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ing, the career and the close of many a young man's life? In reckless sport, not meaning to imperil his soul, he ventures into danger, against protestations and warning, from which he becomes powerless to extricate himself. He lodges for a while in some point of peril, whence he would return if he could, where he is swept over, and where desperate efforts are made to save him; but too late, and he is swept over the cataract into eternity. It is a thrilling illustration of the folly and fate of millions.

Our Pulpit.

The Prodigal—Reckless.

A series of sermons preached by J. L. Barrows, D. D., in the Broadway Baptist Church, Louisville.

III.—He gathered all together.—Luke 15:13.

About three miles above the cataract of Niagara, where the river seems very smooth and placid, there is a ferry. Experienced boatmen, who know the river thoroughly and how to take advantage of the eddies and counter currents, for liberal toll, will row passengers across. They know it is a dangerous business, and take all possible precautions against accidents. A few years since a young man in a spirit of sheer bravado, made a bet that he could cross the river stone in a small boat. Old boatmen protested and warned him of the peril, and finding he would not be dissuaded, tried to instruct him as to the course he should take. He pushed the boat from the shore, and with strong

and impulsive bravado. Recklessness does not ponder probable results, rushes ahead, risks needless dangers, chokes down minglings, laughs at remonstrances and snags restraint. A French proverb says: "He that is in the spirit and cries out, 'I don't care.' That assuages every caution against wrong or peril with 'I don't care.'" Say what you will, reason as you may, appeal as you please, protest as you like, "I don't care." I don't mean to be controlled or checked; I am bent upon doing just what I please.

In the brutal bull-fights of Spain and Mexico, it is said that the fierce beast, tormented, lacerated, maddened in the arena, at last arches his neck, shuts his eyes, and plunging blindly into the little red flag which the man, more dauntless before him, bonds his neck for the final master-stroke of the spear into his brain.

Take this as a figure of the blind recklessness of a vicious life. The rash boy, gusted by passions, tormented by lusts, lured by gay, flaunting rags, just shuts his eyes and blindly rushes to the slaughter.

"I don't care" tells the whole story of headstrong, foolhardy temerity. God and plead with one who has thus taken the bit in his teeth. My young friend, your course is all wrong. I don't care. But it is very distressing to your friends. I don't care. It is ungrateful to God. I don't care. But it is against your own interest. I don't care. But will end in your eternal perdition. I don't care. He that takes the devil into his boat must ferry him over the river.

THIS RECKLESSNESS IS EVIL.

First.—Subjects reason to passion. God has given us reasoning faculties, and it is insane folly not to use them to do them good. But the sinner suppresses all these finer qualities of the spirit, clutches his own heart with the strong grip of depravity and strangles out of it all the life of its blessings.

gaily up stream, with coat off and bare head, with muscles taut and teeth set, he shot out into the free. Midway the smooth but rapid current caught the boat, twisted the low round and sent it down stream. Now he seemed to throw the might of a Hercules upon the tough oars, and to be pulling with a giant's might for the shore at a lower point. But his strength was needed at the wrong point. The boat was holed, and the setting rapids seized his frail bark, and tumbled and twisted it round and round in their scolding whirlpools. No youthful strength, no sturdy oaken boat could help him now. The roar of the cataract is in his ear, and its foam is in his eye. Within a hundred yards of the fall the boat struck a jagged rock that projected above the surface. Instinctively he grasped it, let his boat go, and drew his body prone over the bowlder. Soon crowds gathered upon either shore. The whole company rushed to gaze, behold, upon the doomed youth. All conceivable methods were tried to save him. By gutters and shouts that could not be heard, they encouraged him to hold on. Ropes were cast into the current above him that they might be swept within his grasp. But all in vain. Women and strong men wept, and rich men offered thousands of dollars for his rescue. The afternoon passed and night came. Still the crowds lingered. They could hear he call, no shout. The roar of the falls drowned all sounds human voice could make. The day broke into a dim twilight toward that surging, boiling rock. Was he there yet? When the increasing light revealed him still clinging to his hold. Again shouts of men and women lined the shores. Renewed efforts were made to reach and save him. All day he lay stretched upon the narrow ledge with the spray dashing over him. Twenty-four hours did he grapple with the long struggle, he threw up his hands toward heaven, was swept with the torrent, plunged down the boiling cataract and was seen no more.

to be moderate in my enjoyment. Perhaps I shall soon be satisfied with my experiences and return to my father's home. Perhaps I shall find opportunity to invest my portion profitably and increase my wealth."

There are dark visions as well as bright, that loom in the future, for the youth who is at all capable of considering. We may imagine two serious interviews between father and son, in which the old man puts forth all the influence of paternal solicitude to restrain the roving propensities of his wayward boy. We might easily, too, introduce into the picture a mother; a loving, weeping mother—such a one as some of you have had—folding her arms around her wild son, raining tears upon his cheek and imploring him to stay at home and bless her by his obedience and piety.

All this may make some impression upon the heart of the reckless son. He almost yields. But untoward propensities and untoward temptations at last triumph, and he becomes utterly reckless; his will and passions settle the question, and with desperate resolve—teeth set hard—he decides, "I will take my own course," and he gathers all together and departs.

Can you read the application? Have your experiences been anything like these? Have you begun to imagine pictures of the gleeless and jollity of vicious liberty? Have you made short excursions down the path of indulgence, tremblingly drawn back, troubled by conscience? Gone a little further and deeper next time? Conscience does not now sting so sharply. Next time the enjoyment is a little brighter. And so on and on, an ever sweeter and virtue ever sorer, conscience silenced, passions intensified, warnings ignored, entreaties mocked, affection trampled to death, of you go on a frolic race to a tragic end.

Let our theme be THE RECKLESSNESS OF SIN.

By recklessness I mean thoughtlessness and carelessness of consequences. Like that of the young man who jumped into the boat above the rapids in a spirit of impetuous daring

and to do them good. But the sinner suppresses all these finer qualities of the spirit, clutches his own heart with the strong grip of depravity and strangles out of it all the life of its blessings.

He trembles upon the affection of others, too, in his recklessness. The grief of a father, the love of a mother, the solicitude of sister or wife, the anguish of all who wisely care for him and seek his good are all abused and scorned. Oh how bitterly selfish depravity makes a man! What care he for other's joys if they would interfere with his inclinations? He persists in his path of self-indulgence, though he treads on loving hearts at every step. He laughs at pleadings, mocks at tears, and desperately tramps onward in scorn of all. Alas! poor prodigal, there nothing in all this anxiety that can touch thy heart or check thy feet! It is solicitude for thy good, and do not despise it. But there is a love which thou slightest more tender than all this. It is the love of Jesus. Wanderer, thy Redeemer loves thee. He has no pleasure in thy sin, thy woes or thy death. So intense his love, that he has consented to bear thy sins—to die for thee that thou mightest live. By his suffering life and cruel death he has provided for you every real blessing and pure joy, for this life and for eternity, of which your nature is capable. And yet, in your insanity, you are repudiating all of this love, declining the blessings it proffers and restraining all generous offers of repose from your own soul. Upon all pure and refining affections the sinner tramples in the recklessness of his mad depravity.

Third.—In his recklessness the transgressor sacrifices his own interests.—That the prodigal of the parable did this you all see. It is so with every sinner. When you see a youth, with opportunities for doing well for himself, in a position where industry and mindfulness promise success, reputation and fortune, and yet him waste time in idleness or in amusement, abusing trust, neglecting duties, you say, what a reckless fellow he is! He is throwing away such chances. Yet, there have been thousands in

this city who have done just that thing and hundreds who are doing it to-day.

But of infinitely graver moment is the folly of disregarding the spiritual and eternal interests of the soul. In the one case, he has only disgraced and poverty and degradation to suffer in this life, and that will soon be over; but, in the other case, he pulls down upon himself everlasting beggary, "damned contempt." Within his reach are means of security, peace and honor upon earth and treasure in heaven. "He throws up his interests in both worlds." He is likely to be a nuisance and a parper, if not a criminal, in this world and a wretch and a curse in the next. O, young man! be warned against this accursed recklessness in sin. Do think a little of the future, and consider how the conduct and impulse of to-day is to bear upon your prospects and welfare to-morrow. Reckless youth, bent upon self-indulgence, careless of consequences generally brings a manhood of disaster, an old age of regrets and an eternity of calamity.

Fourth.—This recklessness in sin hardens the heart. The longer it is indulged the harder it is to control. Early wanderings are often checked by misgivings and compunctions. The heart is sometimes softened and the young transgressor resolves to stop in his dangerous career. Often he is almost on the verge of turning back to his Father and Savior. But some wary temptation, some snare of the devil, is cunningly laid in his path, and he recklessly yields, dashes off all relieving emotions, passes the reputation hour, steele his heart against softening and looses another step downward. He will never feel just like that again. There may be other pauses in his course, but not

One hardening of the heart against such impressions indurates it a little. There is a thin flake over it which will require more force to break through. The same motives will not have the same effects, the same medicines in like quantities will not quite produce the same effect a second time. If continued they will need to be increased. The system braces itself against their power. It can bear more poison every time. Nero is said to have been a tender-hearted youth when he came to the throne. He shrunk from signing a death-warrant, tearfully wishing that he could not read nor write. He soon got over all that softness, so that he could scatch Christians with oil and pitch, and set them on fire and laugh at the blazing torches they made plunging in agony through his gardens. O! the recklessness of hardening hearts against good impressions.

Fifth.—Recklessness in sin hardens the conscience. His own conscience troubles the young transgressor. He reproaches himself for early follies and vices. He lies awake in the night, thinking, in self-condemnation and shame, of some of his outbreaks. Conscience is a faithful sentinel unless it is bribed or drugged into insensibility. It will give warning unless it is gagged. A hot iron pressed upon the living flesh cauterizes it, impairs its sensitiveness. So the Bible speaks of "searing the conscience as with a hot iron." How reckless, then, is he who destroys the functions of that faculty which is essential to virtue; who, by continual trifling, parts the cords that hold him back from vice and ruin. It is a gradual process, but a successful one. You can do things this year without compunction which you could not do last year without remorse. Conscience is like a golden chain, checking your wanderings and drawing you heavenward. You strain it links till they snap and leave you free to make your way to hell.

Sixth.—Sin in its recklessness breeds damnation. The sinner is sufficiently instructed, and he says he believes it to be true, that persistence in ungodliness results in perdition. He says he himself believes that unless he repents and obediently trusts the Lord

This is not an emblem of the start.

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The Sunday-School.

BIBLE LESSONS, 1880.

Sunday, Nov. 21.

JOSEPH AND HIS BROTHERS.

Gen. 42:1-28; 43:1-34.

Gen. 42:1-28; 43:1-34.

THE CONVERSION.

When he saw that he had been excused to the high station and office. Gen. 42:1-28; 43:1-34.

ty—i.e. made himself responsible for Benjamin's safe return.

By 23. 34. Here at last is the full exhibition of that spirit which Joseph has been

and smiling. Here is a revelation of

an information or transformation, and self-re-

newed man. This is not only

penitence; at length their sins find them out;

they are imprisoned in Egypt; conviction of

guilt at length produces confession.—The first

of the Hebrews may then be briefly taught in

three-fold division:

1. THE SUSPECTED BROTHER.—

The suspected brother was Benjamin—

suspected of stealing the silver cup. The

pleading brother was Judah—pleading for

Benjamin. The forgiving brother was Joseph—

forgiving the crime in his history: from

pleading in behalf of Benjamin, he proceeds

to offer himself in the place of Benjamin.

(Compare Exodus 23:1, 32.) Here the

number of the tribes of Judah, replete with

the spirit of Judah (1 Heb. 7:14); the

Lion of the tribe of Judah (Rev. 5:6);

who became "surety" not for one brother

only, but (Rom. 8:16) for all his brethren.

It is interesting here to note that at the

very moment of the death of Solomon, the

deceit of Judah and Benjamin adhered to

each other. (1 Kings 12:21-23.)

2. THE FORTNIGHT BROTHER.

The fortnight brother was Judah, who

pleaded that stay by him and that he

was ready to go with him. And there stood

every man to go with him. Joseph made himself

surety for his brethren.

3. And he went up; and the Egyptians and

the house of Pharaoh heard.

4. And Joseph said unto his brethren, I am

Joseph: doth my father yet live? And his

brethren said unto him, He is yet alive.

5. And Joseph fell on his neck, and wept

on his neck some time.

6. And Joseph said unto his brethren, Come

near, and I will tell you that which is

done unto me. And he said, Tell us, please

thyself. And he said, I am Joseph your

brother, whom ye sold into Egypt. But

God was with me, and he brought me

out of Egypt, and he brought me into

the land of the Chaldeans.

7. And he said, I have been in the land

of the Chaldeans, and he has brought me

out of thence, and he has brought me

into the land of Egypt, and he has

kept me in the land of Egypt, and he

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Our Field Notes.

WHAT A DUTCHMAN KNOWS ABOUT POLITICS.

It was on the cars near Nortonville.

A loquacious politician was endeavoring

to explain the political situation

to a Dutchman. The latter replied in

"All I do know about politics is

that den wagt in in, den wagt

den wagt in in, den wagt den wagt

Union county, are all without pas-

sports. Rev. J. C. Howell has been

called to Rock Spring. Last fall Bro.

J. H. Spencer held a meeting at

Bordley which resulted in about sixty

additions to the church. Some of the

brothers in Union County Association

WESTERN RECORDER

A. C. CAPERTON, EDITOR AND PROPRIETOR. J. M. FENLINGTON, SAMUEL BOWLER, A. B. GARLAND, FIELD EDITORS AND GENERAL MANAGERS.

Address all communications to the Western Recorder at that paper, and all letters about books, Sunday school papers, job printing, etc., to A. C. Caperton & Co.

LOUISVILLE, THURSDAY, NOVEMBER 11, 1892

When writing to any advertisement in this paper, please state that you see the advertisement in the Western Recorder.

Holy Living

One of the meaneest men it was ever our fortune or misfortune to know, was a great stickler for what he called "doctrinal preaching." So long as the minister was busy with systematic theology, and went on regularly arguing out "the good old doctrine" in the "good old way," he was a pleased and patient listener.

Old-fashioned Baptists

In the reign of William and Mary, as early as 1693, the Baptist ministers of England signed a call for a convention, to be held in London, for the following objects: For aid to help feeble churches pay their ministers, to send preachers into destitute places, and to afford young men studying for the ministry, facilities for obtaining an education.

OUR PROPOSITION

Our proposition to send the Recorder of Nov. 1892, containing the First of Dr. Burrows' sermons, send in your order at once.

pur, holier by his Christianity, has nothing but the name. His "faith" is dead. His religion is vain. It is this "doctrine" which needs to be sounded in the deaf ears of the faithless and perverse generation.

Prayer Profits

"What profit shall we have if we pray unto him?" impiously exclaimed persons years ago, and say now; thus implying that prayer is useless. They are reluctant to believe that prayer to the Most High is either a duty or a service, and so restrain prayer before God.

Herby comes forgiveness of sins

Isaiah reasoned from the cruel punishment of Pharaoh because in their cruel bondage, "they cried unto the Lord." See a terrible calamity—no less than a general massacre—warded off from Esther, Mordecai, and the Jews, because "they sought the God of their fathers."

Herby comes deliverance from evil

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Herby comes blessing descend upon fathers

There is an established connection between sowing and reaping; and that not only between the sinner and God, but between God and those for whom prayer is offered.

Herby comes prayer is necessary to praying

Prayer is necessary to praying; for prayer is of the highest moment to ourselves and others, and a duty of imperative obligation.

Rev. G. M. Short, pastor in Newport, Ky.

Rev. G. M. Short, pastor in Newport, Ky., sends twenty-two new names and the money for the Recorder for three months. He wants his people to have the benefit of Dr. Burrows' sermons and the other good things in the paper.

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Herby comes divine illumination

"If any man lack wisdom let him ask of God," for the gift which is "neglected," says Matthew Henry, the commentator, at the close of a day, "I neglected to ask God for light and aid in my studies this morning, and hence my chariot wheels have dragged heavily."

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benefit of the Lord's Supper in his sick chamber. It is demanded of every pastor that he be a literary man. Every one is to be a better French or Italian speaker. The church officers are swayed out of duty and men, but few women being admitted.

THE BAPTIST WORLD

LOUISVILLE. Wednesday—Rev. D. D. Brown, of Olean, N. Y., occupied the pulpit morning and night, preaching two good, practical sermons. He will preach next Sunday on "The Lord's Supper."

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at other places. Rev. C. E. W. Dobb, D.D., has resigned the pastorate of the Dayton (Ky.) church, and his present post-office address is Covington, Ky. He is now called to serve the East Hickman and South Hickman churches.

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Dr. Perkins, of Warrington county, Va., is pastor of two Baptist churches. He says: "We are now in the two or three weeks of summer; for then there is a large number of church children off."—Raleigh Herald.

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There is an established connection between sowing and reaping; and that not only between the sinner and God, but between God and those for whom prayer is offered.

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Prayer is necessary to praying; for prayer is of the highest moment to ourselves and others, and a duty of imperative obligation.

Old-fashioned Baptists

In the reign of William and Mary, as early as 1693, the Baptist ministers of England signed a call for a convention, to be held in London, for the following objects: For aid to help feeble churches pay their ministers, to send preachers into destitute places, and to afford young men studying for the ministry, facilities for obtaining an education.

Rev. G. M. Short, pastor in Newport, Ky.

Rev. G. M. Short, pastor in Newport, Ky., sends twenty-two new names and the money for the Recorder for three months. He wants his people to have the benefit of Dr. Burrows' sermons and the other good things in the paper.

Italian Missions.

The regular meeting of the Society of Missionary Inquiry of the Secretary met on Monday, Nov. 1st. Dr. Manly in the chair. Exercises were begun by the singing of the hymn, "From Greenland's icy mountains," and prayer was offered by Rev. J. P. Greene. Dr. Manly read a chapter of the first chapter of Romans, and another prayer offered by Rev. B. B. Tyler, of the Walnut-street Christian church. The topic for the day was "Italian Missions," and an essay on that subject was read by Bro. E. C. Gates. The essayist referred to the faith of Dr. Johnson, and said some such faith was necessary in the prosecution of Italian missions. There were many discouraging features in the work which we ought not to leave out of sight, for otherwise we would sometimes be rudely awakened from our rosy dreams. The ecclesiastical stage of Italian missions had passed, and it was no longer the "Eternal City" of Cicero and Virgil, nor the balmy air and soft skies of Italy that occupies our minds, but the more common-place duty of meeting the religious needs of a corrupt and priest-ridden modern Italy. The chief hindrances were, first, the general condition of the people, an exhibition in their extreme ignorance, superstition and immorality; and secondly, the great temporal and spiritual power of the Papacy. He made these points forcible and clear, illustrating the ignorance of the people by quoting from the sermon of a popular priest. The temporal power wielded by the church of Rome is very great. One of the most advanced free-thinkers of Italy said that the thought and speech for the masses would overthrow the government and produce anarchy. As to the spiritual power of the priesthood, it ought to be remembered that a distinction is continually drawn between the priest as a man and as a priest. They might detest the priest's character, as many do, but they fear his power over their souls.

There were several points of encouragement to us. There is a growing skepticism among the more enlightened people. It would be a mistake to suppose that the renunciation of Roman belief means the acceptance of Protestant faith, but there is one way, and apparently the only way, for God's truth to reach them, and that is through skepticism. Another ground of encouragement was the fondness of the Italians for eloquence. This is of special encouragement to Protestants, for they now and always have been the world's best preachers. Again, there is a general awakening of thought, which will sooner or later result in the overthrow of the papal power. The press is now uncovering the faults and pretensions of the priesthood, and there is a growing demand for the showing up of the doubtful means they have used to acquire and retain their influence over the masses.

Bro. Gates then gave a brief and vivid sketch of the mission established there by the Southern Baptist Convention, from its first inception to the sailing to the field a few days ago of Rev. John H. Eager. The secretary was an admirable one, and listened to with great interest.

Dr. Manly called on Rev. B. B. Tyler, who had just returned from a visit to Rome. Bro. Tyler made an excellent speech in response. He gave a detailed account of his visit to the Sunday-school of Dr. Wall, the missionary of the English Baptists, and of the services in Dr. Taylor's church, conducted by Prof. Couchois. He was pleased with the most that he saw. In that country, more in contest is between an inflexible church and an inflexible book, he was glad to see the honor and prominence given to God's word in the services. He thought Southern Baptists ought to be hopeful and support that mission liberally. The native Protestants were consistent Christians, and before the calm, steady light of a Christian life, Roman darkness must surely vanish sooner or later.

His speech was filled with incidents of his stay in Rome, and he told them in such a way as to show that he knows how to use his eye to good purpose. This was Bro. Tyler's first appearance before the students and he quite won their hearts and admiration. They will be glad to see him again.

A letter from Rev. H. F. Beckner, our missionary to the Indiana, was read. He reported the Manual Labor School among the Creek Indians,

upon which his heart has been set for several years, as in a fair way to be established soon.

The committee appointed by the students to ascertain the possibility and propriety of the students' undertaking missionary work in Louisville and vicinity, reported favorably. They have secured four assistant stations in different portions of the city, which will be regularly supplied by the students. Bro. W. H. Forward, of Shelby county, gave some interesting figures, showing how much could be done by the students during the college session. There are one or two things that Bro. F. ought not to forget: First, that such work on the part of the students is their incidental, not their chief, work. Second, that while figures don't lie, they are not thoroughly reliable when applied to such things as the conversion of sinners. Much that Bro. Forward said, however, was practical, and all of it displayed a genuine interest in the welfare of our race in the city. The committee was continued with further instructions. u. w. a.

Unvowed Assurances.

In chapter IV, on "The divine and inalienable rights of a Christian church," etc. Dr. Greaves makes the amazing statement: "It is admitted by the church that Christ commissioned his church alone to preach his gospel." In the sense in which Dr. G. uses the word "church," as a local organization, I greatly regret that he is entirely mistaken. The church as a whole never made any such admission. If any committee holds or induces any such position, I for one would be much obliged to Dr. G. to name him. Most of the best of our ministers and laymen, as well as the members of the Bible have been members of the Lutheran and Reformed churches on the continent, and in the English tongue Episcopalian and Presbyterian and a few Methodist. And if they are not held or taught that by any local congregation did "Christ commit both the sacred oracles and ordinances of Christianity," Dr. G. knows full well that these writers do not mean by "the church" the same thing that he and all Baptists mean by it. They mean by "the church" not the local congregation but the whole mass of adherents and all the separate congregations, according to the terms of their covenants. It is not one thing by the term church, and they all mean another and a very different thing. When he argues, as he does elsewhere, that the "Bible and Episcopalian and Presbyterian churches are not at all what they mean when they speak of the church," Episcopalian or Methodist church, he shows that his position is not and can not be proved. It is not the church that Christ commissioned his church alone to preach his gospel. Unless we use the word church in the Romish sense and not in the Baptist sense, there is not the faintest shadow of truth in the assertion that all the members of the church that Christ commissioned his church alone to preach the gospel. Dr. G. quotes from Albert Barnes' comments on 1 Tim. 3:10, 11, that the church is "the body of Christ," and that "the stability of the truth on earth is dependent on the church." Now Dr. G. knows perfectly well that Mr. Barnes did not mean by "church" what he does here, but he means by it, therefore, the quotation does not at all help his position. Dr. Greaves takes the pains to prove to us that he means by "church" a local, visible organization, complete in itself and independent of all other organizations. And he asserts that the sacred oracles and ordinances of Christianity. He calls this an admission, and asserts that "it is admitted by the church." And some admiring reviewer calls this logic!

Here then is Dr. G.'s proposition: "Christ commissioned his church alone to preach his gospel." And here is his first argument to prove it: "The first commission he (Christ) ever issued on earth was to that body of disciples which John called 'the bride,' one of the titles of the Christian church. The last commission was to the same body on Mt. Olivet to call the church to the repetition and continuance of the first." Some might suppose that such words as commission or committed were used by our Lord in connection with the preaching of the gospel to his disciples. They will look for it in vain.

The first assumption in this statement is that the disciples sent forth by Christ had been organized into a local assembly, were specially organized "churches" were also entrusted with this authority and with these powers. Second, that when John said, "He that hath the bride is the bridegroom," he meant that the church, being the bride, was the bride of Christ. It is one of the titles of the church."

It is reply enough to the first assumption to say that these disciples are never called an assembly or a church. The second assumption is that the church, being the bride of Christ, was the bride of Christ. It is one of the titles of the church."

Another scriptural proof that our Lord's agency was confined into a local organization is adduced from John 6:66 where: "The

should earnestly contend for the faith which was once delivered to the saints. It is not to make anything out of this text. Dr. G. supposes "twice" to mean original churches and change "once" into "first," and asserts that "the faith is only another word for the gospel," again confounding words that differ.

Let our readers look at this sort of proof to establish such a tremendous proposition, and ask themselves what it amounts to. Then there is something said of "evangelizing a kingdom that can not be saved, and the oft-repeated quotation that "the church of the living God is the pillar and ground of the truth," as if that could, by any possibility, be applicable to every little local organized congregation. And these are all of Scripture proof that Bro. G. finds for the position that "Christ commissioned his church alone to preach his gospel."

Let our readers go to my next paper the negative proposition that Christ never did commit the preaching of the gospel to his churches alone. J. L. BROWN.

An Important Departure.

It has long been felt by many of the old and experienced pastors in New York city that better methods than those which have obtained should be adopted for the examination of a candidate for the ministry. Consequently the following recommendations have been agreed on by a council of ministers and others in that city: 1. That in the case of every candidate proposed for ordination, the calling of the council be preceded by a preliminary examination. 2. That this examination be conducted by a committee of five pastors of the association, chosen by the church, proposing to call. 3. That this committee enter into a ministerial examination of all points touching the candidates views of doctrine and practice, and the general tenets of the gospel ministry, and the practical in the latter. 4. That an ordinary council, giving special attention to the candidates moral character and the reports which he has "of these things which he is, or well as his general statements, his habits, and the spiritual gifts which he possesses." 5. That if after this committee shall have reported to the church, the church deem it best to proceed to call a candidate, the examination of the church of the association be invited; and 6. That care be taken to issue the call for a council at least one month before the date of the assembling, that adequate notice may be appointed, with greater convenience to the churches, and that time may be had for making necessary inquiries; and, also, that the council be called at an hour early enough in the day to admit of a prolonged session, and that the examination at the council may deem necessary.

Woman's Mission Societies.

The Central Committee of the W. M. S. of this country has just published a pamphlet, not yet done so will write as promptly as possible to the Corresponding Secretary, Miss Agnes Osborne, Second and Walnut, Louisville, Ky. We are anxious to have a correct list of names and amounts contributed, and we are also anxious to receive contributions for the support of Mrs. Holmes. We have undertaken to pay her salary; shall not be gratified unless she has been very successful in her work at Young Men's Union. We will be pleased to have the opportunity to contribute to her support. Any ladies who are beginning new societies, and desire suggestions about methods and plans, are invited to write to the Secretary, Mrs. J. M. Drouba, 33 East Gray, Louisville, Ky.

One Hundredth Anniversary.

The church at Providence, Clark county, Ky., desire to celebrate the one hundredth anniversary of their organization on the first Saturday and Sunday in January, 1881, and especially invite all of their former pastors, and all those who have taken part in the same, to be present and participate in the exercises. They will be glad to have the presence of W. H. McDaniel, C. E. W. Dobbie, W. B. Arvin, G. W. Stansberry, Geo. Yater and A. F. Baker. Of course the invitation is not limited to those, but extended heartily to all who are interested, and we hope a large number will accept it. Please notify us on a postal card of your intention to come, that we may meet you at Winchester, and convey you to and from the meeting. J. F. JACK, Pastor, Westminster, Ky.

MILL CHASE, NIXON CO.—We hold a number of two works with this church. The pastor was assisted by Rev. J. M. Colman. Health, good additions—7 by baptism and 1 by restoration. Bro. C. preached with great earnestness and acceptance. We closed last Sunday a three weeks' meeting with the Bloodfield church. Results, ten baptisms, one of my disciples among the number. It was a glorious meeting. Rev. J. M. Sallow did the preaching. The pastor, teaching, and singing, were all very much improved. We had class these two noble but humble men. We had the best of the glory. THOMAS HALL, November 8.

PUBLISHERS' ANNOUNCEMENTS.

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BOOK AGENT WANTED FOR SUNSHINE AND SHADOW. JOHN B. GOUGH. The object now is to get the first prize in the contest for the best book on the subject of the Sun and the Moon. The prize is \$1000.00. The book is "Sun and Moon." The author is John B. Gough. The book is now in the hands of the printer. The book is now in the hands of the printer.

Cancers Cured—No Knife Used. Dr. H. W. Brown, of New York, has cured many cases of cancer without the use of the knife. He has cured many cases of cancer without the use of the knife. He has cured many cases of cancer without the use of the knife.

WANTED—AGENTS FOR ILLUSTRATED "LORD'S PRAYER" by "The Holy Spirit." The Holy Spirit is the author of the "Lord's Prayer." The "Lord's Prayer" is the most important prayer in the Bible. The "Lord's Prayer" is the most important prayer in the Bible. The "Lord's Prayer" is the most important prayer in the Bible.

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The Family Caric.

UNTIL NEXT SUMMER.

Hold up the reins, they will never be loosed.
Keep the whip, they will not be allowed.
Cross the鞭, they will not be allowed.

With the horse of the future and white.
Cross down the ground feeding and white.
Push down to earth, sweet milk, to die.

Why do you give such hot food to your baby?
I asked a young mother, who was feeding her child with milk so warm that an adult would have found it difficult to swallow it with comfort.

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being allowed to remain on the
When a mother can not nurse her
child, the question of food becomes
one of primary importance. Pure,
fresh milk is the best substance for
its natural nourishment. Much stress
has been laid on the importance of
using the milk of one cow, but so
long as the milk is perfectly sweet
and unacidulated it is really good
immortal whether it is the product
of one or twenty. The reason
should be held the milk should be
washed first in cold water and then
scalded. Hot water is apt to curdle
the particles left in the bottom; it
hardens and adheres to the sides, and
is not so easily removed as is cold
water had first been used.

A common glass bottle with a rubber
nipple is much better than any
painted nursing bottle, the rubber tube
of which is absolutely certain to ac-
quire a coating or at least to retain
in it some particles of milk and these
turning sour, become a fruitful source
of disease. The most careful washing
will not thoroughly cleanse it, so it is
best to dispense with such a danger-
ous adjunct.

Two bottles should be used, and
the one not in immediate service kept
filled with cold water to which in
summer a pinch of baking soda has
been added.

One part of milk to two of water
is a good proportion for the first fort-
night, then equal parts of each, grad-
ually diminishing the water until at
four months old the child takes pure
milk.

If the food disagrees with it first
weaken it, and if that does not suc-
ceed strengthen it. If there is diffi-
culty in retaining the food half a
teaspoonful of lime-water may be
mixed with it.

The food should always be prepared
each time it is required, and given
warm, not hot, as that very often
causes pain. The milk should stand
two or three hours before being
used, and only the upper two-thirds
of that in the vessel be taken.

Should milk not agree with it con-
densed milk may be tried, one part
to twenty-two of water, gradually
diminishing the latter. It can not be
given pure until the child is several
months old.

Aspettes of George Whitfield.
At one time, George Whitfield
was preaching at Kendall, surrounded
by a listening multitude, some of the
baser sort outside the stable where
his horses and carriage were housed,
backed the leather, abused the trimmings
and cut off the horses' tails.

"Still," says Whitfield, "God
vouchsafes to prosper the plough.
The people are anxious that I should
return again, and the power of God
has been wonderfully displayed."
As Nottingham he was attended
by great multitudes, who thronged
every avenue to the place appointed
for him to preach; in some places
"Satans" rallied," he says, "giving
notice of my calling the people to a
bear-baiting; a drum is beat and
men called to the market-place, but
the arrows of the Lord can disperse
them."

It was at Rotterdam that several
young men met at a tavern and un-
derstood on the ground who could
bear a mimic him. Each in turn
mounted the table, and opening the
Bible entertained his companions at
the expense of everything sacred. A
youth by the name of Thorpe was at
the close the scene; and he exclaimed,
on taking his stand, "I shall beat
you all." Opening the Bible his eye
fell on the solemn sentence, "Except
you repent, ye shall all likewise per-
ish." It pierced the young man's
heart, but it was like a driving man
to dying men. A profound serious-
ness spread over the company, and
those who came to scoff went away
to weep. He afterwards became a
preacher, and for many years faithfully
ministered in holy things; and his
son, Rev. Wm. Thorpe, was for a
long time one of the stated supplies
of the Whitfield chapel in London.
-Lady Huntington and her Friends.

George Moore of London.
If you were to go to London, you
would hear very much about George
Moore, the great merchant-banker,
who was a great success. He was a
theorist, now dead. When he was
very small, he bled himself out to
the farmers, that he might earn some
pocket-money. He got twice caught
dead at first, and when he was old,
he earned thirty-six cents a day.
When he was thirteen he determined

to go away from home and make his
living. He was apprenticed for four
years to a dry-goods dealer, and at
the end of this time he had laid up
\$150.

Then he went to London, and for
a while went west from shop to shop,
to as many as thirty a day, asking
for a situation, and never once get-
ting disinterested. At length he got
a place for \$180 a year, and began to
attend night schools after his hard
day's work was done.

After years of struggle, he was
made a partner in a small shop.
Here he worked sixteen hours a day
for twelve years, and was up two
nights a week. When he was thirty-
four, he married the daughter of his
first employer, a lady whom he had
loved for years. He used to say: "I
never could have surmounted the
difficulties and hardships which I had
to encounter but for the thought of
her."

He became very rich, and devoted
all his wealth to doing good. He
helped the ragged school, established
mothers' meetings for the poor, lec-
tures for workmen, meetings for
omnibus drivers at his own house,
and was everywhere the friend of
the poor and of all noble causes. He
educated himself, so that he was wel-
comed into the best society. Work,
and a kind purpose to do somebody
good, made the poor little boy who earned
only twelve cents a day an honored
and famous man, heard of the world
over.—Congregationalist.

Our Little Folks.

PUSSY GREY.

Do you want a puss and grey?
A puss, a puss, a puss?
It will stretch its side,
Not howl at night,
My little puss?
Do you want it? Tell me, say?
What's its name, puss? Has she any?
What I call my puss?
And how big, and how did?
What of its trunk were you told?
You'd want puss?
Come and take my puss just say?
A puss, a puss, a puss?
You can get it, and so may
As you want, with my puss
Any pleasant day
From the willows by the brookside say?
—Christina Goss.

The Grizzly Bear.

The grizzly bear is the most terri-
ble of all beasts. Its great strength,
its enormous size, its ferocity and its
energy render it a more formidable
enemy than the lion. It ranges the
western lying slopes of the Rocky
Mountains from Mexico to British
America, and is a constant terror to
the regions it inhabits.

The average length of the grizzly
bear is about seven feet, and its
weight nine hundred to a thousand
pounds. Although much larger
specimens have been killed in Ariz-
ona and other Southern regions.

Grizzlies do not often attack men
unless surprised or infuriated, or
driven by desperate hunger to seize
upon everything which crosses their
path.

The grizzly bear has a strong hold
on life, and has often been known to
run with great speed and even to
swim deep rivers, with twenty or
more large drift balls in its body. It
is so difficult to kill, and so ferocious,
that a hunter who has a grizzly bear
when armed, that a hunter will
never attack the grizzly single-handed
if the encounter can be avoided. The
hunter may escape by climbing a
tree, for, although young grizzlies
can climb like a cat, the old bears
can do nothing more than stand on
their hind legs in vain endeavors to
reach the branches where the man
fleeing concealed, and growl spitefully.

Their extreme heaviness, however,
is thought by the Indians to be all
that prevents them from climbing.

A hunter once took refuge in a tree
from one of these enormous beasts,
and having vainly discharged all his
ammunition at the monster, he en-
deavored to hit it in the eye with
stones, thinking to drive it away. But
the grizzly only became more in-
furiated, and began a brisk war-dance
around the tree, howling all the while
in a terrible manner. At length the
branch upon which the hunter was
sitting began to give way, and the
unfortunate man felt himself doomed
to certain death. Closing his eyes,
he resigned himself to his fate, and
when, instead of falling as he ex-
pected, into the open jaws of the bear,
he found, to his surprise, that the
branch, by together with the heavy
branch upon which he had been sit-
ting, landed with a tremendous thump
upon the grizzly's head. The animal
was so astonished and frightened at

this sudden and unexpected assault,
that it took to its heels, and soon dis-
appeared in the forest. Such miracu-
lous escapes, however, are not fre-
quent, and the number of Indians and
hunters killed by grizzlies is very
large.

Young grizzlies have often been
captured, and when very small are
kept as pets, and affectionate as dogs.
But they are not to be trusted, for,
as they grow older, their savage nature
develops, and they are liable to be-
come dangerous property. Unless
they are captured very early in their
life, their capture is attended by the
utmost peril. Nothing can ex-
ceed the fury of the mother bear if
her little ones are molested. Rising
on her hind legs for a moment to sur-
vey the object of her hatred, she will
utter hoarse "huff, huff, buff," and
"chuff, chuff," and every act of coura-
geous must be the hunter who over-
comes this savage monster.

Hunting the grizzly is usually ac-
complished by parties of men well
mounted, and with bands of trained
dogs, but the huge beast will make a
desperate fight for its life, and often
severely wounds numbers of its as-
sailants, before being forced itself to
succumb.—Harper's Young People.

A Bird's Story.

Dogs have been known to die of
glad at the grave of their master,
and it was supposed that such affec-
tion was possible only to the faithful
companion of man. It would seem,
however, that birds are capable of a
similar attachment. A little child
in Jacksonville, Fla., formed a friend-
ship with a mocking-bird. The bird
had built a nest in an orange grove
near the piazza where the child was
accustomed to play. The child dis-
covered the nest, and soon began to
throw crumbs on the piazza for the
bird, which, growing fearless, would
come to her feet to pick up the
crumbs.

At length the child sickened and
died. The bird missed his benefactor,
and when the corpse was lying in
the coffin, was soon to light on the
window-sill of the room, and sing
one of his sweetest songs.

Soon after, he was found dead on
the piazza, whether from grief, or
from loss of his accustomed food, no
one could say. But he was laid ten-
derly on the coffin of the child, and
they were buried in one grave.

Humming Birds.

The humming birds are perhaps
the most remarkable examples in the
world, of the machinery of flight.
The power of propelling themselves in
the air, remaining absolutely station-
ary whilst they search the blossoms
for insects, is a power essential to
their life. It is a power, according-
ly, which is enjoyed by them in the
highest perfection. When they need
progressive flight, it is effected with
great velocity, so to elude the eye.
The action of the wing in all these
cases is far too rapid to enable the
observer to detect the exact direction
which keeps the bird at absolute rest
in the air, and that which carries it
along with such immense velocity.
But there can be no doubt that the
change is one from a short, quick
stroke, delivered obliquely forward,
to a full stroke, more slow, but deliv-
ered perpendicularly.

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