

# WESTERN RECORDER.

VOLUME XLVI.

LOUISVILLE, THURSDAY, FEBRUARY 26, 1880.

NUMBER 24.

## WESTERN RECORDER.

Office: 140 Fourth Avenue, Corner Journal Building, Louisville, Ky.

Subscription rates:  
One year, one year with postage, \$1.00  
Six months with postage, \$0.50  
Three months with postage, \$0.25  
Adverse notices:  
After three months, 10 cents extra  
After six months, 20 cents extra  
After nine months, 30 cents extra  
After one year, 40 cents extra  
All new subscribers and all papers in arrears must be paid for in advance.  
If the date on your paper is not correct, you may know that you are in arrears, and should pay for the same immediately.  
If it is correct, you have not received it, it is either some one else's paper, or it is a mistake on our part. In either case give us your immediate attention.

**Our Fulfillment.**  
Helping the Truth.

Articles by Rev. Corvallis Tyne, D.D., of Louisville, Va.

What gains did it, the duty and privilege of all Christians, of all lands and ages, to do, viz., assist and further the truth of God. It is important to understand the sense in which we can not help the truth, and the respects in which we can. There are respects in which the truth is independent of human and angelic aid. But in other respects its efficiency and triumph depend on the help of its friends. God could have arranged otherwise for its diffusion. He could have spread the light of revelation as he diffuses the light of the sun. He could miraculously translate his written word into all tongues, as he enabled the deaf to hear and understand it on the day of Pentecost. And he could

2. After we have believed we must help the truth symbolically. The gospel has not only a central purpose, but it has two great central facts that are the vitalizing force of the Christian system; and it is essential, in order to the spread of the gospel, that these facts be kept strikingly before the world. These facts are the death and the resurrection of Christ. Now baptism and the Supper were mainly appointed to set forth and commemorate through tangible mediums, these facts. The Lord's Supper symbolizes Christ's death, and baptism his resurrection. Hence it is said, "therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And of the Supper it is said, "as often as ye eat this bread and drink this cup ye do show the Lord's death until he come." When, therefore, baptized with Christ by baptism and receives the Supper, he most impressively displays and promotes the cause of gospel truth. The ordinances, kept in their scriptural mode, subjects, connection, and design, are greatly helpful to the truth.

3. We must help the truth by living it. Already the Bible has been translated in more than a hundred languages of the earth, and who can estimate how much the truth has been diffused by these many versions? There is, however, another translation that is being made that will greatly more speed forward the truth to its final triumph than all the documentary versions that have ever been made. It is the embodiment of the truth in the lives and characters of its professors. Of all ways of inculcating the truth of God, exemplification is the best. There are ex-

ample Paul; from that day to this there is not a doctrine or ordinance of the gospel the faithful have been able to hold and promote without opposition and controversy. Hush the tongue and lay aside the pen of controversy, and in the language of the truth-loving Carson, you will speak the language of truth on the gospel battery. Had Luther and his associates avoided controversy, the world would have never been blessed with the Reformation of the sixteenth century. Had the early Virginia Baptist ministers been non-controversialists, then the pure doctrine of the gospel now held by our churches, and the prosperity vouchsafed to them, and the priceless heritage of soul-liberty that now distinguishes and blesses this above all other nations, would, humbly speaking, be unknown.

God himself says, "Buy the truth and sell it not." The example of the millions who have been martyred rather than renounce or pervert it, urge us to hold it fast and hold it firm. Prizo and defend it, say these martyrs, as they stretch out their hands through the flames and commit the Scriptures to us. Prizo, say some from their thrones in glory, "we were imprisoned for it." Prizo and vindicate it, say others, "we were exiled for it." Prizo and guard it, say others, "all our possessions were confiscated for it." Prizo and maintain it, say others, "we were consumed in the flames for it." Prizo and preserve it, say still others. It is my word; I inspired prophets and apostles to write it. I make you the custodians of it. Contend earnestly for it; it instructs in duty, soothes in sorrow, and guides to the New Jerusalem.

4. Help it by preaching it. Amid all the divinely-appointed means for

helping the truth, there is none more powerful than preaching. He who seeks only to save himself, if he saved at all, makes far less attainments in holiness and happiness than he who preaches, and will be who seeks mainly to save others. Two plans have been proposed for the improvement of personal religion: one is relying on the duties of private devotion—secret prayer, self-examination and meditation on the truth; the other is self-denying exertions to do others good. The former of these plans has been adopted by the reckless and pietistic of all ages; the latter was the plan of Christ and his apostles. The latter is the true plan. It does not consist in giving up religion, and all history and observation prove that those who adopt it are the holiest and happiest Christians this side of heaven. We say not against the first plan. Unless it is connected with and prompts the second, there can be no religious growth. He, however, who is both devotional and active will triumph scripturally. Let it, then, be remembered that the best way to learn the truth ourselves is to teach it to others—that exerting ourselves to do others good increases our own strength—that efforts to dispel the darkness from other minds and other lands most effectually scatter the darkness from our own mind. It is on this principle that every sermon the faithful minister preaches enlarges his own mind, strengthens his own faith, and intensifies his own joy; and on the same principle it is that all gospel workers, whether they be faithful ministers, Sabbath-school teachers, missionaries, teachers, supporters, or those who remain in private life, are Christians of the highest, holiest, happiest type.

5. In helping the truth, we greatly help others. There are many benefits, the one that includes all the others, is to convert them by and to the truth. Do this, and in the highest sense you moralize, educate, socialize, civilize, and above all, christianize them. Other benefits appertain to the body and time; this to the soul, and eternity. Bring the truth of Christ savingly to affect a neighbor, and you thereby not only the better fit him to discharge all of his earthly duties, but you instrumentally fit him

to dwell eternally in the heavenly paradise. Can you know this, and longer withhold your help for the truth that draws all this for fallen man?

That you may see the many valuable benefits of the truth to mankind, suppose God should, by a miracle, make disappear from our land all the good effects of the truth? What that good would remain? Gone would be our Christian civilization, gone our republican form of government, gone our civil and religious liberty, gone our Sabbath day, gone our Christian schools and colleges, gone our Christian churches, gone our churches with their sanctuaries and Sabbath-schools, gone our religious literature, gone our living ministry, gone the millions of Christians with the light of their example, gone our pardon, regeneration, hope, our peace in death and heaven in eternity. In a word, gone would be all that distinguishes our land from the lands of heathen and pagan nations. The extinction of the natural world would not be a greater calamity to the physical world than would be the removal of all the effects of truth from the moral world; if so, does not every principle of humanity, patriotism, philanthropy, as well as of religion, require us to pray, give, live, and exert our powers, mortal and immortal, till we impress and mold the world, at home and abroad, with the truth of Christ?

6. We shall help the truth because it is only as we help it, the world will be converted by it. Two things God has ordained, first, that the gospel of his Son shall become the religion of our earth; and secondly, that it shall attain this triumph only in connection with the agency of his people. That God will not depart from this latter arrangement, is manifest from the fact, that Christianity has never yet

been in almost every hamlet, and its printed page in almost every family. Half the people have its name, the hymns of tens of thousands of nurseries and Sabbath-schools echo it. Its converts are lifted from thousands of mothers' knees. It is the life-blood of our best literature. Its Sabbath stops labor, and rest sanctifies our people every seventh day. Our legislatures pray in its name, and by its authority its governors and presidents proclaim facts and thanksgiving. By its witness and justice are sworn in our courts of justice, and by its our magistrates take the oath of office. It is the jeweled stone of the marriage vow, and the guardian angel of conjugal felicity. By its ministers our living are married and our dead are buried; by its monumental mottoes our grave-yards are sanctified. This is what the truth, as helped by some of its friends, has done for us in temporal respects. To this, add what it has done for us religiously, with its ministers, churches, Sabbath-schools, books, tracts and papers, and of the millions it has converted, to be eternally saved, of the bewildered it has guided, the miserable it has made happy, the afflicted it has soothed, and of the dying it has sustained.

But if the truth has thus much saved us temporally and spiritually, as the result of being helped by comparatively few of its friends, who can compute the strength of its transforming, saving power, when all church members, and papers, and its systematic, zealous helpers? Up to this time, perhaps not more than a few professing Christians in every cove, has been of any positive service to the truth, and its most devoted friends have done far less than they could have done. Suppose that the two millions of Baptists in this land, and the pious of all names should come

and thoroughly the world would be converted to Christ? Then the millional dawn would blush brighter and brighter. "Then the mountain of the Lord's house would be established in the top of the mountains, and exalted above the hills, and all nations would flow into it." Then revivals, being widespread and continuous and thorough, would roll from land to land like a sea of glory. In other words, the truth unattained, unapproached, unseeded, uncirculated, unremunerated and untried, is practically no truth at all, to our fallen world. We say then not too much, when we affirm that the salvation of the world has, by God himself, been made to depend on the help his people render to his truth. What a responsibility does this arrangement put on the people of Christ? If they fall in with Heaven's plan and help the truth, mankind will be converted; if they fail to help the truth, the world will not be converted, and evil rest therefrom that none but God can comprehend. Suppose all the redeemed should by agreement literally cease helping the truth; that they should abolish their Bible, Tract, Missionary, Education, and Colportage societies; that home their missionaries, dissolve their boards and suspend all their missionary conversations. Carrying the stoppage to a more radical extent, suppose they should hush the voice of every living preacher, abolish all their meetings for worship, every Sabbath-school, prayer-meeting, and close up all the sanctuaries. Suppose further that every Christian, in selfish isolation and uncaring indifference, should cease praying, caring and working for the conversion of the irreligious, who could portray the appalling effect? The nation, as one educationally, morally, socially, civilly and religiously, would begin a backward movement. Within a few years we would sink from our high Christian vantage-ground to a level with the heathen nations.

But some of the Christians of the past ages did help the truth, and some who are now living help it, and behold the uniform good effects on our nation. Because of the Scriptures of God we are what we are. The forty millions of people that compose this nation are more or less controlled by the Bible. The truth of God's Word, as helped by its friends, is the religion of America. It has curbed the tiger passions of millions, transformed the intemperate, profane, licentious and vindictive. It has raised churches in almost every city, town and village, put its minis-

any translator, preacher, or advocate, bring it to bear savingly on the mind and heart of man. But his plan is to allow his redeemed children to co-operate with him in carrying forward his truth to its saving issues, because from this co-operational relation accrue his greater glory and our higher good.

1. Let us understand well how we are to help the truth of God. We can not make it any fuller and more complete in itself than it is. Though the Scriptures consist of many independent books written by different authors, yet they have a beginning, a middle, and an end, and as such they are divinely perfect, wanting nothing to supplement or in any sense to make more complete the Scriptures of God by human creeds and systems, were as absurd as to attempt to supplement the mid-day sun with a hand-lamp. Nor can we help the truth evolutionally. However true or false the evolution theory may be in regard to the earth and man, in no sense is it true in regard to the Bible in itself. It is true that the Scriptures evolve and develop man, but in no sense can man evolve, help the truth, in creating the soul anew, that we could have helped the God of truth in the creation of the world. This is the work of the Spirit. The Spirit, and not we, must untie the soul's deaf ear, open the soul's blinded eyes, take away the soul's repugnance to sacred things and give it a taste for heaven's pleasures, strength for heaven's duties, vision for heaven's beauties, and an ear for heaven's voice.

How, then, are we to help the truth?

1. By believing it. As by disbelieving it we greatly hinder it, so by believing it we set to our seal that it is divinely true and important. In believing the truth we openly attest, illustrate, affirm, and confirm it as the embassador of heaven and the benefactor of earth. Faith is the sublime primal act by which we abandon the ranks of the ranks of enemies and wheel into the ranks of service. The potential believing acceptance of the truth, as it is in Jesus, is the best thing one can do under the sun, not only for himself but for the truth of God.

versions, and they greatly pervert and hinder the progress of the truth. The Catholic or Donay version has hundreds of false renderings of the inspired originals to harmonize the Book of God with the monstrous array of that great antichristian hierarchy. And yet there is another version that does the cause of truth more harm than this. It is the unholy lives of professing Christians. Unholiness in the professed friends of Christ is the most powerful and hurtful argument that has ever been urged against Christianity. This is the chief reason why all the world's conversion lingers. "When all the members of God's visible Zion be dead—in their tempers, words, and deeds—were they living repudiations of the truth—if God's truth asserted itself, not only on the pages of the Bible and in our creeds and books, but in the lives and characters of all church-members—if the doctrine that Christ died to save men, that they must repent and believe in order to be saved—that life is followed by death, and death by the judgment, and the judgment by a doom in hell, or a home in heaven be unchangeable and everlasting; if these Bible truths developed themselves in a corresponding scripturalized life in professing Christians, then the gospel of truth would spread with primitive speed, and this revolted world would soon be won back to God. In this respect all Christians can alike help the truth. All can not help it as Whitefield did, in preaching to thousands, or as Judson, in translating the Bible into another language. All can not help the truth by writing books, or by giving large sums for its circulation, but all can so believe, love, and exemplify it as to convince and convert the irreligious when all other means will fail to reach them.

4. We must help the truth by indicating it. Many think that controversy is not the best way to help forward the cause of truth. But let such remember that so long as error exists it is impossible to avoid controversy, unless we prize peace, the lives of Christ, and his apostles were scenes of religious controversy. The price of religious controversialists was the truth and for establishing belief in it, preaching is the most efficient. A large majority of those who were converted by the preached and not by the written truth. The gospel reaches most souls through the avenue of the ear, and not by the eye. As much as the press helps the truth, the pulpit helps it more mightily. The man who stands up and first addresses God on behalf of the people, and then scripturally, intelligently, plainly, naturally, affectionately and experimentally addresses the people on behalf of God, is the truth's greatest earthly helper. Christianity stands or falls with the living ministry. The Christian system exists only with preaching. Where there has been no preaching with scarcely a solitary exception there has been no religion; but where there are preachers, and they are faithful to their trust, there religion has flourished.

"The pulpit," says our great Christian poet, "must stand acknowledged with the world shall stand." The most important and effectual stand, the support and ornament of Virtue's name." In brief, by translating it, by explaining it, by preaching it, by teaching it, by singing it, by believing it, by exemplifying it, by symbolizing it, by contending for it, by guarding it from perversion, by circulating it, by recommending it, and by giving and praying for its proclamation and diffusion. Where we can not go and work in person we may help it. How imperative the duty, how sublime the privilege! God commands it, and the conversion of the world and prosperity of Christians depend on it.

11. Having seen how we can help the truth, we now turn the duty. Many high considerations obligate us to this work.

1. We should help the truth because the truth has helped us. We were living in darkness and in the shadow of death, and the truth revealed and secured to us an all-sufficient Savior. We were ignorant of God, of our selves, and of the way of life. The truth revealed God to us, and as to ourselves, and marked out as on a map the way to God and heaven. Most convincingly it teaches us what to abate and what to pursue, and points out every rock against which souls

by withholding. He who seeks only to save himself, if he saved at all, makes far less attainments in holiness and happiness than he who preaches, and will be who seeks mainly to save others. Two plans have been proposed for the improvement of personal religion: one is relying on the duties of private devotion—secret prayer, self-examination and meditation on the truth; the other is self-denying exertions to do others good. The former of these plans has been adopted by the reckless and pietistic of all ages; the latter was the plan of Christ and his apostles. The latter is the true plan. It does not consist in giving up religion, and all history and observation prove that those who adopt it are the holiest and happiest Christians this side of heaven. We say not against the first plan. Unless it is connected with and prompts the second, there can be no religious growth. He, however, who is both devotional and active will triumph scripturally. Let it, then, be remembered that the best way to learn the truth ourselves is to teach it to others—that exerting ourselves to do others good increases our own strength—that efforts to dispel the darkness from other minds and other lands most effectually scatter the darkness from our own mind. It is on this principle that every sermon the faithful minister preaches enlarges his own mind, strengthens his own faith, and intensifies his own joy; and on the same principle it is that all gospel workers, whether they be faithful ministers, Sabbath-school teachers, missionaries, teachers, supporters, or those who remain in private life, are Christians of the highest, holiest, happiest type.

2. In helping the truth, we greatly help others. There are many benefits, the one that includes all the others, is to convert them by and to the truth. Do this, and in the highest sense you moralize, educate, socialize, civilize, and above all, christianize them. Other benefits appertain to the body and time; this to the soul, and eternity. Bring the truth of Christ savingly to affect a neighbor, and you thereby not only the better fit him to discharge all of his earthly duties, but you instrumentally fit him

to dwell eternally in the heavenly paradise. Can you know this, and longer withhold your help for the truth that draws all this for fallen man? That you may see the many valuable benefits of the truth to mankind, suppose God should, by a miracle, make disappear from our land all the good effects of the truth? What that good would remain? Gone would be our Christian civilization, gone our republican form of government, gone our civil and religious liberty, gone our Sabbath day, gone our Christian schools and colleges, gone our Christian churches, gone our churches with their sanctuaries and Sabbath-schools, gone our religious literature, gone our living ministry, gone the millions of Christians with the light of their example, gone our pardon, regeneration, hope, our peace in death and heaven in eternity. In a word, gone would be all that distinguishes our land from the lands of heathen and pagan nations. The extinction of the natural world would not be a greater calamity to the physical world than would be the removal of all the effects of truth from the moral world; if so, does not every principle of humanity, patriotism, philanthropy, as well as of religion, require us to pray, give, live, and exert our powers, mortal and immortal, till we impress and mold the world, at home and abroad, with the truth of Christ?

6. We shall help the truth because it is only as we help it, the world will be converted by it. Two things God has ordained, first, that the gospel of his Son shall become the religion of our earth; and secondly, that it shall attain this triumph only in connection with the agency of his people. That God will not depart from this latter arrangement, is manifest from the fact, that Christianity has never yet

been in almost every hamlet, and its printed page in almost every family. Half the people have its name, the hymns of tens of thousands of nurseries and Sabbath-schools echo it. Its converts are lifted from thousands of mothers' knees. It is the life-blood of our best literature. Its Sabbath stops labor, and rest sanctifies our people every seventh day. Our legislatures pray in its name, and by its authority its governors and presidents proclaim facts and thanksgiving. By its witness and justice are sworn in our courts of justice, and by its our magistrates take the oath of office. It is the jeweled stone of the marriage vow, and the guardian angel of conjugal felicity. By its ministers our living are married and our dead are buried; by its monumental mottoes our grave-yards are sanctified. This is what the truth, as helped by some of its friends, has done for us in temporal respects. To this, add what it has done for us religiously, with its ministers, churches, Sabbath-schools, books, tracts and papers, and of the millions it has converted, to be eternally saved, of the bewildered it has guided, the miserable it has made happy, the afflicted it has soothed, and of the dying it has sustained.

But if the truth has thus much saved us temporally and spiritually, as the result of being helped by comparatively few of its friends, who can compute the strength of its transforming, saving power, when all church members, and papers, and its systematic, zealous helpers? Up to this time, perhaps not more than a few professing Christians in every cove, has been of any positive service to the truth, and its most devoted friends have done far less than they could have done. Suppose that the two millions of Baptists in this land, and the pious of all names should come

and thoroughly the world would be converted to Christ? Then the millional dawn would blush brighter and brighter. "Then the mountain of the Lord's house would be established in the top of the mountains, and exalted above the hills, and all nations would flow into it." Then revivals, being widespread and continuous and thorough, would roll from land to land like a sea of glory. In other words, the truth unattained, unapproached, unseeded, uncirculated, unremunerated and untried, is practically no truth at all, to our fallen world. We say then not too much, when we affirm that the salvation of the world has, by God himself, been made to depend on the help his people render to his truth. What a responsibility does this arrangement put on the people of Christ? If they fall in with Heaven's plan and help the truth, mankind will be converted; if they fail to help the truth, the world will not be converted, and evil rest therefrom that none but God can comprehend. Suppose all the redeemed should by agreement literally cease helping the truth; that they should abolish their Bible, Tract, Missionary, Education, and Colportage societies; that home their missionaries, dissolve their boards and suspend all their missionary conversations. Carrying the stoppage to a more radical extent, suppose they should hush the voice of every living preacher, abolish all their meetings for worship, every Sabbath-school, prayer-meeting, and close up all the sanctuaries. Suppose further that every Christian, in selfish isolation and uncaring indifference, should cease praying, caring and working for the conversion of the irreligious, who could portray the appalling effect? The nation, as one educationally, morally, socially, civilly and religiously, would begin a backward movement. Within a few years we would sink from our high Christian vantage-ground to a level with the heathen nations.

But some of the Christians of the past ages did help the truth, and some who are now living help it, and behold the uniform good effects on our nation. Because of the Scriptures of God we are what we are. The forty millions of people that compose this nation are more or less controlled by the Bible. The truth of God's Word, as helped by its friends, is the religion of America. It has curbed the tiger passions of millions, transformed the intemperate, profane, licentious and vindictive. It has raised churches in almost every city, town and village, put its minis-

ters in almost every hamlet, and its printed page in almost every family. Half the people have its name, the hymns of tens of thousands of nurseries and Sabbath-schools echo it. Its converts are lifted from thousands of mothers' knees. It is the life-blood of our best literature. Its Sabbath stops labor, and rest sanctifies our people every seventh day. Our legislatures pray in its name, and by its authority its governors and presidents proclaim facts and thanksgiving. By its witness and justice are sworn in our courts of justice, and by its our magistrates take the oath of office. It is the jeweled stone of the marriage vow, and the guardian angel of conjugal felicity. By its ministers our living are married and our dead are buried; by its monumental mottoes our grave-yards are sanctified. This is what the truth, as helped by some of its friends, has done for us in temporal respects. To this, add what it has done for us religiously, with its ministers, churches, Sabbath-schools, books, tracts and papers, and of the millions it has converted, to be eternally saved, of the bewildered it has guided, the miserable it has made happy, the afflicted it has soothed, and of the dying it has sustained.

But if the truth has thus much saved us temporally and spiritually, as the result of being helped by comparatively few of its friends, who can compute the strength of its transforming, saving power, when all church members, and papers, and its systematic, zealous helpers? Up to this time, perhaps not more than a few professing Christians in every cove, has been of any positive service to the truth, and its most devoted friends have done far less than they could have done. Suppose that the two millions of Baptists in this land, and the pious of all names should come

and thoroughly the world would be converted to Christ? Then the millional dawn would blush brighter and brighter. "Then the mountain of the Lord's house would be established in the top of the mountains, and exalted above the hills, and all nations would flow into it." Then revivals, being widespread and continuous and thorough, would roll from land to land like a sea of glory. In other words, the truth unattained, unapproached, unseeded, uncirculated, unremunerated and untried, is practically no truth at all, to our fallen world. We say then not too much, when we affirm that the salvation of the world has, by God himself, been made to depend on the help his people render to his truth. What a responsibility does this arrangement put on the people of Christ? If they fall in with Heaven's plan and help the truth, mankind will be converted; if they fail to help the truth, the world will not be converted, and evil rest therefrom that none but God can comprehend. Suppose all the redeemed should by agreement literally cease helping the truth; that they should abolish their Bible, Tract, Missionary, Education, and Colportage societies; that home their missionaries, dissolve their boards and suspend all their missionary conversations. Carrying the stoppage to a more radical extent, suppose they should hush the voice of every living preacher, abolish all their meetings for worship, every Sabbath-school, prayer-meeting, and close up all the sanctuaries. Suppose further that every Christian, in selfish isolation and uncaring indifference, should cease praying, caring and working for the conversion of the irreligious, who could portray the appalling effect? The nation, as one educationally, morally, socially, civilly and religiously, would begin a backward movement. Within a few years we would sink from our high Christian vantage-ground to a level with the heathen nations.

The Sabbath School.

BIBLE LESSONS, 1890.

THE SAVIOR'S GOLDEN RULE.

Golden Text: Whosoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

FARFATORY.

In this lesson we have the truly Christian rule by which we should gauge our conduct toward others, especially those in whom we think we discern that which is "evil."

THE TRAITOR'S METHOD.

I. THE WAY OF CHARITY.—The Golden Rule is really founded on that charity (or love) of the gospel, which "thinketh no evil."

2. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

3. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

4. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

5. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

6. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

7. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

8. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

9. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

10. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

11. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

12. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

13. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

14. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

15. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

16. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

17. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

18. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

19. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

20. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

21. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

22. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

23. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

24. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

25. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

26. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

27. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

28. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

29. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

30. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

31. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

32. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

33. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

34. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

35. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

neighbor as thyself." What we would have done or desire we must perform. Lev. 19:18.

2. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

3. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

4. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

5. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

6. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

7. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

8. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

9. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

10. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

11. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

12. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

13. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

14. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

15. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

16. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

17. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

18. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

19. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

20. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

21. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

22. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

23. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

24. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

25. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

26. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

27. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

28. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

29. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

30. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

31. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

32. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

33. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

34. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

35. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

36. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

37. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

38. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

3. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

4. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

5. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

6. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

7. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

8. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

9. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

10. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

11. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

12. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

13. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

14. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

15. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

16. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

17. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

18. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

19. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

20. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

21. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

22. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

23. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

24. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

25. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

26. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

27. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

28. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

29. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

30. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

31. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

32. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

33. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

34. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

35. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

36. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

37. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

38. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

39. "How will that judge say?—This verse is an assurance concerning the future of the kind and courteous in the judgments you pronounce upon the character and conduct of others."

very few, consequently, of those called Christians, is this enlightened period over, though the majority do not understand the New Testament as it stands at their hands. Worldly and selfish teachers too often aspire toward the people, and the people, without a question, follow them. Xenophon said his army under his own personal control and prevented it from mixing with the surrounding peoples; and so with great numbers of religious leaders now. Yearning to be great and influential among their sects, they dare not set aside plain Scripture teaching in the attainment of their ends. Zeal for self and party seems to close their eyes to the danger of taking from the people the Word of God. Zeal in such circumstances must issue from the fountain of depravity. Year by year, for example, the pulpit and press of the country are deluged with arguments against the "one baptism" of God's Word, while, at the same time, the lexicons have long since settled the meaning in Greek of the word. Verily, but for the might of human depravity, it would seem utterly impossible for God-fearing men to engage in any such labor. Unless we much mistake, if some talented preacher were to go about to prove that fire does not mean the devouring element, "the effect of combustion," but "the passion of love, ardent affection," his friends would be ashamed of him. The supposed man would have the fact in his favor that one meaning of fire is "the passion of love, ardent affection," while there is no pouring or sprinkling to be got out of the water baptism of the New Testament.

Seldom do we find a man like Dean Stanley, who will acknowledge all the Bible teaches about baptism, but who maintains, at the same time, the propriety of setting aside so anti-quated a form and substituting for it a common-sense ceremony. Right or wrong, the English prelate took the knot. Query: why do not the whole body of Pædobaptists imitate his candor?

Human Depravity as Exhibited in Altering the Bible.

A complete history of human depravity would be too complete a history of our race. But in the things of religion it would be natural to expect less evidence of the quality, perhaps, than in others. Certainly the most serious of all concerns known to us ought to be treated with reverence and with honesty. Doubtless any holy intelligence must accept this view; and yet, if we keep the fact before us that hatred of God is the essence of depravity, it can not appear strange that the heathen should invent objects of worship as little as possible like the true God. Even the worshipers of him who gave us the Bible, as they too are still affected with depravity, will give evidence in various ways of the presence of the disease.

Formerly God gave the law to the Jews. Then judges, priests and prophets were sent to keep the divine precepts before the people. Generations came and went, but each found room for human tradition subjoined to God's direct commands that precede our day. Human laws, in many things, had usurped the place of those given through Moses, at the time when our Lord Jesus came. It may have appeared marvellous that Pharisees could so far presume to alter the clear traditions set forth by the factors more binding than the direct commands of Jehovah, but this is precisely the thing we understand them to have done.

Jesus set up a new kingdom, and gave to it a few simple laws. Knowing how important example is for learners slow of understanding, he set inspired men to establish the first churches, to confer the ordinances as he delivered them and to teach by their optious the sense of human duty under the new dispensation. Some time after that was necessary to witness the closing of the last apostle's grave served to bring the dawn of the antichristian period. Men of corrupt minds—Jews or Gentiles—mingled the doctrines and ceremonies of men with those Jews had established in his kingdom. Nor when the evil was once under way, did any sufficient force intervene to stop it. Onward rolled the current of human tradition, propelled by the force of depravity, till the time came called "the church" in the world's darkest period, was little more like that true church founded in Jerusalem, than an angel of the abyss is like Gabriel. Prorogative to obliterate God's enactments and to write human ordinances in their place, was not enough at that dark period, salvation was made to depend—such was the teaching of Popery—on the acceptance of the substitutions. Questioning papal authority to legislate in religion in that period was heresy, and the heretic must repent or taste the bitterest persecution.

Infant Baptism.

AN OPEN LETTER FROM ONE PRESBYTERIAN MINISTER TO ANOTHER.

REV. DR. E. G. GERRARD:

Dear Brother: When Jesus was lying in the tomb of Joseph Arimathea, there was not probably a suspicion in the minds of any of his disciples that he would ever institute the ordinance of baptism. For centuries there had been under the old economy diverse baptisms, notably the baptism of John the Forerunner. Those baptisms, however, had not distinctly signified to their minds the great fact which Christian baptism is designed to signify. It is not probable, therefore, that they had anticipated the institution of an ordinance to symbolize a great fact of the new dispensation, when as yet they had no distinct conception of that fact. The probability is that they thought of the ordinance as a rite, which he had appointed in his last interview with them before he suffered, was the only sacramental rite which Christ intended to ordain. And after his resurrection, it does not appear that he gave them any hint of his purpose in reference to baptism until the day of his ascension, when he appointed it to be a perpetual rite in his church. This, therefore, was the true and only origin of Christian baptism, and this is the proper point at which to begin

our inquiries as to the nature and design of that institution. There is no legitimate ground for supposing that, if that were to be included, but rather the contrary. The general terms of the command, without further light, would seem naturally lead to the conclusion that personal instruction should in all cases precede the administration of the rite, and that would, obviously, exclude infant baptism. You do not want that. You say in your sermon, "The command of the Lord Jesus, 'Go teach (disciple) all nations (and that include children), baptizing them,' instead of circumcising them." But surely you will hardly deny that the command to teach is commensurate with the command to baptize, and you have intimated to teach infant children. Mar 16:16.

Now there is no express command afterwards, either in the written Gospels or Epistles, to administer it to infants. It seems, however, that at a very early period, a disposition was manifested to have the infant children of believers baptized. The question now is, What is the foundation of the right to this practice? If it is the duty of any portion of the Christian church to have their infant children baptized, it is plainly the duty of all. And if the duty is to be inferred from anything taught in the New Testament, then all intelligent Christians can perceive it. It is common, however, for the advocates of infant baptism to found their doctrine and practice upon the statement, that under the old dispensation children were introduced into the church by circumcision, and that baptism had taken the place of circumcision, and therefore infant children must be brought in by baptism. We do not wish now to enter into a formal argument of the insufficiency of this basis for infant baptism, but we will state our objections to this opinion in a series of independent propositions.

1. We have already shown that the New Testament makes no covenant with any parent of a male child in the Jewish state to circumcise the child, without respect to the parent's faith, they could not strictly be regarded as Jews without fulfilling this obligation. It can not be inferred, therefore, that it was a sign of spiritual regeneration. The Sadducees, who were notoriously infidel, could not doubtfully circumcise their children, and did so from mere national pride, to show that they were descended from a most illustrious ancestor, even Abraham.

2. Abraham believed in the Lord, and he counted it to him for righteousness. Gen. 15:6. And, says the apostle, "he received the sign of circumcision, a seal of the righteousness of the faith which he had before he was circumcised." How was it circumcised? It does not seem immediately to have been the sign of faith or of regeneration. But many years after the calling of Abraham, and after he had proved his faith by the most unhesitating obedience to the various commands of God, God showed his approval and acceptance of him by making a covenant with him, in which covenant he bound him to put upon himself and his sons the sign of the covenant, the mark of circumcision until the true Seed, who was Christ, should appear. Gen. xvii. It was not to be a sign that the whole nation had been justified by faith. It was, however, in its character as a national sign, a sign of sanctification, not of spiritual regeneration, but of sanctification in a lower sense, viz., that they had been separated from the nations for a sacred use, that was, to receive and perpetuate the knowledge of the true God and his revelations concerning the way of salvation. By thus entering into covenant with him, he signified his approval of him, and still farther by crowning him with the honorable title and distinction, "The father of believers." In what other sense is he the father of believers than as having illustrated his faith in so remarkable a manner as to outlive him to stand at the very head of the line, we are not able to conceive, unless it be in that "we are all the children of God by faith in Jesus Christ," and thus allied to Abraham.

3. It was a great privilege to the posterity of Abraham to be the guardians of divine revelation until "the fullness of time"—to be the bearers of the doctrine of salvation in its introductory stages—to be designated as the particular family from whom the "promised seed" should spring. And it was a privilege to bear upon their bodies the sign that they were called of God to that high privilege by a covenant transaction. And un-

derstandingly this high privilege conferred with it the privilege of "promising" persons accepting the spiritual salvation which any of them could embrace. But the idea does not seem to be embodied in the covenant. The whole posterity of Abraham should be personally partakers of spiritual salvation, and that privilege was appointed to signify and seal that fact.

4. If the sign of the covenant with Abraham had been substituted to signify the spiritual regeneration of the recipient of it, one would suppose that a sign would have been appointed which could signify it to females as well as males, since regeneration is a grace of which they are equally in need, and which they are equally capable of receiving.

5. Every circumcised Jew had the right to have his children circumcised. Now if baptism is a debt, owing for circumcision, it will follow that every baptized infant, when he comes to mature age and has a family, is entitled to claim baptism for his children; whether he be a pious man or not. But under such a practice the Christian church would soon be as wide as the world in more than one sense.

6. If circumcision was a sign of spiritual regeneration primarily, it is inaccurately strange that Paul, or Peter, or some of the apostles, did not seek to pacify the Jewish converts whom they clamorously demanded that the Gentile converts should be circumcised, by telling them plainly and emphatically, "We now have baptism, which our Lord has substituted in place of circumcision, and it signifies to us the same thing, viz., regeneration. Plainly, the Jews thought that baptism was a sign very different in its significance from circumcision. And the apostles did not feel at liberty to tell them anything to the contrary, neither could they tell them that baptism had come in the place of circumcision. They could only tell them that circumcision had ceased, having fulfilled its design.

7. If baptism is a sign of spiritual regeneration, it is not a sign of spiritual regeneration, but a sign of sanctification in a lower sense, viz., that they had been separated from the nations for a sacred use, that was, to receive and perpetuate the knowledge of the true God and his revelations concerning the way of salvation. By thus entering into covenant with him, he signified his approval of him, and still farther by crowning him with the honorable title and distinction, "The father of believers." In what other sense is he the father of believers than as having illustrated his faith in so remarkable a manner as to outlive him to stand at the very head of the line, we are not able to conceive, unless it be in that "we are all the children of God by faith in Jesus Christ," and thus allied to Abraham.

8. If a believer was asked why he sought to be baptized, he would not say in answer, "Because baptism has come in the place of circumcision, and as every male Jew was required to be circumcised, it follows that every Christian must be baptized." He would have to give a very different answer, or he would hardly consider him sufficiently instructed in the first principles of the gospel to be entitled to baptize. But if he could not say his own baptism on that ground, how could he put the baptism of his child on that ground? And if he could put the baptism of his child on that ground, why may he not put his own baptism on that ground?

9. Circumcision unquestionably admitted the subject of it to all the privileges of a Jew under the Mosaic economy; it must follow, therefore, that if baptism takes the place for infants, without a special divine command limiting it, it must confer upon the child all the privileges of the church. But if he could not say his own baptism on that ground, how could he put the baptism of his child on that ground? And if he could put the baptism of his child on that ground, why may he not put his own baptism on that ground?

10. It is asked by those who hinge infant baptism on circumcision, "Who has the right to put infants out of the church: since they were already in it when Christ came? It might as well be asked, who could put an adult Jew out of the church, since he was already in it when Christ came? Yet he was put out until he came in by a distinct profession of faith in Christ, and by receiving baptism. But it may be asked again, If infants were in the church and enjoying all its privileges when Christ came, who has a right to curtail their privileges now? For the tendency of the Christian dispensation is to an enlargement of privilege, not to a curtailment. Yet by baptism in Pædobaptist churches infants get no further into the church than those Gentiles did under the Mosaic economy who

11. It is asked by those who hinge infant baptism on circumcision, "Who has the right to put infants out of the church: since they were already in it when Christ came? It might as well be asked, who could put an adult Jew out of the church, since he was already in it when Christ came? Yet he was put out until he came in by a distinct profession of faith in Christ, and by receiving baptism. But it may be asked again, If infants were in the church and enjoying all its privileges when Christ came, who has a right to curtail their privileges now? For the tendency of the Christian dispensation is to an enlargement of privilege, not to a curtailment. Yet by baptism in Pædobaptist churches infants get no further into the church than those Gentiles did under the Mosaic economy who

12. It is asked by those who hinge infant baptism on circumcision, "Who has the right to put infants out of the church: since they were already in it when Christ came? It might as well be asked, who could put an adult Jew out of the church, since he was already in it when Christ came? Yet he was put out until he came in by a distinct profession of faith in Christ, and by receiving baptism. But it may be asked again, If infants were in the church and enjoying all its privileges when Christ came, who has a right to curtail their privileges now? For the tendency of the Christian dispensation is to an enlargement of privilege, not to a curtailment. Yet by baptism in Pædobaptist churches infants get no further into the church than those Gentiles did under the Mosaic economy who

13. It is asked by those who hinge infant baptism on circumcision, "Who

What among the Jews without being circumcised... they were not considered Jews at all.

11. If circumcision was a sign of spiritual regeneration, why was it not... circumcised, since, plainly, there was only a promise of temporal good to him?

12. It seems impossible to draw an argument from circumcision in favor of infant baptism which will not result in making baptismed children... of the spiritual body of Christ, and in the fullest sense members of the visible church.

But while we find it impossible to see to the doctrine that infant baptism can rest on its connection with circumcision, it does not seem impossible to interpret the teaching of Paul in respect to the justification of Abraham in harmony with our view.

It is unnecessary further to multiply arguments to prove the contrary between circumcision and baptism, for it is clearly revealed in the New Testament that circumcision has passed away by divine command.

It is evident from Rom. 4:11 that circumcision was strictly a Jewish rite, and that the time would come when Abraham would be the father of the uncircumcised, as he was of the circumcised.

If Father Abraham could come back to the church and see the false worship that is paid to him in the church by the advocates of circumcision, he would shrink from it with horror.

For he was sprung from Abraham. For we may hold him up to the view of those who have a glorious exemplar of our mission... it is in no part of our mission to preach to the people that they must become circumcised.

Some Pedobaptists who admit that infant baptism is not commanded in the New Testament, and who admit, further, that it does not spring from circumcision, yet hold that it is lawfully practiced.

The theory of development is no doubt true under rigid limitations. So larger Catechism, questions 93, 134 and 143. God has wisely chosen, in giving a written law to his people, to lay it down in principles and precepts which must cover a great multitude and a considerable variety of cases.

I deeply sympathize with Bro. Black Beaver, of the wild tribes, writes under date of Jan. 27th as follows: Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Black Beaver, of the wild tribes, writes under date of Jan. 27th as follows: Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

been called a "mere development of the doctrine of the apostles." Now, when Christ commanded his apostles to go and preach to men the doctrine of salvation by faith, and baptism, those who profess faith in him... we develop this command into a command to baptize the infant children of all nations.

But what are the advantages of infant baptism, so great as to compensate for the risks incurred in introducing a principle which opens the door for the monstrous superstitions which for so many ages prevailed in the church?

Bro. Black Beaver, of the wild tribes, writes under date of Jan. 27th as follows: Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

Bro. Towocane Dave departed this life last Wednesday night. It is a sad loss to our people and church.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

They were not considered Jews at all. They were not considered Jews at all. They were not considered Jews at all.

OUR ORGANS, Church and Parlor, NEW STYLE ESTEY ORGAN



ABOUT 80,000 NOW IN USE.

THE ESTEY SINGS ITS OWN PRAISES. BAPTIST SONGS, A NEW COLLECTION OF BEST OLD HYMNS.

A. C. CAPERTON & CO., BOOKSELLERS & STATIONERS, 140 FOURTH STREET, LOUISVILLE, KY.

SUNDAY SCHOOL REQUISITES. HELPS FOR TEACHERS. SUNDAY SCHOOL LIBRARIES.

SMITH'S TONIC STRIP FOR FEVER & AGUE OR CHILLS AND FEVER. DR. JOHN BULL'S SMITH'S TONIC STRIP.

DR. JOHN BULL'S SMITH'S TONIC STRIP. MANUFACTURER AND VENDOR OF SMITH'S TONIC STRIP.

WESTERN RECORDER.

A. C. CASPER, EDITOR AND PUBLISHER. SPECIAL CORRESPONDENTS: ROBERT M. HARRIS, J. H. HARRIS, J. H. HARRIS, J. H. HARRIS.

Office: 16 South Street, in Custom-House Building, Louisville, Ky.

LOUISVILLE: THURSDAY, FEB. 26, 1890.

When writing to any one advertising in this paper, please give the name of the advertisement in the Western Recorder.

The Sunday Alliance.

The friends of the Sunday Alliance and all good citizens who are favorable to its work, were invited to assemble at Public Library Hall on Friday night of last week, and in response to this call a large gathering of the substantial citizens and business men assembled.

Several addresses were made, the most reliable of which, by Dr. Stuart Robinson, was as might be expected, an able presentation of the claims of the Sabbath upon all friends of good government.

The special point which Dr. Robinson endeavored to enforce was that our institutions rest upon the intelligence and morality of the people, that, in securing them, remembering the Sabbath to keep it holy is an essential factor, and that whatever tends to diminish the popular reverence for this day of rest interferes with its proper observance, is in fact a direct blow to its very foundations on which popular government rests.

In support of this view Dr. Robinson quoted largely from the opinions of Washington, Story, Kent and others. His address was published in full in the Courier-Journal of the succeeding day, and will, we trust, be widely read and will strengthen the hands of all good citizens in their efforts to stem the tide of iniquity which seems to be coming in upon us like a flood.

In this connection it may be well to note that through the pressure of public opinion the police have at last made some effort to suppress the abominable variety show which has been so long defying law and decency and corrupting the youth of our city.

Lieutenant Shanks, it appears, is the man to whom the credit of the arrest of the actors in this obscene exhibition is due. The movement seems, however, to be very languidly executed by the chief of police, who declares that he has "seen the exhibition and found nothing unlawful about it." The responsible, law-abiding citizens should by all means strengthen the hands of those officers of the law who are disposed to do their duty and should speak out, in tones that will not be misunderstood, by those who are disposed to ignore or evade the law. Indeed there is great opposition; the matter will be dropped in the courts and this disgusting moral plague-spot will be allowed to spread for the special advertisement and notoriety it has received, will be permitted to go on in its mission of corruption and death. The Sunday Alliance deserves, therefore, and should receive, the hearty support not merely of professed Christians, but of every citizen who cares for the safety of his own children. It has come, then, in Louisville, to be a hand to hand fight with the combined forces of evil, and that too with the advantage, so far as organization and immediate pecuniary interest are concerned, altogether on the wrong side of the contest. The saloon keepers, gamblers, proprietors of variety shows, and still lower haunts of vice, all calculate largely upon the apathy of good men. They have altogether too much reason for this uncompromising attitude.

BECAUSE Baptists do not baptize little innocents like the Great Methodists do, because they do not drive them away from the streets. Here is its last deliverance to that subject:

"Some of the apostles," who drive away the little children, need to be stirred up in their own hearts. "If the little children should thus be taken away from the world, there is no one to take their place."

There is no one to take their place in the place of the Savior, and because Baptists do not bow down to this image, they are accused of driving them from the Savior! That's a thousand times worse than Unitarianism.

EDITORIAL VARIETIES.

Rev. J. H. Hall, of the Baptist Clergyman, says: "The Glorious is doing well. God bless you. Glad to hear of your success. Rev. H. is but new in your planting, remember that good old Jewish rule, and be sure to leave for the established church, and even above for the Brethren."

Rev. T. B. Thomas, of Shelbyville, and Rev. H. Meadows, and... of the South Union Association, all earnest and successful ministers, have been in the city this week.

The address of Bro. F. B. Mould is changed from Tallahassee, Fla., to Eufaula, Ala. Himself and family are all in excellent health and spirit.

The Southern Baptist Convention will meet in the First Baptist Church, Lexington, on May 6th. Pastor Barrows and the other Baptists of the city are busy in making arrangements for the entertainment of the body and for transportation. They will give the brethren of the Convention a genuine old-fashioned Kentucky welcome.

Miss W. Smith, of Lancaster, writes: "I have read the premium notice and am glad they are beautiful. Can't see how you can afford to send such splendid envelopes for so little. Many thanks. Will do all I can to have the Broomcase in your Baptist office." We are glad to hear of it, and we can afford to send the pictures as we do.

Rev. A. F. Baker, of Winchester, is conducting a meeting with the church in Weston. Prospects good.

We are glad to learn that the health of Rev. T. M. Denton, of England, is very precarious. His people are very anxious about him. More next week.

Rev. J. H. Hall, of Martin, Tenn., has said a number of Dr. Tucker's sermon on the Design of Baptism, and others equally good. That shows what a pastor can do to help the truth.

Rev. W. W. Tinker, of Newport, has been working, and his people, feeling that he needs a little recreation, are sending him on a trip to Arkansas. He will gather up some notes for the Brethren, we hope.

A NOBLE DEED.—The Mazon (Ga.) Telegraph & Intelligencer says: Dr. M. H. Wharton, by whose efforts ten years ago a fund of \$35,000 was raised to erect the splendid edifice known as the First Baptist church in Eufaula, has just on a visit to the city, like a lamb to the slaughter, a debt of \$5,000 still hanging like an incubus over the church. By what with characteristic zeal and energy, he resolved to make an appeal to the congregation to liquidate the terrible burden. No sooner said than done. And we have the pleasure now of announcing that the Doctor, after an earnest effort of two hours' duration, succeeded in raising every dollar needed for that purpose. It is a great rejoicing among the Baptist brethren of Eufaula.

THE POSTMASTER at Linton, Ky., informs us that W. C. Howell refuses to take the Brethren from the office. It is a shame and an outrage for a man, to say nothing of a Christian, to refuse to take from the office a paper for which he is indebted. See what a man he is! He is a great conductor.

Mr. H. is indebted to this office in the sum of \$1.40 which we hope he will have the honor to pay.

READ AND preserve our sermon this week, by Dr. Tyne, and more than that, if your church is not blessed with regular preaching, get some one to read it to your congregation. It would greatly help the truth.

NEWS AND NOTES.

A writer in the Watchman has the following about the case in Brooklyn, N. Y.—"At Strong Place there is a good steady work. Pastor Hoyt is an indefatigable worker. He just loves to preach Christ, who he had the chance over here. Pastor Thomas, whose great abilities are well appreciated by the crowd, tells me that he never has been so crowded in Brooklyn; \$2,500 were needed to finish the new house, and he was raised in a few minutes. The Baptist convention on Sunday night in the new building. Others are seeking Christ."

In a historical paper before the New York Baptist Conference Dr. Simon said: "German church historians are partial to the State church history, and pass over little bits of Christ's people in the secret places of the mountains; and so there are marked omissions. He believes that in the light of new discoveries four monuments and concealed history, an unbroken line of Baptist faith will appear."

In connection with the religious interest in the Baptist church in Orange, N. J., Rev. E. Judson, pastor, there have been about 100 conversions.

Through the liberality of a friend, the First African church, Philadelphia, Pa. has obtained by individual effort of \$1,000. This church is seventy years old.

There are 50,000 colored Baptists in Texas, with 500 churches, and 300 ordained preachers. But what are the Baptists, North or South, doing for their enlightenment and elevation? They are greatly desirous to be instructed in the word of God.

Well, we are editing and publishing for them the AMERICAN BAPTIST, the only religious weekly published on the continent in the interest of the colored people. Bro. Atwood, by encouraging them to subscribe for the BAPTIST.

Dr. Johnson's collections in Cleveland, Ohio, for the Publication Society amounted to cash and subscriptions to \$1,000.

Silver Sunday, Feb. 8, the subscription to the debt of the German church, Philadelphia, has been raised to \$25,750, being nearly \$2,000 in excess of the debt, to allow for some shrinkage.

The Memorial church, Philadelphia, has raised more than the \$45,000 needed to reconstruct the building, and some things in current Congressional legislation.—The Watchman.

Our Field Notes.

Feb. 21.—Came to Glasgow and made my headquarters with Maj. C. T. Cheek.

Feb. 14.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 15.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 16.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 17.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 18.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 19.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 20.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 21.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 22.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 23.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 24.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 25.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 26.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 27.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 28.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 29.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 30.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Our Field Notes.

Feb. 21.—Came to Glasgow and made my headquarters with Maj. C. T. Cheek.

Feb. 14.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 15.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 16.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 17.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 18.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 19.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 20.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 21.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 22.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 23.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 24.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 25.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 26.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 27.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 28.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 29.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 30.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Our Field Notes.

Feb. 21.—Came to Glasgow and made my headquarters with Maj. C. T. Cheek.

Feb. 14.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 15.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 16.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 17.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 18.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 19.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 20.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 21.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 22.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 23.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 24.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 25.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 26.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 27.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 28.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 29.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 30.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Our Field Notes.

Feb. 21.—Came to Glasgow and made my headquarters with Maj. C. T. Cheek.

Feb. 14.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 15.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 16.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 17.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 18.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 19.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 20.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 21.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 22.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 23.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 24.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 25.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 26.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 27.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 28.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 29.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 30.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 31.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 32.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 33.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 34.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 35.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 36.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 37.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 38.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 39.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 40.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 41.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 42.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 43.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 44.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 45.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 46.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 47.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 48.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

Feb. 49.—Met with Bro. Clay Roberts, one of the best men who is working in the country. He has worked in our church. The country school has his own to his appointment. After promising me a Broomcase tablet and adding some other things, he went to the city.

which he had done for the church, they should be removed from the list, they should be removed from the list, they should be removed from the list...

At the annual meeting of the Convention a committee shall be appointed to examine the accounts of the officers...

The Convention is auxiliary to the State Sunday-school Convention, and will be held at the same time...

The Constitution may be altered or amended by a vote of two-thirds of the delegates present...

Death of Dr. Jeter. We copy from the Richmond Dispatch the following account of the life, death, and funeral of Dr. Jeter...

Dr. Jeter is dead. He was born in the year 1815, and died on the 15th inst. He was a native of the State of Virginia...

His early life was spent in the study of the classics and the sciences. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

to the same city, in the full vigor of his powers, and with the assistance of his friends...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

to the same city, in the full vigor of his powers, and with the assistance of his friends...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

He was a man of great talents and a man of great piety. He was a man of great talents and a man of great piety...

TOBACCO. The market was steady, with a slight accumulation of 135 bales, as follows: 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

1 1/2 bales; 1 1/2 bales...

Purchasing Agency. We have for sale a large quantity of goods...

Life and Words of Christ. By CUNNINGHAM GRIFFIN, D.D. Price reduced from \$2.00 to \$1.00...

CRUICK'S COMPLETE ORPHANOGRAPH. Best edition, 8vo, cloth, 60 cts.

SMITH'S VIOLET DICTIONARY. One volume, 8vo, bound boards, with map...

THE PORTABLE COMMENTARY. By Jameson, Passon & Brown. In two volumes...

OMEYBEE & HOWSON'S LIFE AND EPISTLES OF ST. PAUL. 12mo, with map and illustrations...

THE NATIONAL TEACHER'S Mutual Assurance Fund. OFFICE: Paper and Stationery, LOUISVILLE, KY.

FREE TO ALL. Our Illustrated Catalogue of Stationery, Printing, and Bookbinding...

STOPPED FREE. RITS INSANE. GUNS. GREAT WESTERN WORKS. PITTSBURGH, PA.

RICHARDSON'S MATCHES. The Parlor Match has no offensive odor...

USEFUL BOOKS. Primary Manual, Complete Practical Guide to the Study of the Bible...

AGENTS WANTED FOR THE PICTORIAL HISTORY OF THE WORLD. In 10 volumes...

FREE TO ALL. Our Illustrated Catalogue of Stationery, Printing, and Bookbinding...

STOPPED FREE. RITS INSANE. GUNS. GREAT WESTERN WORKS. PITTSBURGH, PA.

THE COMPLETE HOME. The Little Book and First Step to a Home...

HOMES IN WESTERN ARKANSAS. The Little Book and First Step to a Home...

Five-Cent Song Books. FOR SABBATH-SCHOOLS. NOW READY.

HOPE FOR THE DEAF. Gammon's Artificial Ear. A book for every deaf person...

MY WIFE. FURNITURE. A. C. CAPTION & CO., 107 N. 7TH ST., LOUISVILLE, KY.





WESTERN RECORDER.

CONTENTS OF THIS WEEK.
The People's Magazine.
The People's Magazine.
The People's Magazine.

RATES OF ADVERTISING.

Table with columns for 1 mo., 3 mos., 6 mos., 1 year. Rows for 10 lines, 20 lines, 30 lines, 40 lines, 50 lines.

RATES PER LINE.

Table with columns for 1 mo., 3 mos., 6 mos., 1 year. Rows for 10 lines, 20 lines, 30 lines, 40 lines, 50 lines.

For one, two or three insertions 5 cents per line. For longer insertions 10 cents per line.

News in General.

DOMESTIC.
The War upon Senators.—The Postmaster-General desires the highest praise for his efforts to prevent the use of the mails for the purpose of disseminating false information.

WESTERN RECORDERS.

The Senate.—The Senate Judiciary Committee has prepared a bill which increases the fine of not more than \$500 and not less than \$25 for any person living in the practice of bigamy or polygamy.

THE GEORGIA.

The Georgia.—The appointment of census supervisors commences considerable attention at the Capital. The Senate has rejected all the supervisors nominated for Ohio, on the ground that the Democrats were not recognized as the Georgia Government are recognized.

THE GEORGIA.

A Manly Act.—After the usual discussion in the General Assembly, a letter to Hon. Alexander H. Stephens, apologizing for the course of the Government in relation to the South, was read and adopted.

THE GEORGIA.

Mr. Tilden's Health.—It is now stated in the Cincinnati Enquirer, that Mr. Tilden is in the best of health, and is preparing to make the race for President.

FOREIGN.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

GRAND BREITAIN.—The Irish Question.

The Irish Question.—The Irish Question is the subject of much discussion in the House of Commons. The Government are determined to maintain the present policy.

DECKER BROS. AND STEINWAY & SONS.

HAINES BROS. AND J. & C. FISCHER.
7-OTAVE Cottage, Upright or Square, \$245, at \$30 Cash and \$7 per month, \$85, at \$8 per month.

ESTEY AND SHONINGER ORGANS.

ESTEY AND SHONINGER ORGANS.
We are prepared to meet the needs of the churches and schools of all denominations.

D. H. BALDWIN & CO.

D. H. BALDWIN & CO.
No. 27 Fourth Avenue, LOUISVILLE, KY.

THE PEOPLE'S MAGAZINE.

THE PEOPLE'S MAGAZINE.
We will send you a copy of the PEOPLE'S MAGAZINE free of charge.

OUR PEOPLE'S MAGAZINE AND HYPOGLASS.

OUR PEOPLE'S MAGAZINE AND HYPOGLASS.
We are prepared to meet the needs of the churches and schools of all denominations.

THE TWENTIETH ANNUAL STATEMENT.

THE TWENTIETH ANNUAL STATEMENT.
HENRY S. HYDE, PRES'T.

Table with columns for Premiums, Interest, and Disbursements. Rows for 1879 and 1878.

CLAIMS BY DEATH AND MARRIAGE ENDORSEMENTS.

Table with columns for Claims by Death and Marriage Endorsements. Rows for 1879 and 1878.

NEW CASES ADJUSTED, DECEMBER 31, 1879.

Table with columns for Bonds and Mortgages, and Assets. Rows for 1879 and 1878.

MARKET VALUE OF STOCKS AND BONDS OVER SEAS.

Table with columns for Market Value of Stocks and Bonds Over Seas. Rows for 1879 and 1878.

THE AMERICAN EXPERIENCE TABLE.

THE AMERICAN EXPERIENCE TABLE.
The valuation of the policy is based on the American Experience Table.

ROSE & LYONS.

ROSE & LYONS.
Branch Office, 131 W. Main Street, LOUISVILLE, KY.

WEEKLY REVIEW OF THE MARKETS.

WEEKLY REVIEW OF THE MARKETS.
WHEAT.—The market is quiet and prices are steady.

THE PEOPLE'S MAGAZINE.

SEVENTH YEAR.
New Premium Certificate.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

SEVENTH YEAR.
We are prepared to meet the needs of the churches and schools of all denominations.

THE PEOPLE'S MAGAZINE. SEVENTH YEAR. NEW PREMIUM CERTIFICATE. A SPECTACULAR WORK OF THE PEOPLE'S MAGAZINE. NO EXTRA CHARGE FOR THIS YEAR. IT IS SENT FREE TO ALL WHO SUBSCRIBE.

BONASET BOURBON TONIC. The thorough preparation. It is rich in the virtues of the best and purest and other valuable tonics. There is not an equal in the market.

When Magill's Chill Cure, Tonic and Appetizer Should be Used. When you are sick with Fever and Ague or Chills and Fever; When you are sick with Intermittent or Remittent Fever; When you are sick with Typhoid Fever, Scarlet Fever, etc.;

Magill's Chill Cure, Tonic and Appetizer. This medicine may be implicitly relied upon in all Malarial Fevers. It would not be necessary to say that the disease is common in this country.

THE NIGHT RUNNING. A MODEL OF SIMPLICITY AND STRENGTH. NEVER GETS OUT OF ORDER. AGENTS WANTED.

ROSE & LYONS. Branch Office, 131 W. Main Street, LOUISVILLE, KY. PRIZES.—Dried apples 75¢; dried peaches 10¢; dried oranges 10¢; dried raisins 10¢; dried figs 10¢; dried dates 10¢; dried figs 10¢; dried dates 10¢; dried figs 10¢; dried dates 10¢.

BRACELETS. Elegant Gold and Silver Bracelets. The most beautiful and durable. Price \$1.00 to \$5.00.

Teachers' BIBLES. THE NEW 7-OTAVE UPRIGHT PIANO. At \$230, \$30 Cash and \$8 per Month.

UPRIGHT PIANO. At \$230, \$30 Cash and \$8 per Month. ESTEY ORGAN. These Pianos are strong, reliable and well made. The cases are double veneered with rosewood.