitt. Let the trustees, when they meet at Norfolk, get Benedict and Hague, and send the books marked, together with a copy of Dr. King's attack as published in the *Watchman*, to the trustees of Brown University.

I have not such a high opinion of the sense of honor these days as to feel confident that the trustees would care if Dr. King had been guilty of such misrepresentations if it had not been found out on him. I may do them an injustice on that point, however. But as he has been found out, they will have a "decree" regard for the opinions of mankind, and call on him to resign. Thus our president will be triumphantly vindicated, and as King's charges will have been proven false, Christian's will fall harmlessly to the ground.

M. B. WHITE.

[We are sorry to be made any "detestable" comment on Bro. White's letter. But we must take the privilege of saying that Dr. King is not connected with the Brown University, and that if he were it would not be within the jurisdiction of our Trustees to bring charges against him. Many thousands of Baptists care for what Dr. Christian says, and some who profess the most loudly they do not care, are the very ones that care the most; for they talk as if the Trustees, the Convention and Dr. Whitsitt ought to change their intended course of action because of something Dr. Christian has said.]

Will Brother White kindly send us his post-office? We remember publishing an article from him and that we thought at the time it was the best defense of Dr. Whitsitt we had seen. We know his address, then or we would not have published his letter, for we must have the post-office as well as the name of writer. As we had it before, we publish now without it, the "demand" being made that it be published before the Convention meets. But it will be less trouble for you to send us a postal than for us to look through the files of the Recorder and we may not have published the address before. The post-mark, as usual, tells us nothing.]

The burning of Spurgeon's Tabernacle in London is a calamity that will be mourned all over the world. The many Americans who have worshiped there will feel a special pang at the news of the destruction of this historic building, so rich in sacred associations. Here the greatest preacher since Paul proclaimed for over thirty years the Gospel of the grace of God to thronging thousands.

The building was completed in 1861 at a cost of \$150,000. It seated 5,500 persons. It was an inspiration to see that congregation and to hear them sing. The Rev. Thomas Spurgeon has proved a worthy successor to his father, whom he greatly resembles as a preacher. We suppose the Tabernacle will be promptly rebuilt, and we hope the great work of this great church will not be seriously interrupted.

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GOOD MEETING OF WORKERS AT CADIZ.

The Cadiz Baptists have recently enjoyed a spiritual and intellectual feast. On April 21 and 22 a Workers' Convention was held, participated in by some of the strongest men in this part of the state. The first subject presented was by Eld. J. G. Spurlin, who, in a tender way, related his Christian experience and call to the ministry. At the close of this simple, spiritual talk the venerable servant of God began singing "Jesus keep me near the cross," and the congregation joined in the song, and at the same time many heartily shook hands with the speaker.

Eld. A. C. Davis read a splendid paper on "How to secure the best results from the weekly prayer-meeting." Rev. A. C. Ransom was next with a sensible and helpful talk concerning the Sunday-school work.

At the night service Rev. John A. Bennett delivered a very fine address on "The relation of the work of the Home Mission Board to the evangelization of the world." This was followed by the reading of a timely paper on "Glad Giving" by Rev. W. L. Payton.

Thursday morning after devotional exercises Prof. A. F. Williams delighted an appreciative audience with a talk on the subject, "Loyalty to the Word of God." This was followed by Eld. W. H. Vaughn delivering a fine talk on "Enduement of the Holy Spirit for service."

At the afternoon service Eld. W. H. McRidley addressed the convention on the question of the evangelization of the negroes. Eld. McRidley is the President of the Cadiz Theological and Normal school and is doing a fine work for his race.

Eld. D. E. Bently gave a very wholesome address on the idea of loyalty to the church to the exclusion of inter-denominational alliances.

The Hon. Denny P. Smith entertained a large audience at the evening service with a carefully prepared paper on the "Pulpit and the Bar." The last subject was "Family Worship" by President Edmond Harrison.

Great good will come, and is already felt, as a result of these meetings. Each speaker seemed conscious that he had a solemn duty to perform, and went about it as becomes true, godly men.

A TELEGRAM from Dr. Willingham tells us the glorious news that the debt is all paid. Praise God from whom all blessings flow.

THE Annual Sermon to the faculty and students, of Stanford Female College will be preached on Sunday, June 5th, by the Rev. J. K. Smith, of Richmond, Ky.

O, what a glory doth this world put on for him who, with a fervent heart, goes forth under the bright and glorious sky!—Long fellow.

EDITOR WESTERN RECORDER:—You say in your issue of the 21st. "The *Christian Index* wants the matter brought up promptly. It wishes the trustees to "meet on the Wednesday preceding and get their part of the matter in its final shape by the time the Convention begins." Then the Convention can take up the matter promptly and settle it."

Here is all we have said on the subject:

"A good many are taking in hand the matter of what shall be done at Norfolk in regard to the Whitsitt controversy. We have only one suggestion. It is that the Trustees meet on Wednesday preceding and get their part of the matter in its final shape by the time the Convention begins. We can then know where we stand and if any action is attempted in the Convention it can come up early in the session and be settled. This is fair to all. But to have the Trustees deliberating while the Convention is in session will demoralize all of us. A meeting of the Trustees one day earlier, with the result of their action already for announcement when the Convention begins: this will suit everybody, we are sure."

You say the "*Christian Index* wants the matter brought in promptly," which may lead some to imagine we desire the matter brought into the Convention. We do not want it brought in and shall urge that it be laid on the table as promptly as it is introduced. What we said was "if any action is attempted in the Convention, it can come up early in the session and be settled."

You further say "Then the Convention can take up the matter promptly and settle it." These are your words not ours. If they imply that we desire the Convention to take up the matter, they are misleading. "If any action is attempted," we desire a prompt disposition of the matter, and that is the only legitimate inference from our words. We sincerely hope that if the Convention is compelled to take up the matter it will be done promptly, and settled by being laid on the table. Our position in this regard is exactly that of the *Texas Baptist Standard*, to which you refer.

We do not ordinarily ask corrections save through our own paper, but in this case, we beg to ask this directly a more prompt disposition of the matter, your readers, as we are sure that you do not desire to have us appear to say what we did not say.

Yours sincerely,  
The Christian Index  
BELL and VAN NESS.

[We are glad to make this correction. We understood the position of the *Index* to be "if it were done, then it were well it were done quickly," and intended to write, so that would appear. This and several other things which ought to have appeared last week were delayed. But we do not have things in confusion from changing the make up of the paper every week, and we hope the *Index* will forgive the delay.]

GOD KNOWETH BEST.

BY MARY WHEATON LYON.

The gates of life swing either way On noiseless hinges, night and day, One enters through the open door, One leaves us to return no more; And which is happier, which more blest, God knoweth best.

We greet with smiles the one who comes Like sunshine to our hearts and homes; And reach our longing hands with tears To him who in his ripened years Goes gladly to his heavenly rest. God knoweth best.

He guards the gates. We need not dread The path these little feet must tread, Nor fear for him who from our sight Passed through them to the realm of light, Both in his loving care we rest. God knoweth best.

OUR PULPIT.

CHEERING WORDS.

BY G. H. SPURGEON.

As the Father hath loved me, so have I loved you: continue ye in my love.—John 15:9.

The Saviour was about to leave his disciples, and this was the hardest trial which they had ever experienced. As there could be no trial to them like the loss of the Saviour's presence, it was at this time Jesus brought forth his richest consolation: He seems to have kept the best wine and the most potent cordial till the time when their spirits most required to be comforted. He said to them, more fully than he had ever said it before, "Take this for your comfort; live upon it while I am absent from you; live upon it always—that, as the Father hath loved me, so have I loved you."

But what is this richest of all cordials? What is this marrow and fatness? It is the assurance of his love to us; and surely there cannot be a more delightful thought that can fill the soul of a mortal than this—"The Son of God loves me." Did you never sit down for half an hour and try to masticate and digest this thought? That God should pity me, I can understand, being so far inferior to himself, and so full of misery. That he should be generous to me, I can comprehend, from the liberality and bounty of his nature, and from my great necessities. But that he should love me, is wonderful. I cannot see anything lovely in myself, and there are many who see that there is much unloveliness about me, and I do not doubt that there is; but yet he who knows me better than I know myself, and is not unmindful of my infirmities and weaknesses, says he loves me. He does not put me at arm's length and then feed me from his bounty: that would be gracious; but he opens wide his bosom and takes me in to his heart. He shuts the golden doors and takes me in to dwell forever, that in the ivory palaces I may be made glad with the cassia and the aloes of his delightful presence. Man, didst thou ever get this into thy soul? Thou though thou mayest be clothed in rags, thou wilt feel as though thou wert wrapped about with imperial purple. Although thou mayest dwell in a very poor and lonely cottage, when this thought shines upon thee, thou wouldst not change thy cottage for a palace. Unto which of the angels did he ever say this? I believe angels are the subjects of

divine love in a certain sense, but I have never read of Christ saying to them: "As the Father hath loved me, so have I loved you." This is the special privilege of the sons of Adam, who have fallen, which angels never have. How marvellous! And is it not more than marvellous that God should have selected me out of the sons of Adam? Perhaps there is nothing in any of you which you can look upon as a reason why God should love you. Did I say "perhaps?" Why, there are ten thousand things about every one of us that might have won for us the Almighty's hatred. Instead of this he says he loves us, his people. Surely, if I were to say no more, but sit down and leave you to think over the fact that God loves you, and that your name is dear to Jehovah, your souls might be satisfied as with marrow and fatness.

The text itself clearly contains two things—a declaration and an exhortation.

1. The declaration is like a door on two hinges, and on these the text swings. The hinges are "as" and "so"—"As the Father hath loved me, so have I loved you." What if I call them two diamond pivots, upon which the pearly gate of love turns to shut in God's people!

These words may be viewed in four lights. The word "as" is used here for the sake of affirmation. The Saviour does as much as say, in the most solemn manner possible, to his believing people—"I love you, and I love you as surely as my Father loves me." There are a great many new doctrines starting up nowadays, and perhaps to-morrow morning there will be another. New opinions are constantly coming up, but I do not recollect ever hearing anybody say that the Father does not love the Son. Whatever new heresies there may be—and there will be plenty of them—I do not suppose that this will ever be the subject of heresy. It is so firmly believed that I never heard a sermon preached to prove it; it is a doctrine taken for granted, and laid hold of as being an elementary truth of the Christian system. Jesus Christ, then, says, "You do not doubt that the Father loves me; now just as surely as the Father loves me, I say, solemnly and truly, that I love you." He says this to every one of us who trusts in him—to all of you poor, troubled Christians, who have so many cares that you would not like to count them; you to whom it was whispered, the other day—"The Lord hath forsaken thee quite; Thy God will be gracious no more."

"No," says Jesus, "you do not think that the Father has cast me off, or ceased to love me? Then do not think that I have cast you off, or ceased to love you; you are the purchase of my blood, and as surely as the Father loves me, so do I still love you."

This "as" may not only be regarded as an affirmative, but also what is very near akin to it, a confirmation. In order to strengthen their faith, God has been pleased to give his people not merely his Word, but tokens and signs to confirm his Word. When Noah had been delivered from the flood by means of an ark, he might still have been very timid at the first shower of rain, and here he was assured that the world was going to be drowned again; but to remove any fears he might have had, lo, there appears in the heavens God's bow, a bow of many colors, illustrating the joy which there should be in the hearts of those with whom God had made a covenant; not a black bow as though it were

bent on destruction, nor a crimson bow as though it were dipped in blood, but a bow of many colors, a bow turned upwards, not shooting the arrows of vengeance upon mankind, but hinting to us that we may shoot our prayers up to heaven—a bow unstrung, and a bow without an arrow, to show that God had ceased from warring with his creatures, and had made peace with man. As soon as Noah saw that bow, he said, "I shall not be drowned, the world will not be destroyed by a flood." God also gave his servant David a sign when he told him that, as long as the sun and moon should shine in their places, he would not break his covenant with David. The rainbow is a very sweet sign, but we cannot always see it; and the sun and moon are not always visible, so the Lord has been pleased to give to his people a sign which is always visible, a symbol which is good by day and by night, and which is not dependent upon rain-drops and sunbeams. The Christian, by the eye of faith, can always look up to heaven and see Christ in the bosom of his Father. You have no doubt, I am sure, that Christ is the object of divine affection. You can see it clearly, and there is no doctrinal error at all clouding your view of the love of the Father for his Son. Now this is to be to me the token that Jesus Christ loves me. I look up and see Jesus resting in his Father's heart; and I, a poor sinner, resting upon Jesus, and finding all my help in him, know that I am in Christ's heart, and that nothing shall ever pluck me thence. I know this because I have the sign that "as" the Father loves the Son, "so" Christ loves me. May God give us grace to see and rejoice in this "as" of confirmation!

But perhaps the fulness of this meaning lies in the fact that this is an "as" and a "so" of comparison. I think the text means that, in the same way as the Father loves the Son, just in the same way Jesus loves his people. And how does the Father love the Son? He loved him without beginning. You do meet with strange people sometimes, but I do not recollect ever meeting with any one who thought that God the Father did not at some time or other love the Son. It is commonly and currently believed amongst all who accept the Bible as true, that from everlasting to everlasting the love of God is set upon his Son. We believe that long "ere worlds were made or time began" the Lord Jesus Christ was dear to his eternal Father. Now, as the Father loves Christ, so Christ loves us, and therefore he loves us without beginning. Long before the lamps of heaven were kindled, or the stars began to twinkle in the sky, when as yet all this world slept in the mind of God as unborn forests sleep within the womb of Christ, we were in the heart of Christ.

When we rest upon Christ we may be infallibly certain that his foreseeing eye beheld us, and that his foreloving heart loved us when as yet we had no being. In the book wherein all his members were written, which in continuance were fashioned when as yet there were none of them, there he read our names, our forms, our lineaments. He saw our characters and knew our sins. He saw us rained in the fall, yet loved us notwithstanding all.

You can go back to the beginning of human affection; you can easily go back to the beginning of your love to God, but God's love to us is a deep which has no bottom.

The streams of love I trace Up to their fountain—God; And in his mighty breast I see Eternal thoughts of love to me.

And I suppose we all believe that the Father loves his Son without any end. At any time I suppose, that at any time the Father will cease to love his own dear Son. You cannot suppose such a thing; your mind can hardly conjure up such a blasphemous thought as that there should ever be a division amongst the Persons of the Trinity, and that Jesus Christ should be driven from his Father's heart. "Now," saith Christ, "as the Father hath loved me, so have I loved you," that is, without end.

Once in Christ, in Christ forever; Nothing from his love can sever.

This is a great and precious truth, but I know some people who use it very badly, for they say, "I was in Christ once, and therefore I must be in Christ now." But that is not the question. If you were once in Christ you are in Christ now; but can you really and truly say that you are in Christ now? Are you now resting upon him? Are you now walking in his way? Are you now reflecting his image? Are you now trusting that his Spirit dwells in you? If not, I do not care what you say about having been once in Christ, for I do not believe that, unless you are in Christ now. This truth which you use as a buttress for your presumption, should rather be used as a stimulus to self-examination. Remember it is written, "But if any man draw back, my soul shall have no pleasure in him; and if you have drawn back you have given clear proof that his soul has no pleasure in you, for they who are in Christ Jesus are kept by the power of God through faith unto salvation; they are preserved by Christ Jesus; they are sanctified by his indwelling Spirit, and their path, according to Solomon, "is as the shining light, that shineth more and more unto the perfect day." God grant that we may prove our calling by our perseverance!

Let us just for a moment suck in the truth of this very precious doctrine that, as surely as the Father will always continue to love Jesus Christ, so Jesus Christ will always continue to love us. Some of us, perhaps, look forward to old age without expecting any very great delight in it. There are times when the grinders fail, because they are few, and they that look out of the windows are darkened. But, saint, thou needest not fear the losing of the silver cord, for thy God shall never change; his eye shall not wax dim; his natural force shall never abate. If thou shouldst be bowed double with infirmity, yet remember that the everlasting God fainteth not, neither is weary, and his love for thee will never cease. Perhaps at times we look forward to death with a sort of shiver. I trow that there are seasons when even the very best of God's servants do not find death the sweetest possible subject for contemplation, but I do not think that any of us who believe in Jesus have the slightest reason to be afraid to die. On the contrary, we may rejoice in it; for our Saviour will not leave us in the hour of death. Still is he in the Father's bosom, and still shall we be there, even when the chill floods are about us; and the boomings of the eternal waves shall be sounding in our ears. Rest confident, Christian, that even down to the grave Christ will go with you, and that up again from it he will be your Guide and your Companion to the celestial hills.

I am sure you are all perfectly agreed, too, that God the Father loves Jesus Christ without any change. You do not believe, as instructed disciples, that the Father loved Jesus Christ more at one time than at another. It is our belief that when Christ said, "My God, my God, why hast thou forsaken me?" he was still as dear to his Father's heart as he ever had been. There was a hiding of his face from his Son, but not a turning away of his heart. Can you suppose that his Father loved him the least when he was most obedient? When he was obedient unto death, and fulfilled his Father's will at all hazards in the awful darkness, do you think that then the Father's heart was cold and stony toward him? Oh, no; it was but a change of manifestation, but his inward love was still the same! Now, Christian, take this for your own comfort, that there is never any change in Jesus Christ's love to those who rest in him. Yesterday you were on Tabor's top, and you said, "He loves me." To-day you are in the Valley of Humiliation; but he loves you just the same. On the hill Mizar, and far away among the Hermons, you heard his voice which spoke so sweetly with the turtle-voices of love; and now on the sea, or even in the sea, when all his waves and billows go over you, and deep calleth unto deep at the noise of his waterpouts, he is just as loving to you as ever he was. He does not change one whit. If you lived in certain lands, you might look up and see on the mountain some glorious old peak lifting its snow-white head into the clouds. When you look up the next morning, can you see the mountain? No, you see nothing but fog. Is there no mountain? Oh, yes—

The mountains when in darkness hidden, Are real as in the day.

So it is with you. You look up to-day and see your Father's love and rejoice in it; to-morrow you may not see it so clearly, but it has not gone, for it abides fixed and stable, and never changes. Gourds may grow and wither, but God's love neither grows nor withers; it knows not the shadow of a change. As the Father loves Christ without change, so doth Christ love us without change.

Once more and then we shall entrench upon another interpretation of the word "as." I think it also means that the Father loves the Son without any measure. I was going to say that this is an "as" of degree; but it is a degree without any degree, or rather, it is a degree which cannot be measured. You cannot say of the Father's love to the Son that he loves him up to such a point and there stops; and you cannot say of Jesus Christ's love to his people that he loves them so much, but does not love them any farther.

Oh, no; Christ loves his Church, His glory 'tis to bless; He cannot love her more, He will not love her less.

The whole heart of Christ was emptied into his people's hearts. You say his people's hearts could not hold all. Very likely; but that is no reason why Christ did not give us all. If I cannot hold all the sea, yet God may give me all the sea. The Christian is filled with all the fulness of God. He has as much of Christ in him as he can hold. He is in Christ, and Christ is in him. He dwells in God, and God dwells in him. Both these are Scriptural expressions. There is no conceivable limit to the love of God to us in Jesus Christ; and if you want a proof of it go to Calvary and see

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there how he gave himself for us; how he was stripped naked to his shame that he might clothe us; how he spared neither hands, nor feet, nor head, nor back; nay, how he spared not even his own heart, but poured out from it blood and water. "Greater love hath no man than this, that a man lay down his life for those whom he loves. There cannot be greater love than that of Christ, he went as far as infinity could go in love; and do you know how far that is? No.

Imagination's utmost stretch  
In wonder dies away

at the thought of infinite love stretching its wings and putting itself forth to its highest pitch. Such is Jesus' Christ's love to you. What was that you said the other night? That you were afraid you would exhaust the patience of God? A little sprat said once he was afraid he should drink the sea dry, but there was never any the less water in the sea for all that he drank, for he was in the sea, and all he drank was in the sea still. So all that we get from God is still in God, for "in him we live, and move, and have our being." If you could give to a poor man in the street any quantity of money, and still have just as much in your own pockets, nay, if you could still have the same money in your own pockets that you had given to him, the man would say, "Well, giving does not impoverish you, and restraining doth not enrich you, therefore you may well give freely." Oh! there are some of us who have such large appetites for divine love. I have sometimes felt such hungering after my God that I thought my soul could never be satisfied. I have thirsted after him till I have felt like behemoth, who trusteth that he can drink up Jordan at a draught. But there is an ough in God to satisfy all our souls' needs. We sometimes sing what is strictly true—

All my capacious powers can wish,  
In thee both richly meet.

Come, then, beloved, you have a full Saviour, a precious Saviour, one who loves you without any measure, without any degree, even as the Father loves him! There is much food here for those who know how to feed upon it. May the Holy Ghost help us so to do.

II. Let me now ask your patient attention while I speak upon the exhortation of the text: "Continue ye in my love."

"What, what!" says one, "does he love us with an everlasting love, and yet thus admonish us, 'Continue ye in my love'?" Yes, yes; the certainty of the thing does not at all weaken the force of the precept. This is God's plan, to work out his own purpose by an exhortation. Diligent students of God's Word must have noticed that the very things which in one part of Scripture are spoken of as unconditional gifts, are in other parts spoken of as blessings to be anxiously desired and eagerly sought after. The two things are correct and consistent one with the other, only some people get one of their eyes bound up, so that they are not able to see two truths at a time. I am thankful if you can see one, but I should be still more glad if you could see two, because I think that then you would be more like the perfect man in Christ Jesus, who enters into life with both eyes. You find in one place that God is exhorting his people to good works as if their good works were all their own, and yet in another place he tells them that their good works are the gifts of his

Spirit. In one place he tells the saints that they shall hold on their way: This is not at all inconsistent, because the exhortation, by God's grace applied to the heart, ministers to the fulfillment of the decree. My good old grandfather, I think was quite right when he said, "I rest my salvation upon the finished work of Jesus Christ as if I had never performed a good work in all my life, and then I endeavour to do good works as if everything depended upon them." This is what the Saviour seems to say to his disciples, "Continue ye in my love, continue in the path of obedience, in the path of faith, and by your keeping of this exhortation shall my purpose be fulfilled, and you shall be preserved in my love."

FROM NICHOLASVILLE, KY.

OUR CHURCH.

We are moving along nicely; we have had 16 additions since I came here in January, the congregations are increasing all the while, and expenses have never fallen behind a single time. Deacon Lyne, who is a man full of energy and business, makes the best church treasurer I think I have ever seen. This is a noble people, kind and generous.

JESSAMINE FEMALE INSTITUTE COMMENCEMENT.

The sermon will be preached Sunday, May 29, at 11 a. m., in the Baptist church, by the Rev. Chas. Allen Thomas. The graduating address will be delivered on June 1, at 11 a. m., in the Institute chapel; by Prof. T. M. Hawes, of Louisville. There will be a large graduating class this year. This is one of the finest Female Institutes in the State. The principal, Mrs. Vineyard, is a thorough Baptist, a most excellent lady and a superior teacher. I suppose there is not a more beautiful or healthful location for a school in the world. To those contemplating sending their daughters off to school, I will take pleasure in answering any questions concerning the Jessamine Female Institute.

THE RECORDER.

I am still receiving new subscribers to the old RECORDER—have four for you this time. The people of Kentucky are loyal to the denomination.

Fraternally,  
Wm. D. NOWLIN,  
Pastor Baptist Church.

There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week.—Dickens.

Some cough mixtures smother the cough. But the next breeze fans it into life again.

Better put the cough out. That is, better go deeper and smother the fires of inflammation. Troches cannot do this. Neither can plain cod-liver oil.

But Scott's Emulsion can. The glycerine soothes and makes comfortable; the hypophosphites give power and stability to the nerves; and the oil feeds and strengthens the weakened tissues.

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That Will Astonish You.

**\$3.00** For Ladies' Black China Silk Waists, made full front, yoke back, worth 4.

**\$3.98** For Ladies' Black China Silk Waists, full front, trimmed with seven rows of cording and yoke back.

**\$4.90** For Ladies' Beautiful Silk Waists in changeable striped effects, blouse front, yoke back, and lined throughout; worth \$6.50.

## Pretty Petticoats

To Replace Your Winter Ones.

**75c** For Ladies' Black Satine Skirts, with a deep flounce, edged with a ruffle.

**98c** For Ladies' nice quality Black Satine Skirts, with ruffled edge, with eight rows of cording; worth \$1.50.

**\$1.34** For Ladies' extra quality Black Satine Skirts, well made, with a deep flounce and ruffle, neatly corded; worth \$1.75.

Our Finer Skirts are Beauties.

## Portieres.

**\$1.98** For Mahogany or Green Damask Portieres, 3 yards long, with deep dado and heavy fringe.

**\$1.98** For Green, Pink or Red Rope Portieres in the newest styles, very effective; worth \$3.

**\$3.50** For Extra Heavy Rope Portieres in red, pink or green, interwoven with contrasting colors.

**\$2.75** For a pair of handsome Chenille Portieres in green, mahogany or red, with heavy fringe and borders.

## Table Covers.

All New Arrivals.

**45c** For 4-4 Damask Table Covers, with knotted fringe to match, for small parlor tables.

**65c** For 6-4 Damask Table Covers, finished with pretty fringe, in all new spring patterns.

**\$1.38** For 8-4 Damask Table Covers, full 2 yards long, with heavy knotted fringe; worth \$1.75.

**\$1.48** For 10-4 Damask Table Covers, with rich heavy fringe; worth \$2.

## Silks.

Black Brocade Silks in scores of styles.

Black Brocade Taffeta, 18 inches wide, in large patterns only. **45c** per yard

Black Figured India Silks, 21 inches wide, small patterns only, per yard **65c**

Beautiful quality of Taffeta Silk, 24 inches wide, in narrow gray and black pin stripe, per yard **75c**

Superior quality Black Moire Bayadere Velour Silk, 21 inches wide, worth 1.25 yard, for **90c**

Colored Bengaline Silks, 21 inches wide, in light gray, tan, navy and garnet, only, per yard **95c**

## Dress Goods.

Novelty Dress Goods, 36 inches wide, in green, beige, brown, garnet and tan mixture, 35-cent value, per yard **25c**

Figured Jacquards, 40 inches wide, in light colors of tan, green, brown and gray mixtures, 50-cent quality, for **35c**

All-wood Italian Serge, 45 inches wide, extra quality, in two colors only, tobacco brown and navy blue, worth 60 cents per yard, our special price **45c**

Covert Suitings, 36 inches wide, in mixed effects for Coat Suits especially; tan, green, gray and blue, per yard **50c**

The new fabric, Satin Cloth, 40 inches wide, all new spring shades, gray, fawn, olive, yale blue, green, \$1.00 quality, per yard **75c**

## Laces

Of All Kinds.

French Val. Laces at 18c, 25c, 35c, 45c, 75c per bolt. All new patterns.

Thread Laces, pretty patterns, at 4c, 5c, 8c, 10c per yard.

Normandy Val. Laces at 5c, 8c, 10c, 12c, 15c, 20c per yard.

Net Top Laces, at 5c, 7c, 9c, 12c, 15c, 20c, 35c, 45c per yard.

Black Silk Laces, at 5c, 8c, 10c, 14c, 20c, 25c, 35c, 45c per yard.

Cream Applique Laces at 7c, 12c, 15c, 24c, 28c, 30c per yard.

## Black Dress Goods.

You Wonder what to Select.

All-wool Black Henrietta 36 inches wide, per yard **28c**

Extra quality Black Storm Serge, 44 inches wide, worth 60c per yard; our price **40c**

Gold Medal Thibet Serge, 44 inches wide, from the finest Australian wool, dyed by special process, per yard only **50c**

Extra the quality pure English Mohair, 40 inches wide, special price per yard only **60c**

Priestley's Silk Warp Endora Cloth, 42 in. wide, queen of black fabrics, worth \$1.75, for **\$1.40**

## Wash Dress Goods.

Percales and P. K's.

Some new things in Wash Percales, worth 8c per yard; pink, blue and black checks, for only **6c**

New Bayadere Stripes and Blue Plaids, in rich reds, dark blue and heliotrope, for Ladies' Waists; regular 10c quality, for only **7c**

Your choice of a large line of Men's Shirting Percales, worth 10c a yard, for only, per yard **8c**

White Corded P. K., worth 15c per yard, for only **10c**

Beautiful White P. K., with red stripes, the newest thing in combinations, worth 35c, only **24c**

## New Neckwear.

Ladies' Ascots—Liberty Silk Ties—Silk Novelties, Etc.

One lot of Ladies' Ascot Puffs we had made especially for us, consisting of bright striped and plaid English Madras, regular 50c ties, special price for those **23c**

Another lot of full length Ascot Puffs, made of fine quality China Silk in the attractive swell patterns, worth 50c; our special price for them **25c**

Liberty Silk Ties, full length, near or 2 yards long than 1 1/2, in pale blue, pink, nile, maize, cream and black, 75c values for **48c**

See our Novelties, all Persian effects.

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EDITORIAL.

A STRANGE notion seems to have taken possession of the minds of a number of the brethren in regard to the authority of the trustees in the current controversy. Believing that a majority of the trustees of the Seminary are on their side, these brethren express great loyalty to the trustees, and insist that whatever they may say settles the question. These regard the trustees as a sort of supreme court, whose decision is to be accepted as final, and dissent from which is disloyalty.

It is true that the trustees have legal control, and they have it in their power to set the will of the entire denomination at defiance. But they are morally responsible to the denomination, in whose behalf they hold the important trust committed to them. The Seminary, in morals, belongs to the denomination, and not to the trustees. It is not, therefore, what the trustees individually prefer, but what their constituents prefer, that should control the action of the Board.

Six state bodies and over an hundred district associations have made a demand upon the Board of trustees. Now, if this demand be refused, what reason is there for believing that the refusal will be satisfactory to those who made the demand? People are not generally satisfied when their demands are refused. The trustees have the legal authority to refuse any and all demands. They can snap their fingers in the face of the denomination and ask, "What are you going to do about it?" Yes, they can do this; but let it not be for a moment supposed that such a course will bring peace. The trustees are not in any sense lords over the denomination. Baptists will be just as free after the trustees act as before. The trustees have no power to compel acquiescence in their decisions. Hence unless their decision be such as shall commend itself to the better judgment of the denomination generally, there is no reason to think that decision will be acquiesced in. Let us hope a wise decision will be reached.

Some brethren think the Southern Baptist Convention ought to cut loose entirely from the Seminary, so as to avoid having its mission work complicated in differences of opinion about the affairs of the Seminary. Then the Seminary would stand on its own merits, and the Convention would do the same, neither being complicated in the affairs of the other. When other seminaries are established in the South, as is sure to be the case in time, the Convention would not have to decide between their respective claims, and any wrangling that might arise between them would not involve the Convention. This is the case in the North, where there are five Baptist theological seminaries, and they are in no way mixed up with the Anniversaries. Wouldn't they have a lively time at the Northern Anniversaries if the claims of Newton, of Hamilton, of Rochester, of Crozer and of Chicago were all presented?

The chief objection to this is that the only control the denomination can exert over our Seminary, remote and infinitesimal as that control is, rests in the Convention, and it does not seem best to relinquish even that little. To this may be answered: 1st. The control is so infinitesimal as not to be worth risking

the harmony of the Convention for its maintenance. 2nd. The cutting loose of the Convention from the Seminary would clear the way for the election of trustees by some plan which would involve real denominational control. As it is, the Convention has no legal control that amounts to a row of pins, and while they hold to that little, no other arrangement is likely to be made. But since that little is all the hold the denomination has on the Seminary, it is wise to relinquish that, until some better hold is provided for? These things should be seriously considered by all who really desire to maintain the unity and the integrity of the Southern Baptist Convention.

EXPLANATION NEEDED.

In his editorial in the N. Y. *Independent* of June 24, 1880 (one of the four he admits writing), Dr. Whitsitt said:

It is singular that these gentlemen all make ignorance the circumstance that the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism. It is strange if they are not all aware of the fact, which no respectable authority has yet had the temerity to call in question, that prior to the comparatively recent date of 1641 none of the people who are known as Baptists were immersed. John Smith was baptized by sprinkling, as also was John Spilbury, William Kiffin, Roger Williams and the first Baptist church of Providence, and John Clark and his church at Newport. The English Baptists never dreamed of the possibility of immersing an adult person as a religious ceremony before the year 1641, and there is good ground to conclude that the American Baptists never thought of such a thing before the year 1644.

Now this is the first announcement of Dr. Whitsitt's alleged discovery, and yet he did not regard it then as a new discovery at all, because he speaks of it as a well known fact, "which no respectable authority has yet had the temerity to call in question," and he thinks "it is strange" that "these gentlemen" "are not all aware of the fact." How could he expect any of them to be aware of his own private discovery in advance of its announcement? It is manifest that when Dr. Whitsitt wrote this editorial he had no thought that he had made any "discovery" in the premises at all.

In the N. Y. *Examiner* of April 23, 1896, is an article from Dr. Whitsitt, in which he says:

During the autumn of 1877, shortly after I had been put in charge of the School of Church History at the Southern Baptist Theological Seminary, I made the discovery that, prior to the year 1641, our Baptist people were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1880, when I had the happiness to spend my summer vacation at the British Museum. There I assured myself, largely by researches among King George's pamphlets, that my discovery was genuine, and established it by many irrefragable proofs from contemporary documents.

Upon my return to New York in Sept., 1880, I felt so sure of my ground that I made known my discovery in the columns of the *Independent*. It was received with much disapproval and sneers from many quarters.

On the 8th page of his "Question in Baptist History," Dr. Whitsitt says: "Though I had reached the conclusion that immersion was introduced into England in the year 1641, and publicly announced the same in September, 1880, I cheerfully concede the high merits of Dr. Dexter."

Again, on page 15, Dr. Whitsitt says: "In September, 1880, I moved up the figures just eight years, announcing, and proving, in the New York *Independent* for September 2 and 9, that immersion was introduced into England in 1641."

Thus we see that in both his *Examiner* article and in his book Dr. Whitsitt gives "September, 1880," as the date when he announced his "discovery" that "prior to the year 1641 our Baptist people were in the practice of sprinkling and pouring for baptism."

Now we want it explained how Dr. Whitsitt could announce in September, 1880, in the *Independent*, as a brand new discovery what he had in June, 1880, in the same *Independent*, spoken of as a well known fact which it was "strange" the Baptists did not know. If there be any satisfactory explanation of this, we would like to get hold of it.

THE experience of the Congregationalists with the college they founded and endowed in Kyoto, Japan, has been a sad one.

They were most generous in their gifts. Mr. Harris, of Connecticut, gave \$100,000; Mrs. Clarke, of Brooklyn, \$10,000, and other liberal gifts were received. The missionaries taught in the college, and great hopes were felt in regard to the good it would accomplish.

Owing to the laws of Japan, the American Board vested the title to the property in the Trustees of the college, who were Japanese Christians, having, as the *Congregationalist* says, "implicit trust in the Christian character and purposes of the Trustees of the Doshisha," which is the name of the college. "The trustees, especially when the status of the property in Kyoto was discussed, assured the mission in writing that they do not intend to prove disloyal to the good will of the Board" in the use of this property, which the Board under stress from the laws of Japan had been compelled to put in the name of the trustees."

But the faith of the American Congregationalists in the trustworthiness of the trustees was soon seen to be misplaced.

In 1896 they openly declared their intention of having a "liberal" Christianity taught there. That is, a religion that did not believe in the inspiration of Scriptures nor in the vicarious atonement. In vain protests were made and appeals to their honour and their religion, for they were professed Christians. The Congregationalists sorrowfully withdrew the missionary teachers from the school, and thus lost hundreds of thousands of dollars.

But they hoped the trustees might see the error of their way, and give up the funds which were not contributed to teach any such "liberalism." The hope was groundless. The Trustees have advanced from liberal Christianity to heathenism. They have stricken out the clause in the constitution which declared "Christianity is the foundation of the moral education promoted by this company," and have so reported to the Japanese government.

There was never a sadder story of betrayed trust. If the Japanese government did its duty, the property would be taken from the recreant trustees and restored to the American Board. But the triumph of heathenism is too great for that to be looked for.

The men who gave so many hundreds of thousands of dollars should they have suspected the college secretly. For article 6 of the constitution was: "This constitution of the company forms an immutable foundation, which shall certainly never be changed." The Trustees first cancelled this, and the article declaring for the Christian religion.

We have been asked by several friends to explain what we meant by the "decisive evidence" in the hands of Dr. Whitsitt's advocates as to the authorship of those disputed *Independent* editorials. We cheerfully comply with the request. This decisive evidence is threefold. 1st. Supposing Dr. Whitsitt wrote only four of that series of editorials, the man, or men, who wrote the others certainly have personal knowledge of the fact. Let him, or them, avow the authorship, or at least say they know Dr. W. did not write them. 2nd. The office editor of the *Independent* who handled these editorials and arranged them in their order must know who wrote them. Let him say that Dr. W. wrote only four. He need not tell who wrote the rest, and thus no editorial secret will be revealed. 3d. It is admitted that Dr. W. received pay—"a special price"—for what he wrote. The books of the *Independent*, therefore, must show just what amounts were paid him, just when and just what for. He can get an itemized statement of his account, if he wants it. No business firm will refuse to give any man, with whom they have dealing, an itemized statement of his account. Let such an account be produced, and it will show decisively whether Dr. W. wrote more than four of those editorials.

Now all this evidence is in the hands of Dr. W.'s advocates. His opponents cannot get at it, while he can produce it, if he will. To conceal it is inevitably to make people believe that it is unfavorable to him, and is withheld for that reason. Since the question is raised, we continue our call for the production of this evidence. Let the facts come to light. While we have opposed Dr. W. in a number of points, we are unwilling that any injustice shall be done him. We want his denial vindicated just as completely as the facts can vindicate it. We do not see how any friend of his can desire the concealment of this decisive evidence.

AFTER publishing replies from the various theological seminaries to the questions of the Detroit Baptist Pastors' Conference, including the reply of Dr. Whitsitt in behalf of our Seminary, the editor of the RECORDER wrote to Prof. Sampcy, who is at the head of the Department of the Old Testament, asking 1st, whether he believed in the Mosaic authorship of the Pentateuch; 2nd, whether he believed in the double authorship of Isaiah, and 3d, when he believed Daniel was written.

He answered briefly and clearly as follows: "My answer to your first question is, Yes; to your second, No; to your third, In the days of Daniel in the sixth century B. C."

In view of the somewhat vague character of Dr. Whitsitt's answer, it is right and proper that this clear and definite reply of Dr. Sampcy should be published.

THE Presbyterian papers are indulging in some plain talking. The *Interior*, of Chicago, says: "The Cincinnati paper [*Herald and Presbyter*] makes a just complaint against the *Presbyterian Messenger*, saying that the *Messenger* charges it with lying, but is 'unable to find out what it refers to.' The *Messenger* is inexcusable in not being specific. How is anybody to know which one it refers to?" The *Herald and Presbyter* has more religion in one issue than the *Interior* in a month.

Editorial Varieties

A Frenchman thinks that what America needs is to be "de-dollarized."

We congratulate the University of Georgia on the consent of Dr. P. S. Henson to deliver the literary address on June 16th. We know of no one, unless it be Alexander McLaren, who would rather hear de deliver a lecture.

Julius Verne is seventy years old and he has written seventy-six books. He lives quietly at Amiens, France. He says his hardest work is reading books of travel to gather material for his work. He has himself traveled but little.

We are glad to get Dr. C. E. Taylor's book on the life of Dr. Matthew T. Yates, one of our greatest missionary heroes. The book is published by the Sunday-School Board of the Southern Baptist Convention. We will review it in due time.

Dr. Reuben A. Guild, of Brown University, writes to us: "Your outspoken view of the 'Higher Criticism,' which I see occasionally, I greatly admire, being a firm believer, as was my dear friend and classmate, Dr. Boyce, in 'Moses and the Prophets.'"

That Bismark is a good hater, everybody knows, and it seems he knows it himself, which is not always the case. He said at a dinner that he thought Goethe was wrong in saying that only love beautified life. Hate did the same service. "To me," he added, "are indispensible, love for my wife and hate for Windhorst."

To the Baptist Con: DO YOU BELIEVE DR. WHITSITT TOLD THE TRUTH WHEN HE SAID THAT BENEDICT, IN REGARD TO THE BAPTISM OF HOOKER WILLIAMS, "EMPLOYS THE NAME OF THE OTHER, AND SAYS SOMETHING ABOUT IMMERSION?" "WILL YOU ANSWER? DON'T DODGE, DON'T QUibble. Give us a direct, unequivocal answer, if you please."

After much perplexity of spirit, in view of the urgent pressure in opposite directions, the Rev. J. W. Porter has finally decided that it is God's will he should go to Mayaville, and so he accepts the call to the First church there. Mayaville is a fine field and Bro. Porter is a fine minister. We expect to get fine reports of his work. Langrange and Pewee are sorely bereaved, and we condole with them while we congratulate Mayaville.

"The enlightened Christian accepts the fact of the necessity of dogmas, and endeavors to promote belief in those dogmas which have justified themselves to the Christian thought of his own generation. That is the task in some quarters. Not what the Bible teaches, but what 'justifies itself to the Christian thought and heart,' is to be accepted. Not what God says, but what man thinks and feels, is to be the standard. There is a great deal still for Baptists to do in the world. The necessary inspiration and absolute authority of Scripture never needed to be insisted upon more than now."

It is interesting to remember how, when the Presbyterians began their stir about Dr. Briggs and tried to get him out of their theological seminary in New York, his partisans raised the cry of "persecution" of a "great scholar and great man." Charges that he was a heretic were answered by himself and others that he was really a better Presbyterian than his accusers. He claimed to be in perfect accord with the Presbyterian standards, and he demanded freedom of conscience. This is all very interesting in view of his now joining the Episcopians. What now has become of his accord with the Presbyterian standards?

"Some months ago we said that the *Western Recorder* was not sincerely friendly to the co-operative work of the denomination."—*Religious Herald*. The *Recorder* will cheerfully compare records with the *Herald* in regard to what the two papers have respectively done for "the co-operative work of the denomination." When the editor of the *Recorder* was chairman of the Centennial Committee of the Southern Baptist Convention, about the only opposition to the work of the committee he encountered was from the *Religious Herald*. And the denomination have not forgotten the course of the *Herald* in regard to the Sunday-school series of the Convention. The *Herald* cannot have forgotten how it wanted Crozer Theological Seminary moved to within the limits of the Southern Baptist Convention.

Dr. S. A. Hayden has decided to carry his troubles into the courts and to sue the various brethren he holds responsible for his expulsion from the Texas Baptist Convention, for the sum of \$60,000. The following are the defendants: J. B. Cranfill, J. E. Gamble, J. M. Robertson, D. G. Wooten, G. W. Truitt, A. M. Prather, J. W. Stephens, H. C. Steim, W. E. Wray, G. O. Slaughter, T. J. Wain, J. B. Kirk, R. May, E. H. Campbell, Jr., W. H. Jenkins, J. B. Scarborough, S. P. Brown, J. B. Tanner, J. M. Carroll, F. L. Carroll, L. R. Milligan, G. C. Carroll, W. B. Maxwell, F. W. Freeman, R. T. Hanks, J. B. Roy, J. C. Bennett, Bennett Hatch, J. B. Lough, R. C. G. W. Batnes, A. E. Bates, J. C. Gentry, "and others," the document states. Leaving out the "and others," Dr. Hayden wants an average of \$12,500 apiece from these brethren.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. It was the seventeenth anniversary of his pastorate. In behalf of the Sunday-school Deacon Theodore Spelden presented Mrs. Eaton and Deacon J. H. Weller (Superintendent of the Sunday-school) each a handsome card holder made from the spire of the church. Two received for baptism, three by letter, one by relation and nine baptized. The protracted meeting resulted in 52 additions. During the year, not counting those received Sunday, there were received 48 by experience and baptism, 67 by letter and 3 by relation, besides 15 received under the watchcare. During the seventeen years 4,372 persons have been received into the fellowship of this church, and three strong columns—Twenty-second and Walnut, McFerran Memorial and Third-avenue—have been sent out, beside many members to form other new churches. During the year the contributions of the church aggregated \$17,000.72, or nearly \$4,000 more than the year before. During the seven years this church has contributed \$528,716.25.

Broadway—Pastor Jones preached. One received for baptism. Chestnut-street—Pastor Weaver preached. East—Bro. E. C. Dargan preached. Bro. Adolph Vollmer was ordained to the ministry. Pastor Christian and Bro. Rucker and Lee took part. McFerran Memorial—Pastor Enger preached. Day of special spiritual power. Twenty-second and Walnut—Pastor Hunt preached. Two baptized. Franklin-street—Pastor Edwards preached. One joined by letter. German—Pastor Wm. Ritzmann preached. Thome Board received collected and paid on the church debt. It is important that all pay up. Highlands—Pastor Daves preached. The fifth anniversary of the church. It began with 26 members, and now there are 223. Four received by letter and one baptized. Logan-st.—Pastor Dew preached. He began a series of sermons on Husbands and Wives. Parkland—Pastor Gordon preached. One received for baptism and two baptized. Portland-avenue—Pastor Shelton preached as usual. Southgate-street—Pastor McFar and preached. One received for baptism. Pastor lectured Thursday night on "How he became a Baptist."

Third-avenue—Pastor Taylor preached at both hours. Twenty-sixth and -Market—Pastor Thompson preached as usual. Dr. Warder reported to the Pastors' Conference that the Pastors' Mission Board received \$13,476.46, or \$1,261.84 more than last year from Kentucky. Thome Board received \$6,108 from Kentucky, which is nearly \$1,200 less than last year. The Sunday-school Board received in cash \$116.00 contributions. Last year there were 78 delegates to the Southern Baptist Convention on the money basis. This year we have 70.

SEMINARY NOTES.

Bro. R. E. Reed is succeeding handsomely with his churches. Brethren Moseley and Lee spent Friday and Saturday at Mammoth Cave. Mrs. Shelton and little Sadie are expected to arrive from Montgomery, Ala., this week. Prof. McGlothlin has gone to Missouri. Mrs. McGlothlin and little Bessie will return with him. Brethren W. E. Gwathkin, E. K. Pendleton and H. W. Provence will attend the Convention at Norfolk, Va., this week. J. L. Wice has accepted a call to Corinth church. He is a first year man here, but has a high rank as a student. Bro. E. P. Lyon has accepted a call to Friendship church. He is one of our best students, and Friendship is one of our best country churches. Missionary Day was last Monday. Crowd was very small. Students all busy reviewing for examinations. Speaker of the day was Dr. B. H. Crumpton.

Brethren Lowe and Okajima held a missionary meeting with Bro. Hall's churches Saturday and Sunday, speaking at Providence on Saturday and Cave Hill on Sunday. Some of the brethren in the special theology class are anxious to take a post graduate course at Rochester. This desire was caused by the study of Dr. Strong's work on Systematic Theology.

Bro. H. W. Provence was authorized by the student body to present the following message to the Southern Baptist Convention: "The students of the Southern Baptist Theological Seminary send cordial greetings; read Col. 1:29 and 10."

The following were the supplies for Sunday: Dr. Carver, Gallatin, Tenn.; T. B. Ray, Pewee; W. D. Bolton, Knott Creek; T. F. Hendon, South Elk River; E. M. C. Dunklin, Highland Park; C. J. F. Anderson, Preston-street.

Bro. M. J. Hoover has been called to the care of Mayslick church. His churches at Burlington and Erlanger are like they were when he was called to Elizabethtown—positively just as to release him. He and Bro. Porter of Pewee Valley have received more calls than any other two preachers in the State of Kentucky this year.

THE STATE.

Bro. James H. Parrish telegraphs us from Owensboro the good news that "Pastor Hagle is improving." Bro. W. A. Whittle is supplying the church to its great satisfaction, as was shown by an audience of 1,500 on Sunday night. Rev. A. L. Hackett, of Winchester, Ky., is pastor of Providence, in Estill county, and Elk Lick, in Owsley county. He devotes the rest of his time to voluntary mission work in the mountains. He reports great destitution in his section, and that Mormon missionaries are very active in propagating their principles.

OTHER STATES.

Bro. Theodore Compton writes from Baton Rouge, La.: "I have just closed a meeting with Pastor U. T. Klineanon at Monroe, La. The meeting was glorious, many saved and many added to the church, the exact number I am unable to give just now. I am glad to say that the many friends of Bro. K. in Kentucky to know he is doing a fine work in Louisiana. I will begin a meeting of days here at an early date. Will the readers of the RECORDER pray for us that we may do a great down-coming of the Holy Spirit and of power!"

Pastor John D. Jordan writes from Savannah, Ga.: "The First Baptist church worshipped Sunday with an old debt of years' standing and all other bills paid. Sunday closed my first year as pastor; 143 additions to date. Am more than pleased with my work, Savannah and Georgia, yet I sometimes have a spell of the Kentucky fever."

Pastor John W. Vermillion has entered upon his work as pastor of the Central church of Georgetown, Texas, and has baptized two into the fellowship of the church. We congratulate the church on securing such an undershepherd.

Charles H. Strickland, Jr., son of Dr. Wm. H. Strickland, died lately in New York and his body was carried to Anderson, S. C., for burial. He leaves a wife and three children. We tender our condolence.

Pastor M. T. Andrews writes from Marshall, Texas: "Please change my paper from Clinton, La., to Marshall, Texas. Have accepted the care of the First church here."

The Prairie View church, Mo., has set apart Bro. J. W. Roberts to the full work of the Gospel ministry.

A meeting in the Pleasant Grove church, Mo., closed with 24 additions to the fellowship of the church.

The Rich Hill church, Mo., has set apart their new house for the worship of God.

Eld. R. E. E. Burks held a meeting in the Buller church, Mo., of which he is pastor, which closed with 56 professions of religion, 47 added for baptism and 10 received by letter. All but 4 of the students of the college are professors of religion. Parents made no mistakes who sent their sons to the small colleges.

A meeting in the Burnham church, Mo., closed with 19 additions to the fellowship of the church. Among those baptized several were heads of families.

DEDICATION AT PREACHERSVILLE

Last Sunday will long be remembered in the quiet village of Preachersville. The new Baptist meeting-house was dedicated free of debt. The crowd was the largest ever seen in the town. The day was charming. The flowers were blooming, the birds were singing and all seemed to contribute interest and joy to the occasion. For three years Rev. R. B. Mahoney has been pastor. The old church building, with a lodge room in the second story, is repulsive in its dilapidated appearance. If there was ever a pain-bush over it the closest scrutiny cannot discover any evidence of the fact. Pastor Mahoney determined to build. Some thought the old tabernacle good enough, and refused to help, but the energy of the pastor was equal to the emergency, and success has crowned his labors. The house is frame, and one of the nicest models of a neat country church that I have seen. Much of the work was done by the members, and in this way the building has cost in cash paid out, only about \$1,000. The furniture is modern and up to date in all respects. The brethren and community are grateful to Bro. Mahoney for leading the enterprise to success.

The pastor is a modest and devout man and a wise leader of men, but he says to God be all the glory and the faithful brethren who stood nobly by him. Among the prominent members may be mentioned: W. T. B. White, H. C. Miller, W. H. Cummins, J. F. Holzlaw, Henry C. Cummins and B. F. Lanzford.

Rev. W. J. Holzlaw, of Louisville, offered prayer; your writer preached the sermon, and Pastor T. H. Campbell, of Lancaster, offered the dedicatory prayer.

In the afternoon Pastor Crouch, of Stanford, preached a most excellent sermon.

At night the devotional services were led by Pastor J. S. Gashwiler, of Crab Orchard, and the services were closed by Pastor W. M. Kaykendall, of the Forks of Dix River. Altogether it was a "high day," and will long be remembered.

Pastor Mahoney has improved in health, and he is one of our most worthy brethren, and ranks high as a pastor and preacher.

BIOGRAPHY OF DR. J. H. SPENCER.

For the announcement to be made that the autobiography of Dr. J. H. Spencer, brought down and his death is to be given to the public, would seem to be sufficient to send a thrill of joy to every Kentucky Baptist heart. Full 5,000 copies ought to be taken in the State, and more than that out of it. But it is not an assured fact that the work will be published at all. It will be edited by Dr. Christian and gotten ready for the press; but whether it will be published or not depends upon whether our people want it. If enough express a desire to have the book by paying \$1.00 for it when published, it will be put on the press, otherwise it will not. Brethren, do you want it? If so, make your wish known at once by sending your name either to Mrs. B. H. Spencer, Eminence, Ky., or to Dr. Eaton or Dr. Christian at Louisville, or to me at Princeton. What you do, do quickly, as the question whether we shall have the biography of one of our greatest and best and soundest of men, our libraries depends upon your hasty action. T. E. RICEY.

DR. J. S. FELIX, of the First Ashville church, is a thorough business man in all his work for the Master, and therefore we rejoice and pray for his success in the purchase of one of the hotels with all furnishings, for the sum of \$20,000, and changing it into a Baptist school. If wisely advertized, with a loyal faculty and the blessing of God resting upon it, great work might be done in the name of the Holy Child, and a health resort, and abundance in so much that is beautiful and restful, with so many who love the liberty of the time-honored Gospel, coupled with a solicitation that you aid us by prayer, sympathy and earnest faithful work, is worth a passing mention.

Yours in His name, W. WARD.

WHAT'S WRONG WITH YOUR SINGING?

OLD SWEET HARMONIES, with stirring old hymns and yet so many familiar old songs—very worshipful a book "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose, Gospel song book. Barnes & Beauchamp, 2714 Olive St., St. Louis, Mo. 35c each; \$5.00 per doz. 75c per doz. one for 25c, to examine with a view to its use.

REPORT WOMAN'S MISSIONARY UNION.

Table with columns: SOCIETIES, ENDOWMENT, SOCIETY, EXPENSES, RECEIPTS, BALANCE, etc. Lists various societies like Auburn, Bardstown, Beechfield, etc., with their respective financial reports.

Box to Boren by Bowling Green young ladies, 20 00

\$1,343.38

\*Mr Yohannon. Mrs. B. G REES, Sec. and Treas.

A GOOD MOVE.

We are pleased to announce that W. A. Wilde & Co., the well-known book publishers, have just moved from 25 Broomfield St., to the fine new Walker Building, 110 Boylston St., Boston. The Messrs. Wilde & Co. have already established a leading position in the trade, especially in Sunday School publications, and we are assured will, with these increased facilities and ever abundant capital, take another stride forward to the mutual profit of their customers and themselves.

\$100 REWARD \$100.

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

TOMMY'S INFERENCE.—Teacher.

What do we learn from the story of Samson? Tommy (with unpleasant results) (illuminated)—That it doesn't pay to have women folk cut a fellow's hair.—Brooklyn Life.

THE older I get the more I see how important it is, first to learn and then form an opinion, nor the latter before the former, nor both at the same time.—F. Mendelssohn.

FAMILY CIRCLE. STORIES FOR YOUNG AND OLD.

FOUR BED-TIMES.

"How-wow-wow," said the dog. "This time this little puppy went to bed. For playing in the dark. Will take away your bark. And you'll never make my mark," she said.

JOHN'S MOTHER.

The Gorgeous Quilt and Homely Socks.

"See this beauty of a quilt, Mis' Andrews! I made up the pattern my own self; an' I've been collectin' the pieces nigh on ten years. There's five thousand of 'em, an' every stitch made by hand, an' old Mrs. Warner held up a gorgeous silk patch-work quilt for the admiration of her vis-

that he was engaged, and that the wedding date hadn't be'n set, because her aunt—she hain't no mother, poor thing—was sick, an' they wanted to wait till she was quite well, because, you know, weddin's make lots o' work."

Did not sleep much, however, for fear she should miss her train. At five o'clock she was up, ate a hasty breakfast, then donned her old-fashioned gown, shawl and bonnet, and with an elegant handbag, containing, among other things, the precious quilt and socks, and with her umbrella and a box of lunch, she set forth:

When her visitor had gone Mrs. Andrews lost no time in hastening to Mrs. Warner's. When she saw the gossip coming Mrs. Warner set her lips hard, straightened out her features, and said, "How do you do?"



If mothers would cast aside foolish prudery, and impart to their daughters the knowledge that they themselves have acquired by years of suffering, they would be forced to spend fewer hours of anxious attendance at the bedside of sick daughters.

"Words fail to describe my suffering before I took Dr. Pierce's Favorite Prescription and 'Pleasant Pellets,'" writes Miss Lizzie S. Hardy of Stockington, Cal., U. S. A.

THE LIFE AND TIMES OF JESUS THE MESSIAH. BY ALFRED EDENSHAIN. Two volumes, 8vo, cloth, 106 pages. Plain Edges, \$2 Net.

BAPTIST BIBLE SOCIETY, INCORPORATED. LOUISVILLE, KENTUCKY.

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F. F. V. LIMITED, DAILY. Through Pullman vestibule service to New York.

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## VICI Leather Dressing

Lengthens the life of leather—acts as a preservative as well as a polish. Keeps a new shoe from looking old—makes an old shoe look new. The result of many years' study of leather peculiarities. For men's, women's and children's shoes. Sold by all dealers. Made by the makers of the famous Vici Kid, famous for its durability and softness wherever shoes are worn.

An illustrated book about the wear and care of shoes mailed free. Robert E. Fordner, Philadelphia, Pa.



### WATCH AND CHAIN FOR ONE DAY'S WORK.

Buy and Give one of a Nickel-Plated Watch, also a Chain for selling. Made by the makers of the famous Vici Kid, famous for its durability and softness wherever shoes are worn. Robert E. Fordner, Philadelphia, Pa.

### THE GREAT CHURCH LIGHT

For electric, gas or oil illumination. Made of light and ornate material. 11, 7, 9th Sts., New York.

### DROPSY TREATED FREE

Positively CURED WITH Vegetable Remedy. Have cured many thousands and cases called hopeless. From first dose symptoms rapidly disappear, and in ten days or less two-thirds of all symptoms are removed. Send for testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. B. Green's Home, Specialists, Atlanta, Ga.

## AIR LINE.

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### 83 Miles Shortest Route,

AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS.

Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers

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Depot Ticket Office, 7th and River. City Ticket office, S. W. Cor Third and Main.

J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

"DID YOU EVER" on the White Line to Kansas City, Omaha, Colorado or California? If not, try it, and you will always travel that way. It is the shortest, line from St. Louis and always on time. For rates address L. S. McCrellan, D. P. A., Louisville, Ky.

### A HOME IN TEXAS

Is what you want. We have hundreds of acres yet that we can sell cheap and on long time. Handsomely illustrated book, fully describing this wonderful country, will be sent free of charge on request. Address E. P. Turner, General Passenger Agent, Texas & Pacific Ry., Dallas, Texas, or, R. T. G. Matthews, Southern Traveling Agent, 204 W. Main St., Louisville, Ky.

### AMERICAN MEDICAL ASSOCIATION

NEWSPAPER REPORTING, 1894-7-12.

The Union, Pacific & N. W. will run a Special Train from St. Louis to Denver for the exclusive use of members of the Association and their friends on above occasion, and will accept of \$1.00 per car for the round trip. For full particulars, apply to the Union, Pacific & N. W. Agents, St. Louis.

ORDER all your Sunday-school supplies from the Baptist Book Concern.

### INASMUCH.

A poor shoemaker, Martin by name, had a great longing to behold the Lord Jesus. One night, in a dream, he received a promise that the Saviour would visit him on the morrow. Martin's dwelling was a cellar, and his workbench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early at his work, and at his morning meal said to himself: "To-day the Lord Jesus will visit me." Looking up, he saw a pair of shabby feet wearily dragging themselves past his window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her into his dwelling, gave her the remnant of his breakfast and fed the child with milk. When she had gone he again sat down to his work, hoping that now the Lord Jesus would soon appear. About noon he saw another pair of tired feet shuffling past. Hurrying out, Martin found an old man who had not tasted food that day. He invited him in and shared his mid-day meal with the hungry guest. When he had done Martin thought sadly: "The day is half spent and the Lord Jesus has not yet come."

Toward evening he saw more feet, in violent movement, hurriedly flying hither and thither, and when he went out he found an old fruit-seller and a street boy in a fierce fight. The man, who had stolen a piece of the boy's threadbare jacket, screamed: "He stole my apples and I will beat him for it." Martin made peace between them, and finding that both were hungry, he took them home and shared his supper with them.

The day being ended, he went to bed with a sad heart. For the Lord Jesus had not visited him, as it had been promised him in his dream.

He slept, and again he dreamed; and behold, in his dream appeared first a tired woman and her sick child; she looked into his eyes and said: "Martin, dost thou know me?" and the old man came, and the fruit-seller, each asking: "Martin, dost thou know me?" Then Martin understood, and he remembered the words: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." —Northwestern Christian Advocate.

### FACED HIM.

A minister, newly settled in Glasgow, Scotland, determined to visit every person in his parish. He began his rounds, and succeeded in finishing the entire list—with a single exception.

Up four flights of stairs, in a poor tenement house lived, or hoveled, an intemperate man who was so repulsive and savage that he dared not meet him. The minister's friends had warned him not to call there, for fear of personal harm. The wretch had driven his family away. No-body could live with him, and he was best left alone. He was a "beast." "This was confirmed by the minister's own impressions the few times he had seen the drunkard, and he shunned him.

Still the good man could not help feeling ashamed of his fears, and the shame grew upon him the more he thought of the matter.

At last one splendid morning, rising after a perfect night's rest, full of vigor and spiritual courage, he said to himself, "Now is my time to go to Finner's alley and see Tim Burke. I'm just in the mood."

He went straight to the place, climbed through the dirty entries, and knocked at the man's door. He listened, and then knocked again—and soon after again. The drunkard came in, and the minister's friends had warned him not to call there, for fear of personal harm. The wretch had driven his family away. No-body could live with him, and he was best left alone. He was a "beast." "This was confirmed by the minister's own impressions the few times he had seen the drunkard, and he shunned him.

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Wild and dangerous enough the creature looked, in his filth and rage, and with his glaring eyes.

"Who be you?" That was his first greeting to the visitor.

"I am a minister."

"Minister? What'd'you want?"

"I came to see you!"

"Well, look at me, then," and the man rose to his feet and came forward.

"Ain't I beauty, eh?" stepping nearer and nearer. The minister expected an attack, and was prepared for it.

"Have you looked enough?" said the drunkard, approaching so close that his visitor caught his foul breath.

"Now I'll tell you what I'm goin' to do. I'm goin' to kick ye down stairs!"

"Hold on, hold on! Not now!" said the minister. "If you kick me down stairs, I'll have to come all the way up again. I've got a call to make on the next floor. Wait till I come back, and then if you conclude to kick the minister who wanted to make you a friendly visit, why I shall be at your service."

"Well, you are a cool one," muttered the drunkard, and he went and sat down again.

After making his call, the minister returned, and presented himself according to promise; but he found the man not at all disposed to kick him now. He had evidently been thinking.

"Sit down," said he; and the minister sat down and talked with him like a tender brother; and when he spoke to him of his wife and children, the tears began to roll down the poor drunkard's cheeks. "Oh, I'm a God-forsaken wretch, beyond mercy!" he groaned. But the minister pointed him to Christ, and knelt and prayed that the fallen soul might rise strong and glad to rise again.

The good man followed up his prayer with persistent kindness, and faithfully stood by Tim Burke till he saw him reunited to his family, and established in honest employment, a sober, right-minded, church-going man.

Ever afterwards, when inclined to be afraid of a repulsive duty, it was enough for the minister to remember that day when he "rescued the perishing." —Youth's Companion.

### WHO HAS THE OLDEST SEWING MACHINE?

The advertisement with the above caption is familiar to most of our readers. It appeared in our columns in January and February of this year as part of the yearly advertising plan of The Singer Manufacturing Co., and the result has been of such a phenomenal nature that a few words regarding them may prove of interest.

Before March 1st two hundred and six thousand seven hundred and fifty-two (206,752) applications were received that complied with the conditions of the offer. There were also received too late for consideration some ten thousand more, making a total number of replies at this writing of over 216,000.

In selecting the 100 oldest, the age of each machine was computed from the year it was made, as shown by its factory number or other conclusive evidence. More than one-half of these old machines were Singers; Wheeler & Wilson and Howe followed, these two making together about one-quarter of the whole, while numerous other makes in small numbers are included in the fourth quarter. About 50,000 of these old machines were less than 20 years old; nearly 140,000 were between 20 and 30 years old; some 38,000 were between 30 and 40 years old; more than 2,000 were over 40 years old, while the remainder lacked sufficient information to determine the age.

The large number of machines entered into competition makes it an amount of work necessary, but the work has been done and the awards have been made.

It will be seen that over two thousand are reported as forty years old and over, and it would seem at first thought that the selection of the 100 oldest would be a simple matter of comparison. On the contrary, most of the machines of this class have been personally examined by agents of the company to determine accurately the age before an award was made. The thoroughness of the plan being exemplified by a letter from a Western agent explaining his delay in sending in his returns by the fact that there had been many heavy rains, making the roads impassable and the roads so heavy that his horse could not get him out into the country where the contestants lived.

To every one of the 216,000 competitors has been mailed a circular giving the names of the one hundred successful contestants and all the other results of the plan—incidentally something as to the good qualities of the Singer Machine.

The Singer Manufacturing Company requires no special machinery or facilities for the sale of its machines of trade, their over 30 years of straightforward dealings with all has established a reputation equalled by few of the best houses.

SUBSCRIBE for the WESTERN RECORDER if you wish to be posted on the news of your denomination.

## WE MANUFACTURE White Lead

by the "oid Dutch process," for the reason that it has stood the test of centuries; and notwithstanding the numerous attempts to make White Lead by some of the many quick or patent processes — although repeatedly tried — they have shown that the "old Dutch" is still the best, and is the "up-to-date" process for manufacturing White Lead.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free. Also folder showing pictures of houses painted in different designs or various styles or combinations of shades forwarded upon application to the undersigned to paint.

National Lead Co. (Inc.), 100 William St., New York.

- ARMSTRONG & McELFFY Pittsburgh
- BEVERLY BARNARD Pittsburgh
- DAVIS CHAMBERS Pittsburgh
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- BRADLEY New York
- BOOKLYN New York
- JEWETT New York
- STONER New York
- SOUTHERN Chicago
- SEYMOUR St. Louis
- RED SEAL St. Louis
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- JOHN F. LEWIS & BROS CO. Philadelphia
- WOLFE Cincinnati
- BALEN Salem, Mass.
- CORRELL Buffalo
- REYNOLDS Louisville

## Stewart Dry Goods Company

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IMPORTERS, JOBBERS AND RETAILERS.

### LOUISVILLE

DRESS MAKING, MILLINERY, MEN'S FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY.

Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.

### New Ideas in SPRING FOOTWEAR.

"The Newport" \$3.50 and \$5.00.

"Mannish Shoes" \$4.25 and \$5.

The swiftest and for ladies is this shoe. It is made on the lines of men's shoes, with military heel, button and lace, in kid or cloth tops, and kid or patent-leather foxings—the kid foxings having patent-leather tips. In form and finish, in superior material and workmanship, it is a duplicate of the best custom work of private boot-makers, but our price is about one-half what they charge for a similar article. It is thoroughly comfortable and will give you the utmost satisfaction in style and wear.

We have a new line of these splendid low-cut Oxford Ladies' Gentlemen's shoes. They are broad and thick of sole, in russet calf, heavy kid and patent-leather, with large brass ornaments made of the finest material and in the best manner on the most approved lines. Artistic in every detail. The latest, up-to-date production, easy, tinkle, walking a pleasure, and extremely stylish.

All ladies desiring something novel, sensible and comfortable should purchase it.

### 35c. ORGANDIES 35c.

10,000 Yards.

We offer the handsomest assortment of SHEER FRENCH ORGANDIES ever shown in America. Price 35 cts.

### All-Wool Dress Goods.

Your Choice of Fifty Pieces for 25 cents. These goods were bought to sell for 35c, 40c and 50 cents.

Your Choice of the Lot for 25c.

### May Music Festival

Tickets For Sale Here.

For the benefit of our out-of-town customers, we have reserved a number of choice seats for the May Music Festival, and tickets may be purchased at our store, or will be sent by mail, with diagram showing location of seats.

### Lawns

7 1-2c.

5,000 yards last season's styles, just as pretty as this year's designs, 7 1/2c the yard, worth 12 1/2c.

### Dress Goods

25c.

Choice of 50 pieces All-wool Dress Goods, this season's styles.

### Dress Goods

35c.

Choice of 25 pieces All-wool Dress Goods, this season's styles.

### Men's Shoes.

Choice of 200 pairs \$2.48

### The "New Idea" Pattern 10c.

Correct in design and style. Every pattern 10c.

# SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 15th.

WATCHFULNESS.

Matthew 24: 42-51.

**MOTTO TEXT**—"Watch, therefore; for ye know not what hour your Lord doth come."—Matthew 24: 42.

Our Lord and his apostles were sitting on the Mount of Olives overlooking the city of Jerusalem. This chapter and the next were spoken to them and not to the multitude. Like all prophecies, this discourse cannot be fully understood till the prophecy has been fulfilled. Men have always differed as to what part of these chapters refer to the destruction of Jerusalem, and what to the Lord's second coming to judge the world.

"Watch, therefore; for ye know not what hour your Lord doth come."—Be always ready; be always doing as you would if you knew he was coming. We are soldiers of Immanuel's in an enemy's country. And soldiers must not sleep at their posts. Death long since came to those apostles, and death will probably come to us before the second coming of the Lord. It is our duty, and should be our delight to be ready for him, come when he may.

"But know this, that if the good man of the house had known in what watch the thief would come."—Our Lord's coming shall be as unheralded as the coming of the thief in the night, therefore we must always be ready. We must cheerish no besetting sin, indulge in no doubtful amusement in which we would not be willing he should find us. There is no better illustration of the attitude of mind in which we should be than the old anecdote of the Connecticut legislator in the famous "dark day." The Legislature was in session, and some one moved to adjourn, saying he thought the end of the world had come. "No," answered the conscientious and fearless man, "bring in candles. If the Lord comes, let him find us doing our duty."

"He would not have suffered his house to be broken up."—Literally "dugged through." The walls in the Eastern houses were frequently made of mud or sundried bricks, and could be dugged through, though the doors were bolted and the windows barred.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Any important event which is sure to come should find us ready. Our Lord impresses the importance of being ready very earnestly, and, remember, he was so impressing his apostles who might be supposed to be ready if any one was. But they, too, must watch. Because death is coming surely and at an uncertain time it is as senseless as it is sinful to put off preparing to meet our God.

"Who, then, is a faithful and wise servant?"—As Dr. Broadus points out, this comparison does not relate merely to ministers, but to all Christians, and our Lord honors them by comparing them to the steward left in charge of the estate rather than to the lower servants. We are all stewards to whom God has entrusted greater or smaller opportunities,

talents, &c. "To give them meat in due season."—Meat means food of all kinds. One important duty of stewards was to see to the providing of food regularly. "Blessed is that servant whom his Lord when he cometh shall find so doing."—Discharging faithfully the duty which devolved upon him. Such a servant would welcome gladly the sound of his Master's footsteps, knowing the Master would be pleased with his faithfulness. Our Lord calls blessed the man who was doing his duty in his daily business, the most difficult of all places to show one's religion.

"He shall make him ruler over all his goods."—Over all his estate, and not merely as at first give him control over the servants. Thus God puts honor upon faithfulness in our daily business and home lives. "But and if that evil servant."—In the case that the steward when appointed proved to be a bad man instead of being wise and faithful. Under the eye of his lord he must have behaved himself or he would never have been made steward. But when his lord was gone he showed his true nature. "Shall say in his heart, My lord delayeth his coming," and therefore he could do whatever his wicked heart prompted him to do.

"And shall begin to smite his fellow-servants."—He is cruel to those over whom he has power. It may be he smote those who were faithful to their master, and would not countenance him in his evil courses. He was given power for good; he uses it for wrong-doing. Such men deserve double punishment. "And to eat and drink with the drunken."—He caroused at his lord's expense, wasting thus the funds which should have been used in supplying the household's needs. It has been truly said: "No men are at heart so cold and cruel as those who live for their own pleasures. Selfishness leads directly to hardness and harshness in dealing with other people."

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."—No doubt the servant intended, at least when he began his evil life to turn over a new leaf in ample time before his lord's coming, to frighten or cajole his fellow-servants into saying nothing of his evil course, and to show a well-managed household to his lord. He was like sinners who put off repentance and seeking the forgiveness of their sins, always intending to become Christians some time till death surprises them and it is forever too late. Impunity in sin made this man reckless and careless, as it always does.

"And shall cut him asunder."—This severe punishment was practiced by the Israelites in former years (2 Sam. 12:31). The tradition is that Manasseh had the old prophet Isaiah sawn in two by a woodman's saw to make his death more terrible. "And shall appoint his portion with the hypocrites."—In the world to come. This shows that the hypocrites are most severely punished in hell, and they certainly deserve to be beaten with many stripes.

"There shall be weeping and gnashing of teeth."—These words of warning as regards the terrors of hell were spoken more than once by our Lord. It is not love which makes a preacher omit the terrors of hell from his preaching; it is a desire to please his hearers rather than to be faithful to his Lord.

The greatness of life is sacrifice.

## REVIVALS AND MISSIONS.

Our pastor in one of his Week-of-Prayer meetings, read and expounded the sixty-seventh Psalm. The central thought in the exposition was the connection between a revival in our hearts, our homes, our local churches and the cause of missions—the conversion of the world. Let the reader turn to that psalm and study it. It begins with petitions that are regarded as selfish, if they stood alone: "Merciful to us," "bless us," "shine upon us." But we seek those favors, not that we may enjoy them, but that we may communicate them; for the psalmist adds, "That thy way may be known upon earth, and thy saving health among all nations." This is the basis of the appeal—this is the argument that we urge. We long to be in fuller sympathy with the world wide missions of the gospel, and better prepared to do our part in bearing it abroad to all the nations. In the last verse we have a beautiful statement of the observance of faith. The psalmist knows that God has heard and will answer his prayer. Hence he cries, "God shall bless us, and all the earth shall fear him."

Now, we can not pray the effectual prayer of the righteous until we come, into harmony with God. He planted his Church in the world for the world. In calling Abraham to be the father of the faithful he said: "I will bless thee . . . and in thee shall all the families of the earth be blessed" (Gen. 12:2-3). This is repeated in Gen. 18:18 and 22:18, also in Acts 3:25 and Gal. 3:8. And when the spirit was poured out upon the day of Pentecost, Peter and his fellow disciples went out and preached, not to Jews only, but to the multitude from many lands, who spake many different languages. And these converts "out of every nation under heaven" went everywhere proclaiming the glad tidings. Yet as soon as the primitive church was revived, its members began to obey the Redeemer's last command to "go into all the world and preach the gospel to every creature."

In the ages since the nineteenth Christian centuries, there has ever been an intimate connection between revivals of religion and missionary activity. Our American Missionary Societies were born in the great revival at the beginning of the present century. Whenever God, in answer to prayer, shines upon his church, imparting to it the special illuminating and quickening influences of the Spirit, it begins to realize its mission to be the light of the world.

The financial embarrassments of our Missionary Boards reveal the low state of piety in our churches. If our hearts were filled with love to Christ, we would not let our brethren who are laboring for him in self-denying fidelity, suffer. No, we would deny ourselves in order to help them. We would say, Even if the times are hard with us they are still harder with them. We would make sacrifices, and make them cheerfully for the work of our Lord and Savior. Who, in these days of formalism and self-indulgence, has given to missions until he felt it? Who has curtailed his expenditures for the luxuries and even for the comforts of life in order to help relieve our Mission Boards from debt? If we would have the revival that we are praying for, we must accompany our prayers with larger contributions for the work of Christ at home and

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the way the work of the human race is proportioned out and distributed. Look at the house-drudgery of women. Compare it in its hardness and weariness with the occupations of most men!

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**A SPECIAL CALL.**

The German Baptist church of this city has already collected before and during April over \$8,000 on the subscriptions so generously given by the Baptists and friends in this city and other parts of the country. They hope to have the debt paid before July 1st.

Brethren please remit kindly and at your earliest convenience your subscriptions given individually or for your churches, if you have not yet done so, and oblige.

Your brother in Christ,  
**WM. RITZMAN.**

WHAT would we do without God's promises? That is the way to get their value. Suppose there were no promise of forgiveness; nothing to lead us to expect favor on coming back to the Father; no word of cheer for this burdened life; no strength guaranteed in Christ; no reward of home and heaven, and immortality? Religion would be barren to us without the promises. Or, rather, we would have no religion. What do we not owe to these portions of the Word?

If asked what is the remedy for the deepest sorrows of the human heart, to sustain a man under trials and enable him manfully to confront his afflictions, we must point him to something which, in a well-known hymn, is called "the old, old story," told of in an old, old Book, which is the greatest and best gift ever given to mankind.—W. E. Gladstone.

I NEVER saw a fruit-bearing Christian who was not a student of the Bible.—D. L. Moody.









Items of Interest. NEWS THE WORLD OVER.

Admiral Dewey, in command of the United States fleet which has been at Hong Kong, attacked the Spanish fleet in the harbor of Manila on the Philippine Islands, destroyed some of them when the Spanish Admiral sank the rest to keep them from being captured. The last report is that Dewey lost not a man.

Admiral Dewey then gave the Spanish Governor-General Hill noon Tuesday to surrender the city or he would bombard it. It is probable the city will surrender. Owing to the corruption in the Spanish army and navy, they have no guns of modern range, the money to buy them having been stolen by the officers. It seems probable the United States can defeat Spain without ever having had a single man in range of the Spanish guns.

The war has already claimed one distinguished victim, though he died from overwork and not from bullets. Commander Horace Elmer, in command of the entire mosquito fleet of the North Atlantic, died on April 27th. He was taken sick on Friday and, being broken down from work in getting his fleet ready, could not resist the disease. He was 51 years of age and had commanded the Kearsage and afterwards the Marblehead.

The English are taking a cheerful and selfish view of the war between Spain and the United States. A writer in London says: "To begin with, there are the manifest commercial advantages to be gained while the war lasts—advantages which must necessarily continue for a considerable time after the declaration of peace. British shipping and British manufacturers must inevitably profit by the temporary suspension of American competition."

The Richmond soldiers are opposed to any effort to send them out of the United States for duty. Six of the ten companies of the First Virginia Regiment have thus expressed themselves. They cannot constitutionally be sent out of the United States and possibly not out of Virginia. They express themselves as ready to fight, however, anywhere in the United States. It is likely they would agree to go to Spain if called on, but facing the climate of Cuba is another thing.

A large delegation of tobacco manufacturers from North Carolina and Virginia have gone to Washington City to protest against the war tax upon manufactured tobacco. One newspaper which has been of the yellowest dye is said to have changed its line on learning that telegrams were to be sent. "Why, we can't see, as its telegrams were manufactured in its own office, or its rivals did it gross injustice."

Postmaster-General Gary has resigned his place in the Cabinet. In his letter to the President, he says that he accepted the position with reluctance, fearing his health would not stand the strain, and his fears have proved well-grounded. He is succeeded by Mr. C. E. Smith of Pennsylvania, who was at one time Minister to Russia.

General Palmer, in an article in the Outlook in which he argues that the United States should treat the fighting in Cuba just as they have treated the revolutions in Mexico for sixty years, and that to ignore it, tells a war experience of his own. He was commanded by his superior officer "to burn down all the houses (hundreds) in Point Beck Valley in northern Alabama, inhabited solely by negroes, children and old men." He refused to execute the order, for which he deserved and no doubt has received the gratitude of the good people of Alabama.

The Belgians have almost completed the 30 miles of railroad round the rapids of the Congo River, which have been the great obstacle to trade in Central Africa. The obstacles have been very great and they expense has corresponded, but they have been overcome and the road will soon be running.

FOR OVER-INDULGENCE TAKE HORSFORD'S ACID PHOSPHATE. It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

The Spaniards were strengthening and enlarging their batteries at Manzanara, forty miles from Havana. To stop this the New York and two smaller ships went there and opened fire on the batteries. The Spaniards fired a few shots, but as their guns were of not so long range and the ships could not be hit by them, they desisted. The batteries were practically destroyed. Whether any Spaniards were killed is not known. Portugal having issued a proclamation of neutrality, the Spanish fleet was forced to leave the Cape Verde Islands where they would probably have lazily stayed till some one came and attacked them, if they had not been ordered off. Where they went is not known.

The famous Seventh New York, the crack regiment in the United States, is receiving sharp criticism for its refusal to volunteer. When the vote was taken it was practically unanimous against volunteering. The regiment prefers abuse to yellow fever.

PROGRAMME. The following is the programme of the Fifth Sunday Meeting to be held Saturday and Sunday, May 28th, and 29th, at Union Church, Warren county Ky.

SATURDAY. Devotional exercises conducted by the pastor, Rev. Raleigh Wright.

What is the duty of parents to their children?—Wm. H. Coleman, I. T. Lee, Mrs. George Mercer.

Scriptural authority for church discipline and its importance.—Rev. E. H. Brookshire, Robert Jenkins.

Will the heathen be saved without the gospel.—Rev. J. W. Self, W. L. Cassaday.

DINNER. To train the mind is not the whole of education.—Prof. Ed. Bryant, J. S. Williams. A tonic for feeble spiritual constitutions.—Dr. E. N. Hall.

By whom and when was the first Baptist church organized.—Rev. Raleigh Wright, Gen. Perry.

The church prayer-meeting, its importance and improvement.—Hugh Larmon, R. E. Kirby, G. W. Manor.

SUNDAY. Devotional service by Rev. E. H. Brookshire.

Best method for building up a Sunday-school.—F. N. Downer, Mrs. Rufus Oliver.

Sermon by M. F. Ham, J. W. Self, Alternate. Brethren of Circle No. 2 our third Fifth Sunday Meeting is only a month off, while we have had very interesting and we hope profitable meetings, we verily hope that our next meeting will surpass them all, and to this end we earnestly request and urge all of our six churches to take an active part. All are invited to prepare themselves and take a part in the discussion of the various subjects.

R. E. Porter, Vice Pres.

"Why," inquires a serious writer, "do we hear so little of triumphant deaths? and why but seldom of the fear, remorse, or true repentance in the last hour, which formerly occupied so large space in biographies, sermons, and religious conversation?" There are various reasons, among them the timid, forceless preaching of the law of God, the guilt of sin, and the punishment, and the declamatory religious testimony and personal exhortation. Other causes are the conspiracy of silence in the sick room, the concealing of approaching death from the sick,—except where an unsatisfactory will or an equally unsatisfactory leaving the law to divide the estate of the passing soul—and the use of hypnotics, whereby the dying do, not know that they are about to cross the

narrow stream. Yet where the dying realize that a crisis is upon them, the genuine believer, in less demonstrative but convincing forms, attests his peace, and the soul which knows not God reveals the fear, the grief, the shrinking which the unsettled problems could but start, and often implores aid as in the days gone by.—Selected.

AND then, too, that kindred crime, self-murder. What a fearfully appalling prevalence! See even children, for the slightest causes take their lives and rush uncalled into the presence of God; fleeing the burdens and afflictions of this present life, and rushing headlong into the woes of the eternal death—into the place where "the worm dies not, and the fire is not quenched." Brethren, let us pause for a moment amidst the hurry of this busy age and weigh this matter well. Let us ask the cause. I think it is easily found. Is it not that the church, in a large measure, has become practically Universalist? Do we hear the warning voice proclaiming in plain, explicit, unmistakable terms God's fearful declaration that there is an eternal hell? The Bible speaks plainly. He "who spake as never man spake" said, "Fear not them who kill the body and have nothing more than they can do. But I will forewarn you whom to fear. Fear him who, after he hath killed the body, hath power to cast both soul and body into hell fire. It is a fearful thing to fall into the hands of the living God. For our God is a consuming fire, as fire burns wood, so holiness burns sin." Would men take their lives if that truth was plainly stated? Is there no guilt resting on the church? Is it not time for her to state God's truth plainly? Brethren, let us all ask ourselves the question, Do we really believe what God's Word says of the danger of the impenitent, or is it a dormant and inoperative truth? O, for Christ's sake, for the sake of sinners perishing all around us, let us awake and call on God; let us repent our insensibility.—Selected.

PROGRAMME. The following is the programme of the Graves County Minister's Meeting to be held with Dublin church, Thursday night before the Fifth Sunday in May. Introductory Sermon.—H. K. Thomas. The atonement, when and for whom made.—H. C. Roberts, R. J. Grace. Exposition of Whittisism.—W. F. Lowe, J. J. Kesterson. Evidences of conversion.—A. S. Taylor, J. H. Wiman. Origin of Methodism.—A. H. Murphy, J. P. Adams. When did the church of Christ have its beginning?—H. K. Thomas, J. A. Crossman. Evils of Infant baptism.—W. F. Lowe, T. L. Shelton. General discussion of missions led by H. C. Roberts. All are invited. L. Y. BROWN, Com.

CHILDREN are not so much to be taught as to be trained. To teach a child is to give him ideas; to train him is to enable him to reduce those ideas to practice.—H. W. Beecher.

Does thou love life? Then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

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THE MARKETS. LIVE STOCK. Report for week ending April 30.

Table with columns for CATTLE, SHEEP AND LAMBS, and HOGS. Includes prices for various types of livestock such as 'Cattle - The market opened active and 10c higher on Monday...' and 'Hogs - Monday the market opened 10c lower than Saturday's prices...'.

Table with columns for YIELD GALVES, MILCH COWS-CHOICE, FAIR TO GOOD, and HOGS. Lists prices for different grades of livestock.

Table with columns for SHEEP AND LAMBS. Lists prices for 'Good to extra shipping sheep', 'Fair to good', 'Common to medium', etc.

LEAF TOBACCO. Report for week ending April 30.

Table with columns for SALES WITH COMPARISONS. Compares sales for the week and year to date with the same period last year.

REJECTIONS. Table showing percentage of rejections to auction and other statistics.

RECEIPTS. Table showing receipts for the week and year to date.

BULLY-1908 CROP. Table showing prices for different grades of tobacco.

DARK-1908 CROP. Table showing prices for different grades of tobacco.

BULLY-1907 CROP. Table showing prices for different grades of tobacco.

Table showing prices for various types of tobacco.