

WESTERN RECORDER.

VOLUME XLVII.

LOUISVILLE: THURSDAY, FEBRUARY 10, 1881.

NUMBER 22.

WESTERN RECORDER.

Office: 125 North Avenue, in Chamber-Street Building, Louisville, Ky.

One year, in advance, \$1.00
Six months, in advance, .60
Three months, in advance, .35
Single copies, 10 cents.

Advertisements:—This paper has no other advertising space than that which is given in its columns. It is not published for the purpose of advertising, but for the purpose of conveying information to the public. It is not published for the purpose of advertising, but for the purpose of conveying information to the public.

THE LARK.

The lark on the hill of your prayer house, that sings its song of praise, its voice is heard in the heart of the Lord. It is the voice of the lark, that sings its song of praise, its voice is heard in the heart of the Lord.

OUR SPIRIT.

Asking, Receiving, and Rejecting.

A sermon, preached by Rev. J. W. HARRISON, D. D.

At 10 o'clock, on Sunday, Feb. 7, 1881.

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

Text: "Ye shall receive, and ye shall receive, and ye shall receive."

bliss man, in Matt. 23, "according to your faith so it will be you."

How much this man! Little faith secures little blessings; large faith secures large blessings. The measure of faith is decisive of what is to be received.

4. *Perseveringly*.—This element of true prayer will be found in union with the changes already named.

We have a striking proof of the value of perseverance in the parable of the unjust judge, as given in Luke 18:1-8. This judge neither feared God nor regarded man. There were no considerations of pity or popularity that influenced him; but he said, "I will avenge her [a poor widow], lest by her continual coming she weary me." Will does Jesus add, "And shall not God avenge his own elect, who cry day and night unto him though he be slow to anger?" I tell you that he will avenge them speedily. We see, too, in the woman of Canaan (Matt. 15:22-28), what perseverance can do. Persevering prayer is prevalent prayer.

5. *In the name of Christ*.—This means that we are to expect an answer to our prayers for his sake. We must not look for blessings on any ground personal to ourselves, but on account of our gracious Advocate who appears before the throne with us. His name and what his name implies, we can not come to the throne of grace, and indeed there would be no throne of grace. It is through Christ that we have access by one Spirit to the Father. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. It is very easy for us to end our prayers with the words, "for Christ's sake," "for Jesus' sake;" but it is not so easy to feel how much these words imply. Realizing their import, we shall renounce all dependence on ourselves, and trust in Christ alone for answer by his name: "Ye shall receive, and ye shall receive, and ye shall receive."

II. *Receiving*.—Receiving follows asking. There has been much said about the object of prayer. We all know that the object is not to inform God of our wants. He knows before we pray what we need. Some talk learnedly of the reflex influence of prayer. That there is such an influence the chief object in prayer is not to avail ourselves of this influence. What then is the special object? I answer, to obtain blessings from God. Prayer implies that God has something to give in answer to our requests. He gives responsively to our petitions. He has been pleased to make prayer the medium through which he bestows his favors. Hence the words of the text: "Ask and ye shall receive." Receive what? To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." The religion of Jesus makes its votaries triumphant over every foe and calls forth their songs of victory.

4. *Of everlasting life in heaven*.—This is one of the objects which Jesus had in view when he died—"that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The beloved disciple says, "And this is the promise which he hath promised us, even eternal life." 1 John 2:25. Salvation culminates in everlasting life—life eternal with the life of God. In view of these considerations, we see ample reasons for a joy which is full, complete. Let us not forget the teaching of the text,—ASKING, RECEIVING, AND RENOVATING.

III. *Renovating*.—Asking precedes receiving, and receiving is preparatory to fullness of joy. "Ask, and ye shall receive, that in order that your joy may be full." Observe, Jesus speaks of this full joy at a time of great sorrow. His disciples were sadly depressed at the thought that he was about to leave them. He wished them to be joyful, full of joy. It must therefore be his will that his followers enjoy the comfort of his religion. There is something in this religion to impart joy, for it gives assurance.

1. *Of pardon sin*.—It is a precious peculiarity of the religion of Jesus that it makes ample provision for the remission of sin. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." Acts 10:43. Without the pardon of sin there is no rational joy; with it there is joy unexpressible and full of glory. Ye shall receive, and ye shall receive, and ye shall receive."

2. *Of sanctified suffering*.—This is especially included in the "all things work together for good to them that love God." We have seen that God chastises his people, and we have these wondrous words—"for our profit, that we may be partakers of his holiness." It is the religion of Jesus that transmutates suffering into blessing and converts gloom into glory. Sanctified suffering is one of the richest of heaven's benedictions.

3. *Of triumph over all enemies*.—Christians have their struggles and conflicts; but what read we in Rom. 8:37? "Nay, in all these things we are more than conquerors through him that loved us." "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." The religion of Jesus makes its votaries triumphant over every foe and calls forth their songs of victory.

4. *Of everlasting life in heaven*.—This is one of the objects which Jesus had in view when he died—"that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The beloved disciple says, "And this is the promise which he hath promised us, even eternal life." 1 John 2:25. Salvation culminates in everlasting life—life eternal with the life of God. In view of these considerations, we see ample reasons for a joy which is full, complete. Let us not forget the teaching of the text,—ASKING, RECEIVING, AND RENOVATING.

IV. *Renovating*.—Asking precedes receiving, and receiving is preparatory to fullness of joy. "Ask, and ye shall receive, that in order that your joy may be full." Observe, Jesus speaks of this full joy at a time of great sorrow. His disciples were sadly depressed at the thought that he was about to leave them. He wished them to be joyful, full of joy. It must therefore be his will that his followers enjoy the comfort of his religion. There is something in this religion to impart joy, for it gives assurance.

1. *Of pardon sin*.—It is a precious peculiarity of the religion of Jesus that it makes ample provision for the remission of sin. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." Acts 10:43. Without the pardon of sin there is no rational joy; with it there is joy unexpressible and full of glory. Ye shall receive, and ye shall receive, and ye shall receive."

2. *Of sanctified suffering*.—This is especially included in the "all things work together for good to them that love God." We have seen that God chastises his people, and we have these wondrous words—"for our profit, that we may be partakers of his holiness." It is the religion of Jesus that transmutates suffering into blessing and converts gloom into glory. Sanctified suffering is one of the richest of heaven's benedictions.

3. *Of triumph over all enemies*.—Christians have their struggles and conflicts; but what read we in Rom. 8:37? "Nay, in all these things we are more than conquerors through him that loved us." "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." The religion of Jesus makes its votaries triumphant over every foe and calls forth their songs of victory.

4. *Of everlasting life in heaven*.—This is one of the objects which Jesus had in view when he died—"that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The beloved disciple says, "And this is the promise which he hath promised us, even eternal life." 1 John 2:25. Salvation culminates in everlasting life—life eternal with the life of God. In view of these considerations, we see ample reasons for a joy which is full, complete. Let us not forget the teaching of the text,—ASKING, RECEIVING, AND RENOVATING.

broods all trials and afflictions. There may be many. God chastens them to be better. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Heb. 12:6, 7.

While health and strength are enjoyed and we are able to engage in any kind of Christian work, it is a blessed thing to glorify God by doing his will; and when diseases take away health and strength and pain is added to Christian activity, then it is equally blessed to glorify God by suffering his will. In answer to prayer grace is given for these two purposes—to do and to suffer the will of God.

III. *Renovating*.—Asking precedes receiving, and receiving is preparatory to fullness of joy. "Ask, and ye shall receive, that in order that your joy may be full." Observe, Jesus speaks of this full joy at a time of great sorrow. His disciples were sadly depressed at the thought that he was about to leave them. He wished them to be joyful, full of joy. It must therefore be his will that his followers enjoy the comfort of his religion. There is something in this religion to impart joy, for it gives assurance.

1. *Of pardon sin*.—It is a precious peculiarity of the religion of Jesus that it makes ample provision for the remission of sin. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." Acts 10:43. Without the pardon of sin there is no rational joy; with it there is joy unexpressible and full of glory. Ye shall receive, and ye shall receive, and ye shall receive."

2. *Of sanctified suffering*.—This is especially included in the "all things work together for good to them that love God." We have seen that God chastises his people, and we have these wondrous words—"for our profit, that we may be partakers of his holiness." It is the religion of Jesus that transmutates suffering into blessing and converts gloom into glory. Sanctified suffering is one of the richest of heaven's benedictions.

3. *Of triumph over all enemies*.—Christians have their struggles and conflicts; but what read we in Rom. 8:37? "Nay, in all these things we are more than conquerors through him that loved us." "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." The religion of Jesus makes its votaries triumphant over every foe and calls forth their songs of victory.

4. *Of everlasting life in heaven*.—This is one of the objects which Jesus had in view when he died—"that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The beloved disciple says, "And this is the promise which he hath promised us, even eternal life." 1 John 2:25. Salvation culminates in everlasting life—life eternal with the life of God. In view of these considerations, we see ample reasons for a joy which is full, complete. Let us not forget the teaching of the text,—ASKING, RECEIVING, AND RENOVATING.

IV. *Renovating*.—Asking precedes receiving, and receiving is preparatory to fullness of joy. "Ask, and ye shall receive, that in order that your joy may be full." Observe, Jesus speaks of this full joy at a time of great sorrow. His disciples were sadly depressed at the thought that he was about to leave them. He wished them to be joyful, full of joy. It must therefore be his will that his followers enjoy the comfort of his religion. There is something in this religion to impart joy, for it gives assurance.

1. *Of pardon sin*.—It is a precious peculiarity of the religion of Jesus that it makes ample provision for the remission of sin. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." Acts 10:43. Without the pardon of sin there is no rational joy; with it there is joy unexpressible and full of glory. Ye shall receive, and ye shall receive, and ye shall receive."

2. *Of sanctified suffering*.—This is especially included in the "all things work together for good to them that love God." We have seen that God chastises his people, and we have these wondrous words—"for our profit, that we may be partakers of his holiness." It is the religion of Jesus that transmutates suffering into blessing and converts gloom into glory. Sanctified suffering is one of the richest of heaven's benedictions.

3. *Of triumph over all enemies*.—Christians have their struggles and conflicts; but what read we in Rom. 8:37? "Nay, in all these things we are more than conquerors through him that loved us." "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." The religion of Jesus makes its votaries triumphant over every foe and calls forth their songs of victory.

4. *Of everlasting life in heaven*.—This is one of the objects which Jesus had in view when he died—"that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The beloved disciple says, "And this is the promise which he hath promised us, even eternal life." 1 John 2:25. Salvation culminates in everlasting life—life eternal with the life of God. In view of these considerations, we see ample reasons for a joy which is full, complete. Let us not forget the teaching of the text,—ASKING, RECEIVING, AND RENOVATING.

who complain of the whole subject of ecclesiastical authority from a mistaken point of view. These are startled by sporadic cases, among ministers of disunion from what are commonly understood to be denominational bodies; and are thrown into perplexity by the fact that we have no official or permanent machinery with which to bring up the offending members. Thus the expediency of Baptists is looked upon by some of their number as an essential and honorable individualism, and is depressed and lamented.

WHAT SHALL WE DO? That the Baptist denomination has no ecclesiastical authority in any such sense as an episcopal or presbytery organization has, is certainly true. Instances illustrative of this statement are not wanting; instances which are so fresh in every one's memory that they require no special mention. What shall Baptists do in the case of such defections from their ranks, under the name of reconverts who remain under the denomination? These defections are not numerous enough to awaken any great degree of solicitude. In fact, it can be shown, I venture to say, that they are less than take place from some other large denominations.

I repeat the question: What shall we do in such cases? A council may sit on the offending brother, or rather, on the place where he was, but the council can do little more than a coroner's jury, holding inquest over the body of a suicide, can do. It may express an opinion of equal weight with that of the Hibernian Judge, who declared that suicide was a crime which ought to be made by statute a capital offense.

As far as the denomination is concerned, it can do nothing beyond the expression of its "views and opinions" through the denominational

considerable latitude of speech that the denomination can be said to do even that. This want of ecclesiastical authority has raised the query in the mind of some, whether it would not be expedient to make such change in our polity as to secure the advantages (so-called) of an episcopal or at least of a presbyterial constitution. That the query has any serious significance, in view of our condition as a denomination at the present time, is too absurd a supposition to be entertained for a moment. Never was the denomination growing in numbers, culture, influence and aggressive power as it is to-day. Never was its essential unity stronger and more vital than it is now. "And this is the more significant as the unity is purely spontaneous, and not the result of external organization. The query is raised here and now simply because one occasionally meets in his intercourse with Baptists, and, as frequently, is made the more or less grateful recipient of discriminating advice on the subject from members of other denominations; and, finally, because a reply to the query, affords the opportunity of saying some things which, though entirely true, may not be without profit to some one.

TWO QUESTIONS.

One who is making an inquiry into the organization of the Christian church, and the source and extent of its authority, must concern himself primarily with the New Testament. That is the church's *Magna Charta*. He may, if he choose, pursue the inquiry farther, and examine the acts of external organization. The writings of the early teachers of the church, and the records in ecclesiastical history, in art, and in architecture of primitive church life and customs. An affirmative answer to two questions will, however, greatly simplify the work of the inquirer, and render a large amount of antiquarian labor unnecessary for the solution of his specific problem. These questions are:

(1) Is the New Testament the inspired Word of God, and thus supremely authoritative, till the end of time, in all matters pertaining to reli-

gion? If this question is answered in the negative, then the whole inquiry into the constitution of the Christian church loses its peculiar significance and interest. If the Declaration of Independence and the Constitution of the United States, and the records which bind those two together, are spurious, then the whole fabric of American civil polity is a shapely structure hung in mid-air. If the divine origin and authority of the New Testament be denied, then the foundation is gone from under the oldest fact of human history. The grounds and historical continuity of the Christian church are inextinguishable.

If it were possible to invalidate the New Testament's claim to be the very Word of God, inquiries into the constitution and authority of the church would cease to possess anything more than a mild historical and theological interest.

(2) The second question is: Does the New Testament contain any definite and complete plan of church organization, and thus furnish an authoritative model for all time to come? To answer this question in the negative, as some do, is to relegate the whole matter of ecclesiastical organization to the domain of expediency. The determining factors in the shaping of church polity are the wisdom of the caprice, and the exigencies or the convenience of men. A careful study of the New Testament can leave little doubt in an unprejudiced mind, one that has not been hopelessly warped by the influence of traditional teaching and custom, that the New Testament does contain a definite and complete, though exceedingly simple, form of church organization. That the churches mentioned in the Acts and the Epistles had a real and well-defined form of organization, is evident from the fact that they had two presbyters or bishops, and deacons, the qualifications and duties of which are quite sharply indicated; stated meetings for worship and the celebration of the Lord's Supper; two distinct and invariable ritual observances, namely, baptism and the communion; elections for the choice of officers; qualifications for church membership; discipline for the correction of faults and the purification of the church; registers of widows; letters of commendation for members changing their place of residence; benevolent contributions; uniform customs; and a common work. Other signs of a definite organization can be traced in the Epistles, but these are sufficient for our purpose.

Our inquiry, then, is based upon the conviction: (1) That the New Testament is the inspired word of God, and hence is the sole and sufficient authority for the guidance of the Christian church; (2) That the New Testament does contain a clearly outlined and complete church polity.

I. *According to the New Testament, the depository of ecclesiastical authority is the local church.*

In proof of this proposition, notice was first given to the text: "The church." The term *ekklesia* occurs in the New Testament one hundred and fifteen times. Seven times it is used to designate a Jewish or Gentile assembly. Fourteen times, at the most, it is used in a generic or universal sense. Ninety-four times it is clearly used to designate the local church. In all of those passages in the Acts and the Epistles which designate or define the constitution and functions of the church, reference is had distinctly to the local church at Rome, the church at Corinth, the church at Philippi.

2. *The constitution of the church.*

No single statement can be found in the New Testament which gives an exact definition of the church. A careful survey, however, of the direct precepts, the explicit narrative statements and the incidental allusions in the entire book, justifies the following as substantially accurate and

comprehensive: The Christian church is a company of baptized believers in Christ, voluntarily associating together in conformity with the teachings of Christ and his apostles, for the purpose of worshipping God, and of promoting his kingdom in their own hearts and in the world.

Whenever and wherever these conditions are fully met, there is a true church of Christ. There is no hierarchy, for there are no ranks of ecclesiastical functionaries. There are no orders of ministry except such as exist in each local church; and even these are not absolutely necessary to the true existence of the church. There is no priesthood except the universal priesthood of believers. Christian ministers are not ordained priests in the New Testament, and there are no priestly functions for them to discharge. The priesthood of the elder dispensation came to a full period in the person and the priestly work of Jesus Christ. The five classes of Christian ministers mentioned in the New Testament are the four designated by Paul in Ephesians 4:11, namely, "apostles," "prophets," "evangelists," and "pastors and teachers," that is, presbyters or bishops and "deacons." Of these, the office of "apostle" was, from the nature of the case, unique, and ceased with the death of the apostles. The "prophets" and "evangelists" do not seem to have been distinct classes of church officers. The opposition, which some writers have indulged in, that these were officers of the generic church, is without the shadow of basis in fact, and is interesting only from its fancifulness. The terms designate a kind of ministry which pastors or deacons or even laymen might perform, if they had the requisite gifts. The two permanent classes of church officers are presby-

ters or bishops, and deacons, the qualifications and duties of which are quite sharply indicated; stated meetings for worship and the celebration of the Lord's Supper; two distinct and invariable ritual observances, namely, baptism and the communion; elections for the choice of officers; qualifications for church membership; discipline for the correction of faults and the purification of the church; registers of widows; letters of commendation for members changing their place of residence; benevolent contributions; uniform customs; and a common work. Other signs of a definite organization can be traced in the Epistles, but these are sufficient for our purpose.

Our inquiry, then, is based upon the conviction: (1) That the New Testament is the inspired word of God, and hence is the sole and sufficient authority for the guidance of the Christian church; (2) That the New Testament does contain a clearly outlined and complete church polity.

I. *According to the New Testament, the depository of ecclesiastical authority is the local church.*

In proof of this proposition, notice was first given to the text: "The church." The term *ekklesia* occurs in the New Testament one hundred and fifteen times. Seven times it is used to designate a Jewish or Gentile assembly. Fourteen times, at the most, it is used in a generic or universal sense. Ninety-four times it is clearly used to designate the local church. In all of those passages in the Acts and the Epistles which designate or define the constitution and functions of the church, reference is had distinctly to the local church at Rome, the church at Corinth, the church at Philippi.

2. *The constitution of the church.*

No single statement can be found in the New Testament which gives an exact definition of the church. A careful survey, however, of the direct precepts, the explicit narrative statements and the incidental allusions in the entire book, justifies the following as substantially accurate and

comprehensive: The Christian church is a company of baptized believers in Christ, voluntarily associating together in conformity with the teachings of Christ and his apostles, for the purpose of worshipping God, and of promoting his kingdom in their own hearts and in the world.

Whenever and wherever these conditions are fully met, there is a true church of Christ. There is no hierarchy, for there are no ranks of ecclesiastical functionaries. There are no orders of ministry except such as exist in each local church; and even these are not absolutely necessary to the true existence of the church. There is no priesthood except the universal priesthood of believers. Christian ministers are not ordained priests in the New Testament, and there are no priestly functions for them to discharge. The priesthood of the elder dispensation came to a full period in the person and the priestly work of Jesus Christ. The five classes of Christian ministers mentioned in the New Testament are the four designated by Paul in Ephesians 4:11, namely, "apostles," "prophets," "evangelists," and "pastors and teachers," that is, presbyters or bishops and "deacons." Of these, the office of "apostle" was, from the nature of the case, unique, and ceased with the death of the apostles. The "prophets" and "evangelists" do not seem to have been distinct classes of church officers. The opposition, which some writers have indulged in, that these were officers of the generic church, is without the shadow of basis in fact, and is interesting only from its fancifulness. The terms designate a kind of ministry which pastors or deacons or even laymen might perform, if they had the requisite gifts. The two permanent classes of church officers are presby-

ters or bishops, and deacons, the qualifications and duties of which are quite sharply indicated; stated meetings for worship and the celebration of the Lord's Supper; two distinct and invariable ritual observances, namely, baptism and the communion; elections for the choice of officers; qualifications for church membership; discipline for the correction of faults and the purification of the church; registers of widows; letters of commendation for members changing their place of residence; benevolent contributions; uniform customs; and a common work. Other signs of a definite organization can be traced in the Epistles, but these are sufficient for our purpose.

Our inquiry, then, is based upon the conviction: (1) That the New Testament is the inspired word of God, and hence is the sole and sufficient authority for the guidance of the Christian church; (2) That the New Testament does contain a clearly outlined and complete church polity.

I. *According to the New Testament, the depository of ecclesiastical authority is the local church.*

In proof of this proposition, notice was first given to the text: "The church." The term *ekklesia* occurs in the New Testament one hundred and fifteen times. Seven times it is used to designate a Jewish or Gentile assembly. Fourteen times, at the most, it is used in a generic or universal sense. Ninety-four times it is clearly used to designate the local church. In all of those passages in the Acts and the Epistles which designate or define the constitution and functions of the church, reference is had distinctly to the local church at Rome, the church at Corinth, the church at Philippi.

2. *The constitution of the church.*

No single statement can be found in the New Testament which gives an exact definition of the church. A careful survey, however, of the direct precepts, the explicit narrative statements and the incidental allusions in the entire book, justifies the following as substantially accurate and

comprehensive: The Christian church is a company of baptized believers in Christ, voluntarily associating together in conformity with the teachings of Christ and his apostles, for the purpose of worshipping God, and of promoting his kingdom in their own hearts and in the world.

Whenever and wherever these conditions are fully met, there is a true church of Christ. There is no hierarchy, for there are no ranks of ecclesiastical functionaries. There are

PEACE UPON EARTH.

By REV. J. W. HARRIS. Peace upon earth, and good will to men, this is the prayer of the Holy Spirit...

Y. 18. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

The Sunday School.

BIRTH LESSONS, 1881.

THE PREACHING OF JESUS.

At thirty years of age Jesus emerged from the retirement of private life at Nazareth, where he had been living ever since...

Y. 20. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

INTRODUCTORY.

At thirty years of age Jesus emerged from the retirement of private life at Nazareth, where he had been living ever since...

Y. 20. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

SOBRIETY TEXT.

And Jesus returned in the power of the Spirit into Galilee... and he went about in Galilee...

Y. 20. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

EXPLANATORY AND EXPOSITORY.

V. 14. Jesus returned from Judea; in the power of the Spirit... and he went about in Galilee...

Y. 20. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

EXPLANATORY AND EXPOSITORY.

V. 14. Jesus returned from Judea; in the power of the Spirit... and he went about in Galilee...

Y. 20. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

EXPLANATORY AND EXPOSITORY.

V. 14. Jesus returned from Judea; in the power of the Spirit... and he went about in Galilee...

Y. 20. The Spirit of the Lord is upon me... because he has anointed me to preach the gospel...

Let him write that word... in the heart of the people... that they may be saved...

What? Certainly not Bro. B. and the world by their dogmatic assertions... but by the evidence of the Scriptures...

Bro. B. says that the Holy Spirit is upon me... because he has anointed me to preach the gospel...

with a few... to talk of Christianity... to see how they are getting on...

Correspondence.

Landmarkism Defended.

DR. GRAVES' REPLY TO DR. BURWELL.

Accept my thanks for the liberal space you have allowed. If assumption was an answer to an assumption, and answer to an answer...

Letter from Mrs. Yates.

The following is a letter received by the Corresponding Secretary of the Ladies' Missionary Society of East Baptist church, Louisville.

My Dear Miss Miller.

Your very kind letter reached me a month ago, when I was spending a short time upon the little island of Poo-Do. I do not think you will find it upon your map—it is so small, only eight or ten miles in circumference...

Correspondence.

Landmarkism Defended.

DR. GRAVES' REPLY TO DR. BURWELL.

Accept my thanks for the liberal space you have allowed. If assumption was an answer to an assumption, and answer to an answer...

Letter from Mrs. Yates.

The following is a letter received by the Corresponding Secretary of the Ladies' Missionary Society of East Baptist church, Louisville.

My Dear Miss Miller.

Your very kind letter reached me a month ago, when I was spending a short time upon the little island of Poo-Do. I do not think you will find it upon your map—it is so small, only eight or ten miles in circumference...

Correspondence.

Landmarkism Defended.

DR. GRAVES' REPLY TO DR. BURWELL.

Accept my thanks for the liberal space you have allowed. If assumption was an answer to an assumption, and answer to an answer...

Letter from Mrs. Yates.

The following is a letter received by the Corresponding Secretary of the Ladies' Missionary Society of East Baptist church, Louisville.

My Dear Miss Miller.

Your very kind letter reached me a month ago, when I was spending a short time upon the little island of Poo-Do. I do not think you will find it upon your map—it is so small, only eight or ten miles in circumference...

Correspondence.

Landmarkism Defended.

DR. GRAVES' REPLY TO DR. BURWELL.

Accept my thanks for the liberal space you have allowed. If assumption was an answer to an assumption, and answer to an answer...

Letter from Mrs. Yates.

The following is a letter received by the Corresponding Secretary of the Ladies' Missionary Society of East Baptist church, Louisville.

My Dear Miss Miller.

Your very kind letter reached me a month ago, when I was spending a short time upon the little island of Poo-Do. I do not think you will find it upon your map—it is so small, only eight or ten miles in circumference...

Correspondence.

Landmarkism Defended.

DR. GRAVES' REPLY TO DR. BURWELL.

Accept my thanks for the liberal space you have allowed. If assumption was an answer to an assumption, and answer to an answer...

Letter from Mrs. Yates.

The following is a letter received by the Corresponding Secretary of the Ladies' Missionary Society of East Baptist church, Louisville.

My Dear Miss Miller.

Your very kind letter reached me a month ago, when I was spending a short time upon the little island of Poo-Do. I do not think you will find it upon your map—it is so small, only eight or ten miles in circumference...

Correspondence.

Landmarkism Defended.

DR. GRAVES' REPLY TO DR. BURWELL.

Accept my thanks for the liberal space you have allowed. If assumption was an answer to an assumption, and answer to an answer...

Letter from Mrs. Yates.

The following is a letter received by the Corresponding Secretary of the Ladies' Missionary Society of East Baptist church, Louisville.

My Dear Miss Miller.

Your very kind letter reached me a month ago, when I was spending a short time upon the little island of Poo-Do. I do not think you will find it upon your map—it is so small, only eight or ten miles in circumference...

REPRODUCED THE CONTRACT.

The above is a copy of the contract... The total value of the same... \$254,458.41...

people here. When we were in... The work done and only for the season...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

the work done and only for the season... The work done and only for the season...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

Edward writes as follows: "This... Every church in the association...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

week end and last at 4.30... The work done and only for the season...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

RELIGIOUS ANNOUNCEMENTS... The Union Baptist Church and Sunday...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

DIFFICULTY IN TEACHING

As a Teachers' Institute in Caldwell... to a teacher being asked what was the...

A GOOD SIGN

Said a brother in a recent address... The people are beginning to lose confidence...

A FIRST-CLASS CERTIFICATE

A church having received a sample... of a first-class certificate...

CRITICIZED AND LIVINGSTON COUNTY ITEMS

In our note at Marion we told the... people it was not at all surprising that...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

WOMAN'S MISSION TO A. N. CARRISON

Jan. 11, Mrs. J. G. Davis, Brookfield... Jan. 12, Mrs. J. G. Davis, Brookfield...

WOMAN'S MISSION TO A. N. CARRISON

Report of the Corresponding Secretary... During the quarter ending February 10th...

Build a good name, not on thorns, but on the rock... Build a good name, not on thorns, but on the rock...

his hat, or would swoop close to his eyes so that we were indeed afraid that she would pick them out. After a while she left, but soon returned to snatch another brood, and again her mother began on the boy. All through that season she never forgave, and what seemed strange to us, although other boys of the same age came to play in the grounds, she never knew her boy. Birds, fishes, even frogs can all be tamed by kindness. He is a pitiful coward who injures those helpless creatures.

Why the bread didn't rise. We were left in the kitchen, and some made a face when they saw us. I was a little angry, but we were patient with our own mistake, though the seldom partook of the dear little children's bread.

You will be studying about Jesus, when he was a child, before long in your Sunday-school papers. You will find one verse which tells you that he came to give light to those who sit in darkness.

I have heard that the little boys and girls with their queer almond-shaped eyes are wishing for something better than their wooden gods. Do you wish you could do something about Jesus, and how he loves little children?

Monday. The speaker had for his subject, "A place for everything, and everything in its place." After referring to various other matters, he said:

I am acquainted with four boys, who I called to see the last time I was over in the neighborhood where they reside. When I called, they had gone to bed, and having to leave very early in the morning, I went up stairs to shake hands with them and bid them farewell. On entering the rooms where they all slept, I was struck with the order and arrangement of their clothes. They had each a large peg fixed in the wall, on which these were hung, and on the floor, just under each peg, was a pair of shoes. When I expressed my pleasure at seeing their clothes arranged with such order, the father told me that, though they had to rise two hours before daylight, it was then quieter—they could dress in the dark, and without the least noise or confusion.

Peace can never dwell in a house where there is no regard to order. Where boys are in the habit of throwing off their clothes, some in one place and some in another, it is no wonder that some of them are found shouting, "Where's my jacket?" Disturbance, quarrels and confusion are in order, families through the want of a little thought. Wherever I see this, I conclude in my mind that they have no pegs in the chamber. What anarchy would these pegs prevent, not only among boys, but among men and women also! One-half of the world seem to be without pegs in their chambers; and there are forever calling out, in some form or other, "Where's my jacket?" These lost-jacket men are very great disturbers. What a comfort it would be to society, if they would but get pegs in their chambers. The careless and disorderly not only make themselves miserable, but they cause others to lose time and temper, and so make them miserable also. Let us all begin to look after pegs, and when we have got them put up, and things arranged in an orderly way upon them, there will not be so many bawling out, "Where's my jacket?" —John Ashworth, in Simple Recorder.

STOO MONTHS FOR AGES. The oldest and best... GOLDEN DAWN. The oldest and best...

HOPE FOR THE DEAF. Gorman's Artificial Ear Drums. The oldest and best... FREE! I will send a copy of my new book...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

RELATIVE TIME GLOBE. THE GLOBE, while possessing all the advantages of the ordinary globe, is also useful for the purpose indicated by its name. It is a globe with 100 meridians of longitude, and 100 parallels of latitude, and is made of a material which allows the globe to be placed at any angle, and to revolve on its axis. Price 50 cents. A. G. CAPERTON & CO., 148 Fourth Avenue, Louisville, Ky.

The Hindu girls are graceful and exquisitely formed. From their earliest childhood they are accustomed to carry burdens on their heads. The water for family use is always brought by the girls in earthen jars, carefully poised in this way. The exercise is without any touching of the muscles of the back, while the chest is thrown forward. No crooked backs are seen in Hindostan. Dr. H. Spry says that this exercise of carrying small vessels of water on the head might be advantageously introduced into our boarding-schools and private families, and that it might entirely supersede the present machinery of dumb-bells, book-bags, skipping-ropes, etc. The young ladies ought to be taught to carry the jars, as these Hindu women do, without ever touching of their hands. The same practice of carrying water leads to precisely the same results in the south of Spain and the south of Italy as in India. A Neapolitan female peasant will carry on her head a vessel full of water to the very brim, over a rough road, and not spill a drop of it; and the acquisition of this art or knack gives her the same erect and elastic gait.

Dear Little Children.—As I can not be with you this evening, I thought I would write you a letter. None of you ever heard of "Santa Claus" writing to any one. So it will be a surprise to you to find one hanging on your tree this Christmas—I hope you will find it a very interesting one. You have been asking questions about "Santa Claus" ever since you were large enough to talk. All tell you that I am a jolly, generous, big-hearted fellow, just as merry and jolly as can be, and that on Christmas night my reindeers come prancing over the tops of the houses without making any noise; and that I slip down the chimneys, fill your stockings with good things, and then away I go.

Dear Little Children.—As I can not be with you this evening, I thought I would write you a letter. None of you ever heard of "Santa Claus" writing to any one. So it will be a surprise to you to find one hanging on your tree this Christmas—I hope you will find it a very interesting one.

There are good men who have their friends, connections and happy country to teach benevolent people how to be good. They are called missionaries, and they endure many hardships for the sake of Jesus; but they are happy. The customs of those countries are so strange that they will not allow the women to wear men's dresses, that makes it harder to convert the people, for the women can not teach their children to love Jesus, if they know nothing about him. The good people of America are trying to send women missionaries to teach them.

The next time we celebrate this day, it will be on the holy Sabbath, Dec. 25, 1891. Then it would not be appropriate to have so much merry-making. Let us present Jesus with gifts on that day. Save money throughout the whole year, all the nickels and dimes you spend for food, and send them to the little boys and girls who dwell in darkness. This is the first request I have made of you. Will you start in the new year to be a home missionary? So farwell, my reindeers are impatient to go; the bells are jingling in the frosty air. I must away in haste. I will write again to remind you that you are a home missionary.

FATHER GRIMES. Old Grimes is dead, and so old man. We've shall see his more. He used to wear a long-tailed coat. All he cared for was his coat.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction. Other fierce birds, such as hawk, jact on the same plan; and it is asserted that, in Persia and Asia Minor, falcons were formerly trained to attack men in the same way. It is a matter of doubt, however, if ravens ever attack living men. The passage above may mean that those who rebel against their parents, shall die in battle, and become the prey of ravens and eagles, some of them being devoured by the other; or, it may express the popular belief of the age in which the proverb was made, that those who rebelled against their parents would meet with some signal and terrible punishment.—Biblical Things Not Generally Known.

I will send the first Christmas gift to the missionaries—two silver dollars. It is all I could get; but God will bless it "for Jesus sake."

"Where's My Jacket?" "I wonder who my jacket is gone; some one of you must have taken it," said Frank George, while dressing himself one morning. "Have you seen it, Robert?"

"No," was the reply. "Where can it be? I am sure I put it on this chair last night, and if some of you don't find it, you'll catch it."

"And you'll catch it, too," returned Robert, "for you have tumbled everything up and down and lost my shoes. Where are my shoes? Henry, have you seen them?"

"No," answered Henry, "I have not. Really, that a jumble you have made; you think about no one but yourselves, for I believe you have lost my stockings," shouted Henry.

"Keep still about your stockings, and find my jacket," called out Frank, in a great passion; and at the same time he gave Henry a push which sent him sprawling on the floor. Old Mr. Geo, hearing some one fall, ran up stairs to see what the matter was.

Frank said, "I've lost my jacket." Robert, "I've lost my shoes." Henry said, "I've lost my stockings, and Frank has pushed me down and scratched the skin off my elbow." It is greatly to be regretted that scenes and consequences similar to the above are so very common throughout the land, and all through the want of a little order and arrangement.

Eye Picked Out by Birds. I was sitting on the porch, and I was looking at the birds. I was looking at the birds, and I was looking at the birds.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

S. S. SONG BOOK. The oldest and best... SCHOOL AGENCY. 54 Pine Street, St. Louis, Mo. TEACHERS WANTED For the Academic Year, 1891-1892.

SCHOOL AGENCY. 54 Pine Street, St. Louis, Mo. TEACHERS WANTED For the Academic Year, 1891-1892.

A Lesson of Trust. Some time ago a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had the feeling of kindness, compassionately, went to him, shook him by the shoulder and asked him what he was doing there.

"Waiting for God to come for me," said he.

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose eyes and flushed face he saw the evidence of fever.

"God has sent for father and mother and little brother," said he, "and took them away to his home up in the sky, and mother told me when she was sick, that God would take care of me. I have no home, nobody to give me anything, and I came out here and have been looking so long up in the sky for God to take me, as mother said he would. He will come, won't he? Mother never told a lie."

"Yes, my lad," said the man, overcome with emotion. "He has sent me to take care of you."

You should have seen his eyes flash and the smile of triumph break over his face, as he said: "Mother never told a lie, sir; but you have been so long on the way."

Wanted Credit. I always distrust a boy who is wantonly cruel to animals; they know well when they are unkindly treated, and soon learn to distinguish friends from foes. Birds are equally suspicious. From one of the birds in our orchard one day was taken to help make up a boy's collection in natural history. The mother kingbird was very much angered when her remaining eggs were hatched. A dozen times every day, or every time the boy came near the nest, she flew down and picked

TO THE WRITING-SCHOOL CHILDREN OF THE BAPTIST CHURCH AT MURRAY, CALLOWAY COUNTY, KY.

Dear Little Children.—As I can not be with you this evening, I thought I would write you a letter. None of you ever heard of "Santa Claus" writing to any one. So it will be a surprise to you to find one hanging on your tree this Christmas—I hope you will find it a very interesting one.

You have been asking questions about "Santa Claus" ever since you were large enough to talk. All tell you that I am a jolly, generous, big-hearted fellow, just as merry and jolly as can be, and that on Christmas night my reindeers come prancing over the tops of the houses without making any noise; and that I slip down the chimneys, fill your stockings with good things, and then away I go.

Well, did any one tell you that I like to look into the hearts of little children and fill them with good things also? Sometimes I find they are very stingy and selfish, and want to enjoy everything themselves. This is all wrong. I divide what I have among the many thousands throughout the land; and I know, by the happy faces I leave behind me, that it is more blessed to give than to receive."

I meet with you every Christmas day to celebrate the birth of our Lord and Savior Jesus Christ. You need not be surprised to hear that Santa Claus loves Jesus. For I do, with my whole heart. I shall always be glad that he came down to the earth and that he was once a little child like yourselves. When he came it was such a joyful event, that angels came down from heaven and sang happy songs. Wise men who lived in the East saw a star, and were told by these angels to follow it until it came where he was. Then they worshiped him, and praised God for bringing so kind a savior to men, and presented him with gifts.

I love to read this story in the Bible. There! I have told you something else about myself you did not know. Santa reads the Bible. It is never a dry, old, uninteresting book to him, but a very, very precious book indeed, because it tells about his best friend, and about a beautiful home he will one day enjoy in heaven.

I remember an anecdote, which was told in one of our school, respecting four boys, who differed very much from the three before men-

I will send the first Christmas gift to the missionaries—two silver dollars. It is all I could get; but God will bless it "for Jesus sake."

"Where's My Jacket?" "I wonder who my jacket is gone; some one of you must have taken it," said Frank George, while dressing himself one morning. "Have you seen it, Robert?"

"No," was the reply. "Where can it be? I am sure I put it on this chair last night, and if some of you don't find it, you'll catch it."

"And you'll catch it, too," returned Robert, "for you have tumbled everything up and down and lost my shoes. Where are my shoes? Henry, have you seen them?"

"No," answered Henry, "I have not. Really, that a jumble you have made; you think about no one but yourselves, for I believe you have lost my stockings," shouted Henry.

"Keep still about your stockings, and find my jacket," called out Frank, in a great passion; and at the same time he gave Henry a push which sent him sprawling on the floor. Old Mr. Geo, hearing some one fall, ran up stairs to see what the matter was.

Frank said, "I've lost my jacket." Robert, "I've lost my shoes." Henry said, "I've lost my stockings, and Frank has pushed me down and scratched the skin off my elbow." It is greatly to be regretted that scenes and consequences similar to the above are so very common throughout the land, and all through the want of a little order and arrangement.

I remember an anecdote, which was told in one of our school, respecting four boys, who differed very much from the three before men-

Eye Picked Out by Birds. I was sitting on the porch, and I was looking at the birds. I was looking at the birds, and I was looking at the birds.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

S. S. SONG BOOK. The oldest and best... SCHOOL AGENCY. 54 Pine Street, St. Louis, Mo. TEACHERS WANTED For the Academic Year, 1891-1892.

SCHOOL AGENCY. 54 Pine Street, St. Louis, Mo. TEACHERS WANTED For the Academic Year, 1891-1892.

A Lesson of Trust. Some time ago a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had the feeling of kindness, compassionately, went to him, shook him by the shoulder and asked him what he was doing there.

"Waiting for God to come for me," said he.

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose eyes and flushed face he saw the evidence of fever.

"God has sent for father and mother and little brother," said he, "and took them away to his home up in the sky, and mother told me when she was sick, that God would take care of me. I have no home, nobody to give me anything, and I came out here and have been looking so long up in the sky for God to take me, as mother said he would. He will come, won't he? Mother never told a lie."

"Yes, my lad," said the man, overcome with emotion. "He has sent me to take care of you."

You should have seen his eyes flash and the smile of triumph break over his face, as he said: "Mother never told a lie, sir; but you have been so long on the way."

Wanted Credit. I always distrust a boy who is wantonly cruel to animals; they know well when they are unkindly treated, and soon learn to distinguish friends from foes. Birds are equally suspicious. From one of the birds in our orchard one day was taken to help make up a boy's collection in natural history. The mother kingbird was very much angered when her remaining eggs were hatched. A dozen times every day, or every time the boy came near the nest, she flew down and picked

TO THE WRITING-SCHOOL CHILDREN OF THE BAPTIST CHURCH AT MURRAY, CALLOWAY COUNTY, KY.

Dear Little Children.—As I can not be with you this evening, I thought I would write you a letter. None of you ever heard of "Santa Claus" writing to any one. So it will be a surprise to you to find one hanging on your tree this Christmas—I hope you will find it a very interesting one.

You have been asking questions about "Santa Claus" ever since you were large enough to talk. All tell you that I am a jolly, generous, big-hearted fellow, just as merry and jolly as can be, and that on Christmas night my reindeers come prancing over the tops of the houses without making any noise; and that I slip down the chimneys, fill your stockings with good things, and then away I go.

Well, did any one tell you that I like to look into the hearts of little children and fill them with good things also? Sometimes I find they are very stingy and selfish, and want to enjoy everything themselves. This is all wrong. I divide what I have among the many thousands throughout the land; and I know, by the happy faces I leave behind me, that it is more blessed to give than to receive."

I meet with you every Christmas day to celebrate the birth of our Lord and Savior Jesus Christ. You need not be surprised to hear that Santa Claus loves Jesus. For I do, with my whole heart. I shall always be glad that he came down to the earth and that he was once a little child like yourselves. When he came it was such a joyful event, that angels came down from heaven and sang happy songs. Wise men who lived in the East saw a star, and were told by these angels to follow it until it came where he was. Then they worshiped him, and praised God for bringing so kind a savior to men, and presented him with gifts.

I love to read this story in the Bible. There! I have told you something else about myself you did not know. Santa reads the Bible. It is never a dry, old, uninteresting book to him, but a very, very precious book indeed, because it tells about his best friend, and about a beautiful home he will one day enjoy in heaven.

I remember an anecdote, which was told in one of our school, respecting four boys, who differed very much from the three before men-

I will send the first Christmas gift to the missionaries—two silver dollars. It is all I could get; but God will bless it "for Jesus sake."

"Where's My Jacket?" "I wonder who my jacket is gone; some one of you must have taken it," said Frank George, while dressing himself one morning. "Have you seen it, Robert?"

"No," was the reply. "Where can it be? I am sure I put it on this chair last night, and if some of you don't find it, you'll catch it."

"And you'll catch it, too," returned Robert, "for you have tumbled everything up and down and lost my shoes. Where are my shoes? Henry, have you seen them?"

"No," answered Henry, "I have not. Really, that a jumble you have made; you think about no one but yourselves, for I believe you have lost my stockings," shouted Henry.

"Keep still about your stockings, and find my jacket," called out Frank, in a great passion; and at the same time he gave Henry a push which sent him sprawling on the floor. Old Mr. Geo, hearing some one fall, ran up stairs to see what the matter was.

Frank said, "I've lost my jacket." Robert, "I've lost my shoes." Henry said, "I've lost my stockings, and Frank has pushed me down and scratched the skin off my elbow." It is greatly to be regretted that scenes and consequences similar to the above are so very common throughout the land, and all through the want of a little order and arrangement.

I remember an anecdote, which was told in one of our school, respecting four boys, who differed very much from the three before men-

Eye Picked Out by Birds. I was sitting on the porch, and I was looking at the birds. I was looking at the birds, and I was looking at the birds.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

It is said by naturalists, that ravens, in attacking their prey, always aim at the eye, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction.

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

STOVE FIVE SHELF AND UTENSIL STAFF. The oldest and best... BAPTIST SMALL ARMS. We have in stock a full list of the following tracts and pamphlets...

BETHEL COLLEGE, RUSSELLVILLE, KY.

NEXT TERM BEGINS MONDAY, JAN. 21, 1901. Entire expenses including tuition, board, washing, lights, etc., only \$300.00 for term of five months. Address: LEBLIE WAGNER, Pres.

WASHING Improved Robbins Family Washer and Bleacher.

THE LATEST AND BEST Manufactured under Patent... The original and only perfect and standard... Improved Robbins Family Washer and Bleacher... BIRBELL MANUFACTURING Co., 50 Barclay St., New York.

NEW AMERICAN \$15 WATCH. The extraordinary new watch which our... W. W. FOUNTAIN, 102 N. 1st St., Louisville, Ky.

PIANOS AND ORGANS. ORGANS WITH SEVEN TO FOURTEEN STOPS, ALL STOPS HAVING A VALUE. W. W. FOUNTAIN, 102 N. 1st St., Louisville, Ky.

OPIMUM HOOK & HASTINGS, Boston, Mass. 1,000 CHURCH ORGANS. W. W. FOUNTAIN, 102 N. 1st St., Louisville, Ky.

VALUABLE BOOKS. Life and Words of Christ by GUNNINGHAM OLMIE, D.D. SMITH'S BIBLE DICTIONARY. THE PORTABLE COMMENTARY.

AGENTS! WANTED. Pool for the Brain and Nerve that will revitalize the body without... A. C. CAPERTON & Co., Publishers, 104 North West, Louisville, Ky.

...the... of the... church... the... of the... church... the... of the... church...

The Family Circle.

Harriet Home. II.

"It isn't in the outward world alone... it was Christmas day. A merry party of children were assembled at Mrs. Montmarie's home in the country.

The gentleman himself was an admirable specimen of our early French settlers, whose gay disposition, warm heart, and polished manners made them such welcome additions to every social circle.

"Come and see my new pony, papa's present to me," called Emile from the window, pointing, at the same time, to a beautiful little animal a servant was leading around to the stable.

"O, we shall want him in the addition to applied as," said Emile. "Hill do it with spirit, promise," said his father who had been summoned to the parlour, and entered with set into the projected amusement, drilling each in his character and exalting the meritment of all by his criticisms.

Tea was soon over—the excited children doing little more than going through the form of drinking it, and the parlors were thrown open to prepare for the young performers. Under Mrs. Montmarie's skillful superintendence, they were soon in readiness, a stage erected, lights and curtains properly disposed, and the actors habited.

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...

...the... of the... church... the... of the... church... the... of the... church...