

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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If doing one's own duty was as easy as seeing one's neighbor's duty is, this would be a pleasant world filled with good people.

"IDLENESS has no place in the kingdom of God." Neither has bustle and confusion. What seems idleness may be godly meditation, and that ought to have a far greater place than it has.

We see where a pastor preached his first sermon on the subject, "Jesus Christ the supreme example of genius in the realms of intellect." We wonder how many sinners were converted under that sermon? Let him try preaching the Lord as the Sin-bearer of his people.

The *Watchman* says a West African was in England in connection with a missionary society. Among a number of photographs shown him was one of a Rugby foot ball game. The convert from heathendom asked wonderingly: "But has your church no missionaries to send among those people?" One would like to have heard the answer to that question.

The *Congregationalist* gives the number of additions by profession of faith to the thirty churches of its faith and order in Boston, during the last eight years. In 1891 there were 512; the number has fluctuated, but has never been as large as that since. In 1898 it was 324. Two of the strongest churches reported no additions by profession last year.

The C. Q. H. is the latest Society of which we have read. They take a pledge, of course, and their pledge is they will spend fifteen minutes a day in their private devotions! What is the world coming to when Christians cannot even pray in private without the parade of a "society" and a pledge? Is this any better than the old standing on the street corners of the Pharisees?

DR. ANDREW BOMAR was walking in the garden when some of Moody's students came along and said to him: "We've been having an all-night prayer-meeting; can't you see our faces shine?" Dr. Bomar answered with a shake of his head: "Knees wist not that his face shone." The comment of the Presbyterian is good. This suggests a truth that lies deeper than most of the thought in our church life to-day. True piety never puts itself on the back.

PREACHING TO THE UNCONVERTED.

BY REV. THEODORE L. CUYLER, D.D.

Is direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If any one will examine the printed discourses of Lyman Beecher, President Edward Dorr Griffin, Dr. Shepherd of Bangor, and Dr. Taylor of New Haven, he will see that all those men of great intellectual gifts, made it their chief purpose to arouse and direct impenitent souls to Jesus Christ. They recognized human sinfulness, and strove to save sinners. Their style of preaching was common in all the evangelical denominations; even in the Episcopal church such men of commanding power as Dr. Bedell, of Philadelphia and the elder Dr. Tyng practiced the same pulpit-methods.

In recent years a great change is observable. Various topics—theological, sociological and ethical are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. The religious Conferences—such as those of Keswick in England and even some of those at Northfield—deal mostly with the experiences and the duties of Christ's professed followers. When my dear Brother F. B. Myer visited this country it was on a mission to the churches—and not to those outside of the churches. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God; I merely state facts.

Let us go back to the fountainhead. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say repent, for the kingdom of heaven is at hand." What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembled" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitfield and Jonathan Edwards; and how faithfully and constantly they dealt with the unconverted, all my readers know full well. The most successful preacher of this nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. In one of my many talks with him, he enquired: "How far do your American ministers aim at the conversion of souls?" Spurgeon's unceasing efforts to convert the "outsiders" kept up an unceasing stream of new converts into his vast church. He never had any "revivals," because his church—like Baxter's—never needed to be aroused out of a torpor.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only—or even mainly—vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life as to win them to the Saviour. In his efforts to convert sinners he should not cap Sinai or conceal hell! "Warn them from me!" is the Divine injunction to all his ambassadors; and because there is less of this solemn, tender warning to

sinners is one reason why the number of conversions is sadly decreasing. If ministers do not pray, preach and labor to win the unconverted to Christ, then not many will be won. Dr. Alexander MacLaren, of Manchester, is not a hortatory preacher; he is profoundly instructive as well as eloquent; yet in nearly all his discourses he recognizes the awful fact of sin, and presents Jesus Christ constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is to urge my brethren to direct efforts to move and win the unconverted to Christ. Essays, treatises, and ethical discussions are not the staple of a soul-converting pulpit. Argument is grand, but let it be red hot argument with the "baptism of fire," and intense love of perishing souls.

I have just been reading with deep interest the recently published *Life of my brilliant and beloved friend, Henry Drummond*. The grandest part of that splendid career was the part occupied in evangelistic labors with Mr. Moody, and his subsequent labors among the students of universities. When I met Drummond in Edinburgh (in 1885), I said to him, "I hope your scientific pursuits will not draw you away from your simple, earnest, orthodox faith," he replied, "Don't be afraid; I am too busy in trying to save young men; and the only way to do that is to bring them to Christ." Nobly said; and I sincerely lament that he was ever diverted from that glorious work in order to write a scientific treatise on the "Ascent of Man." Drummond's tracts and talks to Christians are eminently beautiful, inspiring and helpful; but I suspect that in the next world he will discover that his highest mission in this world was to convert—by the Spirit's help—the unconverted.

Is not this the great mission of the Christian ministry? Jesus came "to seek and to save the lost." A ministry that brings no souls to Christ is—not a success whatever it may do. To preach at sinners is no minister's duty; to preach to sinners with fearless fidelity, and intense love for their souls is the highest and most far-reaching effort to which he can aspire. As for bringing the churches up to their work, the best way is for them to go to work and fight sin, and help the distressed, and save sinners around them from perdition. The pulpit that leads in this will have power—even a "power from on high."

The editor of *Scribner's Monthly* complains that the circle in which he moves is self-contained and unemotional to a degree that seems to preclude hymns, and he never hears them any more, except when he goes to church. "Then," he remarks, "they are not sung, but 'rendered' by surplined specialists into whose harmonies my ear may venture, but not my voice. We are superior to a great many things in our set, and to hymns among others. . . . It is painful to think of one's children growing up without hymns or hymn tunes in their head, but that very thing may happen to them unless fit measures are taken betimes." Few richer blessings could come to us than a revival that should send a wave of Congregational song over the earth, and set the people singing Antioch and Marlow, Dundee and Ortonville, Duke Street and Rockingham, Portuguese Hymn and scores more of the old tunes. The somewhat superficial hymns and tunes of most of the revival song books of the past ten or fifteen years have been sung out, and the rising generation does not care to sing the more solid measures.

GAMBLING.

Gambling is a relic of barbarism, the outgrowth of a spirit of covetousness among the earliest known races of the world. When men banded themselves together for aggressive and defensive operations, they held everything in common and the chiefs were the distributors of whatever fell into the hands of the tribes. These wild tribes were frequently at war with each other, and when not engaged in hunting or foraging spent their time in games and athletic sports. When the individual ownership of property came to be recognized then the sin of covetousness developed the passion for gambling. It was the outgrowth of their condition. They could not take from each other, as they would from a stranger, and so they wagered. From the beginning it has been considered necessary for those in authority to regulate, check or prohibit this vice, and as states and municipalities advance more nearly to the Christian civilization, they approach prohibitory laws against all forms of gambling.

In England, for centuries, games and gambling have been regulated and some forms prohibited. Simple wagering and betting were not made illegal at common law when not connected with a game, for many centuries. This had such an influence on the English people that the custom of betting was almost universal. This embarrassed the courts, which were constantly called upon to enforce contracts for wagers, so that judges found it necessary to exercise their ingenuity to avoid giving judgment. The slow development of laws prohibiting gambling and the compromising of moral principle by making a legal discrimination between different grades of the offense have failed to yield good results in the direction of suppression. Any law which deals with this class of offenses without recognition of the element of evil in it will neither restrain nor suppress the gambling habit.

The Legislature of Kentucky has enacted a law for the suppression of pool-rooms, where betting is done on the races, making an exception of race-tracks and county fairs. Why these exceptions are made it is hard to see. If pool-selling is wrong in the pool-rooms, it is wrong everywhere. The immorality of betting on the races is not a question of time nor place. The man who has tips on the races and takes the money of his ignorant victims is just as much a robber at the county fair as in the city pool-room.

The prevalence of gambling, especially in large cities, is a blighting influence upon young men. Dr. Monroe Gibbon says drunkenness and impurity stand first in immorality, but, if it is not equally vicious, the gambling mania holds a very close third place in the catalogue of offenses. It is spoken of as the vice of the rich in Europe, but however this may be abroad, it is a vice among all classes, but especially among the poor, in this country. If we may take the published reports, there are many more arrests of the lower classes than of the middle or higher.

Scarcely a day passes that some player of "craps" is not arrested, while the man of means, who wagers his thousands in gambling in the bucket-shops or at the Board of Trade, escapes. The gambling mania is a passion for gain without giving an equivalent, and should be suppressed by laws which do not discriminate between classes or offenses.—Herald and Presbyterian.

WHEN a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—Koran.

TESTIMONIES TO IMMERSION IN ENGLAND
PRIOR TO 1641.

BY JOHN T. CHRISTIAN, D.D., LL.D.

X.

In the first edition of "Did They Dip?" the following statement was made: "The Rev. John Fox, the distinguished author of the Book of Martyrs, was born in England, A. D. 1517; and died April 15, 1587. The first complete English edition appeared in 1662. There is no doubt as to his testimony. He says: 'There were some Anabaptists at this time in England, who came from Germany. Of these there were two sorts; the first only objected to the baptizing of children, and to the manner of it, by sprinkling instead of dipping. The other held many opinions, anciently condemned as heresies; they had raised a war in Germany, and had set up a new king at Munster; but all these were called Anabaptists, from their opposition to infant baptism, though it was one of the mildest opinions they held' (Alden Edition, p. 386)."

This quotation from Fox was called in question by Dr. Featley. It was admitted that my edition of the Book of Martyrs had in it the words as I had quoted them, but it was pointed out that they were omitted in some other editions. Pending an investigation I left this extract out of the second edition of "Did They Dip?", since it was not desired to place reliance upon any ancient copy of Fox, and not the words of a modern compiler.

But as to the real opinions of John Fox, we are not left in doubt. A rare work lies before me with the title, "Reformatio Legum Ecclesiasticarum, ex Authortate Primum Regis Henrici 8. inchota: Deinde per Regem Eduardum 6. etc." If King Edward VI. had lived, this book would have been set forth with his authority, drawn up by A. B. Cramer, B. May and other commissioners, and penned, as supposed, by Dr. Haddon. The book bears Dr. Haddon's coat of arms. But its publication was defeated by the death of the King. Afterwards, through the endeavors of A. B. Parkner, it was set forth in the Parliament of the 18th Elizabeth, and by a leading member recommended to the consideration of the House of Commons. Care was taken to have the entire work published as we now see it by John Fox in the year 1571, and the conclusion of the preface plainly makes the authorship of Fox of the publication. It would therefore be impossible to find a book where we could more authoritatively get at the opinions of the Anabaptists, from the standpoint of the State, than from this work, if it should speak on the subject at all. Fortunately it does speak. "First of all, this is the main belief of dipping and then upon the subject of dipping among the Anabaptists of 1571 and previously. I present the original Latin, and a translation follows, made by a distinguished professor in a State University. The following is said of dipping in general:

"Huius autem in aqua demergitur, & rursus ex illis emergimus, Christi mors primum & sepultura commendatur, deinde, suscitatio quidem illius, & reditus ad vitam, ut istius mortis & vite monumenta recorderemur, & palmam testificemur peccatum in nobis mortuum, & spiritum in iacere, sed novum & salutarium. De spiritu in nobis, qui non periret, reflorescere; linetque; foras externa aqua corpore, nostras intra animas austeras peccatorum sordibus, puras & perpuratas ad eternas & celestes oras se attollere."

Translation: "But while we are plunged into the waters, and again out of them, the death of Christ first, and his burial in our behalf, and next his resurrection, indeed, and his return to life, so that we may be reminded of that death and life by memorials, and may openly bear witness that sin in us lies dead and buried, but that a new and wholesome spirit of God awakes again to life in us and flourishes anew; and, the body having been dipped outwardly in external waters, that our souls within lift themselves pure and thoroughly purged to the eternal and celestial shores, the filthiness of sins having been wiped away."

While it is probable that Fox thought that the sprinkling of "weak infants" was valid baptism, he undoubtedly here strongly advocates dipping. The following is said of the Anabaptists:

"De Baptismo. Cap. 18.

"Deinde crudelis illorum impletus in Baptismo irruit, quem infantibus impartiri debet, sed omnino nulla ratione. Nec enim minus ad Deum & Ecclesiam pertinent Christianorum infantes, quam liberi quondam Hebrorum pertinebant, quibus in infantia cum circumcisio adhiberetur, nostris etiam infantibus debet baptismus adhiberi, quia promissionis & federis divinae partem accipiunt, & Christo sunt etiam summa cum humanitate suscepti. Plures item ab aliis cumulantur errores in baptismo, quem aliqui et aeterni spectant, ut ab ipso illo externo credant elementis Spiritum sanctum emergere, vimque huiusmodi virtutis esse secretum, & gratiam, & reliqua ex eo profusculentia ducunt, & ipsi baptismi fontem esse credunt. In summa totam regenerationem nossum illi sacro putuo deberi volunt, qui in nostris non incurrunt. Verum salus animarum, instantisque salutis, & beneficii adoptionis, quo nos Deus pro filijs agnoscit, & misericordia divina per Christum

ad nos dimittimus, tum etiam ex promissione aeternis Scripturis apparente provenerunt. Illorum etiam imple videtur debet circumcisio sacra, quae in Hebraeis erat, & in infantibus cum Sacramento circumcisio elementis colligitur, ut plane affirmant nullum Christianorum infantem eternam salutem esse consequatur, qui prius a morte fuerit occupatus, quam ad Baptismum adducit potest; quod non solum in iustissimum est, sed etiam in seipsum admittit, qui sacrum hunc Baptismi fontem ostentant, aut superbia quadam ab eo, vel contumacia resiliunt; quoniam portantes eum in puerorum statum non cadat, nihil contra salutem illorum auctoritate Scripturarum deest potest; immo contra, eum illos communis promissio patres in se comprehendit, optima nobis spes de illorum salute concipienda est."

"Afterwards the cruel ungodliness of them rushes headlong into baptism, which they are unwilling to bestow upon infants, but utterly without reason. For the infants of Christians belong to God, and the Church no less than the adults, who are the Hebrews formerly (belonged to God and the Church); since to them in infancy circumcision was allowed, even so ought baptism to be administered to our infants, because they are partakers of the same divine promise and covenant, and they were taken up by Christ when he was upon the gentiles. Like-wise our errors are heaped up by others in baptism, which some so amazed look at as if they believe that from that external element itself the Holy Spirit emerges, and that his power, his name, and his efficacy, out of which we are renewed, and his grace, and the remaining gifts proceeding out of it, even in the very font of baptism. In a word, they wish our total regeneration to be due to that sacred pit, which inveighs against our senses. But the salvation of souls, the renewal of spirit, and the benefit of adoption, by which God owns us as sons, by divine mercy flowing through Christ, are things which cannot be obtained by promise made good by sacred Scriptures. Also, wicked should seem the scrupulous superstition of those who bind together the grace of God and the Holy Spirit with the elements of the sacraments, to such a degree, that they, without affirming that no infant of Christians (Christians) can be obtained, salvation has been seized by death before he could be brought to baptism: which we decide to hold far otherwise. For salvation is denied only to those who commit this font of baptism, or from a sort of pride or contumacy recoil from it; since this insolence falls not into the age of children, nothing against their salvation can be decreed by authority of the Scriptures; indeed, to the contrary, since a common promise includes those children, we must conceive the best hope concerning their salvation."

Four things are perfectly clear from the above extracts: 1. That the Anabaptists denied infant baptism. 2. That the Anabaptists denied dipping in England in 1571. Nothing else can be made out of the passage. 3. That the old charge of baptismal regeneration was charged against the Anabaptists of 1571 in England. 4. That the Anabaptists denied infant baptism. 5. That the Anabaptists practiced dipping in England in 1571. Nothing else can be made out of the passage. 6. That the old charge of baptismal regeneration was charged against the Anabaptists of 1571 in England. 7. That the Anabaptists denied infant baptism. 8. That the Anabaptists practiced dipping in England in 1571. Nothing else can be made out of the passage. 9. That the old charge of baptismal regeneration was charged against the Anabaptists of 1571 in England. 10. That the Anabaptists denied infant baptism. 11. That the Anabaptists practiced dipping in England in 1571. Nothing else can be made out of the passage. 12. 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advocated by A. R. but confirms it. He goes further and gives a history of the dipping Anabaptists. He says: "At Zurich after many disputations between Zuinglius and the Anabaptists, the Senate made an Act, that if any presumed to rebaptize those that were baptized before, they should be drowned."

"At Vienna many Anabaptists were so tried together in chains, that one drew the other after him into the river, wherein they were all suffocated (Vide Supra, p. 61).

"Here you may see the hand of God in punishing those societies some way answerable to their sin according to the observation of the wise man (Gastius, p. 18), *quo quis peccat eo puniatur*, they who drew others into the whirlpool of error, by constraint draw one another into the river to be drowned; and they who prophaned baptisms by a second dipping, rue it by a third immersion. But the punishment of these Anabaptists we leave to them that have the Legislative power in their hands, who though by present connivance they may seem to give them life; yet, no doubt, it is that they more entangle themselves and more easily be caught. For my part, I seek not the confusion of their persons, but the confusion of their errors, two whereof A. R. undertaketh strenuously to defend" (p. 78).

It will be remembered that I quoted the testimony of Fuller, the English Church Historian, to the effect that the Baptists of 1688 who were burned in Smithfield were dippers. Featley makes the same statement. His words are: "Let the punishment bear upon it the print of the sin: for as these sectaries drew one another into their errors, so also into the gulfe; and as they drowned men spiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. In the year of our Lord, 1689, two Anabaptists were burned beyond Southwark, in Newington; and a little before them, five Dutch Anabaptists were burned in Smithfield."

How a man could be more definite in his statements than Featley is difficult to see. He declares that they were "dipped," and "sect" is exclusive dipping. Think a moment of this testimony. Featley was born in 1682 and died in 1645. His life covered the whole period under discussion. He declares that the Anabaptists lived near him for twenty years, and I know from other sources that he caused great numbers of them to be apprehended, and many of them were sent to Dr. Featley for examination and instruction. It will be seen from these papers that Edward Barber was one of that number. When he declares, therefore, that they practiced dipping, he was well acquainted with the facts of the case. No amount of objection can overthrow this conclusive and unanswerable testimony.

DREAMS of happiness we all indulge. But too many of us seek this happiness outside of ourselves—in riches, in learning, in adventure, in excitement, in fame, in novelty, in friendship, flying to the very ends of the earth in search of it, when lo, it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then pressed upon one as a bargain. It is not obtainable from the outside; it is from within, and in this fact lies the great desirability of being a Christian, and the highest type of a Christian, coming entirely under the dominion of the spiritual.—D. L. Moody.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go deep into things, gather the glorious riches of intellectual culture. God has forbidden it in his providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems ungenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses; what I can do and what not do. So I desire to be led, and not to lead; to follow Him. And I am quite sure that he has thus enabled me to do a great deal more in ways which seemed to me to be almost a waste of life, in advancing his kingdom, than I would have done any other way. I am sure of that.—Norman McLeod.

THAT God has led, is a proposition demonstrated in sacred, profane and individual history. How he has led is a question of no little moment and not seen at a casual glance. How he will lead, is not a safe speculation, for his thoughts are not our thoughts, nor his ways our ways. What God reserves to himself is the privilege of guidance at his own indefinite discretion.

Questions Answered.

BY SENEX.

Every Christmas brings me a batch of questions in regard to Christmas observances. I have answered similar questions so often, I would say nothing on the subject now were it not for two things. The one is that the editor left the name to one question sent me, probably because he knew it would give me pleasure. The brother then to send his **RECORDER** to Elder—. How much good it does me to see that grand old Baptist title! How glad I am to see it is more used in the papers in this day than it was a few years ago. And how much I hope the time will soon return when only "Elder," "Brother" and "Pastor" shall appear as titles, at least in the minutes of our Associations. The other thing is a clipping said to be from a Baptist paper, but that must be a mistake. The lady must have thought some of these undenominational papers was a Baptist one.

The Elder asks if Christ was born on December 25th and, if so, is the day to be celebrated? If there is a day in the year on which we may be sure the Lord was not born, that day is December 25th. And it is not kept for any such reason. At first when men began to depart from the simplicity of the Gospel, Christmas was celebrated in February. But the pope of Rome adopted the heathen Saturnalia and called it "Christmas" in order to make the heathen more reconciled to the name Christian and to his rule. As a religious day, Christmas is pagan and popish.

We know the exact date of events which happened about the time of our Lord's life; but neither the day, nor the month, nor the year of his birth is known. Certainly, if the Spirit had wished the birthday should be celebrated, He would have revealed it in a line in the Bible. And in all worship we must be careful not to go beyond Revelation. In all the Epistles, in the Acts and in Revelation there is no hint of any effort to celebrate any day except the Sabbath day. The apostles do not dwell upon the birth of the Lord. They exalt not the manger but the cross. There is a subtle attack upon the atonement in all efforts to exalt the birth of the Lord. Could this have been the reason the Holy Spirit did not reveal the day, nor the month, nor the year?

A lady tells me she has been asked to give a "Christmas offering" and asks my opinion of such giving. Now what I wish to know is, was it her pastor who made that request? If so, I should ask him, in the first place, why he used the word "offering" with its Episcopal and Catholic twang instead of the sensible and usual Baptist word "contribution"? I would remind him that Disraeli, although himself an Episcopalian, ridiculed his rector for not saying "contribution." And, in regard to the word Christmas, I should tell him that when I became a Catholic, that would be a word to conjure with in dealing with me, but while I was a Baptist it would have the effect of making me refuse to have anything to do with whatever in connection with religion had that name attached to it.

But if it was another lady who asked you for a "Christmas offering," I would tell her courteously that I had already made my contribution and had no more to give at present. Ladies are apt to take any opposition to any plan of theirs as personal, and you ought not to run the risk of hurting one's feelings unnecessarily by speaking plainly, as you can safely do to your pastor.

The extract from the newspaper I find I have dropped. But it was in substance that the paper did not believe the Lord was born on Christmas, knew in fact he was not, but celebrated Christmas as the day of his birth because all Christendom had agreed to celebrate that day. Now no Baptist ever talks that way. Baptists do not do in their worship anything because all Christendom has adopted it. The ages are lit with their martyr-fires because of their sturdy refusal to do what

all Christendom had agreed upon. They have not followed the multitude whether to do good or to do evil. They have never even considered which way the multitude was going. They have asked, as regards his worship, "What saith the Lord?"

All Christendom has agreed upon infant baptism. There is nothing in the Bible which forbids infant baptism directly. But because there is no command for it, Baptists have gone to prison and to the stake for their inflexible opposition to it. To this day are they suffering persecution in Sweden, in Saxony and in Russia for it. And a Baptist who in the face of this record would say of anything connected with worship, "There is no 'Thus saith the Lord' and no Scriptural precedent, but I do it because all the other denominations do it," would raise a storm about his ears which would make him long for a prison.

Celebrate Christmas as the birthday of the Lord if you will because you think that birthday ought to be celebrated in spite of the silence of Scriptures; because you think you have a right to appoint a day on which he was not born as the Holy Spirit has concealed the real day from you and you cannot celebrate that. But don't fly in the face of Baptist principle by doing anything in your worship because other denominations do it! If you take that ground, then baptize your babies with all Christendom. You can immerse them; the Greek church does, and no Baptist would ever have been punished for immersion if he had only immersed babies.

Let me add that I rejoice in Christmas as a home festival. By all means let us keep up all the home festivals of our Saxon race. Let us keep them with added zeal in these days when one of the saddest signs of the times is the steady encroachment of the state and the church upon the Home. More and more every year both those institutions attempt to take upon themselves the responsibilities God has laid on the family. It is an evil thing and should be resisted to the uttermost.

I believe most heartily in Sunday-school Christmas trees and Christmas gatherings, just as I believe in Sunday-school picnics in the summer. But let them stand on exactly the same footing, as week day entertainments to give pleasure to the children. But I should be very much opposed to the giving a Sunday-school picnic on one fixed day in the summer and telling the children it was given to celebrate the death of Christ.

"There is no use in opposing Christmas, it has come into Baptist churches to stay," was written to me impatiently. What has that to do with the right or wrong of it? I am such an old fogey, such a very Methuselah among old fogies, that I believe in keeping on saying what one believes to be true, whether men hear or whether they forbear. I know that Christmas was introduced ages ago into churches which had been Baptist, and they have retained it to this day, and have little left of their old worship and their old faith. But it was not introduced into all Baptist churches even then. And I have faith that God will keep some Baptist churches travelling home to Him in the old Apostolic paths through all the ages till the end come.

OBLIGATIONS AND—OBLIGATIONS.

We cannot indicate in print, what we could in speech, the difference between these two words—two while yet the same. There are few, however, to whom the difference will not suggest itself at once. There are obligations that we consider binding. To the minute in time and to the last cent in the dollar we consider them binding. The temptation to not so regard them we reject, the intimation that we will not we resent. But there are others that rest upon us more lightly. Obligations? Yes. But the ties binding us to them are not bonds, and to break them, in our thought, is little violation of good faith.

And now "for instance," We have an engagement to transact some business in the way of purchase or sale. We are due at the business meeting of our bank or

corporation, or have an appointment at a board or club, or in a dozen other and lesser forms we consider our honor pledged to our presence, and not for a mint would we fail. There are obligations connected with these whose binding nature we neither question nor have desire to shift.

The converse to this we scarcely need present. In mental perspective it has already put itself into shape. The time for prayer-meeting comes, or the Sunday service, or some scarce less important religious gathering. But we are tired. The day, the week, has been specially full of care, and weariness that is tangible and real has gotten us in its grip. Or things have not gone just right. Our rights have been wronged, our feelings have been disregarded, and the strings in the instrument are jangled and out of tune. And so when the time comes to keep the engagement we made when we agreed "not to forsake the assembling of ourselves together," we fail. Our trust is broken, our obligation is disregarded. And yet in these latter cases, when we come to think about it, is it really any less binding than in the former?

There are financial obligations to the exact fulfillment of which we account our pledged word as equal to our bond. A note at bank, an instalment in an association, a payment of some bill, these we meet squarely, fairly, on time. We pride ourselves on our promptness, we pat ourselves on the back because of our exactness.

Over against these there are the engagements tacit or formal which we have made with the church. We have contracted one for pew rent, or made a promise to be fulfilled in a weekly or monthly envelope. But meanwhile we have found some bargain, or our personal expenses have somehow crept up, or it may be we have been temporarily absent, and when our obligation should be fulfilled we begin "with one consent to make excuse," or we simply fail without even making ourselves that trouble. We have been among those or are among those who constitute the silent partner in our missionary enterprises. For the preaching of the Gospel on the frontier, in the jungle, by the chapel car or through the tract, we are among those on whom the Lord depends. To aid in the general cause or to provide the household with a due proportion of spiritual reading we subscribe for a religious journal. But the annual deficits in our society treasuries and the almost pathetic appeals of the editor for money to pay his bills show that while the dues at the club may be paid those of the Lord are forgotten, and that while the secular journal rarely fails of its stipend, the one we keep for Sunday must make shifts it could dispense with if each to whom it goes would send in the pittance it has a right to expect.

We know of course the limitations and vicissitudes to which all of us are liable. Supplies are diminished, work fails, sickness comes, and the call of the landlord must be heeded, the cry of the tax gatherer must be heard. But, despite all this, we make differences that calm dispassionate consideration will not justify. We have obligations and—obligations. The one are discharged with strict fidelity, the other are too often treated with scant courtesy. The one belong to the secular, as we call it, and are imperative, the other to the sacred and are optional. The one belong to the "acre in Middlesex," and are, the other to the "province in Utopia," and may be. We need reform. Obligations are obligations, and those to the Lord should surely not be less binding than those belonging to Mammon. While these are done those should not be left undone. If in the least this article shall aid in this direction it will have its reward.—Commonwealth.

A MAN may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down the present fruit will not hinder it from bringing forth more.—John Owen.

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BAPTISTS OF KENTUCKY.

DEAR BROTHERS—What is the matter? There has never, perhaps, been a day in your history in Kentucky when you commanded as many material resources, and handled as much money, as you now possess; nor have you ever seen the time when the country was so fully supplied with current funds.

Why then is it true that you are giving so grudgingly, stintly and tardily to the support of our cause both at home and abroad? Do you know that you are thus far giving less and more tardily than you did during those years in which we heard the universal cry of "hard times," "hard times."

Wonder if you are flattering yourselves that the God who must judge us is a stranger to our circumstances and what we are doing? I happened, a few days ago, to meet and converse with one who is more familiar with what you are doing for State Missions than any man in the State. And I was ashamed and blushed with unpeepable surprise when he told me that, comparing this associational year with the years that were called "hard times," less money had reached the treasury for State Missions than in any one of these years.

Is it not strange that when God does most for us we do least for him?

Now that he hath in his most gracious providence bounteously filled our barns with overflowing crops, our coffers with money and our families with plenty, why is it that we are more forgetful of him and his cause than when we could scarcely support our families by reason of the "hard times"? Is it our selfishness and our fullness that makes us forget God and his cause, and must it be that we shall thus continue to maltreat the divine blessings until God, in his righteous wrath, shall be provoked to open upon us the flood gates of famine, pestilence and righteous indignation in order to arouse us from our wickedness and sloth?

Isn't it remarkable that we should give most when we have least, and least when we have most?

To what must we attribute this disposition? Why does God's gracious bountifulness make us so sordid, selfish and penurious? Have we forgotten the source of all our worldly success and prosperity and thus are wasting God's goodness to us upon our worldly lust and pride?

Brethren, we should think, consider and tremble at the bar of our own consciences and turn and come again to the Lord lest his righteous indignation be found upon us. Nor is this unfortunate condition confined alone to the material necessities of our cause, but if you will turn and consider but for a moment you will see the alarming effects in the spiritual condition of our churches and ministry, for this has been a year of great spiritual dirth among our people. Our labors and our meetings in the churches does not compare in point of success with the years wherein we thought that we "saw evil," because of "the hard times" that prevailed.

I am an old man, an old preacher and an old observer of Baptist affairs in Kentucky for the last fifty years, and my conviction and judgment are that, in proportion to the labors performed, the meetings held and the preaching done, there has been less accomplished than in many years that are passed. "We have withheld more than is meat,

and it hath tended to poverty" both financial and spiritual. Is it not high time to "awake out of sleep?" Will not our pastors set the example and lovingly re-buke, and reprove, and admonish with all long-suffering and patience the great dereliction of our people immediately? Otherwise all the Boards will come up in May and June shamefully in debt. J. S. COLEMAN.

BAPTIST DOINGS IN ATLANTA, GA.

The dedication of the Tabernacle Baptist church on the first Sunday in March was a great event in the history of Atlanta Baptists. Fully two thousand people were present to witness and take part in the ceremony. Pastor Broughton has worked faithfully to complete the building so that it could be ready for occupancy by the anniversary of his first service in Atlanta as pastor of the Third church. The building is by far the most commodious in the city, and when filled, as on last Sabbath, presents a magnificent spectacle. The dedication programme was as follows, A. A. Marshall, D.D., presiding: Scripture reading, Rev. R. L. Motley; Prayer, Rev. S. Y. Jameson; Dedication address, Wm. E. Hatcher, D.D.; Dedication prayer, T. P. Bell, D.D.; Benediction, Rev. A. C. Ward. The address by Dr. Hatcher was listened to with marked attention, and so great was the impression made upon the audience that "a dedication is a giving," that it was not a very long or tedious task to raise by subscription over \$2,000. All this week meetings will be held in the Tabernacle. About 800 visitors are reported to be in the city for the purpose of meeting together to study the Bible along evangelic lines. In these meetings Dr. Broughton will be assisted by Brethren Nelson and White, of Macon, A. O. Dixon, Sam Jones and others.

The revival meetings just closed at the First Baptist church, conducted by Dr. Wm. E. Hatcher, were above the average. It was good to be there. No excitement or sensational methods were used. There was present at every meeting a quiet, permeating power which seemed to move every heart Godward. Many confessed finding Christ, and declared themselves ready to follow him. Dr. Landrum is wisely looking after the fruits of the meeting, and hopes for a large ingathering. He is holding afternoon meetings all this week.

At the Fifth church a revival is being carried on by Dr. J. O. Solomon. It began Sunday last. This church is without a pastor, Dr. Bealor having accepted Carversville church and entered upon his work.

About 230 members of the old Third church refused to go with Dr. Broughton when the church moved into its new Tabernacle. They have purchased the old house of worship, and will organize themselves into the Jones-avenue Baptist church in the near future.

The basement of the new Sixth church-house has been completed and is a comfortable and commodious Sunday-school room. The church is holding regular services there until the main auditorium is completed.

Jackson Hill and West-end churches are snugly housed in their new edifices, both of which are well proportioned and well located.

Taken altogether the outlook seems very bright and hopeful for our Baptist Zion in Atlanta. A. C. WARD.

THE GREAT OPPORTUNITY.

The Baptists of the South have never in all their history had such an opportunity to do a great work for the Master as is now presented to them in the Island of Cuba.

A marvellous conjunction of gracious Providences have conspired to create it. The political oppression of centuries brought on a bloody and devastating strife which has resulted in the complete overthrow of Spanish power and the freedom of the Island.

The Catholic church through these centuries has lent its influence to the political oppressors, and now shares the odium in which they are held. Their priests, almost without exception, are Spaniards and are personally obnoxious to the dominant people of the Island.

The Cubans class the Catholic religion as a part of the Spanish power and hold them as united in a common destiny. The banishment of the one means, logically, the banishment of the other.

The Baptist missions have been wonderfully successful. There are more Baptists in Cuba today, by far, than all other protestants combined.

Our modes of worship are attractive to them. The freedom incorporated in our religious faith, the independence of our churches, the voluntariness of our worship, the religious freedom Baptists everywhere proclaim, are in harmony with the Cuban ideas of religion.

The pronounced differences between the Catholic faith and that of the Baptists, render our churches popular to all real converts. When the Catholic doctrine of salvation by union with the church is discarded, and that of salvation by personal acceptance of Christ as a Savior follows, conviction at once arises that all Christ's requirements should be obeyed. Turning at once to the law and the testimony, having no sectarian education to warp their minds and no denominational or social prejudices to consult, they at once follow Christ in baptism and accept all his teachings. To become a Baptist is the natural result of conversion.

The effort of our Baptist people to plant their faith in Cuba, has, in the main been wise. There has been no effort to Americanize our Cuban churches. Almost the entire work of evangelization has been done by Cuban missionaries. They understand and share all the social, mental and racial peculiarities of their people, and find no difficulty in approaching them. The American, however intelligent or zealous, is a foreigner, and such must always be. Other things being equal, he can never be so efficient as the native missionary.

In addition to this, some of our best ministers and teachers have had the advantages of American training. The purchase of a handsome property in the very heart of the city attracted the attention of the people, and gave assurance of permanence and power in the moment, and thus secured the respect of many of the better classes of Havana, while it furnished the proper facilities for a great and growing work. Nothing has been more conducive to our success than the possession of a suitable burial place for our dead. Without this, success was impossible.

The Catholic church controlled all the cemeteries in Cuba, and in them no Protestant could be buried, except in that portion devoted to paupers and the criminal

class. No organization could become popular in Cuba whose members and their families were denied, both by church and state, a decent burial for their dead.

The persistent efforts of the Catholic clergy, headed by the Bishop of Havana, to close the gates of the Baptist Cemetery, showed their estimate of its worth to our cause.

The narrow limits to which Protestant worship had been confined by the politico-religious power of Spain, have all been removed. Religion is as free in Cuba as in the United States. The flag of our country carries with it, wherever it is planted, the full right to worship God as we please. In no other land where Catholicism has dominated is this saying true. Even England puts limitations upon other forms of faith than those of the Established Church. The United States and Cuba are the only lands beneath the stars where soul freedom in its fulness is found.

In our country it has been the growth of centuries. To this glorious inheritance Cuba was born in a day.

Soul freedom is the great contribution of our Baptist people to the science of Government. It is one which sheds glory upon their heroic past, and one that will enlighten the world.

God has given to the Baptists the religious guardianship of this first born of our principles, and bid us train it for his glory and as an example to the world.

There are thousands of members of our churches who have accepted Christ as their Savior and their King, who have done nothing worthy of their high calling to honor him or to benefit the world. If they ever intend to do anything for his glory or for their race, if they do not mean to enter heaven empty handed, and stand before their King without an offering, if they do not expect to wear through eternal ages a starless crown, let them not miss this opportunity.

I. T. TICHNOR.

THE GAY LECTURES.

Dr. W. H. P. Faunce, of New York, delivered the course of three lectures on the W. D. Gay foundation, in Norton Hall, on Tuesday, Wednesday and Thursday nights of last week. The attendance was good, the hall being well filled at each lecture. The subjects of the lectures were, 1st, the minister's intellectual integrity; 2nd, the minister's relation to the world and, 3d, the minister's relation to the Bible. It was the writer's privilege to hear only the first and last of these lectures.

I.

Dr. Faunce expressed appreciation for the cordial greeting he had received, and his pleasure at visiting the Seminary. Speaking of the minister's intellectual integrity, he thought it would be well to infuse pagan virtue into modern saints. The Bible was composed of tracts for the times and it says little of manliness and patriotism. We have many pious but invertebrate and unmanly people. We need integrity or entirety in the ministry which is the highest profession. Free Eliot says no men are so tempted to dishonesty as preachers. Many are evasive, cowardly and sometimes false in their intellectual processes. Preachers should stand or swim according to their intellectual integrity. Some are like an iron fountain pouring out what they have received and gathering nothing but rust, while others are like a tree exulting

"Out of Sight Out of Mind."

In other months we forget the harsh winds of Spring. But they have their use, as some say, to blow out the bad air accumulated after Winter storms and Spring thaws. There is far more important accumulation of badness in the veins and arteries of humanity, which needs Hood's Sarsaparilla.

This great Spring Medicine clarifies the blood as nothing else can. It cures scrofula, kidney disease, liver troubles, rheumatism and kindred ailments. Thus it gives perfect health, strength and appetite for months to come.

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Dyspepsia - "Complicated with liver and kidney trouble, I suffered for years with dyspepsia, with severe pains. Hood's Sarsaparilla made me strong and hearty." J. B. ENKROW, Main Street, Auburn, Me.

Uterine Disease - "Five running sores on my hip caused me to use crutches. Was confined to bed every winter. Hood's Sarsaparilla saved my life, as it cured me perfectly. Am strong and well." ANNE ROSSER, 40 Fourth St., Fall River, Mass.



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themselves while they benefit others. Some preachers bring out pet "series of sermons", and their wealth is in what they have rather than in what they are. A vast deal of preaching is gotten up for the occasion and involves more perspiration than inspiration. The speaker had received great benefit from hearing Phillips Brooks, who seemed near God rather than a fine preacher. Milton says that to be a poet one's life must be a poem. So a preacher must have a large soul. He cannot feed people out of an empty basket. He should, moreover, rejoice in his work.

The preacher must create, and he will live more intensely, else his preaching will be pulpit spouting without the tide behind it. It should be his delight to utter prophetic messages to the people. Intellectual integrity is needed both in learning and in declaring the truth. Fundamental verities are given to the preacher, but their application and interpretation are an endless study. Most men go to seed by the time they are forty-five and, while their power to assert remains, their growth has ended. Intellectual barrenness breeds spiritual stagnation. One obstacle to intellectual integrity is the determination to reach a given conclusion. The man thus sees through colored glasses and becomes intolerant. Agnosticism is the sad response to the gnosticism of the church. We have no thumb-screws and racks, but we have other means of torture, e. g., "trial by newspaper and execution by innuendo." Fame, however, matters little to the one who loves truth.

Another obstacle is the determination to be original and heretical, and so the man antagonizes all that has been believed. Many a man is ready to pull down his barns without any prospect of being able to build greater.

Still another danger arises from the desire to be useful. The preacher says to himself: "This exegesis is not scholarly, but it will count." Such a man becomes a "sermon grinder," a

VICTORY OVER THE GRAVE.

To me the darkness tomb
Is but a narrow room,
Where I may rest in peace from care
and sorrow.
Thy death shall give me power
To cry in that dark hour,
O death, O grave, where is your victory?

Thy grave can naught destroy,
Only the flesh can die,
And e'en the body triumphs o'er decay.

Clothed by thy wondrous might
In robes of dazzling light,
This flesh shall burst the grave at
that last day.

My Jesus, day by day,
Help me to watch and pray,
Beside the tomb where in my heart
Thou'rt laid.

Thy bitter death shall be
My constant memory,
My guide at last into death's awful
shade.

—B. Franck, 1711.

OUR PULPIT.

ONE LOST SHEEP.

BY G. H. SPURGEON.

"How think ye if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."—Matthew 18:12, 13.

This passage occurs in a discourse of our Saviour against despising one of those little ones that believe in him. He foretells a dreadful doom for those who, in their contempt for the little ones, cause them to stumble; and he forbids that contempt by a variety of forcible arguments, upon which we cannot now dwell. There is a tendency, apparent at this present time, to think little of the conversion of individuals, and to look upon the work of the Holy Spirit upon each separate person as much too slow a business for this progressive age. We hear grand theories of a theocracy of a kind unknown to Holy Scripture: a semi-political dominion of the Lord over masses whereof the individuals are unregenerate. We listen to great swelling words about the uplifting of nations and the advancement of the race; but these lofty ideas do not produce facts, nor have they any moral power. Our "cultured" teachers, weary of the humdrum work of bringing individual souls into light; they pine to do it wholesale, by a far more rapid process than that of personal salvation. They are tired of the units, their great minds dwell upon "the solidarity of the race." I am bold to assert that if ever we despise the method of individual conversion, we shall get into an unsound order of business altogether, and find ourselves wrecked upon the rocks of hypocrisy. Even in those right glorious times when the Gospel shall have the freest course, and shall run the most quickly, and be the most extensively glorified, its progress will still be after the former manner of the conviction, conversion, and sanctification of individuals, who shall each one believe and be baptised, according to the Word of the Lord.

I fear that in any of you there should be even the least measure of despising the one lost sheep, because of the large and philosophical methods which are now so loudly cried up. I would not

have you exchange the gold of individual Christianity for the base metal of Christian Socialism. If the wanderers are to be brought in, in vast numbers, as I pray they may be, yet must it be accomplished by the bringing of them in one by one. To attempt national regeneration without personal regeneration is to dream of erecting a house without separate bricks. In the vain attempt to work in the gross, we may miss the practical result which would have followed working in detail. Let us settle it in our minds that we cannot do better than obey the example of our Lord Jesus, given us in the text, and go after the one sheep which has gone astray.

Our text warns us that we are not to despise one person, even on account of evil character. The first temptation is to despise one, because only one; the next is to despise one, because that one is so little; the next, and perhaps the most dangerous, form of the temptation, is to despise one, because that one has gone astray. The individual is not in the right path, not obeying law, nor reflecting credit on the church, but doing much that vexes the spiritual, and grieves the holy; yet we are not, therefore, to despise him. Read the eleventh verse: "The Son of Man is come to save that which was lost." In the Greek, the word "lost" is a very strong word; we may read it, "that which is destroyed." It does not mean "that which is non-existent," as you will clearly see; but that which is destroyed as to usefulness to the shepherd, as to happiness to itself, and as to working out the intent for which it was created. If any are so effectually destroyed by sin that their existence is a greater calamity than their non-existence would have been; if they are now dead in trespasses and sins, and even offensive in character, yet must we not despise them. The Son of man did not despise such, since "He has come to seek and to save that which was lost." Many a soul that has been so destroyed as to be lost to itself, lost to God, lost to his people, lost to anything like hope and holiness, the Lord Jesus Christ has saved by his gracious power. He values each one; this is the lesson which I would teach this morning to the utmost of my power. May the Holy Spirit teach it also.

In considering the words of our Lord which are now before us, I beg you to notice, first, that the Lord Jesus herein shows peculiar interest in one lost soul, secondly, he puts fourth special exertion for the rescue of this lost one; and thirdly, he displays a special rejoicing when the lost one is restored. When we have thought of all this, we shall then observe, fourthly, that he sets us a very striking example, herein teaching us to care for each soul destroyed by sin.

If we rightly consider the parable before us, we shall see that he takes a special interest in these stray sheep because they are his own. This man did not go after wild beasts, nor after other men's sheep; but he had a hundred sheep of his own, and when he had counted them he missed one. The hireling, whose own the sheep are not, would have said, "We have nearly the hundred; we need not be particular about an odd one." But these hundred sheep belonged to the shepherd himself; they were his own by choice, by inheritance, by divine gift, by glorious capture and by costly purchase, and he could not accept ninety and nine for a hundred. "None of

them is lost," saith he. "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the Scripture might be fulfilled." Jesus could not endure to report a loss upon the flock handed over to him of the Father. Ninety-nine is not a hundred, and the Saviour will not consider it such; for well he knows that "it is not the will of your Father which is in heaven, that one of these little ones should perish." Dear friends, since Jesus takes such an interest even in one stray soul, you must not think it little that you should be called to care for a single soul. Do not think that a little congregation of forty or fifty is too few to be worthy of your best efforts. Should your class, through various circumstances, get down to a very small number, do not, therefore, give it up. No, no. Value one soul more than a world's purchase. The full company of the redeemed is far from being made up as yet, and the Lord hath much people in this city not yet brought to his feet, therefore, never dream of ceasing your labors. Rest not till the hour shall come.

When all the chosen race
Shall meet around the throne;
Shall bless the conduct of his grace,
And make his glories known.

Observe in the parable—for it is a parable, though briefly told—that we see the shepherd leaving happier cares. He felt himself at home with his attached and faithful flock; they had not gone astray, and they gathered about him, and he fed them and took pleasure in them. There is always a great deal to do with sheep; they have many diseases, many weaknesses, many needs; but when you have an attached, affectionate flock about you, you feel at home with them. So the great shepherd describes himself as leaving the ninety and nine, his choice flock, the sheep that had fellowship with him, and he with them. Yes, he leaves those in whom he could take pleasure, to seek one that gave him pain. I will not dwell upon how he left the paradise above, and all the joy of his Father's house, and came to this bleak world; but I pray you remember that he did so. It was a wonderful descent when he came from beyond the stars to dwell on this beclouded globe to redeem the sons of men. But, remember, he still continually comes by his Spirit. His errands of mercy are perpetual. The Spirit of God moves his ministers, who are Christ's representatives, to forego the feeding of the gathered flock, and to seek, in their discourses, the salvation of the wandering ones, in whose character and behavior there is nothing to cheer us. My Master's heart is full of care for all that love him; he wears their names engraven on the jewels of his breast-plate; but yet his heart is always going forth after those who have not yet been brought to him; and after those who once were in his fold, but have gone aside, and quitted the flock. He leaves the happy and the holy, and gives his best thoughts to the lost.

Our Lord goes out to seek these. It is not merely a sending forth of thought, it is a marching forth of power. His divine grace is going forth, I trust, this day, beyond the company whom he has called by his grace to those other sheep, who are not yet of his fold, whose sin he must bring in. His would not have his church expend all her care on the flock which he has led into her green pastures, but he would have her go afield after those who are not yet in her blest society.



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A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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According to the text the shepherd goes into the mountains, among difficulties and dangers. He will do and dare for the saving of the lost; no hardships can daunt his mighty love. You know through what dark ravines he passed in saving men. You have heard what climbing he had after proud souls, and what condescensions for despairing ones. A sheep in the East is more light of foot than our sheep; it will leap like a gazelle and climb the mountains like a chamois; and so are sinners very swift in transgression, and very daring in presumption. They leap in their iniquities where the children of God would shudder to follow them even in thought. They make nothing of leaps of profanity which would curdle the blood of him that has been taught the fear of God at the feet of Jesus Christ. Yet the Lord Jesus went after these desperadoes. What difficulties he conquered, what sufferings he endured, what mountains he overleaped, that he might seek and save! O brethren, the same heart is in him still; he goes forth continually in the preaching of the Word. With many a sigh and many a groan on the part of his chosen ministers he goes among the mountains to seek that which has gone astray. I pray that he may accept the effort of his unworthy servant this day, and bring some lost one home by means of this sermon.

At the last he saves—completely saves. He has not come to make the salvation of his people possible; but to save them. He has not come to put them in the way of saving themselves, but to save them. He has not come to half save them; but to save them altogether. When my Lord comes forth in the majesty of his sovereign grace to save a soul, he achieves his purpose, despite sin and death, and hell. The wolf may grind his teeth, but the shepherd is the wolf's master. The sheep itself may for a long time have wandered, and at the last may struggle against him;

but he grips its feet and throws the creature on his shoulders and bears it home, for he is resolved to save it. The sheep is glad to be so borne, for with a touch the shepherd moulds its will to his more perfect will. His grace is the triumphant energy by which the lost one is restored.

The salvation of a single soul is a mass of miracles. I have heard of a fire which consumed the shop of a jeweller and a number of costly treasures of gold, and silver, and precious stones, were found among the ruins, caked into a conglomerate of riches. What a salvage! Such is the salvation of a single man, it is a mass of priceless mercies melted into one inestimable ingot, dedicated to the praise of the glory of his grace who makes us to be "accepted in the Beloved," and "saved in the Lord with an everlasting salvation." When I think of the energy which is put forth by the Lord to save a single lost soul, I feel stirred in my heart, and I desire that your hearts should be stirred also, that we may put forth all our strength to go and find the Lord's lost ones. Let us co-operate with him in his great labor of seeking that which is lost. Oh, that the Holy Spirit may put such a spirit within us, and keep it there!

I am compelled to pass onward somewhat hurriedly. Notice, in the third place, that our Lord feels a special rejoicing at the recovery of a wandering sheep. Do not make a mistake here. Do not suppose that our Lord loves more the one soul that has wan-

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dered than the ninety and nine who have been preserved by his grace from going astray. Oh, no! he thinks ninety-nine times more of ninety-nine than of one, for his sheep are each one equally precious to him. We must not suppose that he looks upon any one soul of his redeemed with a tenderness ninety-nine times greater than he gives to another. But you will see the meaning of the passage by an illustration from your own experience. You have a family, and you love all your children alike. But little Johnny is very ill; he has a fever, and is like to die; now you think more of him than of all the rest. He recovers, and you bring him downstairs in your arms, and just then he is the dearest child of the whole company. Not that he is really more valued than his brothers and sisters, but the fact that he has been so ill, and was likely to die, has brought him more before your mind and caused you more anxiety, and therefore you have more joy in him because of his recovery. The great deeds of Christ's love are the same to all his flock, but on the surface there is sometimes a holy storm of joy when any one of them has been newly restored after wandering.

Learn the occasion of this demonstrative joy. The wandering one has caused great sorrow. We were all grieved that our brother should become a gross backslider, that such an earnest Christian as he seemed to be should disgrace his profession. Our Lord is still more grieved than we are. When the erring one comes back we feel a new joy in him. In proportion to the sorrow felt over the wanderer is the joy manifested when he is restored.

Moreover, great apprehensions were aroused; we feared that he was not the Lord's, and that he would go back unto perdition. We trembled for him. That black dread is all over now; the sheep is safe, the doubtful one is saved and restored to the fold. In proportion to the weight of the apprehension is the intensity of the relief.

The shepherd had exercised also great labor over the lost one. He went up among the mountains to find his sheep, but now his labor is fully rewarded, he has found his lost sheep. He remembereth no more his travel and travail for joy that the sheep is safe.

Now we come to the tug-of-war, that is, to look upon our divine shepherd as he sets us a striking example.

We may view this text as our personal missionary warrant. Today we are called upon to think of missions; and as I think it idle to preach about missions in the big high-flying style, I have purposed to say something commonplace, but practical. Brethren, we are all of us to be missionaries for Christ, and the text presents a warrant for each one to work earnestly as a soul-winner.

What shall we do, then, to imitate our Lord? The answer is, Let us go after one soul. I cannot make a selection for you this morning, but I do entreat all who are workers together with God to go after the ones. There is a kind of knack in speaking to individuals—everybody does not possess it, but every believer should labor to acquire it. Seek the souls of men one by one. It is far easier work to me to speak to you all than it would be to take each one apart and speak to him personally of his soul; and yet such speaking to you one by one might be more successful than this sermon to you in the mass. I entreat you, as the great shepherd goes after one, do not

think you will demean yourself by going after one poor man, or woman, or child, but do it now. Listen again; let that one be somebody that is quite out of the way. Try and think of one who has grievously gone astray; it may be there is one such in your family, or you meet with one such in the course of trade. Think carefully of that one soul, and reflect upon its sin and danger. You would like to pick out a hopeful case in order that you might feel sure of success. Take another course this time; seek the one which is going astray and seems hopeless. Follow your Lord's example; and go after one who is the most likely to be found. Will you try this plan? If you do not you will be quitting the way of your Lord.

Here is one thing to cheer you. If you should win such a soul as that you will have more joy, a great deal, than in saving those for whom you regularly labor—more joy over that lost one than over the ninety and nine hopeful ones. It will be such a support to your faith, such a fillip for your joy, such a bright light to your labor, to have won such a specially guilty one. I should not wonder but what you will talk about it for many a day, and it will be a source of strength to you when things are not quite as you would desire. Such converts are our crown of rejoicing. May I specially recommend that you make a trial of this extra sheep-seeking? If you do not succeed you will have done no harm, for you will have copied your Lord and Master. But you will succeed, for he is with you, and his Spirit works by you.

Turn to the twenty-second of Deuteronomy, first to fourth verses, and there you will find another bit of the law. "Thou shalt not see thy brother's ox or his sheep go astray and hide thyself from them; thou shalt in any case bring them again unto thy brother." Oh, will you not bring in the stray sheep of your greater brother, "the first-born among many brethren?" And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again." If you cannot get a soul to Christ, at any rate get it to yourself. If you cannot lead it immediately to conversion, show it some hospitality within your own doors, by ministering such comfort as you can. Do what you can to cheer the poor heart till Christ comes after it. "Thou shalt not see thy brother's ass or his ox fall down by the way and hide thyself from them; thou shalt surely help him to lift them up again." How easy it is to hide ourselves! that is the expression used by Moses, "thou shalt not hide thyself from them." When you know that people are very wicked, the usual plan is to wish them well, but keep out of their way. Prudence makes you hide yourself from them. The whole street may swarm with harlots, but then you have gone to bed, and the door is shut. What has their sin to do with you? There are many drunken men about; but you do not drink to excess, what has their drinking to do with you? That is what is meant by hiding ourselves from them. How easily that can be done! Take with you a vessel, the other day, was crossing the Atlantic, and it fell in with that disabled emigrant ship, The Danmark. Suppose the captain had kept on his course. He might have looked another way and re-

solved not to be detained. He might have argued, "I am bound to do the best for my owners. It will hinder me greatly if I go pottering about after this vessel. I had better go by and not see it, or make haste to port and send out help." It could have been done, and nobody would have been the wiser, for the ship would have gone down soon. The captain of that vessel was a man of a nobler breed. He did not hide himself, nor turn the blind eye towards the vessel in distress. But what did the captain do? All honor to him, he came near, and took the ship in tow. This was not all; he found that she could not keep afloat, and he resolved to take those hundreds of emigrants on board his own ship. But he could not carry them and his cargo too. What then? The decision was greatly to his honor. Overboard goes the cargo! God's blessing rest on the man! Into the sea went the freight, and the passengers were taken on board, and carried to the nearest port. He could have easily hidden himself, could he not? So can you, you Christian people, as you call yourselves. Can you go through this world and always have a blind eye to the case of lost sinners? Can you come in and out of this Tabernacle and never speak to the strangers who throng these aisles? Will you let them go to hell unwarmed and un-instructed? Can you hide yourselves from them! How dare you call yourselves Christians? How will you answer for it at last? Brothers, sisters, let us shake off this inhuman indifference, and, deny ourselves rest, ease, credit, that we may save poor sinking souls. Overboard with cargo cheerfully, that you may, in the power of the Holy Ghost, save souls from death.

Once more, this text is the great missionary warrant for all the church of God. We are to go, as the Saviour did, to seek and to save that which was lost; and we are to do this, not on account of the numbers of the heathen, but for one of them. I grant you there is a great power in the argument of numbers—so many hundreds of millions in China, so many hundreds of millions in India; but if there were only one person left unsaved in any part of the world, it would be worth while for the entire Christian church to go after that one person, for he who is greater than the church, the bridegroom is greater than the bride, quitted heaven, ay, and quitted the sweet society of his own beloved, that he might go after the one that had gone astray. Do not care, therefore, about numbers, save the smallest tribes. Have an eye to the hamlets in England. I believe that the scattered cottages of our land are in a worse condition than the villages. Care for the ones. Your Lord did so, and here is your warrant for doing the like.

Once more, the motive for missionary enterprise must never be the excellence of the character of the individuals. The shepherd did not go after the sheep, because it never went astray, nor because it was docile, but because it did go astray and was not docile. The sin of men is their claim upon the church of God. The more sin the more reason for abounding grace. Oh that the church would feel it to be her duty, if not to go to the most degraded first, yet not to leave them to the last! Where you seem least likely to succeed there go at once, there you will find room for faith, and where there is room for faith, and faith fills the room, God will send a blessing. Amen.

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EDITORIAL

It really seems a pity that the Religious Herald cannot make a case of heresy against the... It is as anxious and tries so hard to do so...

The Biblical World answered with the calm certainty of absolute knowledge that the wine made at Cana of Galilee was certainly fermented. We denied this, and explained that the change from water to wine was practically instantaneous...

We have taken no position as to whether that wine at Cana contained alcohol or not, nor have we said, as is charged on us, "that the Master had time enough in which to make one variety of wine, but not time enough in which to make another." Of course, He could instantly make any variety He chose. The point is not as to the sort of wine made, but as to the use of a certain process—fermentation. That process does require time. We deny that the wine at Cana was fermented.

Webster defines ferment as "to undergo the process of fermentation." And he defines fermentation thus: "that change of organic substances by which their starch, sugar, gluten, etc., under the influence of water, air and warmth are decomposed, usually with the evolution of gas and heat, and their elements recombined in new compounds."

Now, to say that the wine Christ made at Cana was fermented, is to say that He first made "an organic substance" with "starch, sugar, gluten, etc.," and "under the influence of water, air and warmth," these were decomposed and "their elements recombined in new compounds"—for that is what fermentation is. How any one can avoid the simple narrative and believe that our Lord made "starch, sugar, gluten, etc.," and then had them decomposed "under the influence of water, air and warmth," and under this same influence "recombined in new compounds," passes our comprehension. Surely those who claim this have not considered the meaning of the language they use. Manifestly the wine made at Cana was not the result of fermentation, but the direct result of the fiat of omnipotence. It was made not from any "organic substance," but from water. To suppose that our Lord made "an organic substance" with "starch, sugar, gluten, etc.," put it in that water in the water-pots, where "under the influence of water, air and warmth," they decomposed "with evolution of gas and heat," and "recombined in new compounds," is to follow one's fancy rather than the simple Scripture narrative, and is to do violence to that narrative. As we said in our last article—whatever may have been the nature of that wine, it certainly was not fermented.

The gist of the controversy over the miracle has been whether our Lord made alcoholic wine at Cana. The saloon men believe that he did so, and there are a great many good people who agree with the saloon men in this. Some temperance "cranks" believe He did not, and there are some good people who agree with these "cranks." But whoever affirms there was alcohol in that wine at Cana, must prove it. We hereby challenge the Herald to prove it.

There was certainly no fermentation, and if there was any alcohol in that wine, it was made directly by Christ. The fact that the word wine is used does not prove the existence of alcohol; for it would have been equally called wine whether it contained alcohol or not. For example, Christ calls unf fermented grape juice "wine" when He says (Matt. 9:17, R. V.): "Neither do men put new wine into old wine skins, else the skins burst and the wine is spilled, and the skins perish; but they put new wine into fresh wine-skins, and both are preserved." It is well agreed, as Dr. Broadus explains in loco, that the new wine in the old skins would ferment and so burst the skins which had lost their original elasticity and power to expand; while the new, and unf fermented, wine put into fresh wine-skins would be able to ferment without bursting the skins. Here, then, unf fermented grape juice is called wine.

Neither does the fact that the "ruler of the feast" specially liked and commended this wine prove that it contained alcohol. If we suppose him to have been an old toper, no doubt he would have liked alcoholic better than non-alcoholic wine. But when we consider that this was a marriage feast, given by those who were probably relatives of Christ, that He, His mother and His disciples were there, the presumption is that the man selected to preside over such a feast would be the opposite of an old toper. Indeed, it does no violence to the narrative to suppose that he was a thoroughgoing temperance man, and liked non-alcoholic better than alcoholic wine.

Those who claim that this wine was alcoholic rely upon these two points: 1st, that it is called wine, and 2nd, that the ruler of the feast praised it as "good wine," and as better than what they had been having. But these points do not make out the case, by any means. We do not affirm that there was no alcohol in that wine at Cana, for we have not sufficient data to warrant such an affirmation; but we do say that it was not fermented, and that it has not yet been proved that it contained alcohol.

If the analogy of nature is to have any weight, that is on the side of the absence of alcohol from that wine. God, in nature, makes wine in the grape, and there is no alcohol in a ripe grape. Only when the process of decomposition has set in does alcohol appear. So long as the grapes are as God made them, they are free from alcohol, and only after man has manipulated them is the alcohol formed.

The Standard, of Chicago, says: "We have no intention of beginning to tread over the old straw of the Whiteitt controversy." The fact is, the Standard and its Southern correspondent have never had anything to say on the real merits of the questions involved. They have been, from the first, simply fighting men of straw. One contemporary does not answer any of our questions, and does not give any definition of "freedom." We hope it will correct its misrepresentation of the Recorder, and let its readers know that we favor freedom of speech as well as freedom of investigation.

The Lutheran World in speaking of the architecture of some fine churches says the old question, "How shall they hear without a preacher?" needs to be supplemented with "How shall they hear the preacher?"

Self-denial for the sake of self-denial is plain Pharaanism. True self-denial includes self-forgetfulness.

It would seem that for the regular and orderly administration of baptism there should be the authority of the church. The endorsement of this authority is not "tied to any office," though as a matter of order it is commonly made in the way of ordination. Where there is a pastor he is, of course, the administrator of the ordinance. It is within the province, however, of the church, whenever need arises, to appoint any one of its members for this service. That the administrator should be a true believer is too evident to need any statement. That he should himself have been baptized seems equally in order. That the church should constitute him their organ in administering this rite may be inferred from New Testament teaching.—Baptist Union (Chicago).

This is mildly put, but it is from the right point of view. Baptism is to be administered by "the authority of the church." The administrator of baptism should be himself baptized "may be inferred from New Testament teaching." That is to say, it is right to infer it, and such an inference is proper and legitimate. We confess to agreeable surprise in seeing such an editorial utterance in the Baptist Union. Not that we had ever observed anything to the contrary there, but since it is issued in Chicago, and in the varied circumstances attending that young people's paper, we did not expect to see such a square, albeit very mild, utterance on that side of a disputed question.

Of course, whoever administers baptism should be himself baptized. We have no hint in the Bible that any unbaptized man—except John the Baptist, who founded baptism by direct command of God—ever baptized any one else. "Whosoever is not of faith is sin." If a preacher who does not believe in immersion immerses others, his act is not of faith, and so is sin—and all parties to the transaction are sharers in the sin. If he does believe in immersion and is not himself immersed, then he is living in open defiance of God's recognized will and so is utterly unfit to administer the very ordinance to which he refuses to submit, although he recognizes it as his duty to do so. "Why call ye me Lord, Lord, and do not the things which I say?" the Master asks.

We have observed a disposition on the part of some who accept "alien immersions" to make it appear that rejecting them is a view for which Dr. J. R. Graves is mainly responsible. He is cited as if he were the original and, in his day, almost the sole objector to receiving such immersions. But all along the line Baptists have objected to receiving such immersions. Dr. Spencer H. Cone of New York, objected to "alien immersion" in advance of Dr. Graves. Dr. Richard Fuller of Baltimore did the same. And then "alien immersion" has had no more sturdy opponent than Dr. James P. Boyce. Why do not these apologists for "alien immersion" refer to Drs. Cone, Fuller and Boyce as well as to Dr. Graves.

Prof. Briggs is proving the General Assembly was right in condemning him. He says: "Prayer for the dead is a privilege and duty for all who practice prayer for the living; and sacrifice for the dead is a duty for all who practice sacrifice for the living." One wonders what he means by "sacrifice for the dead." Probably saying masses for their souls.

SELF-DENIAL for the sake of self-denial is plain Pharaanism. True self-denial includes self-forgetfulness.

It is in vain that one attempts to cover up his deasy of faith with fine phrases. The Freeman of London, has changed its name to the Baptist Times and Freeman. The three I's are better than the "three B's." The latter are "boring," "biting and "bitingistic," while the former are "light, life and love—and they are better far." The Rev. Dr. Rixley, pastor of the Cranston-street Baptist church, Providence, R. I., lately received a \$10,000 bequest from the late Deacon Andrew Coochok. There was an instance of high appreciation of a pastor.

Mrs. Charles H. Spurgeon recently held a "reception" at which she received cash contributions for the rebuilding of the famous Tabernacle, lately burned. She received \$22,750, nearly all of it in small sums. It was a great occasion. An interesting programme has been arranged for the meeting of the Southern Baptist Press Association in the Coliseum Place church, New Orleans March 23 and 24. We regret that the meeting comes at a time when we cannot be present.

An honored Baptist layman in Indiana, a wholesale merchant, writes of a letter of no family paper that I prize so highly as I do the Recorder. It is an honest and an able champion of the truth as it is in Jesus and of the integrity of God's inspired Word. Such laymen are the hope of our cause. A leading layman in California, in renewing his subscription, heartily endorses the position and policy of the Recorder and says: "The Recorder gets better and better and makes its readers better." We highly appreciate such commendation; and it comes from all quarters.

We publish this week article in regard to Prof. Mitchell's tract from a prominent layman, a trustee of Richmond College, and from a leading pastor in Kentucky. We have already published an article on this subject from a prominent pastor in Alabama—Dr. Taylor. Thus the matter is presented from three distinct points of view.

We suppose the Rev. Mordcaim Ham, who recently died at his home near Bowling Green, was the oldest Baptist preacher in the States. He was nearly ninety years of age and his whole life has been one of rare usefulness. He was indeed "a faithful minister of Christ." We hope some one familiar with his life will give us an appropriate sketch of him. Such a life deserves more than a passing notice.

A retired clergyman in Philadelphia has advertised that, for a consideration, he will attend to marriages, baptisms and funerals in families not connected with any churches.—N. Y. Evening Post. This must be a Pedobaptist preacher, since no Baptist would talk about "baptisms in families." He seems to regard the work of a preacher very much like that of a notary public or a magistrate.

A section of the Educational Committee of the General Association last week visited our schools at Shelbyville and Pewee and were well pleased with what they saw. These are young and healthy teachers and they have good prospects. The following schools have so far been visited: Georgetown, Williamsburg, Sturgis, Bardstown, Lynnland, Glasgow, Shelbyville and Pewee. The committee will try to reach the rest during April and May.

Our honored brother, ex-Gov. P. H. Leslie, who belongs to Kentucky, for all that he lives in Montana, has been appropriately commemorated on the occasion of his birthday. A goodly company of his neighbors and other friends gave him and Mrs. Leslie a surprise party. They marched to his home and took possession. The Rev. J. F. McNamee was the chief speaker. He presented a cluster of beautiful carnations, one for each year of the Governor's life. The response was most appropriate. A solid silver tea service was presented to Mrs. Leslie. There were music and refreshments. Among other things they sang "Blest be the tie that binds." The occasion was a joyous one. We extend our congratulations.

The Baptist Standard bears of the palm for remarkable statements. It says: "To make bread grain must be sown, come up, grow, be reaped, threshed, ground into flour, kneaded, leavened and baked, and yet Jesus did all this in a moment, making enough to feed five thousand men." Will not the Standard kindly tell us where Jesus sowed that grain? Where He threshed it, and in what oven He baked it? We knew that some crafty Germans talked in this fashion, but that a Southern Baptist editor should talk so takes us by surprise. The narrative of the feeding of the 5,000 tells simply how Jesus took the five loaves and two fishes and, multiplying them, fed the multitude. If the bread had to be made by sowing, reaping, threshing, grinding, kneading, leavening and baking, and yet Jesus did all this in a moment, making enough to feed five thousand men, it would be a miracle indeed. Does the Standard believe our Lord did all this to the fish He fed to the 5,000? Man needs to do all these things to get bread, and fish, but God is under no such law. Jesus, as a man, needed no material out of which to make the universe, or He needed none out of which to make food for the 5,000.

Editorial Varieties

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A retired clergyman in Philadelphia has advertised that, for a consideration, he will attend to marriages, baptisms and funerals in families not connected with any churches.—N. Y. Evening Post. This must be a Pedobaptist preacher, since no Baptist would talk about "baptisms in families." He seems to regard the work of a preacher very much like that of a notary public or a magistrate.

A section of the Educational Committee of the General Association last week visited our schools at Shelbyville and Pewee and were well pleased with what they saw. These are young and healthy teachers and they have good prospects. The following schools have so far been visited: Georgetown, Williamsburg, Sturgis, Bardstown, Lynnland, Glasgow, Shelbyville and Pewee. The committee will try to reach the rest during April and May.

Our honored brother, ex-Gov. P. H. Leslie, who belongs to Kentucky, for all that he lives in Montana, has been appropriately commemorated on the occasion of his birthday. A goodly company of his neighbors and other friends gave him and Mrs. Leslie a surprise party. They marched to his home and took possession. The Rev. J. F. McNamee was the chief speaker. He presented a cluster of beautiful carnations, one for each year of the Governor's life. The response was most appropriate. A solid silver tea service was presented to Mrs. Leslie. There were music and refreshments. Among other things they sang "Blest be the tie that binds." The occasion was a joyous one. We extend our congratulations.

The Baptist Standard bears of the palm for remarkable statements. It says: "To make bread grain must be sown, come up, grow, be reaped, threshed, ground into flour, kneaded, leavened and baked, and yet Jesus did all this in a moment, making enough to feed five thousand men." Will not the Standard kindly tell us where Jesus sowed that grain? Where He threshed it, and in what oven He baked it? We knew that some crafty Germans talked in this fashion, but that a Southern Baptist editor should talk so takes us by surprise. The narrative of the feeding of the 5,000 tells simply how Jesus took the five loaves and two fishes and, multiplying them, fed the multitude. If the bread had to be made by sowing, reaping, threshing, grinding, kneading, leavening and baking, and yet Jesus did all this in a moment, making enough to feed five thousand men, it would be a miracle indeed. Does the Standard believe our Lord did all this to the fish He fed to the 5,000? Man needs to do all these things to get bread, and fish, but God is under no such law. Jesus, as a man, needed no material out of which to make the universe, or He needed none out of which to make food for the 5,000.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Three joined by letter. Bro. T. T. Martin begins preaching in a protracted meeting Wednesday night, and preaches daily at 8 p. m. and 7:30 p. m.

Broadway.—Pastor Jones preached. Three additions by letter. Pastor Jones went to Baltimore to aid Pastor Hilliard in a meeting.

Chestnut-street.—Pastor Weaver preached. One received for baptism, three by letter and two baptized. On Thursday and Friday the ladies will serve dinner, for the benefit of the poor, on Jefferson street, between Fourth and Fifth.

East.—Pastor Christian preached as usual.

McFerran Memorial.—Pastor Eager preached in the morning and Bro. McEllothin at night. Three received by letter and one for baptism.

Twenty-second and Walnut.—Evan-gelists Eld Williams preached. He preaches at 8 p. m. and 7:30 p. m. daily. Overflowing congregations. Ten received for baptism, two by letter and three baptisms.

Franklin-street.—Pastor Jenkins preached. Two received by letter.

German.—Pastor Wm. Ritzmann preached. Largest Sunday-school for years.

Highlands.—Pastor Dawes preached. Three received by letter.

Logan-st.—No report.

Parkland.—Pastor Gordon preached. One received for baptism and baptized two.

Portland-ave.—No report.

Southgate-st.—Pastor McFarland preached at both hours.

Third-av.—Pastor Boyett preached. Two received for baptism.

Twenty-sixth and Market.—Pastor Thompson preached. One joined by letter.

Clifton.—Pastor Foster preached in the morning and Bro. Hamblenton at night. Three received for baptism and one by letter. Bro. E. C. Dargan lectures Friday night.

East Mead.—Bro. Baxter preached in the morning and Pastor Whitting-hill at night.

Pewee Valley.—Pastor H. C. Risner preached. One joined by letter. He goes to Cripple Creek, Col., to preach six weeks.

Pastor Eaton read a paper on "Christian Science," which was agreed to by all present.

SEMINARY NOTES.

Dr. Kerfoot will visit Georgia this week.

Ryland Knight supplied at Dover. C. P. Ryland supplied for Bro. Lunsford at Cedar Creek.

Austin Crouch supplied for S. W. Smith at Saunders.

W. J. Ray has been called at Muir, Ky., and has accepted.

G. F. Hamblenton preached Sunday evening at Clifton.

J. C. Taylor supplied at Auburn, Ky.

A. G. Mosley has been called in New Orleans, and is on a visit to that place.

Sumner R. Venton's speech in Norton Hall, setting forth the work of the students' volunteer movement, was enthusiastically received.

The following brethren lined up with Dr. Eaton last Saturday: L. E. Parker, M. F. Staley, B. L. Hoke, H. C. McMill, S. A. Cooper and W. H. Sester.

History is the voice of God sounding across the centuries the right and the wrong. We are not, while preaching, justifying God's ways, but rectifying the ways of man to God.—Fauce.

Bro. A. R. Love has been called to his home in Raleigh, N. C., at the West-end Baptist church. This speaks well for Bro. Love, and we can assure those people that they have a good man.

Dr. Faunce's lectures were received very favorably. The students will never forget those lectures and the good which they received from them. He leaves with the highest admiration of all the students. Here is the outline of his third lecture. His subject was: The minister's relation to his Bible. Why he should master (1) Because it throbs with the

voice of God. (2) It is the record of the self-revelation of God through his prophets and apostles. (3) Jesus Christ saturated himself with the Old Testament. (4) It gives us truth in due proportion. (5) It saves us from lying, exhortation and bold secularism.

Visitors to the Hall during the week: Drs. Whitsett, Sampey, Faunce of New York, and S. R. Venton, Traveling Secretary of the Students' Volunteer Movement, and J. N. Prestridge, J. L. Wisk.

THE STATE.

Bro. E. W. Coakly writes: "Please announce that on account of bad roads the Eastern division of the Sunday-school Convention of the Daviess County Baptist Association will be postponed to Tuesday after the fourth Sunday in March, 1899."

Pastor L. M. Copley writes: "The Louisa Baptist church has heretofore been receiving 'alien' immersion from various denominations. The writer, however, questioned the propriety of such work, and has recently thoroughly studied the matter purely from a Scriptural point of view, with the result that he is thoroughly convinced that the reception of alien immersion as baptism is one of the great mistakes that Baptist churches are making. Many do not receive it, while some do. May the day soon come when its rejection will be universal among Baptists.

The writer never received any such word as the one witnessed it with sorrow. But our church, at its business meeting, turned a new leaf. The following resolution was adopted: 'Resolved, that the Louisa Baptist church henceforth will receive no more alien immersion as baptism.' I rejoice that the stand the church has taken, believing it to be for the glory of God. We have church twice every Lord's day; have good and appreciative congregations, and believe the Lord is with us for his glory and the good of his people."

Pastor Mays is carrying on a protracted meeting at Eight Mile. He is doing good work there.

Pastor Penton, of Paducah, begins a meeting the first of next month in which he will be assisted by Bro. D. Y. Bagby. We are very glad that Bro. Bagby's health has been sufficiently re-established to allow him to assist in meetings.

OTHER STATES.

There have been warnings sent out to the Baptist churches against W. M. Hicks more than once if we remember the time he was in the Missouri church, Kansas, warns her sister churches against him.

Pastor E. H. Hicks held a meeting in the Bluff City church, Tenn., which resulted in 35 additions to the fellowship of the church.

A recent meeting in the Cumberland Gap church, Tenn., closed with 6 additions by letter and 8 approved for baptism.

The Tabernacle church, Atlanta, Ga., has set apart its new house for the worship of God.

It gives us great pleasure to learn that Bro. C. W. Tomkies, who has done such a noble work as President of Keasabe College, has accepted the call to the Valence-street church, New Orleans. The cause in New Orleans is always very dear to the hearts of Southern Baptists. And such an able, godly and wise man as Bro. Tomkies will, with God's blessing, do great work there. We ask our Old Guard to pray that many souls shall be given him in that city.

Evangelist J. H. Dew, after an interesting trip to South Carolina, during which he ministered to the poor, worship, went to Salisbury, N. C., to aid Pastor Parrish in a meeting, whence he goes to Jellico, Tenn., to aid Pastor McGarrity.

Pastor James E. Wolford writes from Vincennes, Ind.: "I write to let you know of the great blessings the Father is giving us in this city. Within the last month I have held two precious meetings. One at Al-fordville and the other with Aiken-son's Creek church. They were both old-time revivals. There were 15 precious souls converted at the first place and 17 professions and 4 conversions at the last. Our church at Vincennes has taken on a true revival spirit since the Williams and Brown meetings. Sunday week one young woman was converted, and this Lord's day a young man and young woman. We have the same God over here as there. They have been in our old Kentucky home, but fewer Baptists. Pray for us."

We are pained to learn of the death of our life-long friend, D. D. Maney, Esq., of Murfreesboro, Tenn. He was one of the purest and noblest of men. We extend to the bereaved family our condolences.

CADIZ ITEMS.

Just after the very merciful "pounding" which this country churches administer to their pastors about once or twice a year, the grateful pastor craves a little space in the "State" paper to tell all mankind of the donated turkeys, chickens, sugar, coffee, etc. He then believes he would not exchange fields with anybody, and especially for a city church. He imagines the city pastor is made green with envy as he reads of the nice things "donated" to the country pastor. In fact, I have never been able to resist my brethren who came at me with such articles. But despite all the free turkeys, hams, etc., the experiences of a country pastor, after a winter like this one has been, are hard to forget. Had the cold weather, small congregations, try one's zeal for a country pastorate. This country pastor has not seen more than a half congregation in four months. On one occasion I rode seven miles through a blinding snow storm to find the other. The cold held services, however, and soon another joined himself to us, and his presence made our "hearts burn within us."

I am glad to be able to report some real good things which have happened, and to speak of others to happen soon. Recently we voted on the local option throughout the county (Trigg), and prohibition carried by about three hundred majority. The religious people, regardless of denomination or color, worked heroically together, and in a glorious victory for righteousness. In a few days after this victory our grand jury, composed of twelve conscientious and zealous Christian men, found about one hundred and thirty indictments against "blind tigers." An exodus followed. It is claimed that the town of Cadiz is so "dry" that not a bit of the famous medicine (?) could be had in case of snake bite. The very humiliating disclosure was made that a few such members had patronized these lawless places. If we send to our next legislature men of the type of this grand jury, still greater things will happen to lessen the ruinous work of the liquor traffic.

I am proud indeed to be able to report that the Census Bureau (90 in number) have bought a nice new cottage of five rooms for a pastorium, but we will not occupy it till next year as it had already been rented for the present year.

The last good thing: J. G. Bow is expected to assist us in a series of meetings which will begin about the 20th inst. We are greatly in need of a Holy Spirit revival.

I. N. STROTHER.

DEAR RECORDER:—Would you kindly mention in the RECORDER the fact that my work has increased since I left the post office position that I was obliged to employ an assistant by the name of Rev. Bernard Salinsky, an American converted Hebrew of San Francisco, who was formerly captain in the Salvation Army, then a student in the Moody School, and at the time of my calling him as an assistant, he had a circuit of two churches. My chief work is in the Y. M. C. A., the Y. W. C. A. and in the different churches and missions. A fair number of Israelites attend my services.

Yours very truly,
SIGMUND CHAGOWSKY,
Central Y. M. C. A., Chicago, Ill.

HALF RATES TO LOUISVILLE

Account of Southern Baptist Convention.

For the occasion of the Southern Baptist Convention at Louisville, May 11-18, the Southern railway and connecting lines in the South announce rate of one first-class fare for the round-trip. These tickets will be sold at this rate on the Southern railway in the South May 8-12, inclusive, good to return within fifteen days from date of sale.

An extension of this fifteen days final limit may be obtained to leave Louisville not later than June 10, 1909, provided tickets are deposited with agents at Louisville before May 18, 1909, and on payment of a fee of fifty cents additional.

These excursion rates to Louisville will bring to the city a great many people from the South. The rates are made for the occasion of the Southern Baptist Convention, but tickets will be sold to anybody desiring them.

THE MODERN
ENAMELINE
STOVE POLISH
PASTE, CAKE OR LIQUID.
A Brilliant Polish without Labor Dust or Odor.
J. L. PRESCOTT & CO., NEW YORK.

FOREIGN MISSIONS.

What a world of thought is pent up in these two words! They suggest millions of human beings who have not yet heard that there is a Saviour; thousands going to eternal death every year because God's people have not done their duty; the great obligation resting upon the Church of Christ to carry the Gospel to all the world; the inexcusable apathy of so many professing Christians.

It has been said that with 20,000 earnest workers sent out at once into heathen lands, properly qualified and distributed, the world could be evangelized in thirty years. Were the whole Church of Christ all the true followers of the Lord Jesus, fired with his Spirit and with the spirit of the primitive Christians, these 20,000 workers could be found, equipped and sent forth and supported. The doors of the nations are open in most cases wide open; the fields are white unto the harvest, many laborers are pleading to be sent in that they may reap the harvest of heavenly grain, but the Lord's stewards are holding back his money; "How much sweat thou thy Lord!"

The Southern Baptist Convention will soon be in session, and our Boards will make their annual reports. Shall we not enable them to come up free from debt. It is our Board, our work and our debt. Let each one seek to do his duty as he sees it, and do it now. The Lord is watching the treasury, and it rests with us whether we shall have his praise or his blame.

It seems likely that the reports will be of an unusually encouraging nature this year, and will contain an earnest appeal for enlargement. Let each one do his part to make such enlargement possible.

JOHN H. EAGER.

Louisville, Ky.

PROGRAMME.

The fifth Sunday meeting of the Hart county Baptist will be held with the church at Lonoke, April 28-30, 1909.

FRIDAY EVENING.

7:30 Sermon for discussion, Mark 16: 16—Rev. B. W. Garr; alternate, Rev. Wm. Parish.

SATURDAY MORNING.

9:30 What is the cause of, and the remedy for, the lack of spirituality in our churches?—Rev. J. H.

Page and Rev. R. Sturgeon. What are we to understand from the ninth chapter of Romans?—Deacon J. D. Helm and Rev. W. A. Adair.

1:30 Evidence of conversion—Deacons Wm. Coats and A. Cowherd. Is the sinner active or passive in the exercise of faith?—Rev. J. M. England and Rev. Henry Page.

7:30 Sermon for discussion—Text, Matt. 16:18—Rev. J. M. England. SUNDAY.

9:30 Can the heathen be saved without the gospel?—Prof. Howard and Deacon J. H. Perkins. What is the Bible plan for giving?—Rev. L. H. Voyles.

11 Sermon—Rev. J. H. Page. L. H. VOYLES, J. H. PAGE, Committee.

MARCH 14, 1865—MARCH 14, 1899.

To my children, grandchildren and other relatives, along with former brethren and sisters in Christ Jesus who read this paper, I send my loving salutation on this my ninety-fourth birthday.

With the exception of eyes that require a large type, of ears that prefer an unwhispered gospel, of teeth that delight in soft food, and feet that walk by the aid of a friend, I enjoy good health. I have been absent from church only once this winter. "But why have you lived so long?" Heaven is a prepared place for a prepared people, and some persons need more training than others to fit them for its delightful society and occupation. God makes no mistakes. Each of us has his own work to do. I will be detained here till it is accomplished. Let us only be faithful and our reward will be nicely proportioned to our work. It is more than probable that this will be my last address. May God's richest blessing abide on you all.

Ever yours,

R. RYLAND.

Lexington, Ky.

Special Reduced Rates

Via Union Pacific railroad March 21 to Monticello, Idaho, Oregon and Washington. Address J. F. Aglar, General Agent, St. Louis, Mo.

There were 16 professions of religion in a meeting held by Elder R. E. McQuie at Gore, Mo., 10 have been baptized and a church will soon be constituted at that point.

CARPETS.



From the cheapest to the finest grades—at loom prices—the whole piece or pattern. Special consignment of Rugs, Art Squares, Oilcloths, Mattings and Linoleums, cut, made and laid if desired. At our salesrooms, 429-439 Green avenue, between Fourth and Fifth, Louisville, Kentucky.

S. T. MOORE CO.
MANUFACTURERS' AGENTS.

REPLY TO PROF. MITCHELL'S "OPEN LETTER."

A few days ago I was kindly presented by Professor Mitchell with a copy of his "open letter" pertaining to the "Whitsett matter," and which was admirably written and was read with deep interest. Viewing this matter in the light of Prof. Mitchell's "2d charge" in his "open letter," the question, it seems to me, resolves itself into one of pure fact, viz: (1) Does the Baptist denomination believe and is it prepared to accept and teach through its ministry the conclusions of Dr. Whitsett's relation to baptism in England prior to 1641? (2) Does the learning of the denomination bow to Dr. Whitsett's conclusions, and is the future polemic of the denomination to so conform? (3) Are we willing that the rising ministry of the church be indoctrinated into Dr. Whitsett's ideas about English Baptists?

Now, if the above questions are to be answered in the affirmative, Dr. Whitsett should be retained in the Seminary, otherwise his resignation should be promptly accepted.

The Baptist ministry of this section, as well as the laity, have heretofore honestly believed and fervently taught the doctrine of baptismal succession through the line of the English Baptists, at least, to a period long antedating the Reformation. This has been cherished as authentic Baptist history. True Baptists are not afraid of the truth, or denominational investigation; should an investigation confirm their faith well and good; should it prove adverse to the established ideas of the church, the enquirer is to be congratulated at any event in discovering the truth.

Now, speaking for and in behalf of the laity, we would like to know if Dr. Whitsett is correct in his conclusions about immersion and the English Baptists. If the learning of the denomination is willing to accept Whitsett's conclusions (no matter how injudicious and impolitic it may have been in Dr. Whitsett to express himself in the manner he did) he should be retained in the Seminary, and the ministry, less favored in educational requirements, as well as the laity, should be advised of the fact through their literature and the pulpit.

Should the preponderance of evidence be adverse to Dr. Whitsett's expressed conclusions, the very prosperity and continued vitality of the denomination demand that his resignation be promptly accepted, for the doctrine he has seen fit to promulgate is diametrically opposed to the hitherto well-established history of Baptists and immersion. For when Dr. Whitsett speaks, he speaks as the mouthpiece of the denomination. What he says in a sense binds the denomination, and every additional moment he retains his exalted position in the Seminary is an open confession to the world that he is correct.

If Dr. Whitsett's conclusions are erroneous, he has already materially and irreparably damaged the denomination. It is now heard on every hand from the Pedobaptist pulpit that the great exponent of Baptist theology and church history not only admits but strives to convince the world that immersion is an institution of modern origin among English Baptists. The denomination admits the accuracy of the charge by retaining in a position of exalted trust the exponent of the doctrine.

The whole theory of Professor Mitchell's defence of Whitsett on this "2d charge" in his "open letter" is based upon the fact that Whitsett is a specialist in church history; a man of profound learning and piety; that the denomination must stand by him in his conclusions; that attempting to curb the Doctor in his wild theories would be an insult to free thought.

I confidently submit that such reasoning is grossly illogical and erroneous. No one doubts the Doctor's piety and erudition, but Dr. Whitsett is not alone in the great arena of church history. Is it possible the denomination is to be bound by every unwise and unwarranted conclusion that any one of its learned theological professors might conscientiously think established by history? Is it to be said that one is to be retained in our institutions of learning as the tutor of the rising ministry of the church when he conscientiously teaches or publishes doctrines in sentiments hostile to Baptist faith? Are Baptists to be charged with levying an inquisition on free thought and free speech because they accept the resignation of a man who is sowing discord in the denomination? Not at all. Dr. Whitsett not only has the right but it is his duty to teach the truth as his historical researches indicate; it is equally not only the privilege but the pious duty of the denomination to promptly discharge a man from a sacred trust when his honest researches lead him to make an attack upon Baptist doctrines. Whitsett is free; the church is also free.

Luther is to be admired for his honest and conscientious attack on the doctrines of Catholicism; but the Holy See is equally to be admired for promptly excommunicating the heretic. To teach otherwise would destroy all cohesion and strength incident to any denomination. Should the learned Professor be correct in his logic, Dr. Whitsett might conclude from his historical researches that the doctrine of transubstantiation is amply proven from the writings of the Anti-Nicene fathers. Should he do so, is he to be retained because honest in his convictions and a man of learning? Whitsett's investigations might force him to the conclusion that the Roman confessional is clearly proven, or that the polity of the primitive church was an episcopacy. If Prof. Mitchell is correct he should not be disturbed or even reprimanded—to do so would be a crime against free thought.

In passing on this question, the Trustees should take care to do no injustice to Dr. Whitsett, and at the same time guard sacredly the highest interests of the denomination whose servants they are—remembering that no one man is as great as the church. H. W. STRALEY, JR. Princeton, W. Va.

CATARH CANNOT BE CURED with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHASE & CO., Proprietors, Toledo, O. Sold by druggists, price 50c. Hall's Family Pills are the best.

That thing which makes one man greater than another, the quality by which we ought to measure greatness, is a man's capacity for loving.

AFTER WHITSETT, WHAT?

The above is the title of an "open letter" addressed to the Trustees of the Southern Baptist Theological Seminary by Prof. S. C. Mitchell, of Richmond College. In this letter Prof. Mitchell endeavors to convince the Trustees that should they accept Dr. Whitsett's resignation they would offend all the progressive spirits among us, place the denomination before the public as exhibiting the spirit of the inquisition, and side by side with the Athenian jury that compelled Socrates to drink the fatal hemlock, etc., etc.

Now, many of us were beginning to feel relieved. Dr. Whitsett had resigned, the papers had ceased to speak of it and we were hoping that that which had been a menace to our work for three years was about to pass away and an era of peace and good will inaugurated. But Prof. Mitchell opens up the whole subject again, and, if the Trustees follow his direction, the future no man can foretell.

As one reads this "open letter" he can but wonder if Prof. Mitchell has really given serious thought to this controversy, for it is a misstatement of the facts from beginning to end. Is he among the number who express very decided views upon the subject, and yet when asked for a reason for these views frankly confess that they know nothing about it, have never read a line on the subject, and never intend to?

Prof. Mitchell says there are only two charges against Dr. Whitsett, viz:

First—"He published editorially in an independent paper articles written from an independent and undenominational standpoint."

Second—"Contrary to the general opinion of Southern Baptists, Dr. Whitsett, after investigation, asserted that the English Anabaptists restored believers' immersion in 1641—thereby became Baptists."

These, he says, are the charges, and the only charges against Dr. Whitsett. Unfortunately for Dr. Whitsett and for the denomination these are not the charges. If they were, in the opinion of the writer, there would never have been a "Whitsett controversy."

Did Dr. Whitsett write the "Independent articles" from an "undenominational standpoint"? I think not. The fact is, the fiercest Pedobaptist polemic could not have written with a more caustic pen against Baptists than Dr. Whitsett did in these articles. Dr. Whitsett himself admits that he wrote "from a Pedobaptist standpoint," and hence not an undenominational standpoint.

Again, did Dr. Whitsett say that "English Anabaptists restored believers' immersion in 1641, and thereby became Baptists"? If this was what Dr. Whitsett said, then Prof. Mitchell's plea to retain him would be pertinent. But, unfortunately, this is not what he said. Notice what he did say: "Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism."—(Independent, Sept. 2, 1890). Not that Anabaptists employed it, but Baptists; not that Anabaptists became Baptists, but all Baptists employed sprinkling and pouring as the mode of baptism.

Again, Dr. Whitsett said: "It is nowhere intimated that Baptists were then in the practice of immersion." Now the man that cannot see the difference between

Sick Headache from Bad Stomach.

From the Plain Dealer, Cleveland, Ohio.

One day in the summer of 1895, Charles I. Vogel was sitting on the front steps of his home at No. 1513 Lorain Street, on the West side, Cleveland, Ohio, the picture of misery. He had spent a sleepless night. For six months Charles Vogel had been a sufferer from headache of the most severe and excruciating character.

While he was preoccupied in this distressing condition, some one with a pouch slipped to his shoulder placed a pamphlet in his hand. Mechanically Mr. Vogel began turning the pages of the booklet. Suddenly, however, his indifference was changed to interest, and soon he was reading a few of the testimonials of people who had found in Dr. Williams' Pink Pills a cure for all his various kinds.

"Then I began to see if somebody had read this for the same trouble from which I was suffering," he went on to say "and I found what I was looking for. The stories seemed straightforward and full of sincerity. I had never heard of Dr. Williams' Pink Pills before but I determined to buy a box of them, and went to the drug store and purchased a box. It was the best investment I ever made."

"The first pill did not cure me, nor did the second; but I had not been taking them for a week before I began to feel better. I continued to have the headache which broke my sleep and rest, but they were less violent and less frequent. At the end of two weeks I was so much improved that I could not but admit to myself that the little pills were wonderful. Gradually the pain in my head lessened, and at the end of a month it nearly disappeared."

"After taking the pills for a month I was cured. That was a year ago, and I have not suffered since."

"What was the cause of these headaches? you ask. They came from my stomach. It was out of order, and so was my whole system. I was run down, but my stomach caused me the most trouble. I am glad to testify to the merit of Dr. Williams' Pink Pills because it is an account of the willingness of others to do the same that I am rid of a distressing malady, and it will give me pleasure to know that my testimonial may be the means of helping some one else."

Mr. Vogel is about twenty-three years old, and is the son of Charles Vogel, a mass contractor, with whom he makes his home.

The sale of Dr. Williams' Pink Pills for Pale People is enormous. An analysis of their properties shows that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are a valuable specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuritis, rheumatism, nervous headache, the effect of influenza, palpitation of the heart, pale and sallow complexion, that tired feeling resulting from nervous prostration, all diseases resulting from vitiated blood, such as indigestion, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppression, irregularities and all forms of weak female, to build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excessive whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

what Dr. Whitsett said and what Prof. Mitchell says he said is certainly blind. The fact is Prof. Mitchell has set up "a man of straw" and proceeds in true pugilistic style to demolish him. He may have accomplished that, but I would remind him that there is a live man there that he seems not to have seen, and certainly has failed to touch. But, then, a "straw man" is not half so dangerous as a live one, and, therefore, much easier to fight.

Prof. Mitchell has missed the point of the whole controversy, and has failed to state one single charge that has been made against Dr. Whitsett. Certainly the "progress" and "freedom of thought" for which he so earnestly contends do not warrant a man in leaving out every fact about the subject on which he is writing. It seems to me it would be better to be "conservative" enough to retain one fact at least. Prof. Mitchell has left them all out. Therefore, my conclusion that he has not given serious consideration to the points of the controversy is a fair one.

What then are the real charges against Dr. Whitsett?

First—That he has not been loyal to the denomination, as shown by his writing those independent articles from a Pedobaptist standpoint, by saying that wives ought to join their husbands' churches because the family comes before the church.

Second—His misuse of authorities, saying that authors said what they did not say, and denying that they said what they did say, and continuing to have the book containing these errors sold for two and a half years without a line of correction.

Another thing which might be added as a third charge, and which the Trustees should take into consideration, and that is that Dr. Whitsett has become the cause of serious division among his brethren. Baptist solidarity is certainly a thing greatly to be desired. In fact, I know of no greater calamity that could befall the Baptists of the South than that they should become

hopelessly divided upon any of our great denominational enterprises, and my honest convictions are that such will be the state of affairs as long as Dr. Whitsett remains in the Seminary. The Seminary has been a great factor in unifying the Baptist forces of the South, and it would be a thousand pities for it now to become a cause of division and discord among them.

There is one other thing in this "open letter" that I want to notice. Prof. Mitchell says: "There is only one thing at issue, and that is liberty of thought." If there is any man amongst us who objects to "freedom of thought" or "honest investigation" I have not yet found him. I don't believe he exists except in the imagination of those who have a case to make out. But does he mean to say that a teacher in a Baptist Seminary shall be free to teach anything he pleases, whether contrary to the doctrines of the denomination or not? Does he desire to refuse to the denomination the same freedom that he accords to the teacher? Does he mean to say that Baptists must meekly close their mouths and feel that they are "ignorant," not "specialists," and therefore must blindly follow their teachers wherever they may desire to lead them? Is it "persecution," or the "spirit of the inquisition" for Baptists to refuse to maintain a teacher in a Baptist Seminary when they believe he is out of harmony with them?

Brethren, all this talk about "freedom of thought" and "liberty" is pure nonsense. The fact is, that Prof. Mitchell could have inserted the name of Dr. Toy in the place of Dr. Whitsett and it would not have affected his argument one particle.

In conclusion, let me say that I believe the appearance of this tract at this time is a colossal mistake. We want peace. Dr. Whitsett has resigned; let the Trustees accept his resignation and peace will be secured.

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THE FARM
 KENTUCKY TRADE ITEMS.
 Corn is selling at \$1.75 delivered in Danville.
 At a sale in Marion 25 ewes and three bucks sold at \$5.05.
 Corn is selling at \$5 a barrel at Cynthiana, but it is a very extra variety for seed.
 Hudson & Page, of Adair, sold to John A. Wood 17 700-pound cattle at \$4c.
 A Woodford farmer sold his 1,100 bushels of wheat at 75c. He had been holding it for \$1.
 Miss Bedford, of New York, gave \$1,000 for a Washington Denmark saddle horse, at Bowling Green.
 Jonas Wehl bought in Hardin and Nelson counties five car-loads of 1,400-pound cattle at 4 1/2 to 5c.
 P. W. Ray, of New Orleans, bought of Mr. Worthington, of Louisville, the black saddle gelding, Fashion Plate, for \$525.
 At Lancaster last week, R. L. Hubble bought of Cowan & Goggin, of Pulaski, 20 three-year-old cattle at \$4.75.
 Sales of corn at \$1.85 delivered, 3,000 bushels of wheat at 70 to 75c, and engagements of lambs at 5c are reported in the Harrodsburg Democrat.
 Bright & Fox, of Boyle county, sold last week to Goodman & Rogers, of Knoxville, Tenn., 22 work mules, 15 1/2 to 18 hands high, at \$90 per head.
 Madison farmers, from all sources, claim that owing to the hard freezes the wheat crop will be almost an entire failure; only that sown very early will be worth harvesting, says the Climax.
 The prediction has been made that corn will be worth \$2.50 per barrel by May 1st. Laughlin Bros. of Paris, bought 50 good cattle near North Middletown at 5 cents per pound.—Winchester Democrat.
 Last week at Henry Gillespie's sale suckling calves brought \$16 per head; two-year-old steers, \$35; seventy-pound shoats, \$3.50 per head. Milch cows from \$20 to \$30.—Mt. Sterling Advocate.
 The best sale yet of Woodford county tobacco, crop of '98, in any market, was made at a Louisville warehouse recently, a crop of 11 hogsheads, belonging to Mr. C. A. Reed, bringing an average of \$11.10.—Versailles Sun.
 The State Commissioner of Agriculture has received reports from 101 counties in Kentucky, since the recent cold snap, which show that the peach crop is almost completely killed, while apples and other fruits are comparatively uninjured. All the late wheat was seriously damaged.

NOW VARIOUS DELICIOUS DESHES MAY BE PREPARED.
OYSTER OMELET.
 This makes a delicious dish for breakfast, and is quite inexpensive, as only a dozen oysters are required. Place these in a hot saucepan and cook carefully a few minutes until they grow plump and "ruffed," as the cooks call it. Add two-heaping tablespoonfuls of butter, pepper and salt, boil an instant, remove the oysters, chop and return them to the sauce. Beat thoroughly five eggs, add one tablespoonful of cream to each egg, fry daintily, serve on a hot platter, then pour over it the oyster sauce.
 Another attractive way is to chop half of the oysters when they are large ones, and place the whole oysters hot on the top of the omelet. Serve a spoonful of the omelet with one whole oyster to each person. Where it is not convenient to get the oysters, an orange omelet could be substituted with pleasing results. Then beat the whites and the yolks of the eggs separately, mix together, add the milk, the grated rind and the juice of one sweet orange and fry.

CREAM SALMON.
 Mince a can of salmon, first draining the liquid. Boil two cups of milk, two tablespoonfuls of butter, add pepper, salt, celery salt, and even a little tomato catsup if liked. In a bake dish arrange a layer of bread crumbs, one of fish, then a little of the dressing, repeat, have crumbs on top, and dot with bits of butter. Bake and brown.
SCALLOPED POTATOES.
 Slice the potatoes very thin, butter a deep dish, put in a layer of potatoes, season with butter, pepper, salt, add three-fourths of a cupful of chicken soup, oyster liquor, or milk, dot the top with butter and cover.
MRS. BORER'S GRAHAM ROLLS.
 Sift the graham flour, measure three cupfuls. Beat the yolks of three eggs, to these add two cups of milk, two ounces of butter and one-half teaspoonful of salt. Then add the flour, beat faithfully, add two tablespoonfuls of baking powder, and the beaten whites of three eggs. Bake always in a quick oven. Three tablespoonfuls of sugar may be added.
 A plate of dainty sandwiches will be a decided addition to the supper table. The bread should be a day old, butter lightly on the loaf and cut very thin. Brown bread is often used for them, and the list of fillings is long and diverse—raisins, dates, olives, cottage or dairy cheese, walnuts, jelly, and all kinds of meats. Make the sandwiches small and do the work daintily, so the result will be attractive.
SALTED FRANKS.
 These are delicious, cheap, and it is a pleasant task to make them. Shell, pour boiling water over them, allow them to stand five or ten minutes. Then rub off the skins carefully, pour a little melted butter over them, brown lightly and watchfully in the oven.
 Try serving the coffee with two or three tablespoonfuls of whipped cream in each cup, as they do in old Vienna.
COOKING.
 One cup of butter, one and one-half cups of sugar, three eggs, one cup walnut meats, slightly broken, one-half teaspoonful of baking powder and one teaspoonful of lemon extract. Use the least flour possible.—Roll this, sift sugar on top, cut out and bake a very light brown.

CREAMED PEACHES.
 Take canned peaches that were halved, heap whipped cream in the center of each half and on the top have a butternut or walnut meat or a little jelly.
GOLD LAYER CAKE.
 One and one-third cups of flour, three quarters of a cup of granulated sugar, half a cup of milk, two tablespoonfuls of melted butter, two teaspoonfuls of baking powder and the yolks of three eggs. Cream thoroughly the butter and sugar, add the well-beaten yolks and beat all together at least five minutes. Add vanilla or lemon flavoring, milk, flour, baking powder always last, and bake. Walnuts, raisins, dates, figs, cocoanuts, with boiled icing, all make excellent fillings.—MARGARET BECKWITH, in Good Housekeeping.

THE CARE OF SHEEP.
 The sheep never does well when closely confined, even in winter. Its fleece protects it from cold, and it needs rather shelter from rains that anything else. So long as snow remains above the freezing temperature its presence on the natural coat of wool, which is one of the best non conductors in the world, only furnishes additional protection against cold. In fact, sheep have often been found under snowbanks, and if they are provided with food and water they can remain cooped up in this confined position, without any apparent discomfort. Usually, however, when sheep are snowed in, though they may have food, there will be no water in reach except that in the form of snow and ice. To eat either of these to secure water occasions always a most intolerable thirst. Snow especially is so full of air and has so little water that what it does supply is quickly evaporated and the animal is more thirsty than before.
 When sheep are pastured they will always select for their retiring places the highest and driest part of the field, not perhaps, as has been supposed, from hereditary instinct, to escape enemies by night, but because of the pure air which such places afford. If a part of the field is wet and the ground is soft, there are doubtless unhealthy exhalations from it, which the instinct of the sheep teaches it to avoid. In doing this and keeping on high and dry land there is much less liability that the flock will be affected by foot rot. Most high land is more or less rocky. In walking over stones the hoofs of the sheep are worn down, and are also hardened, so that they are not so easily affected by germs of the foot rot. But where rot has once begun in a flock no change of pasture will stop it, but will rather endanger subsequent flocks put in the same pasture.
 It is always best in pasturing sheep to have the field divided into two or three parts, so as to allow each to be pastured alternately. The sheep scatters its manure better than any other domestic animal, and it is more sensitive about its feed than any other. It bites close, and after the sheep have pastured a field no other stock can thrive on it. So soon as one field is eaten down turn the sheep into another, and if there be a third field it will be all the better. If there are any grasses which the sheep refuse to graze, cut them down with the scythe and the fresh second growth will undoubtedly be eaten greedily when the sheep are turned into the field where it is.—American Cultivator.

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THE STATE COMMISSIONER OF AGRICULTURE has received reports from 101 counties in Kentucky, since the recent cold snap, which show that the peach crop is almost completely killed, while apples and other fruits are comparatively uninjured. All the late wheat was seriously damaged.

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BEST ROUTE FOR YOU.
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 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge...

ADAMS.

We, the undersigned committee, appointed to represent the Ladies' Aid and Missionary Societies of the First Baptist church of Fort Worth, Texas, submit the following resolutions:

Resolved 1st, That we commend the fact that few Societies ever had a better President; and that while we deplore her loss, we will bow with humility to the will of Him who doeth all things well.

Resolved 2nd, That we all, as associate members, strive to emulate her example of kindly charity and noble character...

Resolved 3rd, That we extend our heartfelt sympathy to her husband and others most sorely bereaved by her sad demise.

Resolved 4th, That we subscribe tribute to her memory to be written by one of us, and that said tribute, together with these resolutions, be sent to the Fort Worth Register, the Texas Baptist Standard and the Western Recorder for publication.

Mrs. M. E. FOSTER.

Mrs. M. E. FOSTER.

Mrs. M. E. FOSTER.

Mrs. M. E. FOSTER.

A TRIBUTE OF LOVE.

Mrs. J. R. Adams, whose death occurred in Fort Worth, Texas, Dec. 22, 1899, was born in Shelby county, Ky., Nov. 17, 1817. Her maiden name was Emily J. Ford...

Mrs. Adams joined the Baptist church at an early age and was ever a devoted Christian. Here was a life replete with good works. A life full of suffering; yet showing forth an unflinching endurance...

It was in life that her virtues shone with most effulgence. True lovelessness of character speaks for itself, so quietly, so modestly, yet so persistently, that all are forced to acknowledge its existence.

MARY E. FOSTER.

MARY E. FOSTER.

DALZELL.

Miss Joanna Dalzell, after a few weeks' suffering, died Feb. 23, 1896. She was born Oct. 23, 1821, and was married to Thomas M. Dalzell Sept. 2, 1845. There were born unto them nine children, three of whom survive her.

VAN DEREN.

Mr. Josephus VanDeren died at Midway, Jan. 25, 1893. He was born in Harrison Co., Ky., Jan. 22, 1814; removed when a young man to Dallasburg in Owen county; bought a farm and engaged in agriculture. On Nov. 19, 1844, he married Miss Mary Elizabeth Alant, daughter of Daniel Alant...

A man of few words, but settled convictions of right and duty. Although his death was sudden, his exemplary life has left abundant evidence that "all is well." May that grace which wrought so richly in him comfort the bereaved ones in the blessed assurance that they "shall meet again beyond the river in that sweet by and by."

RHODES.

Miss Elizabeth Rhodes was born Oct. 26, 1818, in Washington county, Ky.; died in Whitesville, Daviess county, Ky., Feb. 23, 1896. She was baptized into the fellowship of a Baptist church named Panther Creek in Ohio county, when she was about fourteen years old, by old Bro. Ansel Hall of blessed memory. She lived and died a conscientious Christian. A friend said, "She was never heard to say anything harmful of anyone."

HABT, Ky.

HABT, Ky.

BENNETT.

Miss Mary Bennett, wife of Richard Bennett, was born July 7, 1827; married July 8, 1847, and departed this life Feb. 17, 1896. Her first-born babe preceded her to the better land some six months or more. She was baptized into the fellowship of Eastwood church August 28, 1850. Her husband was soon afterwards ordained a deacon of Eastwood church. Sister Bennett made very rapid growth in grace, being a faithful attendant on the services, an active worker in the Ladies' Aid Society and a teacher in the Sunday-school. She was dearly beloved by her class and by the church. It was very manifest by her modesty and prudence that she was destined to make a model deacon's wife.

PARTON.

PARTON.

CONSUMPTION CURED.

An old physician, retired from practice, has published by East India a most efficacious formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by express, with stamp, naming this paper, W. A. Noyes, 220 Powers' Block, Rochester, New York.

Tourist Sleeping Car to California

Leaves St. Louis every Monday at 10:30 P. M. on the Fast Limited over the Wabash and Santa Fe. For descriptive matter, rates and berths, apply to your nearest ticket agent or write L. S. McCallan, D. P. A., Wabash B. R., Louisville, Ky.

"A man who travels without the Holy Bible and Ford's Extract, is worse off than a traveler in the Sahara Desert without water, or a sailor at sea without a compass," wrote the late Hugh McCullough, who was five times secretary to the U. S. Treasurer.

The man who calls himself a Christian and gives less than one-tenth of his income to the Lord is a meaner man than Jacob, and has a lower standard than the King of Sodom, who was evidently accustomed to count the giving of tithes a duty.—H. C. Trumbull.

\$13.25 BICYCLE \$25.00 BICYCLE. Don't buy a bicycle before you write for our list...

Advertisement for a bicycle with illustrations of a man and a woman. Text: "It helps both of us for you to mention the 'Western Recorder' in your advertising..."

Items of Interest.

Intercivilization only a surface gloss on the savage? The Government acknowledged, in answer to indignant questions in the House of Commons, that the Mahdi's body had been dragged from the tomb where it has rested for years, and was thrown into the Nile! And this was done by English officers!

The English people acquiesced in the Sudan expedition upon the pledged word of the Government that it should not cost the British taxpayers one cent. But they have already paid 100,000,000, and the end is not yet. The Chancellor of Exchequer is facing a deficiency and quiddling his brains to think what to do next.

The German Oriental Society has sent out an expedition to explore the ruins of Babylon. The Turkish government having given its consent. The ruins cover an enormous area, two days' journey from Bagdad. The part to be especially excavated is the site of the palace in which Alexander the Great died.

Dr. Haffkine's antioxin for the black death plague has won a signal victory in the Turkish village Anzop. Out of 600 inhabitants there had been 200 cases of the plague and 70 of these were fatal. Dr. Leven was sent there by the Russian Government, and succeeded in persuading all the people to be inoculated. The result was there was not another case of the plague.

The Vienna correspondent of the London Times continues his reports of the large number of Catholics who are becoming Protestant. It is a political change, but it lessens the power of the Catholic church, and therefore is viewed with pleasure by all Protestants. The Germans in Germany are encouraging the change of faith with all the means in their power.

It is evident that Gen. Brooke is not interfering with free speech in Cuba, and that gratitude is not a Cuban virtue. El Comercio, a prominent daily paper in Havana, said in a recent issue: "It would be wise for the people of Cuba to unite at once and work together for the purpose of defending our country and our rights against the Anglo-Maxon race which has invaded our homes and threatens to force upon us absolute despotism."

Gen. Brooks wisely limited the great number of public workmen engaged to give Cubans work at Santiago. The consequence is the Cubans are complaining and one Cuban official said "if the Americans do not turn over the government by June, the Cubans will declare war against them." In the Guantanamo district, the N. Y. Sun correspondent says, the people are undoubtedly making preparations secretly for an insurrection if the United States troops do not leave the island. Gen. Brooks will teach them a good lesson if they attempt to carry out their threats.

Germany is proud of the Hon. Carl Schurz, although he has lived in this country so many years. He is celebrating his birthday celebrated in Berlin with a banquet at which there were 1,000 guests, including many of the most distinguished men of the nation, and one Prince.

Mr. Francis H. Peabody has a most inconvenient memory. He reminds us of the efforts which England first and France afterwards made to expel the Danes. England invaded the island in 1796, lost 45,000 soldiers, spent \$100,000,000 and left it in 1798. In 1802 Napoleon sent first 25,000 men and then 10,000 more. In a year or a little more 34,000 had died and in 1802 he withdrew the others. The climate made the conquest cost more than the island was worth.

Prof. George W. Hough, the astronomer at Dearborn Observatory, has been recording his observations upon the planet Jupiter for 30 years. He declares that the spots shift in longitude besides having a rotary movement, and this causes him to believe that the planet Jupiter rotates upon its axis in separate intervals or strata. This goes to show that Jupiter is in a gaseous state.

That wounded Arabs were brutally murdered after the battle at Omdurman by English soldiers has been vehemently denied. But the testimony which is gradually coming out is proving there was truth in the charge. Gen. Chamberlain's admissions are heart-sinking in these closing days of the famous Nineteenth Century.

Alfred Webb of Great Britain says in regard to that nation's "burden" bearing: "Wherever empire is extended and the climate suits the white man, the aborigines are, for the benefit of the white man, cleared off or held in degradation. We are in a precious hurry to lay burdens down when they do not pay, as in the case of our solemn obligations to the Armenians." England's old colonial American whom she has pledged herself by treaty to protect will meet a heavy reckoning some day.

EVERY LADY SHOULD READ THIS. I will send you a positive copy of all female diseases... W. A. Noyes, 220 Powers' Block, Rochester, N. Y.

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Advertisement for Wash Goods. 10c A select line of Fast-colored Madras Patterns, very similar to 75c quality. 19c A gorgeous display of Blocked Plaid Grenadine. Call for it. 12c Percales, in every pattern imaginable. Very pretty are the striped effects. 7c 100 pieces of Irish Lawn, 38 inches wide, neat designs. Piques, in both white and colors; the newest weaves, plain and figured. Polkas are especially good in this fabric. Our Madras Shirtings rank among the leaders. We give you the choicest assortment that can be secured.

Advertisement for New Silk Walsts. They are correct in style, fit well, and are right in every respect. This department is well stocked with the newest and latest novelties the market affords. \$3.98 Ladies' Black Silk Waist, made of good quality Taffeta Silk, lined throughout, with plain full front, excellent value. \$5.00 For Ladies' Silk Waist, latest style, corded back, with cords and tucks in front, comes in black and colors. \$5.50 For Silk Waist, made of good quality of silk, tucks and cords up and down front, beautifully corded in back. \$7.50 Beautiful Silk Waist, in all shades, with clusters of tucks and hemstitching in front and cording in back.

Advertisement for Underskirt Department. \$1.00 Fast Black Satteen Skirt, full flounce, with 3 rows space corded on bottom, one row hand shirring on top of each, faced at the bottom. \$1.25 Fast Black Satteen Skirt, elegantly corded at bottom, hand shirring on top of each, faced at bottom. \$1.50 Fancy Stripe Contil Fast Black Skirt, with full double flounce, heading of plaiting and flounce. \$2.00 Fine French Twill Silk-finish Double-flounce Skirt, 3 space cords at bottom, with cord headings. \$4.50 Black and Colored Mohair Skirts, flowing flounce, two reversed hemmed ruffles, pinked on top, and hand shirred, French cord to finish, foot ruffle.

Advertisement for Men's Furnishings. 25c New Spring Neckwear, of Madras and P. K. in puffs, ascots and imperials. 25c New Silk Neckwear, an exquisite line, in all the latest shapes and new designs. 25c New Hosiery for Men, in fancy colors, stripes, plaids, etc. 12c New Collars, all of the very latest shapes, in a 2100-Linen Collar. \$1.00 New Shirts, in fancy cross stripe bosoms and colored all over, Madras or Percale.

Advertisement for the Iron Mountain Route. A New and Partially Rebuilt Train, without an equal just in service for the first time this season. VIA THE IRON MOUNTAIN ROUTE. EQUIPMENT CONSISTS OF COMFORTABLE COACHES, Pullman Tourist and Smoking Cars, Buffet, Barber Shop and Bath. COMPARTMENT CAR-Containing Severe Private Compartments and Double Drawing Rooms. SLEEPING CAR-Containing Private Smoking, Bath Room and Drawing Room. A SUMMER ROUTE FOR SUMMER TRAVEL. ONLY TRIP BETTER TO BE MADE AT ALL TIMES. W. A. Noyes, 220 Powers' Block, Rochester, N. Y.

ROYAL BAKING POWDER

Makes the food more delicious and wholesome

Items of Interest.

NEWS THE WORLD OVER.

The Cuban Assembly, in a stormy session, decided by a unanimous vote not to accept the \$20,000 offered by President McKinley...

The United States Government tendered the Brooklyn to carry her to England the body of Lord Hershell, Lord High Chancellor of England...

The naval powder magazine at La Gourras, France, exploded, killing many soldiers who were on guard, and killing people in houses near by...

In speaking of the demand which Italy has made for a Chinese port and part of a province, the Chinese Minister in Washington City paid a graceful compliment to the United States...

Italy demanded a lease of San Min from China. It is thought this was done at the instigation of England as a check on Russia...

The parent chapter of the Daughters of the Confederacy have answered President McKinley's suggestion that the Federal Government should care of the Confederate graves...

Gen. Otis' men at Manila have been armed with Springfield rifles, while the Filipinos have had the Mauser. This has caused their sharpshooters to hit the United States pickets...

The Chinese rebels have defeated the imperial troops in a pitched battle. Hundreds of the imperial soldiers were killed and their bodies thrown into the river till it was choked by them...

Gen. Milton S. Littlefield died on the 7th at his home in New York City, aged 81. He studied law in President Lincoln's office in Springfield, and for some time practiced in the same office...

It having been generally reported that Secretary Alger thought of resigning, he was questioned by the correspondents of a New York daily...

The daily ration of the British soldier is 15 ounces of meat, sixteen of bread, sixteen of potato, eight of vegetables and two of...

Gen. Engles has explained that the clause in the contract for the refrigerated meat which called for the being "good for twenty-four hours after delivery from the refrigerator on shore..."

An unknown gentleman, a few days ago, went into the office of the American Board of Foreign Missions of the Congressionalists and gave the Secretary \$10,000 for the Board...

Fortunes in Cuba.

The Cuban Land and Steamship Company of New York City, incorporated with an authorized capital of \$1,000,000, and composed of some of the best known men of the United States, is forwarding an American colony in Cuba...

PROGRAMME.

The following is the programme of the Missionary and Young People's Institute to be held with Murray Baptist church, March 28-30, 1906.

THURSDAY 7:30 P. M. Introductory Sermon.—I. N. Penick, Martin, Tenn.

WEDNESDAY 9:45 A. M. Devotional Exercises — 'Power for Service,' Acts 1:8-8.—J. N. Prestridge, Louisville.

Enlisting for service.—M. B. Adams, Frankfort, Ky.

Earnestness in Service.—J. H. Wright, Fulton Ky.

AFTERNOON AT 2 O'CLOCK. Devotional Exercises.—'Fulness of Spirit,' Eph. 5:18-31.—M. Ball, Paris, Tenn.

The church: Its Mission.—W. K. Penrod, Paducah, Ky.

Wisdom in Soul-winning.—W. H. Sledge, Milan, Tenn.

EVENING AT 7:30 O'CLOCK. Best Way of Training Our Young Members in Doctrine, Service and Missions.—J. N. Prestridge.

Address to Christian Voters.—M. B. Adams.

THURSDAY 9:45 A. M. Devotional Exercises.—Matthew 28:18-30.—J. H. Wright.

Causes of Failure to Fulfill Commission.—I. N. Penick.

Relation of Missions to Second Coming of Christ.—M. Ball.

AFTERNOON AT 2 O'CLOCK. Bible Reading on Missions.—Pray, Go, Give.—J. N. Prestridge.

Mission Question Box. Reflex Influence of Mission Effort on Home Church.—W. H. Sledge, W. J. Couch.

EVENING AT 7:30 O'CLOCK. Power of Missions in Developing Individual Christian Character.—M. Ball.

Supreme Motive in Giving.—W. K. Penrod.

All visitors welcomed and entertained. All readers of the Recorder in reach are cordially invited to be present and help to make the meeting profitable.

H. B. TAYLOR, Pastor.

THIS MEANS YOU.

Frequently we have called attention to the importance of addressing all communications intended for publication, or letters containing money or connected with the business department of the paper, to the Western Recorder, Louisville, Ky.

Also address all letters pertaining to books, or the publication of books, to Baptist Book Concern, Louisville, Ky. By following the above directions you will avoid delays and needless complication...

THE MARKETS.

LIVE STOCK. Report for week ending March 10

Table with columns for livestock types and prices. Includes CATTLE, SHEEP AND LAMBS, and HOGS.

Table with columns for livestock types and prices. Includes SHEEP AND LAMBS.

Table with columns for livestock types and prices. Includes SHEEP AND LAMBS.

LEAF TOBACCO.

Report for week ending March 10

Table with columns for tobacco sales and prices. Includes SALES WITH COMPARISONS.

Table with columns for tobacco sales and prices. Includes SALES.

Table with columns for tobacco sales and prices. Includes REJECTIONS.

Table with columns for tobacco sales and prices. Includes RECEIPTS.

Table with columns for tobacco sales and prices. Includes WHOLESALE—1905 CROP.

Table with columns for tobacco sales and prices. Includes WHOLESALE—1906 CROP.

Table with columns for tobacco sales and prices. Includes WHOLESALE—1905 CROP.

Table with columns for tobacco sales and prices. Includes WHOLESALE—1906 CROP.

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Table with columns for tobacco sales and prices. Includes WHOLESALE—1906 CROP.

...GREAT...

REMOVAL SALE!

All goods in the New Mammoth building must be moved at once. The store is for rent and they may be thrown out. Here is your chance to get good, dependable goods at a big loss.

Removal Prices on Men's Clothing.

- \$2.98 For two lines Men's Scotch Tweed Suits, values \$4 and \$5, nicely made.
\$4.50 100 All-wool Scotch and Cassimere Suits, all \$8 and \$10 garments, for only \$4.50 during preparation for removal.
\$6.50 400 new Spring Suits in all the newest shades and styles, each one of them worth from \$12 to \$15, now only \$6.50.
\$8.50 For Choice of all our heavy Winter Suits, including Stein-Bloch and other high grade garments; our regular \$15, \$18 and \$20 suits, now only \$8.50.
\$5.00 For light-colored Overcoat London Box-out Overcoats, short and in the newest shades, just arrived and cheap at \$10; now only \$5.00.

Removal Prices on Men's Pants.

- 43c A big lot of Men's Cassimere Pants, all sizes, easily worth \$1 and \$1.50; now only 43c a pair.
75c Another large consignment of Men's brown and black Cheviot and Worsted Pants, regular \$1.50 goods; now only 75c.
\$1.00 For black and brown striped Cassimere Pants, all \$2.00 goods, for only \$1.00.
\$1.50 Fifty different styles of \$3.00 All-wool Pants in all the newest colors, for only \$1.50.

HENRY STERN,

Purchaser New Mammoth Clothing & Shoe Co. Stock. 424 to 434 W. Market St., LOUISVILLE, KY.

50c NOVELTY COLLECTION.

For 50 cents we will send all of the following by mail prepaid.

- 1 New Red Clematis Mad. Ed. Andre, a grand new variety of the popular Clematis vine. The plant is a strong, vigorous grower, being a hybrid of the Jackman; color carmine red and entirely distinct from all other varieties; regular price 80 cents.
1 Hardy Hydrangea, one of the finest hardy shrubs—large panicles of white flowers nine inches long; the flowers slightly droop and give a graceful and beauty much admired. Used largely in cemeteries. Regular price 25c each.
1 California Violet Plants. This violet is considered the finest of all violets; the flowers are large and of deep, dark blue color, and of the richest fragrance. The stems are nearly a foot long, and the violet are produced in the greatest profusion.
1 Hall's Japan Honeysuckle, pure white flowers changing to yellow, deliciously fragrant and a great bloomer; value 25c.
1 Package Monster Hybrid Cosmos seed; value 10c.
1 Packet flowering Fanny; value 10c.
1 Packet finest Marguerite Carnation Pink seed; value 10c.
The Clematis is worth the money alone; the rest you get for nothing. If stamps are sent, send one and two-cent denominations.

F. WALKER & CO. FLORAL CATALOGUE FREE. LOUISVILLE, KY.

WATCHES BY MAIL.

Our Illustrated Catalogue for 1906-07, showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO., 504-506 West Market St., Louisville, Ky. Reference—Western Recorder.

Table with columns for watch types and prices. Includes DIAL—1905 CROP and DIAL—1906 CROP.

\$100 WEEKLY AND UPWARDS. AVOID IMPROBABLE GAINING. This is a weekly lottery...