

WESTERN RECORDER.

...to say father's arms and heart, loving boy! Ours' self upon his loving breast, and there wept out thy penitence and vows of amendment and obedience! But no! He dashes the tear from his cheek, waves his hand in a determined farewell, and dashing down the farther deway, disappears.

Our Pulpit.

The Prodigal—Boying.

...We are not told that he sneaked away from home. This is what thousands have done since that day. The roadways have been many. Some in the morning, when parents thought them at school, some from the shop or store, with money they had been sent to collect, some climbing out of back windows at night, some with companions, some alone, some from bad homes and mean, vicious and cruel parents, and in some cases it was the best thing they could do, to leave such homes; some from good homes and kind parents, whom it was supreme folly to leave; some from laziness, because the works or tasks were irksome, some from other

...to say father's arms and heart, loving boy! Ours' self upon his loving breast, and there wept out thy penitence and vows of amendment and obedience! But no! He dashes the tear from his cheek, waves his hand in a determined farewell, and dashing down the farther deway, disappears.

...So many youthful sinners, checked for a moment by his early wanderings, see the beckoning hand of his Heavenly Father loving him back, and yet he choked down every emotion of penitence, steals his soul against 'ill confining influences, and plunges farther and ever farther away in his roving.

...Pleas the intervals of his disastrous journey, let us now look again upon the rash prodigal. "He is in a land that is not his; he is where voice of home can not reach him; where, for a while, stern thoughts of home are spunged out. What care he now for a father's wounds, a mother's grief, or a brother's frowns? He is in a far country, and there is no one to curb his vicious propensities. He is free, has money, can live as he lists and enjoy life to the full. Do you envy him?"

...The prodigal roving presents a type of the sinner's moral wandering from God.

I.—The Holy Scriptures represent sinfulness as distance from God. As this youth was far from his father's home—a far country—so every impatient sinner is distant from the Heavenly Father. There may be distance of affection as well as distance of space. We often hear this phrase in common conversation: "He who was once my friend has become distant to me." There seems to be a distance between you and your neighbor. The poverty of language

...to express thirty several things requires this figurative use of words. As your brother who is in a distant land can hold no personal intercourse with you, so direct and loving fellowship, so the sinner who desires no spiritual intercourse and communion with the Lord, is spoken of as distant from him, far away, as if in a remote country. He is where no consciousness of the presence of God troubles him. You perceive how such a phrase as wandering from God represents a spiritual estrangement and indifference to him. In heart and conduct while impatient you are far from God. In other words, your spiritual position in relation to your Father in heaven is like that of a perverse and ungrateful son, who runs from a wise and loving father's love, in spite of that father's wishes and in disregard of his own best interests. See how these terms, with such meaning, are used in the Bible. The wicked say unto God: "Depart from us, for we desire not a knowledge of thy ways. You are the Almighty that we should serve him, and what profit shall we have if we pray to him." Again, "This is a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord." Jehovah thus expostulates with wanderers in the very terms a grieved father would use in expostulating with a loving child. "What iniquity have ye found in me that ye have gone far from me, and walked after vanity?" All the exhortations to return to him are based upon this figure of roving away from God. Christians are reminded of the former distance in which they were, as these: "Ye who have sometimes far off, are made nigh by the blood of Christ." Careless, reckless transgressors, are described by Paul as "without God in the world." That is, the idea of God is no restraint upon their vicious desires and deeds. They live just as if there were no God. "Fools say in their hearts, there is no God." So far they have gotten from him. If it were possible that Jehovah could cease to exist, and you could exist still continuing in existence, would you make no great difference to you? You would not mourn over God's death, for you live just as if there were no God.

...This distance, this obliteration of God from his affections and thoughts, is not attained by one who has been educated in a Christian land, without positive purpose and endeavor. The sinner struggles to get away from God.

...There is a sense in which he is once near to him. The prodigal was trained, educated, had a home in his boyhood. The first created pair—representative of all—were placed with God in the beautiful paradise of Eden. They held sweet and pure communion with him there. But they sinned, and lost Eden, and lost the fellowship of the Lord. The garden was their home, where their Father dwelt with them, and in roaming from the garden they wandered farther and farther from their Lord, and from their own happiness.

...So you were once near to the Lord in the comparative innocence of childhood, when the instruction of a pious mother impressed upon you, opening mind the simple, precious truths of the gospel, when you knelt at her knee, and with your little hand clasped in hers, learned to say: "Our Father who art in heaven," and you caught the idea of a dear Saviour's love to dying for you. You were then right near to your heavenly Father.

...And often since, in maturer years, when conscience has been awakened, and your heart softened by some pressure of Divine truth—by some affliction, by some sweet breathings of the Holy Spirit to your soul—you most felt as though you had a home near to the Father of your spirit.

...But where are you now? You have blotted out all these tender impressions, have torn yourself away beyond hearing of heavenly Father's call, and are seeking your pleasure in a far country, of impetuosity, and

...Holiness in the atmosphere which envelopes the throne of God, where there is health and peace for the soul. Vicefulness is on the other side of the universe, and there you are wandering in the unhealthily and bewildering mists that envelop the region of sin. From God and purity you have taken your departure into a far country.

...We know that in a literal sense no one can get away from the Lord. He is as close to a sinner as to a saint. His presence is everywhere. "His eyes are in every place, beholding evil and good." His omniscience means that as all his wanderings, looks into his heart, sees every emotion and motive and hears every word. God never leaves the sinner, but the sinner leaves him. He roves to a distance from him.

III.—By endeavors to forget God.

...If you never think of God who was once your friend he is to you as if he did not exist. You are blotted him out of your memory and associations. So the Bible says concerning the ungodly. In all his thoughts God is not. You have annihilated Jehovah, so far as your recognition of him is concerned. Man may travel so far south as utterly to lose sight of the polar star. By the dwellers in Patagonia it is never seen. So you have roamed into so far a country, that the light of the Lord's brightness never illumine your horizon. You can get so far in the cold north as never to see the sun in winter. And with the perverse transgressor it is as though he lived in frozen regions without sunlight. The sun is as if suppressed for him. So does the sinner forget God. He has roved so far, plunged so deeply into sinful pursuits, occupied his time and affections so thoroughly with present pleasures and affairs, as scarcely ever to think of his father or his father's home, from which he has so recklessly banished himself. Young man! have you roved so far from God, have you so nearly forgotten him, that you can pass days and weeks without thinking of his kindness or calling to mind your obligations to him or thanking him for one out of millions of blessings you accept from him? Suppose that some companion of his youth in traveling had happened

...to come upon that young prodigal in some of his rambles, and had scolded his mind concerning him.

...old man.

...Imagine some such conversation as this:

"So you correspond in any way with your father?"

"What father? Oh the old man in Judea, with whom I used to live! Not I have not communicated with him, nor come anything from him for a long time. Really, I had almost forgotten him. Had a heavy time of it while I was with him. He was a good sort of fellow, old fellow, and I got mighty tired of his lectures. My daydream thoughts are so engrossed with various different lines of things here that I have no time to think about him now."

"But he thinks a great deal of you, and changed, ma. If I should happen to meet you, to tell you that he loved you so fondly as you."

"What? Well, that is very kind of him. But it gives me very little concern. My anxiety about my mother is all that troubles me."

"He has sent a message by me for you."

"Never mind the message. I don't care for it."

"He sends you this purse of shekels."

"Well, that is good, and just in time. I used repensating for some glorious frolic I have been meditating."

"I tell him that you thank him so so generously remembering you."

"You needn't trouble yourself. I am tired of all this sentimentalism about gratitude and affection. I have more pleasant things to think about, and don't so like out of the past altogether."

...Such a youth you examine. Such conversation never could take place. Such cold-hearted cordiality and perfunctory never could debase a human heart. I agree with you that it is not easy to converse of such brutality on the part of a son toward a good and kind earthly father, though as I said as has happened. But it is not an exaggerated illustration of the state of many a wanderer's heart toward a good and kind Heavenly Father. I meet you to-night in your ravings. As a friend of that Father whom you have forsaken, I ask you: "Do you hold any correspondence, any intercourse with him?" If you answer truthfully you will say: "No! I never send any communications to him and I never willingly listen to any message from him. My thoughts are too much engrossed with other things to allow me to think often or pleasantly about my God."

...But I say to you: "He has sent a message to you by me. I have a message from God unto thee." As an ambassador of God, I beseech you to be reconciled unto him."

...You respond, "I do not care for your message. It has no interest for me."

...But he has sent you a treasure of blessings."

...Well, I need them and will use them in gratifying my own personal inclinations."

...I shall tell him you thank him for them?"

"You needn't trouble yourself. O, I am sick of all this cant about gratitude and affection. I have no taste for this kind of sentimentality about piety and love. I have something more grateful to my own feelings to fill up my thoughts and time."

...Unnatural! For a son to speak or think thus about a kind earthly father! What is it then when he relates to your emotions toward your kind Heavenly Father? O yes! It is unnatural. It is more. It is vile, base, flagrant depravity. Can you deny that you do thus scorn the message of God, and prostitute, without thankfulness, the favors which you are God confers? If it would be so man in a son as to excite your indignation and contempt, what is it in yourself? Young man! do not longer scorn the love and goodness of your Lord, reject his

...messages of mercy, or waste his blessings upon your own lusts.

IV.—The wanderer not only strives to forget God, but he imagines that God forgets him. In his far country the prodigal was literally bestraining the glance of his father's restraining eye and the sound of his reproving voice. And the wanderer from God tries to persuade himself that he takes no notice of his crimes. He imagines that Jehovah will not notice his follies and faults. "My individuality is absorbed in the crowd with which I mingle, I am only living and acting in the same manner as millions of others. The great God is occupied with the general management of a vast universe, and he does not stop to notice my trifling transgressions." By such

...indulgence I will not call them reflections, but impressions—those the sinner, but impressions—those the range of divine observation. Empty delusion. He has said: "Though hand join in hand, the wicked shall not go unpunished." "Can any hide himself in secret places that I shall not see him?" saith the Lord. Do not I all heaven and earth? saith the Lord. Renounce this ruinous sophistry. "Every one of us must give account of himself to God," and he knows every item of that account, for when he calls out to reckoning for all the deeds done in the body, you must answer, and the Lord will know just what questions are useful to bring out full answers.

V.—Many try to get away from God by persuading themselves that he will not punish them. May they not sin with impunity? If there is to be no judgment, no hell, why then they can give loose reins to their passions. Why should they trouble themselves about his observation, or grieve if he is going to be so merciful to them as to sinless angels or penitent and believing saints? What is the use of being good, if the Lord means to gather all into the same heaven? He intends to store the tares in the same garner with the wheat. This is not exactly what he says, but it will all come to that in the end. What difference, then, whether, in our affection, we are near to God or far from him? There is no love in your heart drawing you to your Redeemer, no sense of the baseness and pollution and wrong of sin that parts you from him, and now if you can only get rid of fear, you can rove as far from God as your lusts will lead you. It is this notion that makes Universalism so popular with those who have no inclination to obey the Lord. Disguise it as you may, this is the idea that fosters recklessness and encourages vice, and checks the wanderer in his farthest roving from virtue and piety. This impression furnishes balm for the wounds of remorse—an anodyne for the stings of conscience—quite all fear of divine displeasure, and encourages the prodigal in his widest ramblings from his father's house. My young friend, are you trying to get away from God's restraining commandments by cherishing the notion that he will never punish. But on every page of his Word he warns you that he will. There is a "worm that never dies," a fire that shall not be quenched," an everlasting punishment to which the wicked shall go away.

...See, then, in the prodigal roving into a far country, a type of your own moral distance from your dear Father. You are far from him in your thoughts. You do not admit his claims, nor propose returning to him as he has sent you from him in your affections. You love men more objects more than you love him. You have so crowded your soul with sin that there is no room for him. "If any man love the world, the love of the Father is not in him." You are far from him in your desires; have no wish to draw near to him and seek your happiness in his favor and love. If you could live forever with your God, and keep your present enjoyment, and be safe, that would suit your taste and inclinations.

...You are far from affinity and communion with him: There is no sympathy between your soul and his Creator. What his father, you love? There is repulsion, not unity, between you and your Maker.

...You are far from the service of God. There is nothing in his law that stirs your tastes. You would like to evade them and keep your soul beyond their control forever if it were possible.

...Where will all these wanderings end? They can not reach a stopping place. Where shall it be?

...Do you not know that a great change in your feelings and affections, must take place before you can be happy with God? You could not be content with heaven if you were thrust into its glories to-day. It would not suit your tastes. Its brightness would blind you, its purity would torture you. The necessity for a change within you is absolute and undeniable. Now you are in your whole spirit estranged from God. You must to your whole spirit be reconciled to God. That is regeneration. Seek this by prayer and repentance, and seek it this night.

...O! let your heart sing to itself! this song to-night:

"We stand lingering with doubts, As foot by foot we tread, When all is light within, Oh! then the true and living way, The wanderer's guide, the sinner's stay, My high Priest, lead me in." "I know the Mercy-seat is there, On which thou sittest in answer prayer, The everlasting covenant sealed, The blood of Jesus, which cleanseth from all unrighteousness, And life has reached the goal." "Not the mere paradise below, The heaven of heavens is opened now, And he that will be true, Guarded to look by fire and sword, The gate stands wide, the way is straight, The veil is rent, the way is open." "Without the door and storm appear, The way is straight, The way is open, Then let me boldly enter in, There and let me stand, far and wide, And yet—my holy ground."

GIVE YOURSELF.—Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them to myself, so I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and culturing their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have many of my own. My sons are ministers of the gospel, my grown-up daughter a lovely Christian woman. I have plenty of time now to rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now, that they have gone out into the world, I have the sweet consolation of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

A SIGNIFICANT fact in connection with the recent discussions as to the propriety of Christians being members of Masonic lodges in the action of a lodge of Freemasons at Franklin, Ind., Mr. Chas. H. Chasney, the pastor of a Unitarian church in that city, adopted rationalistic views and promulgated them in a sermon he recently preached. His hearers came away convinced that the preacher was little removed from infidelity. Mr. Chasney was a Freemason, and had been the chaplain of his lodge. A meeting of the lodge was promptly called after the delivery of his sermon, and he was expelled from the order on account of "his thoughts, doubts and opinions."

O give thanks unto the Lord, for he is good; for his mercy endureth forever.

Our Field Notes.

UNION COUNTY MATTER. From Rowley, in Union county, a "Frog" was placed in through the Pond Fork...

and he preached an early one through the country. When we first thought the arrival of this young brother, we thought he...

It will be gratifying to the friends here of this institution to learn that the exercises had been resumed again with the most flattering prospects...

One would think, who did not know the members of Greats Creek church, Henderson Co., Ky., that after they had sustained...

Bro. D. F. Walker is one of those joyfully free from a job, but he is a pleasant conversationalist on equal terms with...

I had the pleasure of spending Saturday and the Lord's day with Rev. P. H. Lockett. His people are devoted to their pastor...

This body convened with Mt. Olivet church, Robertson county, on the night of 29th ult. and was called to order by the Rev. J. A. Chappell, of Campbell...

Bro. Daniel Hamrick tells us he has been visiting a few where they were exhibiting a brace and a live chicken. It occurred that a mother told Johnny to catch a chicken and...

The Trustees' Convention of the Western Baptist Convention of North America. On Monday, the 1st day of October, I passed through our thriving little village...

A. A. Personal Story in the Country. On Sunday, the 1st day of October, I passed through our thriving little village...

By order of the above-named body I give you a short report of the proceedings. It is a matter of fact that the Convention of the Western Baptist Convention of North America...

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THE CHURCH'S PRESENT POSITION

...the whole church to come together into one place, and all speak with tongue, and there come in those that were not before.

...of course Dr. G. does not mean what his words say, that a congregation is commissioned to preach the gospel. In truth, a congregation is not a church, and a church is not a congregation.

...Now what becomes of this new-fangled notion that "Christ commissioned his church alone to preach his gospel?"

...But the fallacious proposition is only introductory to the second, which reads thus: "The second divine prerogative of the church of Christ is to 'bind and loose'."

...Do commission and to bind mean the same thing? But to point out Dr. G.'s philological inaccuracies would require a larger volume than his book.

...We gather from what follows that Dr. G. means that the church alone has the right to ordain and excommunicate a member, to act as a preacher of the gospel of Christ.

...The writer speaks of the ecclesiastical powers were sent out directly by the Lord, and no mention was made of their appointment.

...The election of Matthias to the apostleship was upon the suggestion of Peter in the presence and with the assent of all the other apostles—their names being particularly given. One hundred and twenty disciples were gathered together. We have beautiful evidence of worship—very few country churches can boast of as good. Bro. C. B. Conroy preached also at night. All were delighted with him. We have also made great improvement in our church at Geneva, Ky. A new freed a baptistry with baptismal room, adorned beautifully, and have covered the entire house with Brussels carpet. Come and see it.

...We are most gratified to hear of your meeting progressing most satisfactorily. Despite the inclemency of the weather, there has been a steady increase in the congregations and interest. This is the sixth day, and we have had 18 additional. Bro. A. Miller has been present with the first church next Sabbath, assisted by Evangelical Preacher. May the Lord bestow and prosper both meetings, and much people in this city be saved.

...In their travels from Cyprus to Derby, Barnabas and Paul are explicitly said to have "ordained elders in every church." See Acts 14:23; also Titus 1:5. Those elders then were not "ordained by the church alone."

...Paul was not ordained a preacher and an apostle "of man, neither by man, but by Jesus Christ and by God the Father." See Gal. 1:1; Tim. 2:7; Titus 1:11; Col. 1:25. It is certain that Paul was not "ordained by the church alone."

...Timothy was not commissioned or ordained by any church alone, but "by the laying on the hands of presbytery," and there is no mention of any church in connection with his ordination. See Tim. 4:14.

...These, I believe, are all the texts in the Bible in which the setting apart or authorizing of apostles, elders, or churches is distinguished from that of the whole church. If we were first called of God, and that those of the presbytery were always present, consulting and participating in every case. We do not find one particle of authority for the church alone, but the ordaining power was ever vested in a "church alone."

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...We are most gratified to hear of your meeting progressing most satisfactorily. Despite the inclemency of the weather, there has been a steady increase in the congregations and interest. This is the sixth day, and we have had 18 additional. Bro. A. Miller has been present with the first church next Sabbath, assisted by Evangelical Preacher. May the Lord bestow and prosper both meetings, and much people in this city be saved.

...In their travels from Cyprus to Derby, Barnabas and Paul are explicitly said to have "ordained elders in every church." See Acts 14:23; also Titus 1:5. Those elders then were not "ordained by the church alone."

...Paul was not ordained a preacher and an apostle "of man, neither by man, but by Jesus Christ and by God the Father." See Gal. 1:1; Tim. 2:7; Titus 1:11; Col. 1:25. It is certain that Paul was not "ordained by the church alone."

...Timothy was not commissioned or ordained by any church alone, but "by the laying on the hands of presbytery," and there is no mention of any church in connection with his ordination. See Tim. 4:14.

...These, I believe, are all the texts in the Bible in which the setting apart or authorizing of apostles, elders, or churches is distinguished from that of the whole church. If we were first called of God, and that those of the presbytery were always present, consulting and participating in every case. We do not find one particle of authority for the church alone, but the ordaining power was ever vested in a "church alone."

J. L. BURMAN.

THE CHURCH'S PRESENT POSITION

...the whole church to come together into one place, and all speak with tongue, and there come in those that were not before.

...of course Dr. G. does not mean what his words say, that a congregation is commissioned to preach the gospel. In truth, a congregation is not a church, and a church is not a congregation.

...Now what becomes of this new-fangled notion that "Christ commissioned his church alone to preach his gospel?"

...But the fallacious proposition is only introductory to the second, which reads thus: "The second divine prerogative of the church of Christ is to 'bind and loose'."

...Do commission and to bind mean the same thing? But to point out Dr. G.'s philological inaccuracies would require a larger volume than his book.

...We gather from what follows that Dr. G. means that the church alone has the right to ordain and excommunicate a member, to act as a preacher of the gospel of Christ.

...The writer speaks of the ecclesiastical powers were sent out directly by the Lord, and no mention was made of their appointment.

...The election of Matthias to the apostleship was upon the suggestion of Peter in the presence and with the assent of all the other apostles—their names being particularly given. One hundred and twenty disciples were gathered together. We have beautiful evidence of worship—very few country churches can boast of as good. Bro. C. B. Conroy preached also at night. All were delighted with him. We have also made great improvement in our church at Geneva, Ky. A new freed a baptistry with baptismal room, adorned beautifully, and have covered the entire house with Brussels carpet. Come and see it.

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Overjoyed over the birth of her first child... The mother is so glad... The father is so glad... The baby is so glad...

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THE BIRTH

Mama had just put the baby down... The door opened once more... Some one came stumbling through the dark hall...

Whitefield's Conversion

THE BIRTH

Whitefield and a pious companion were much annoyed one night at a public house... The noisy clamor and horrid blasphemy so excited Whitefield's abhorrence...

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THE BIRTH

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What Shall we Read?

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GENERAL ITEMS... Irish potato fifty cents per bushel...

There are nine cotton-seed oil mills in Mississippi...

THE AMERICAN... on the Scotch coast is about 1,000,000 barrels...

RECENT reports from France indicate that at least forty million bushels of wheat...

A CURIOUS BREAK... There is a wonderful fact of nature about the northwest of Galveston, Tex.

THE PRODUCT OF THE VINEYARD... of California this season is estimated at over 12,000,000...

A NOVEL use for glass has been found, and so far it has proved well-worth the cost for railway lines.

TO KEEP A LAWN FINE and green, put on frequently a light sprinkling of salt or bone-juice...

THE ST. PETERSBURG GOLOS devotes a long article to the failure of crops. It says: "The outlook for Russia is very gloomy..."

TO KEEP SWEET POTATOES... One of our readers in Henderson county has a plan of his own for raising sweet potatoes...

THE AMERICAN AGRICULTURIST strongly recommends bee-keepers to cultivate melon or sweet clover for their bees.

RECIPIES... Macaroni... Boiled rice... Cold tomato soup...

WATERING HORSES... A work horse watered regularly three times a day should be allowed to drink as much as he wishes...

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LADIES!... E. B. BUCKEY & Co's Catalogue...

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PRICE LIST FOR FALL SEASON, 1910.

Table listing carpet prices for various styles and materials, including Ingrain Carpets, Berber Carpets, etc.

DRY GOODS PRICE LIST.

Table listing prices for various dry goods items like cottons, silks, and wools.

Dr. H. C. ... (Small news snippets)

how the British Government ... (Small news snippets)

Washington ... (Small news snippets)

Thanksgiving ... (Small news snippets)

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Washington ... (Small news snippets)

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