

WESTERN RECORDER.

THESE ARE ADVANCED... THE LABEL... THE LABEL... THE LABEL...

THE LABEL... THE LABEL... THE LABEL... THE LABEL...

Our Pulpit.

Lessons from David.

A SERMON BY DR. JAMES PARSONS, OF LOUISVILLE.

You all remember the trouble which David had, again and again, with King Saul. For reasons which are obvious upon the narrative, Saul sought repeatedly to take the life of David, whom he once loved with a father's idolatrous fondness.

David charged him with having put forth his hand and destroyed the Lord's anointed, and he called for the young men, and told them to fall upon the Amalekite and smite him.

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What is there in this tragic history that touches our own life? Written broadly across the face of the story is this remarkable truth: that they who would do a mean trick for you, are capable of doing a mean trick against you.

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But let every shilling be honestly won. You will find far more spending in it than in money that is dishonestly pocketed.

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And it was so with David in this case. He had his moments of fretfulness about Saul, and his moments of supreme fear, but in his heart he loved the grand old King of Israel, and where there is a supreme love it overweighs that which would oppose its sovereign way.

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That is, everything pertaining to man in his relation to God is comprehended in fearing God and keeping his commandments. This is the whole of man—there is nothing of him outside of this sphere.

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The Apostolic Times says: "In Kentucky alone there are about ten thousand families connected with the Christian church that take no religious paper. The people ought to be stirred up to the importance of reading more, and every preacher ought to know that it is much easier and more satisfactory to preach to an intelligent, reading audience, than to people who are not informed upon the general religious topics of the day."

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SPIT OF THE PRESS.

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WALKING IN THE TRUTH.

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A. C. CAPERTON, EDITOR AND PUBLISHER. MORAN ROBERTSON, J. O. BURKHOLDER, J. H. FREDERICKSON, J. C. S. CARR, REV. L. A. JOSTER.

LOUISVILLE: THURSDAY, OCTOBER 21, 1893.

When writing to any advertising in this paper, please state to what advertisement in the Western Recorder.

A Faithful Burden.

A few years since an English gentleman with his family was emigrating to this country. He carried with him in gold the hard-earned savings of years, consigned, for greater safety, in a leather bag which he wore about his person. As the amount was equivalent to several thousand dollars, the weight of course was considerable, and before starting, his friends advised him to deposit his money in London, and take a draft upon some New York bank. This, however, he refused to do. He had little faith in banks and a great deal of faith in himself, so he went with him in gold the hard-earned savings of years, consigned, for greater safety, in a leather bag which he wore about his person.

Nothing unusual occurred for several days to break the monotony of the voyage. Suddenly at midnight there was a cry heard—"fire" on ship-board. All was terror and confusion. The officers did their best to allay the excitement, to assist in lowering the boats and to provide the passengers with life-preservers, which, fortunately, were worn about their waists. Among the most terror-stricken of all was the Englishman. His wife, more calm, had succeeded in tying a life-preserver upon herself and her daughter, and was endeavoring to do the same for her terror-stricken husband. An officer seeing how nervous and agitated the man seemed, stepped up to assist her. In doing so he observed the heavy belt full of gold which the man was carrying. "I throw that away, sir," it will kill you in ten minutes," explained the officer. The poor man hugged his burden, and looked up beseechingly. "I can't do it, sir. It's all I've got." His wife joined in the plea. "Do throw it away, father. If we can only get to land again it won't matter about the gold." For a moment he hesitated. His hands twitched nervously at the strings of his belt. Then he sank into a chair, exclaiming, "I can't do it, Mary. I can't throw away all this gold!" The officer left them all afloat, and the same sweeping through the cabin. The officer hastened to jump from the burning vessel, and was rescued with many others by a passing steamer. But the Englishman and his family were never seen again. Whether they perished about the gold until it was too late to escape from the vessel, or were all dragged down together by the burden to which the father so tenaciously clung, one of those accents that must remain a mystery until the day when all secrets are revealed and "the sea shall give up her dead."

In this "voyage of life" in which we are all embarked, it is greatly to be feared that there are many who are imitating the folly of this unfortunate emigrant. They are hugging their gold at the cost of safety and salvation. They are urged to see from the words to come—the perils of "the fire that is not quenched" are faithfully portrayed before them. They know their danger, and are determined some day to make an effort to escape. But they carry a heavy burden. They have made gold their idol, and Scripture and conscience both tell them they must give it up. God will take no half-hearted homage. And so the Savior's message comes fairly home to them, "Sell all that thou hast and give to the poor and come and follow me, and thou shalt have treasure in heaven."

We meet them constantly, these poor "rich men" who go about hugging their gold at the cost of safety and salvation. They are urged to see from the words to come—the perils of "the fire that is not quenched" are faithfully portrayed before them. They know their danger, and are determined some day to make an effort to escape. But they carry a heavy burden. They have made gold their idol, and Scripture and conscience both tell them they must give it up. God will take no half-hearted homage. And so the Savior's message comes fairly home to them, "Sell all that thou hast and give to the poor and come and follow me, and thou shalt have treasure in heaven."

Prof. W. S. BRYANT, of Lexington, Ky., as our readers know, has been elected to the chair of Natural Science in the College. He is a son of Rev. Dr. Bryant, long president of Richmond College, and is a graduate of Richmond College, where he enjoyed the instruction of Prof. Puryear in chemistry, and he also spent some time at the University of Virginia in the study of the branches he will teach in Lexington. In addition, he has taught the natural sciences for fifteen years, and thus carries to his new position not only a thorough preparation for his work, but a thorough experience in imparting instruction.

ORDERS for the Recorder containing Dr. Burrows' sermon are rolling in. Let them come. These sermons should be read by thousands of our youth.

LOUISVILLE ITEMS.—Dr. BURROWS preached the fourth sermon of his series to young men on Sunday night to a good congregation. Rev. Lansing Burrows, of Lexington, occupied the pulpit of the Walnut-street church last Sunday morning, and Dr. Manly at night. Rev. J. P. Green has returned from his sojourn in Germany. He preached last Lord's day morning and night to large congregations in East church. It is understood that he returns upon his labors as pastor of that church. Bro. G. has hosts of friends in this city and State who rejoice at his return. Dr. Boyce preached two very able sermons in the Central Presbyterian church last Lord's day. The Chestnut-street church was closed last Sunday. Dr. Weaver being at Simpsonville in a meeting. To some it will seem strange that while there are nearly 100 Baptist preachers in the city unemployed on the Sabbath, one of our churches should be closed all day.

EDITORIAL VARIETIES. Don't fail to read the sermon on the first page of Dr. Parker's "The Holy Spirit." Providence permitting, Dr. Warder will preach in the Walnut-street church, Owensboro, Ky., on next Lord's day. Dr. and Mrs. J. S. Coleman were in the city a few days last week. Bro. Coleman is the city medical treatment. His physician, Dr. C. W. Kelley, says his troubles are not of a serious character, and he thinks he will be ready to accept service soon. Their churches in Kentucky had been in a tight grip on Dr. C. We happen to know that a good church in another State is "hankering" after him.

The plan that Dr. Warder has inaugurated in carrying the classic of the Presbyterian Association, Missions, promises splendid results. Rev. Cleon Keyes is canvassing Union Association with most encouraging success. Rev. G. F. Bagby expects to visit in a few days in this city. The Boards of other associations should at once open correspondence with Dr. Warder.

MARRIAGE OF Mr. CRAIGHED and Miss CAPERTON. From the Courier-Journal of the 19th inst. we make the following extract: The Baptist church at the corner of Fourth and Walnut streets was crowded to its utmost capacity last night, with guests, acquaintances and strangers to witness the marriage of Rev. T. B. Craighed, of Alabama, and Miss A. C. Caperton, of Louisville, the bride and groom were thrown upon a and a thousand pairs of eyes were centered on the bridal couple. The ceremony was performed by Rev. Dr. Burrows, assisted by Rev. Dr. Caperton, the father of the bride. The party then passed out, going to the "ladies' aid" where the new husband and wife in the lead. From the church the party proceeded to the residence of the bride's father, on Scotch street, at the head of Magazine, where the relatives and intimate friends had been invited to celebrate the marriage festivities. A few minutes were spent in examining and admiring the beautiful display of bridal gifts, many of which included guests extended in a short time to the residence of the bride's father, where a very light refreshment was served. A marriage feast had been spread, and a truly royal had become what it should be, a generous merry gathering. Mr. Craighed, the groom, is a native of Alabama, coming to this city in the family of the late Dr. Caperton, who was just about to enter the duties of that profession he determined to enter the ministry, and came to Louisville, where he spent two years in the Baptist Seminary. He has not yet been ordained, but has accepted a charge at Louisville, Ala., where he begins his ministerial duties next month. Mr. Craighed is a gentleman of culture and a shrewd scholar. He is in every way worthy of the charming bride whom he has taken to himself. Yesterday was his wedding celebration, and although so young in years, he has displayed a maturity of judgment and a wisdom that is well calculated to produce the impression of a mature man. Miss Mollie E. Caperton is the daughter of Dr. Caperton, and is well known here. She has spent most of her time in this city, and never advanced save by education.—The Democrat.

Dr. BURROWS is preaching to his congregation in this city a series of sermons addressed to young men. They are prepared with care and are listened to with interest by large congregations. We propose to publish them in the Recorder, commencing the first week in November. There will be a dozen of these sermons, each of which will run for at least three months. We will send the Recorder to those not now getting it, three months for 50 cents. In clubs of ten or all sent by the first of November, that we may know how many copies to print. Brothers of names can well afford to spend a few dollars to have these sermons spread before the young people of their communities. Who will do the most?

We trust the superintendents of the Sunday-schools will see that their schools are regularly held monthly contributions. It is impossible to carry forward the work without money. The plan of monthly contributions is one that is simple and easy for all. Brothers, let's go forward, not backward in this good work. Baptists never grow staunch save by discipline, and never advance save by aggression.—The Democrat.

stated those who will attend the regular meeting of the 20th of October last night on the 12300 street for Marion, Ala. where they go to visit the grove's mother. Their future home will be in Tallapoosa, their future home will be in Tallapoosa, their future home will be in Tallapoosa.

NEWS AND NOTES. The first baptism in Arizona occurred on a recent Sunday. The North Carolina Baptist State Convention is fifty years old. Dr. Jeffrey, of Brooklyn, N. Y., has accepted the call to Denver, Col. Howard College, Ala., has had the best opportunity to be a workman needing not to be ashamed, and he is joined by a earnest band of workers whose hearts are in the movement.

YOUTH ASSOCIATION, a small body in a "religiously" of the State Mission last year. Dr. L. H. Shuck, D.D., pastor of the First Baptist church, Charleston, has been appointed to the pastorate assistant port chaplain. Bro. Joseph H. Carter, of North Carolina, is holding good meetings. He has had six addresses to his church in Wilson recently. The Standard says "the religious paper in its sphere, an agency absolutely indispensable, and never more so than at this moment."

Mississippi College closed the first week of its present term with more than 150 students. That is more than 60 per cent. better than last year. Charles P. Fountain, a graduate of our Theological Seminary, has entered upon his duties as pastor of the church in Jefferson, Texas. Rev. C. H. Young, of Sardinia, Miss., died Sunday, September 27th. He has been pastor of Union church, Mississippi, for thirty-two years. Justin D. Fulton is reported as having said in a recent sermon that "the American Baptist Home Mission Society is the greatest of the Home Baptist Societies of the South."

Dr. Wharton is having success in raising money in South Carolina for our Seminary. To Greenville he raised \$10,000, in Spartanburg \$1,000, and in Anderson \$1,000. He is also raising money in other parts of the State. It seems rather incumbent to bear an earnest friend of the Holy Spirit when he usually means by a baptism a few drops.

It would be for our readers to double the circulation, and in that way the usefulness of the Recorder. Just one new name from each of our present subscribers would do it. Prof. Eugene Revelland, of France, is in this country. He says that 30,000 out of the 40,000 municipal bodies in France are desirous that the Catholic churches might be turned into Protestant churches.

The Baptist Record says he had an interesting time at Ebenezer Association; he got sixty subscribers to his paper. That's a very good success for a paper man.

The Northern Baptist Education Society, Mass., makes a condition of assistance, the amount of tobacco on the part of young men who are to be placed, where it will give certain real estate that he owned in Boston to the American Baptist Missionary Union. The estate is productive, and when sold it can bring not less than \$40,000 into the treasury of the Society.

One of the last acts of Nathan Bishop, LL.D., while lying upon his death-bed at his home in Lowell, Mass., was to give certain real estate that he owned in Boston to the American Baptist Missionary Union. The estate is productive, and when sold it can bring not less than \$40,000 into the treasury of the Society.

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Mr. Graves bases his whole argument upon certain facts taken for granted, and he calls them on the next page (18), "admitted facts." We propose examining these statements a little and inquiring whether they are truly "admitted facts" or "facts to be taken for granted." In a former article I showed how unwarrantably he has confounded terms that differ when he makes kingdom—church—churches—all mean the same thing. Grant a reasoner the premises he chooses, he may construct an argument that shall seem to be logical and conclusive. Prove the premises false, and the whole argument is demolished.

His "first fact" is thus stated: "Christ while on earth did not build a kingdom, and build a church, unlike any institution that had ever been seen on earth, save its type." Now is it a "granted or admitted fact" that Christ while on earth did not build a kingdom? It is certainly not an "admitted fact." Many earnest and learned students of Scripture contend that the kingdom of Christ has not yet come, is not yet established and will not be until his spiritual reign shall be extended over the earth. That he is King by right all do admit, but that he is King in fact, reigning universally over willing and loving subjects, many deny. Some argue that his kingdom will not be

set up until he comes the second time to reign over the nations, and he has done so over the saints. While these various views are true, is not the question, but that they are widely held and advocated, takes Mr. Graves' statement completely out of the category of "admitted facts." This is not then a "fact to be taken for granted."

Again: Is it an admitted fact, that Christ while on earth did "build a church." There are very many who do not believe that "Christ while on earth" organized a church at all, in any such sense as Mr. G. uses the word. Many hold that there was no organized church till after the Pentecost and that the church at Jerusalem was the first gathered. Others hold that the first church was organized at Antioch. Still others that the churches were a growth, a development, gradually becoming perfected during the whole period of the inspired apostleship. Whichever of these views is true, Mr. G. has no logical right to call his statement an "admitted fact." It is not admitted and must therefore be proved before it can properly be made a foundation promise for an argument.

Further Mr. G. says that "this kingdom and church is unlike any institution that had ever been seen on earth save its type." (All the while we use Mr. Graves') Now what does this mean? He tells us on page 18 that this type is the "Jewish Theocracy." In what sense, pray, is the Jewish nation a type of a local Christian church? Remember that kingdom—churches—Mr. G. uses interchangeably, and all in the sense of a local organized church. Is it a fact that the Jewish nation is the type of a local Christian church? So argue Romanists and high churchmen, and upon this notion introduce priests to offer sacrifice, the Jewish ceremonial ritualism and vestments. This is the stock argument for making the church co-extensive with the nation, answering to the Jewish type. This is the foundation argument for induction baptism, as a substitute for induction according to the Jewish type. In this sound Baptist doctrine! Is the local Christian church answer an antetype to the Jewish type? Well it is a doctrine which sound Baptists have always repudiated. They do not take the Jewish Theocracy as a type after which the Christian congregation is to be modeled. This surely is not an "admitted fact."

Mr. Graves' "second fact" is this: "That Christ set up but one kingdom and built but one church, which He designed to be called in all after ages the house of God,—the church of the living God,—the pillar and the ground of the truth." Now which of these statements are "admitted facts?" That He set up but one kingdom? That He set up a sense in which all the kingdoms of earth originated with Him. "Without Him was nothing made that is made." In the 22d (Messianic) Psalm we read: "The kingdom is the Lord's; he is governor among the nations." Paul (1 Tim. 6:13) calls our Lord Jesus Christ, the blessed and only Potentate, the King of kings, and Lord of lords." See also Rev. 17:14, and 19:16. Has our Lord but one kingdom? Very, very, He has many. He is rightful Sovereign of this whole earth. "His kingdom cometh over all." The time is coming when "great voices in heaven" shall proclaim "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "On his head are many crowns."

Again: Is it an admitted fact, that Christ built but one house? In any such sense as Mr. G.'s theory requires. He argues that "house" means church. If that be true, then our Lord has built a great many. If Mr. G. gives up this ground, then he is forced to admit that the aggregate of the churches in all ages is the one house which Christ builds, and this is not a single organized church except in the sense in which Romanists and Methodists and others call all separate congregations one church, as Catholic church, Presbyterians, church, etc., and this is a sense which Baptists strenuously deny.

Again: Is it an admitted fact, that Christ designed His house to be called the house of God,—the pillar and the ground of the truth? It is not a fact at all in application to local churches, for none of these have ever been so called. In the sense in which

the commonest in Sweden; now we count 20,000. Of the 200 churches, only 50 are able to support their ministers. We are able to support them. One of our young pastors has just been found for preaching the gospel. Mr. Wilberg's chapel is crowded with people, and he has a list of names. I come to ask you for help for the Lord's sake."

The financial report of our corresponding secretary for the year of September Baptists is before the Baptist State of South Carolina are determined to place their own ministers upon a new and enduring basis. We would say that no other State has made such collections for the last quarter in the history of our corresponding secretary. We rejoice with you, Bro. Carter, and if the Baptists of Kentucky generally will come up to the work as a first-class doing, and support Dr. Warder in his self-sacrificing efforts to carry forward the work of Missions, we shall be able to rejoice over a good report at our next annual meeting.

A mission interest which was established some years ago at the State Place Baptist church, Baltimore, has grown into a church. It is to be known as the Fuller Memorial Baptist church. The recognition services occurred the other evening in the presence of a large assembly. Brothers Bluing, Kerfoot, Cook, Wilson and Dr. Brantly participated in the services. Dr. Kerfoot preached the sermon. Dr. Brantly says the church enters upon its work under propitious auspices. His pastor, Rev. James S. Rapson, has proved himself to be a workman needing not to be ashamed, and he is joined by a earnest band of workers whose hearts are in the movement.

MICELANEOUS. The trustees of the Missouri state have sent a check for \$150,000 to the treasurer of the American Missionary Association (Congregational) for special work in the South. Prof. Combs, of the Walden Theological Seminary, Philadelphia, Pa., is now in this country. His purpose is to visit as many of our theological seminaries during his stay as possible. The Catholic Review says that Protestants imagine that Luther invented the Bible. He has never seen any such book, but he has met a great many who believe that the devil invented the Papacy.—Interior.

One of the finest church edifices west of St. Louis is that of the Baptists in Kansas City, which cost \$60,000. A debt of \$18,000 on it has been extinguished recently, and the interior thoroughly renovated. These are the days of large donations. Mr. George I. Sneyd, of New York, has added \$10,000 to the former gift to Wesleyan University (Conn.) and offers \$60,000 more if others will add \$100,000.—N. Rep. The trustees of the Western Reserve College have accepted the offer of Amasa Stone to give \$50,000 to the college if it is to be removed from Hudson to Cleveland. The endowment, including that now held, will amount to \$750,000.

The largest Presbyterian church in the United States is that of the City of New York, Fayette avenue, Brooklyn, which has 1,705 communicants. Three others have over 1,000 each. Dr. Hall, Fifth avenue, New York; Dr. Talmage, Brooklyn, and Dr. Kittredge, Chicago.

Dr. Goodwin, of Brooklyn, referring to intemperance in Philadelphia, said last week: "In your beautiful city of nearly one million people you have 8,000 moral and physical drunkards. Think of it! Friends, for every gate-way to heaven there are twenty pits to perdition." The Presbyterian has heard of a man who wanted to be made a ruling elder in a church. His pastor began to question him about his qualifications for the office. "Can you read?" "No, I am not educated." "Well, what can you do?" "If anything is brought up in the session that I do not like, I think I can manage to raise an objection."—E. G. Church.

Landmark "Facts." Mr. Graves bases his whole argument upon certain facts taken for granted, and he calls them on the next page (18), "admitted facts." We propose examining these statements a little and inquiring whether they are truly "admitted facts" or "facts to be taken for granted." In a former article I showed how unwarrantably he has confounded terms that differ when he makes kingdom—church—churches—all mean the same thing. Grant a reasoner the premises he chooses, he may construct an argument that shall seem to be logical and conclusive. Prove the premises false, and the whole argument is demolished.

His "first fact" is thus stated: "Christ while on earth did not build a kingdom, and build a church, unlike any institution that had ever been seen on earth, save its type." Now is it a "granted or admitted fact" that Christ while on earth did not build a kingdom? It is certainly not an "admitted fact." Many earnest and learned students of Scripture contend that the kingdom of Christ has not yet come, is not yet established and will not be until his spiritual reign shall be extended over the earth. That he is King by right all do admit, but that he is King in fact, reigning universally over willing and loving subjects, many deny. Some argue that his kingdom will not be

set up until he comes the second time to reign over the nations, and he has done so over the saints. While these various views are true, is not the question, but that they are widely held and advocated, takes Mr. Graves' statement completely out of the category of "admitted facts." This is not then a "fact to be taken for granted."

Again: Is it an admitted fact, that Christ while on earth did "build a church." There are very many who do not believe that "Christ while on earth" organized a church at all, in any such sense as Mr. G. uses the word. Many hold that there was no organized church till after the Pentecost and that the church at Jerusalem was the first gathered. Others hold that the first church was organized at Antioch. Still others that the churches were a growth, a development, gradually becoming perfected during the whole period of the inspired apostleship. Whichever of these views is true, Mr. G. has no logical right to call his statement an "admitted fact." It is not admitted and must therefore be proved before it can properly be made a foundation promise for an argument.

Further Mr. G. says that "this kingdom and church is unlike any institution that had ever been seen on earth save its type." (All the while we use Mr. Graves') Now what does this mean? He tells us on page 18 that this type is the "Jewish Theocracy." In what sense, pray, is the Jewish nation a type of a local Christian church? Remember that kingdom—churches—Mr. G. uses interchangeably, and all in the sense of a local organized church. Is it a fact that the Jewish nation is the type of a local Christian church? So argue Romanists and high churchmen, and upon this notion introduce priests to offer sacrifice, the Jewish ceremonial ritualism and vestments. This is the stock argument for making the church co-extensive with the nation, answering to the Jewish type. This is the foundation argument for induction baptism, as a substitute for induction according to the Jewish type. In this sound Baptist doctrine! Is the local Christian church answer an antetype to the Jewish type? Well it is a doctrine which sound Baptists have always repudiated. They do not take the Jewish Theocracy as a type after which the Christian congregation is to be modeled. This surely is not an "admitted fact."

Mr. Graves' "second fact" is this: "That Christ set up but one kingdom and built but one church, which He designed to be called in all after ages the house of God,—the church of the living God,—the pillar and the ground of the truth." Now which of these statements are "admitted facts?" That He set up but one kingdom? That He set up a sense in which all the kingdoms of earth originated with Him. "Without Him was nothing made that is made." In the 22d (Messianic) Psalm we read: "The kingdom is the Lord's; he is governor among the nations." Paul (1 Tim. 6:13) calls our Lord Jesus Christ, the blessed and only Potentate, the King of kings, and Lord of lords." See also Rev. 17:14, and 19:16. Has our Lord but one kingdom? Very, very, He has many. He is rightful Sovereign of this whole earth. "His kingdom cometh over all." The time is coming when "great voices in heaven" shall proclaim "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "On his head are many crowns."

Again: Is it an admitted fact, that Christ built but one house? In any such sense as Mr. G.'s theory requires. He argues that "house" means church. If that be true, then our Lord has built a great many. If Mr. G. gives up this ground, then he is forced to admit that the aggregate of the churches in all ages is the one house which Christ builds, and this is not a single organized church except in the sense in which Romanists and Methodists and others call all separate congregations one church, as Catholic church, Presbyterians, church, etc., and this is a sense which Baptists strenuously deny.

Again: Is it an admitted fact, that Christ designed His house to be called the house of God,—the pillar and the ground of the truth? It is not a fact at all in application to local churches, for none of these have ever been so called. In the sense in which

the commonest in Sweden; now we count 20,000. Of the 200 churches, only 50 are able to support their ministers. We are able to support them. One of our young pastors has just been found for preaching the gospel. Mr. Wilberg's chapel is crowded with people, and he has a list of names. I come to ask you for help for the Lord's sake."

The financial report of our corresponding secretary for the year of September Baptists is before the Baptist State of South Carolina are determined to place their own ministers upon a new and enduring basis. We would say that no other State has made such collections for the last quarter in the history of our corresponding secretary. We rejoice with you, Bro. Carter, and if the Baptists of Kentucky generally will come up to the work as a first-class doing, and support Dr. Warder in his self-sacrificing efforts to carry forward the work of Missions, we shall be able to rejoice over a good report at our next annual meeting.

A mission interest which was established some years ago at the State Place Baptist church, Baltimore, has grown into a church. It is to be known as the Fuller Memorial Baptist church. The recognition services occurred the other evening in the presence of a large assembly. Brothers Bluing, Kerfoot, Cook, Wilson and Dr. Brantly participated in the services. Dr. Kerfoot preached the sermon. Dr. Brantly says the church enters upon its work under propitious auspices. His pastor, Rev. James S. Rapson, has proved himself to be a workman needing not to be ashamed, and he is joined by a earnest band of workers whose hearts are in the movement.



Friday, Sept. 11, 1908

SATURDAY NIGHT.

Placing the little hats all in a row... Washing was done in the wash tub... Getting them ready and fit to be dried...

the address which had... peace, but simply and... with its few loving words...

She went home but day after day... She had heard that there were... in the midst of the... of Christ, and in the marvellous... of God's wrath from the gully... because of it. Sometimes, how... ever, the joy which had no wondrous... come to her was disturbed...

stand by him to be... water willingly. It is misleading to... say that a camel can go without water... longer than any other animal, for he... requires drink daily like other beasts... administered. Camels have, more... over, a great dislike to drinking cold... running water in cold weather, and... should be watered from holes or tanks... containing still water.—Journal of... United States, Simla.

"SO BE IT"

So be it, then. We may not say... Whether this thing be worse or best... Or let God know, let it be... Yes, let it be, and in our place... Let each of us well some worthy deed... Who of the sickly world had no... So much, no more, our hands can do... So much, then, let us do, and water... Though bitter be the camel's drink... —H. L. D., in Star

Our Little Folks.

BABY HAS GONE TO SCHOOL... The baby has gone to school; ah, yes!... What will the mother do... With never a call to button or pin... Or let the child know... How can she keep herself busy all day... With the little hounding thing away?...

A Taming Escape.

An overhanging rock just below... Kanawha Falls was the scene of a... remarkable adventure, which the... Louisville Courier Journal describes... as follows:...

He stood on the rock, in full view... of the enemy above and below, who... yelled like demons at the certainty... of his speedy capture.

He rose near her, in a moment... the canoe was alongside of him, and... she helped him to scramble into it... amid a shower of arrows and what... that the baffled Indians poured into... them.

The watering of camels is of great... importance, and is not generally... understood. Surgeon C. Ross states... that the store of water the animal... is supposed to be capable of carrying... is much exaggerated. I am quite... of this opinion, for I could not help... observing in the recent Afghan... campaign how little attention was paid... to the watering of camels, because... the idea entertained was that camels... could go forever without drinking...

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A Sailor Boy's Dream of Home.

There was once a boy who ran... away from his father, and went to sea... His first voyage was enough for him;... boys generally tire with their first... voyage. He became sick of the sea, but... thought the father who would never... forgive him for running away, so he... had a dream, and he thought he was... back at the old cottage. Looking... through the window he saw his father... and mother at the fire, with a little... table between them, on which was... laid the old family Bible and his... mother's spectacles. They were... talking together, and as he listened... he heard his own name mentioned... The tears fell as they spoke of him, and... he heard them wish he was home... again. Just then, he thought... the old man came into a noise outside, and... the old man came into the... darkness to see what was the matter... He looked at the lad, and then seeing... it was his own boy, clasped him in... his arms, brought him to his... mother, and they both rejoiced over... him. That night there was gladness... in the house, and as the three knelt... together they praised God for bringing... back their boy. He awoke, and... lo! it was a dream. Not long did it... remain a dream, however, for it was... one of his mind to hope that his... father would yet receive him, and... when he got ashore he went home... and found the ready welcome he had... anticipated. Much more ready is our... Heavenly Father to receive returning... prodigals.

A Strange Discovery of a Sea.

Many years ago, in the days when... swamps used to clean chimneys by... sending a lad up with a small brush, and... used often to kidnap boys for... that purpose, a little fellow was... lost from a house in London. His father... and mother tried to discover his... whereabouts, but without success... They advertised, and rewarded to... failed. One day, some years... afterward and the story is the origin of... the May Day Festival among the... sweepers—a sweep was engaged to... clean a chimney in one of the West... End squares. As usual, he sent his... boy up the chimney, but by some... mistake the lad came down the wrong... flue, and got into the wrong house... He came down into the drawing... room, and on looking round him... everything seemed strangely familiar... very suspicious, but constantly... failed. One day, some years... afterward and the story is the origin of... the May Day Festival among the... sweepers—a sweep was engaged to... clean a chimney in one of the West... End squares. As usual, he sent his... boy up the chimney, but by some... mistake the lad came down the wrong... flue, and got into the wrong house... He came down into the drawing... room, and on looking round him... everything seemed strangely familiar... very suspicious, but constantly... failed.

Just at this moment the lady of the... house opened the door and came in, and... if she was astonished, no less... was she to see a little black sweep... boy in her beautiful drawing room... But with a mother's quick eye she... saw it was her long-lost boy. Now, what do you think she did? Did she... fling the bell and order the servants... to clean the little fellow and dress... him? No, no, no. She ran to him, dirt... and sweat and smudges and all... about me was, clasped him in her... arms, hugged him to her bosom, and... covered him with a thousand kisses... And any mother would have done... the same thing, and similarly, if you... come to God, though you be dedded... and smothered with the saint of sin. He... will receive you, even while you are... a sinner, will cleanse you from your... sin, will save you now and keep you... eternally.

He rose near her, in a moment... the canoe was alongside of him, and... she helped him to scramble into it... amid a shower of arrows and what... that the baffled Indians poured into... them.

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