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WESTERN RECORDER.

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Our Fault.

READY TO EVERY GOOD WORK.

A Sermon preached by Rev. J. L. Barrow, D.D., at Broadway Baptist Church, Louisville, Ky.

Be ready to every good work.—Titus 3:1.
St. Paul is instructing the youthful Titus what to preach and how to preach. This epistle, inspired by the Holy Spirit, was not intended for Titus alone; but, inasmuch as transmitted in the Holy Scriptures, it contains equally authoritative teachings for Christian ministers in all ages. We, too, are to preach what Paul exhorted Titus to preach.
The first application of this exhortation, as we gather from the context, is to upright citizenship, to obedience to laws, to submission to civil authorities, and thus to seek life and conduct in peace and in honor.

It is in peace and honor that we should live, and we should encourage virtues and to foster the righteousness that exalteth a nation.

Christians are expected to be pure and interested patriots. Thence the transition to social virtues and grace is easy and natural. Christians are to be conservators of public morals. Thus the phrase "every good work" suggests all political and social virtues. Many make the best citizens, neighbors, fathers, husbands and sons, and women the most pure, discreet and loving daughters, wives and mothers.

But "every good work" is not limited by these relations. The apostle carries forward the application to all spiritual endeavors as connected with the kingdom of Christ. (Head vs. 2-8.)

What then are good works? They are works that do good—are intended and performed for the well being of humanity and for the glory of God. In their social aspect, our Lord has in a summary of them in the 35th chapter of Matthew. These are feeding the hungry, giving drink to the thirsty, lodging the stranger, clothing the naked, visiting the sick, relieving the prisoner. Elsewhere, "relieving and comforting the fatherless and widows in their affliction." Good works include whatever pleases our Lord as good as fitted to benefit, purify and bless our kind, and discipline and win sinners, and further and strengthen the reign of the Redeemer.

It may give definiteness to our conception to collate and quote some of the passages of God's instructions in which this phrase occurs.
Our Lord himself gives the key to the broad meaning of these words in Matt. 5:16: "Let your light so shine before men that they may see your good works," etc. On this text our inspired teachers have many a suggestive exhortation, e. g., "Abound toward every good work," "Fruitful in good works," "Our Lord Jesus Christ encourage your hearts and establish you in every good word and work," "I am prepared for every good work," "God make you perfect in every good work," "created in Christ Jesus unto good works," "created in Christ Jesus unto good works," "charge the rich that they be rich in good works," "thoroughly furnished to every good work," "after constantly that they who believe should be careful to maintain every

good work," "learn to maintain good works for necessary uses that ye be not unprofitable," "provokes (or stimulates) one another to love and good works," "that evil doers beholding your good works may glorify God."

Some specific examples are given. Jesus said of the woman who anointed his head at Bethany, "she hath wrought a good work upon me," "the goodly widow is to be specially honored if she diligently follow every good work." Dorcas, in funeral eulogy, is praised as "full of good works and alms deeds." The noblest metaphor ever inscribed upon a tombstone, if true (as many epitaphs are not), is "she hath done what she could."

Good works, then, are works that are intended and wrought to do good. Do you notice that this phrase is almost every instance, is left entirely indefinite, without any particular application to any one specific service? The general principle includes all possible particulars. Anything, everything that intelligently promises good is permitted and required. The details are left to the judgment, conscience and pious ingenuity of the individual Christian. He is expected to "hold himself ready for every opportunity to express the benevolence of his heart."

Some works which we are invited to aid are of doubtful good. We have the right to exercise our own judgment concerning such, and decide according to the clearest light we can gain, what is our duty. But there are occasions enough for beneficent endeavor, unclouded by any conscientious doubt, waiting to be improved, and the neglect of

which is a sin. It is in peace and honor that we should live, and we should encourage virtues and to foster the righteousness that exalteth a nation.
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But when we urge this higher phase of consecration which so few aim to attain, some will respond rather impatiently and querulously, "Why do we not do everything, 'we know!' And satisfying their consciences with this bald truism they attempt almost nothing at all."

You can not do everything—Not of course you can not! Duties never clash with each other. If it is your duty to be in a certain place, engaged in a certain business at any particular hour, it is not your duty to be anywhere else, or in any other sort of service.

Yet a self-identical truth like this may be often—truly as an excuse for spiritual apathy, indolence or procrastination, and pleaded as an apology for uniform neglect of the active ministrations of Christian benevolence. You admit we can't do everything, therefore we will not try to do anything. Is this an honest logic?

Ready for every good work. In order at all to meet such obligation, Christians must cultivate an honest conscientiousness, in relation to all calls and opportunities of usefulness, as in the fear of God—is love and imitation of Jesus, and in response to the impulses of the Holy Spirit.

"Every good work." Do not choose among good works such as may be easiest, most agreeable, requiring least sacrifice and self-denial. Be ready to give countenance and aid to every endeavor, that fairly promises good to man and glory to God, and progress to the reign of Jesus.

One of our great societies has as its device graven on its seal, an open book.

Let us understand this motto "Ready for aught." Brethren! can you adopt for yourself this motto, to which you hold your own oxen subject, and devoutly say to your divine purchase and owner, "I, too, am ready for labor or sacrifice?"

Let us understand it a little more particularly upon this one word—"READY."

What is implied in being ready for every good work?
1. Promptness, as opposed to reluctance. Men who aim at success in secular business are always ready to attend to it. Go to the store of the merchant or to the shop of the artisan on any business connected with their trade or trade, and you will find them ready to meet you, answer your questions, and if they mean to succeed in their business, prompt in fulfilling their engagements.

The man may not be able to do all the business that is offered him, he is not the capital to make the purchases that might be profitable, or to give the credits that are asked, or he may be too full of work to take new orders or contracts. For reasons like these he may decline traffic or bargain. No matter! so far as his means or abilities go, he is ready promptly to undertake all he can perform, and arrange with you to supply what you want, or give you reasons for declining. He means business and he is ready for it, prompt in responding to its claims. In the dead of night the physician is ready to answer the call of the sick and wounded. He has a night-bell hung at the head of his bed on purpose that he may be waked by any one in the street who may need his services.

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The conversion of the world will speedily follow when all Christians are ready for every good work. If all were soon ready to talk for Jesus, to pray, go, give, do anything that promised usefulness, we should reach that hour before the echoes of "the seventh angel's trumpet," and "triumphantly proclaiming 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Amen.'"

NEW AND NOTES.
BIBLICAL elections is the price of liberty. This is the practical rendering of a Roman American political aphorism. The election fever never cools, the campaign rattle never ceases, the voice of the office-seeker is forever heard from the land. The party in office plants seeds of a policy only to be dug up by its successor. The body politic is convulsed with the spasms of change when it ought to be solidifying with healthy growth. The country well pleased, plundered, and demoralized by too many elections. Is reform at this point possible?—*Nashville Christian Advocate.*

2. Our Lord is always ready for every good work for us. I urge this as another reason. "As I have loved you, love ye also one another." "Shouldst thou not also have compassion on thy fellow-servant as I had pity on thee?" When we were guilty and lost, God announced to us that he was "ready to pardon," "waiting to be gracious." When we call upon him, he is prompt to answer. Every day we need new supplies, and he furnishes them: new grace, and he

CHILVING INDIANS.—The Government has entered upon a measure in connection with the Indians which can not fail to be productive of good results. It is upon rather a small scale, but the outcome of it will doubtless be such as to lead to the trial of the experiment upon a larger scale. It has already been placed in Hampton Indian reservation, Indian Territory, Florida, and fifty boys and ten girls from Dakota. It is proposed to

bring them and the Indian youth are reported to get along well together, while the latter are proficient in such country well pleased, plundered, and demoralized by too many elections. Is reform at this point possible?—*The Standard.*

SUNDAY IN IRELAND.—Some time ago the Irish friends of temperance secured the passage of a law closing the liquor shops on Sunday. Thus far the result has been, as everywhere else, the great diminution of crime, and greater peace and good order in the community. Constabulary returns have received from thirty-nine towns having a population of 8,000 and upwards, of the number of arrests for drunkenness on Sunday. These are set out in full, and, as compared with the corresponding period of last year, they show a reduction in arrests of sixty-one per cent. Reports are published from clergymen and others in a position to know the facts, which bear testimony to the fact that Sunday now is the quietest day of the week, whereas formerly it was a day of excessive drunkenness and riot.

OUR CHARITIES.—Many States are running wide over the subject of public charities. The charities themselves may be well enough for the most part, but the extravagant manner in which they are provided for is using up millions upon millions of the earnings of the people. In the first place, there should be costly and magnificent buildings. These must be luxuriously furnished with the latest conveniences for the majority of the people. Large salaries are paid to the officials in charge of them. As a specimen, we noticed the introduction, a few days since, of a bill into the New York Legislature appointing a commission to devise a plan, secure a location and the erection of a Home for a "Reformation of Women," and appropriating \$300,000 to carry out the project. The bill specified that the buildings should be erected on a certain site, and that the cost should be \$40,000 of the people's money to house each one of the inmates. If the Legislature proposes to provide for all the women of this class at a rate, the cost would reach the large sum of \$100,000,000, at least. Public charities on this scale are simply a waste and an extortion, and the overburdened tax-payers of the country ought to rise up and put an end to such a wasteful system.

It allows us to extend beyond the present happiness is found in unselfishly doing good. If I were going to describe a really happy Christian, I believe I should use the words of the text: he is "ready to every good work." The results of such readiness in a church—in this church—would be most effective and delightful. Oh, my brethren, if the great emulation were, who should do the most good, who should find new opportunities to do good, who should be most useful, who should be most generous, and who should be most ready to the knowledge and pity of the rest, what a change in our condition would soon take place! What a power a church moved by such a spirit would exert! Soon there would be within our reach no sick unvisited, no stranger neglected, no workday poor unrelieved, no child wandering the streets on the Sabbath, no stranger unwarmed, and no

ed. I have never met a more touching scene... my heart went out for the little one who was pleading my case...

The association closed a very harmonious session... I feel that this body will not be in existence many years hence...

Writing brethren present were Revs. Leonard, Floyd and Robinson, Evansville Association; J. D. Richardson, of Salem Association; J. R. Ware, General Association; R. T. Bruner, J. A. Miskit, H. C. Truman and G. M. Short, Baptist Church, Louisville.

The next session will be held with the Lat Ran church, Breckinridge county, G. M. Short.

From the Mountains.

Thinking it may be of interest as well as information to the numerous readers of your valuable paper, I will give you a short sketch of our experiences and observations in this part of the West...

These people are indeed entitled to great consideration... they are in the far distance, and we wonder where it comes from...

Another fact I am reminded of, just here, no man is qualified to make a man's agent until he has come here, graduated and got his diploma from the college of science...

From Southern Illinois.

According to promise I drop you a few notes which may be of some interest to some of your many readers... I traveled over the rough hills of Ohio and Grayson counties...

Under such influences our sister grew up moral and conscientious, and in her life exhibiting a deportment many Christians could imitate with profit... She was married the third time to Rev. Geo. W. Vickers...

She was married the third time to Rev. Geo. W. Vickers on the 16th of February, 1838, with her first husband she lived for seven months...

Deaths.

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Table listing various books and their prices, including 'Bible Manual by Lockhart', 'Theology of the Bible', 'Theology of the Bible', etc.

The headings of the books in this price-list are either otherwise specified, or the books marked with a star, and cannot be ordered unless so marked.

understand the Bible to contain nothing new. If I believe would give me the right of silver and gold, I can go no beyond the word of the Lord my God, to do for me." A fault with Baptists has been to do much upon unproven truths. The world is publishing our "prophecies" of the world. It is no uncommon thing to hear a Baptist say: "I have no anxiety about the text." We ought have the right to say, "Yes, and the text is mighty and will prevail." That depends upon circumstances. As well say, "God is mighty and will prevail." The central mind is in love with the truth. It is almost in the conflict with error, the error always has the advantage, because the error is continual to the unknown heart. As well say, "God is mighty and will prevail." Gold is mighty, it is an element of great social and of great commercial power, but how? Not while it is in the mine of California; not while it lies buried deep in the bowels of the earth. There is no power in gold there. If it leaves it alone it will do no good. But go after it, dig down into the earth and find it up, you get it from the dirt, and it is into the world, it is certain, fixed value; but even then if you take it and hide it away in your coffers, it may do, and sink it down deep in your pockets, it will do no good. It is not good and unproductive until it is put to use, and that is the power, but truth in circulation. Take your gold and put it into circulation, pay your debts with it. This will enable your neighbor to pay his, and so on another, and so on. This one dollar, then, you owe a million of debts. Then your one dollar is gold is mighty and will prevail. So it is with truth. To be powerful it must be kept in circulation. I believe that the majority of the Bible in the world, it may have the largest part, and the most substantial binding, but just so long as it is not put to use, it is not good, and unproductive until it is put to use, and that is the power, but truth in circulation. Go down into the Word after it, dig it up, get it deep into your mind and heart, then take it to the people, and let it come from the pulpit, in the Sabbath-school, in the newspaper, in tracts. In books, bring it into contact with error, pass the conflict, be acquainted with them, and then you will be mighty and will prevail." It is that you will be keeping the truth.

4. The spirit that should characterize this meeting should be to seek to show the freedom as to the work to be done, our duties and obligations thereto.

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6. The spirit that should characterize this meeting should be to seek to show the freedom as to the work to be done, our duties and obligations thereto.

When I first commenced preaching there was not a single responsible publisher in the United States that would publish a book that had a line of skepticism in it. Now nearly every publisher has skeptical works on his shelves.

What is the special relation that Baptists bear to the Sunday-school work?

The general education of the future is a public education. Under the kind instruction the teaching of the Bible is being kept up, and will ultimately be given up. We must therefore give our religious instruction outside the public schools.

We have many churches in the Baptist denomination in our churches. But we ought not to let them remain so. I rejoice that we have got them and got them into our churches, just as the Methodists have done for years. The poor have the gospel preached to them.

The Sunday-school will enable us to do more for our children when they grow up. They will understand what we believe and why we as Baptists believe it.

Lastly: What are we to do for the future?

1. We must aim for a Sabbath-school in every church.
2. We must aim at better organization and cooperation.

Rev. A. B. Cabanis said the concluding part of Dr. Burrows' speech would astonish the members of our churches in China. They would ask, Do you in a Christian land have to plead for a Sabbath-school in every church and for weekly worship? We have thus far all had a Sabbath-school in this heathen land, and look it for granted that you had it, as a matter of course, in America.

Adjourned to meet 9 o'clock Wednesday morning.

WEDNESDAY MORNING.

Devotional exercises were conducted by the President, Dr. Caperton.

Dr. R. M. Dudley, of Georgetown College, and President Leslie Wagner, of Bethel College, discussed the need of a State Sunday-school Superintendency. The former for and the latter against the need. But want of space compels us to leave out the many good things they said. Brothers Cassman, Gardner, Rust, and Vaughan also took part in the discussion.

Prof. J. J. Rucker, of Georgetown College, who was appointed on another subject, moved that the regular order be suspended, for the purpose of discussing the propriety of having a permanent organization and constitution for this body. The report on the constitution was then called up.

Rev. J. Lansing Burrows advocated the necessity of a permanent organization.

Prof. Rucker did not think we needed a permanent organization, but needed a revival of the Sunday-school interest, which could be accomplished through a Board to report to the General Association.

Dr. Burrows advocated a separate organization, but to meet in conjunction with the General Association each year.

Dr. Warden followed in sympathy with the same. This view was also supported by Drs. Gardner, Lewis, Manly, and Bro. Thomas Haydon, Dicker, and Vanant.

Prof. J. W. Rust said he had cooperated with every Sunday-school Convention where he had an opportunity of attending; but many Baptist ministers and laymen in Kentucky were opposed to union Sunday-school conventions. He thought we might certainly rely upon the Baptist enthusiasm of these brethren to run a Baptist State Convention. At least let them have a full chance to come to the front, with the Baptist banner at the head. He was most cordially in favor of the move.

Dr. Caperton advocated the more the motion, but to have a permanent organization, to meet annually in conjunction with the General Association was unanimously adopted with much enthusiasm.

The Taylor-Peters Debate, held at PROVERSBURG, KY., was presided over by Rev. W. C. Taylor, who represented the Baptist sentiment, while Bro. Lewis acted as moderator on behalf of Bro. Peters, who defended Methodist opinions on the action (mode) of baptism. The contest ran two days only, and resulted as we have seen on the topic which our views are presented by such an advocate as "Little Billy Taylor," as he is familiarly called by his intimate friends. I have been made quite familiar friends with him, and have been struck by his advocacy and defense of their peculiar view on this subject by having made most careful preparation for each contest, with a full preparatory, and by having very often acted as moderator for other brethren whose duty was to stand in defense of our views, and therefore feel free to say what I am about to say.

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2. We must aim at better organization and cooperation.

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Adjourned to meet 9 o'clock Wednesday morning.

WEDNESDAY MORNING.

Devotional exercises were conducted by the President, Dr. Caperton.

Dr. R. M. Dudley, of Georgetown College, and President Leslie Wagner, of Bethel College, discussed the need of a State Sunday-school Superintendency. The former for and the latter against the need. But want of space compels us to leave out the many good things they said. Brothers Cassman, Gardner, Rust, and Vaughan also took part in the discussion.

Prof. J. J. Rucker, of Georgetown College, who was appointed on another subject, moved that the regular order be suspended, for the purpose of discussing the propriety of having a permanent organization and constitution for this body. The report on the constitution was then called up.

Rev. J. Lansing Burrows advocated the necessity of a permanent organization.

Prof. Rucker did not think we needed a permanent organization, but needed a revival of the Sunday-school interest, which could be accomplished through a Board to report to the General Association.

Dr. Burrows advocated a separate organization, but to meet in conjunction with the General Association each year.

Dr. Warden followed in sympathy with the same. This view was also supported by Drs. Gardner, Lewis, Manly, and Bro. Thomas Haydon, Dicker, and Vanant.

Prof. J. W. Rust said he had cooperated with every Sunday-school Convention where he had an opportunity of attending; but many Baptist ministers and laymen in Kentucky were opposed to union Sunday-school conventions. He thought we might certainly rely upon the Baptist enthusiasm of these brethren to run a Baptist State Convention. At least let them have a full chance to come to the front, with the Baptist banner at the head. He was most cordially in favor of the move.

Dr. Caperton advocated the more the motion, but to have a permanent organization, to meet annually in conjunction with the General Association was unanimously adopted with much enthusiasm.

The Taylor-Peters Debate, held at PROVERSBURG, KY., was presided over by Rev. W. C. Taylor, who represented the Baptist sentiment, while Bro. Lewis acted as moderator on behalf of Bro. Peters, who defended Methodist opinions on the action (mode) of baptism. The contest ran two days only, and resulted as we have seen on the topic which our views are presented by such an advocate as "Little Billy Taylor," as he is familiarly called by his intimate friends. I have been made quite familiar friends with him, and have been struck by his advocacy and defense of their peculiar view on this subject by having made most careful preparation for each contest, with a full preparatory, and by having very often acted as moderator for other brethren whose duty was to stand in defense of our views, and therefore feel free to say what I am about to say.

When I first commenced preaching there was not a single responsible publisher in the United States that would publish a book that had a line of skepticism in it. Now nearly every publisher has skeptical works on his shelves.

What is the special relation that Baptists bear to the Sunday-school work?

The general education of the future is a public education. Under the kind instruction the teaching of the Bible is being kept up, and will ultimately be given up. We must therefore give our religious instruction outside the public schools.

We have many churches in the Baptist denomination in our churches. But we ought not to let them remain so. I rejoice that we have got them and got them into our churches, just as the Methodists have done for years. The poor have the gospel preached to them.

The Sunday-school will enable us to do more for our children when they grow up. They will understand what we believe and why we as Baptists believe it.

Lastly: What are we to do for the future?

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JOHN COOPER, MANAGER, 2821

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Over 1000 Imported American Dress Goods.

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HATTERS
SAWING THE LOG.

ORGAN BEATTY PIANO
RIDGE'S INFANTS' FOOD
MUST PUBLISHED—SENT FREE.

Household and Farm.

KEYNOTE ITEMS.

The most recent crop of chestnuts and pecans is immense. The New York Henderson tobacco crop will be an excellent one. The young chestnut growers are cutting down the young trees...

GENERAL NEWS.

On the Texas border our men are worth their salt. They think they are floating around in a ocean of coal-oil. Right from fall in many parts of South Carolina wheat crop...

IMPORTANT TO TOBACCO MEN.

A very important subject for our farmers is the interest of tobacco in our country. The fact that the West has made a fearful mistake...

COUNTY AGENTS.

The following gentlemen have been appointed to represent the state in their respective counties: JOSE A. FERRER, Attorney at Law, Louisville, Ky.

THE ORPHAN FRIEND.

MAST & BROTHERS, 107 Broadway, N. Y. City. The Orphan Friend is published by the Orphan Society of New York City...

NEW RICH BLOOD.

Dr. J. C. Williams' Pink Pills for Pale People. This is a blood purifier and a general health tonic...

BUSINESS DIRECTORY.

BAPTIST CHURCH, 107 Broadway, N. Y. City. KENTLAND & CO., Manufacturers and Importers of Stationery...

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BUSINESS BELL FOUNDRY, 107 Broadway, N. Y. City. Manufacturers of bells for churches, schools, and homes...

UNITED STATES MAIL.

ADAMS EXPRESS STEAMERS. The Adams Express Company has a fleet of steamships for mail and passenger service...

SUNDAY-SCHOOL PAPERS.

Books, reward cards, and other materials for Sunday-school use. Available from A. C. Caperton & Co.

WOMEN AND COLLEGE.

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Female College, New Castle, Pa. The next session will begin Sept. 1st and consist of the conventional three years of instruction...

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BAPTIST LIBRARY.

The Baptists' Library contains a complete collection of Bibles, tracts, and other religious literature...

MARKHAM HOUSE.

Atlanta, Ga. R. H. Payne, Proprietor. This is a fine hotel with excellent service and comfortable accommodations...

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The Great Southwestern of the South, through Kentucky, Tennessee & Alabama. It has all modern improvements available for speed, safety and comfort...

THE DAYSPRING.

A large Sunday-school paper, published weekly. It contains a wealth of interesting and instructive material for children and young people...

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WESTERN RECORDER (PUBLISHED IN MO.)

Published weekly, published in Louisville, Ky., on Thursday, October 16, 1878.

Table with 4 columns: RATES OF ADVERTISING, showing rates for different durations and locations.

Table with 4 columns: RATES PER LINE, showing rates for different line lengths and durations.

For use, copy of these particulars to our office, and we will send you a copy of our rates and conditions of advertising.

News in General.

DOMESTIC.

A Devotional Service - The one hundred anniversary of the death of General Cass was commemorated October 13.

A Spanish Ship - The Spanish brig Diligencia was wrecked on the coast of Cuba.

A Public Alarm - The yellow fever was reported to have been introduced into the city of New Orleans.

The Chicago and Alton train - The Chicago and Alton train was wrecked near the city of Chicago.

The Order for the Circulation of Lottery - The order for the circulation of lottery tickets was issued.

The Census of 1878 - The census of 1878 was taken, showing a population of approximately 38 million.

The Value of a Lumber - The value of a lumber was estimated to be around \$100,000.

The Western Union Telegraph - The Western Union Telegraph Company was discussed.

The Found at Last - A missing person was found at last, after a long search.

LANDS HOMES - Information regarding land sales and home ownership.

WEEKLY REVIEW OF THE MARKETS - Summary of market conditions for the week.

Persons who are engaged in various parts of the country are advised to be on their guard.

INDUSTRIAL - News regarding industrial activities and manufacturing.

Persons - News regarding individuals and their activities.

J. T. BURGLAND'S MARKET, NEAR BROOK. Advertisement for a market near Brook.

NEW CARPET ROOM BRUSSELS. Advertisement for a new carpet room.

Ingrain Carpets. Advertisement for ingrain carpets.

OAK HALL ONE PRICE WINTER CLOTHING. Advertisement for winter clothing.

GOLD PENS REPAIRED FOR FIFTY CTS. Advertisement for pen repairs.

BAPTIST SONGS. Advertisement for Baptist songs.

A SMALL AND CHEAP BOOK. Advertisement for a small and cheap book.

FEVER & AGUE, CHILLS & FEVER. Advertisement for a medicine for fever and ague.

7-Octave UPRIGHT PIANO. Advertisement for a 7-octave upright piano.

WEEKLY REVIEW OF THE MARKETS. Advertisement for a market review.

FOUND AT LAST. Advertisement for a missing person.

LANDS HOMES. Advertisement for land and home sales.

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