

# WESTERN RECORD

VOLUME XLVII.

LOUISVILLE: THURSDAY, MARCH 17, 1881.

NUMBER 267

## WESTERN RECORD

Office: 142 North A Street, Louisville, Ky.

Published weekly, except on Sundays and public holidays.

Subscription prices: One year, \$1.00; Six months, \$0.60; Three months, \$0.35. Single copies, 10 cents.

Advertisements: One square, first insertion, 10 cents per line; second and subsequent insertions, 5 cents per line. Long advertisements by special arrangement.

Desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is unto all them that call upon him. He will fulfill the desire of them that fear him; he also will hear their cry, and save them. The Lord povereth all them that love him. My mouth shall speak the praise of the Lord; and all flesh bless his holy name forever and ever.

Unbelief shall not cheat my soul out of the comfort derived from the blessed thought that "ALL THINGS WORK TOGETHER FOR GOOD." We may often be led to ask, "what good can come of this or that providence?" Left to ourselves, we shall never be able to tell.

"Blessed be he that is true, God is his own interpreter, And he will make it plain."

This is what my faith encourages me to, in the darkest hour. Wrapped in the most impenetrable gloom, and lost in the deepest sorrow, with the heart crushed and bleeding, the Christian has only to lift up his eyes of faith, and, lo! there is the "guiding hand," outstretched to lead the way. O, what a load is taken away at the sight of that hand! The dark clouds withdraw, and light from the face of the Lamb comes down in rays brighter than the sun. The hand of the trembling one is laid in the hand of the Almighty one, and, with loving, trusting confidence, he exclaims:

"He teacheth me O, blessed thought, I would with heavenly comfort throng; What's in it, do, what's in it, do, O, God's hand that teacheth me."

Sometimes "midst scenes of deepest gloom; By waters still, 'er troubled sea; He'll be the hand that teacheth me."

Not ever cease we rest; O, what's in it, do, what's in it, do, O, God's hand that teacheth me."

God's hand that teacheth me."

often seem strange. But, we must remember that our position is not such as to make us competent judges. To view our object properly it is important that we occupy a suitable position from which to view it. Our position is at neither end of the line of passing events. We view them as they pass before us, but are ignorant of their real cause or the end to which they go. He who sees the end from the beginning has so arranged them all that each one forms a link in the chain of the divine purposes. "Knows unto God as all his works from the beginning of the world." He that made the stars and put each one in its place, makes no mistake in his work. He that set the bounds for the seas has so hedged about every event, that it can not get out of its place, so as to disturb the harmony of his purpose. "Who worketh all things after the counsel of his own will." If we believe in the God of the Bible we must believe that there is the most perfect harmony in all his works. He has not left the control of things for one moment, to the hands of man or angels.

THE KINGDOM. He that made all things on his throne and orders all things well. "The Lord is good to all; and his tender mercies are over all his works." Yes, yes, "The Lord is good." The way may seem hard sometimes. We may feel the smarting thorn, and the dew of night may rest on our head, and unbelief may suggest that "no one's sorrow is like our sorrow;" but our faith finds comfort in the fact that "the Lord is good to all; and his tender mercies are over all his works," and we say with the Psalmist, "All thy works shall praise thee, O Lord; and all thy saints shall bless thee." They shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the

voice encouraging us to say, "Not as I will, but as Thou wilt." Then

"He still my heart; These words came: To this end burden, I heard and came: They set discipline on his feet, And satisfied his precious work."

Thoughts such as his hand that teach me, Why will thou give place to him? How canst thou want if his word? Or less thy way with such a guide?

Thought such and stay be the end, It leads thee home, again to God, These words thy precious work shall, For heaven will make means for all."

We must not forget that the text says: "All things work together for good to them that love God." We may not see it in this life, but this is the end of all our trials and afflictions. The good of them that love God is the object had in view by him who controls the working of all things—our afflictions. The apostle says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He knew how to "glory in tribulation," and "take pleasure in affliction." David said: "Before I was afflicted I went astray; but now have I kept thy word." And again, in the same psalm, he says: "It is good for me that I have been afflicted, that I might learn thy statutes." It is our privilege to be encouraged by just such faith as is expressed in these words. Our afflictions come not by chance. Plans Job said, in the hour of his trial, "Affliction cometh not forth from the dust, neither doth trouble spring out of the ground." Left alone, we might often wish it otherwise with us; but we must remember that if left alone we could not control events. If we were left to place the stars and marshal and move the planetary world, we could not make a single revolution in an age without throwing the whole into confusion and antagonism. No, more could we control the affairs of life.

Wise, then, to leave it all in the hands of Him who is infinitely wise, and whose "marry is from everlasting to everlasting upon them that fear him." He says, "I love them that love me." Is that not enough? Be still, O my soul, and decide the question, "Dost thou love thy God?" Let all else go till thou canst say, "I know who I have believed; and with thy head pillowed, by faith; on the bosom of the Master canst say, 'Thou knowest that I love thee.'"

With this assurance life's evils may press upon us in vain. Let disappointment and sorrow bring us ever so low, still we shall feel that our death is the everlasting arm.

Then, dear child of God, stand up in thy faith, and do not allow doubt to disturb thee! But, think how a kind father watches day and night over those he loves, when any trouble has come upon them, and, as far as possible, cause all things to unite for their comfort and good. Well, "like as a father pitieth his children, so the Lord pitieth them that fear him." "Every one that loveth is born of God," and is a member of his family. The Father loves His children, and His heart is set on them to do them good; and having the moments and the ages alike at His command, has time to give special care to each one. He that turned aside from the multitude that crowded Him way to relieve the distress of blind Bartimeus, and caused the sun to stand still upon Gideon and the moon in the valley of Ajalon for the relief of his servant Joshua, would, if it were necessary, move back the dial of time, that He might do good to the least one of them that love Him.

A kind of mission work that is greatly needed to be done is that of personal labor. The offerings of rich men can not be dispensed with, but men want to have a living grip of the hand from those who seem to them to be so far above them, and unable from their position to sympathize with them. Let there be more personal interest shown for the wayward and ignorant, and the response they will make will be an astonishment to the churches.—The Baptist Weekly.

## "Progressive Theology."

This topic has given rise to an earnest discussion in certain Eastern States. The National Register, of Philadelphia, The Westerner, of Boston, and the Advocate, of Portland, afford testimony to the progressive movement of New York, taking the negative of the question. It maintains that always right the matter would be settled, as these papers are unanimous. But truth is often found in the minority and I, doubt not, in this instance with Dr. Bright of the Examiner.

The phrase "progressive theology," as used by many persons, is highly objectionable. If, for example, we ask Messrs. Beecher and Abbott, of the Christian Union, to define it, we shall, no doubt, be told that God is in many ways making additions in the theological truth contained in his Word. Such a view of Theology greatly disparages the Bible, and greatly dishonors the God of the Bible, for he has caused his Will to be written in his Word, without the slightest intimation that human codicils, were to be appended to that Will. Also, who can tell the mischief that has been done by these presumptuous

God has told us in his Word all that is needful for us to know, so far as his relations to us and our obligations to him are concerned. He does not leave us ignorant concerning the way of salvation, which is to us the matter of supreme importance. He might have told us a thousand things which would have gratified our curiosity without doing us any good; but he has chosen to tell us what we have in his Word on the subject of theology, no more, no less. I, of course, refer to revealed theology. If I understand it, this is the ground, and the only ground, on which Pro-

gressive Romanists for the sufficiency of the Bible as the only rule of faith and practice. That is to say, it teaches us what we are to believe and what we are to do. Now, if God has deposited in his Word all the truth he has chosen to reveal, making that word a sufficient and an infallible rule of faith and practice, then I ask, how can theology be progressive? To me this thing appears impossible; and the application of the epithet progressive to theology is greatly to be deprecated. There is no progress in theology; for it crystallized, if I may so say, as soon as the canon of revelation was completed. This fact stamps with absurdity the traditions of Rome considered as supplementing the Bible, and it does the same thing for what is called the "inner light" doctrine. This doctrine is held by those who suppose that God, independently of his Word, teaches them his will and what he will have them to do. Andrew Fuller said, nearly a century ago, that this view carried out would supersede the Bible.

While theology, as it seems to me, is not progressive, interpretation of the Word of God is progressive. In many ways new light is pouring on the sacred pages, and they are becoming illuminated. With the various helps of modern times, the Bible is better understood than ever before, and as interpretation makes progress, it will be still better understood. But what is interpretation? It is explanation, and the explanation has to do with the words of the Bible. Very well. The words express ideas, and in the ideas is found theological truth. Interpretation means us to get at the truth, but it does not put the truth in the Bible. Theology does this, and therefore interpretation is progressive, while theology is not.

Studying is using books for a purpose, asking the questions on topics about which we are concerned, in order to form our own judgment correctly. Reading books is often simply surrendering ourselves to the author, as we would listen to a good talker. It may be helpful or harmful, may interest without stimulating, or may captivate at the expense of our own intellectual processes.—E. K. Times.

## Expository Preaching.

The tendency to topical preaching in the American pulpit has been strong and constant. The instructions of the schools, the example of great preachers, and the tastes and habits of the people have favored it. An occasional genius in the pulpit, and ministers of tender conscience, have striven to combine the topical with the topical method, by compelling the text to furnish the natural divisions of the sermon. But few have deliberately chosen an expository style of preaching, and fewer still have applied to their method the high art essential to achieving success. Most ministers can recall an occasional attempt in this direction with a humiliating sense of failure.

It has been supposed that ordinary congregations are not interested in an exposition of Scripture truth. They demand, it is said, something fresh and novel and in keeping with the busy life of the age. Dull and gray exposition would soon empty the churches. It is possible that these objections are well chosen, and that expositions have been disliked by the pews, because they were "dull" and "gray." Hastily prepared, for lack of time to do more thorough work, and carelessly delivered, without any genuine enthusiasm in the preacher, their failure to interest the people was natural and inevitable.

A striking instance of an opposite result is given in the "Life of the late Dean Alford." He was a skillful exegete, and an enthusiast in Bible study. He felt that the people needed to be taught the Scriptures; to learn how to read the Bible intelligently and interpret it wisely. He counted it one of the most important duties of a minister to help them in their good work. He accepted the responsibility and determined to succeed. When he settled in Quebec Chapel, London, he gave to the morning congregation an elaborate sermon, and opened an afternoon service for simple exposition. At first the attendance was small, but increased gradually till it compared favorably in number with the morning congregation and surpassed it in quality. One of the attendants gives his impressions of the service:

"He was accustomed to deliver what might be described as an exegetical lecture, embracing (for instance) the whole context of a passage in Acts, and going somewhat fully into its connection and argument. Critical questions were often handled, though only so far as the text itself demanded. The Sunday afternoon congregation of Quebec Chapel was of a high order; members of the Parliament, eminent lawyers, and other representatives of the intellectual classes were always to be found there. To such men the careful study of a definite, but not fragmentary portion, of the New Testament which was presented to them was certainly an interesting thing. Escaping from the ordinary routine of the pulpit it invited them to a study which was said by the conscientious study of the chapter for themselves. This was probably in many cases no small gain. But this was not all. There was a freshness and candor about the whole that was very attractive. . . . I can not doubt it was a useful form of preaching."

The signal success of Dean Alford might be repeated in this country by many ministers, if they had a fair share of his industry and indomitable will. There is a longing in the public mind for solid instruction in the Word of God. The uniform Sunday-school lessons have created a host of earnest students of the Word, eager to penetrate its hidden truth. The presumptuous notices and half-taught men, who wander about the country like a company of pious tramps, inviting the people to what are called "Bible readings," rarely fail to attract an audience. Mr. Varley, when in this country, was followed by crowds to listen to his simple expositions of the Scriptures. National Baptist.

## Mr. Pentecost's afternoon services.

In his revival meetings, were of that kind, and were more instructive and profitable, we venture to say, than his evening sermons.

If the people are ready to hear, there ought to be no lack of wise and competent instructors. The result would be of scarcely less advantage to the preacher than the hearer. It would compel a broad and careful study of the Bible, not in single verses for text, but in paragraphs and chapters and entire books. It would lead to a clear analysis of the prominent thoughts in a chapter or book, and of the dependent and incidental thoughts; to a better apprehension of the line of argument, and of the force of the conclusion reached; and to a fuller insight into the subtle connections between the Old Testament and the New. It would strengthen faith in the inspiration and authority of the Word, by forcing attention to the marked peculiarities of the various writers, and to the grand unity of their teaching.

We believe the way lies open to eminent success in expository preaching for those who can read the signs of the times, and improve the present opportunities. No better antidote can be found for the unbelief of the age than a thorough knowledge of the Scriptures. No surer corrective can be applied to the spasmodic piety, looked over a broader horizon on the nature and duties and privileges of a spiritual life. Nor would it be of less value that errors in doctrine could be corrected, and minor blemishes of life be revealed, and loose social tendencies be exposed, by simply following the order of counsel and precept in the apostolic letters. The world and the church both need larger and more complete Bible teaching than has been common in our pulpits. The demand ought to create the supply.—ELIAS LINCOLN, D.D., in Journal Messenger.

## Revision Work is Engaged.

Some comment has been called forth by the delay in issuing the Revised New Testament, after it was known to have been received from the printers. The question of the final authority of the Revision Committee in the matter has been raised as a possible explanation. In regard to the work done, Dr. Angus says that during the ten years given to it there were ten meetings held each year, each meeting lasting four days, seven hours a day; so that the company in its collective capacity devoted 2,800 hours to the revision. This, however, represents only a small part of the labor, since each member of the Committee gave close study outside of the meetings to every point of the translation. In this connection it may be noted that the House Committee on Ways and Means have favorably reported the bill to admit duty free any copies of the revised translation which may be transmitted from the University press of England to the American Revision Committee for their use.—Examiner & Chronicle.

## The Catechism.

A most hopeful fact is the increased attention given to the Baptist Catechism in Sunday-schools. Not only in the Advanced Bible Classes, but in the primary departments, is the catechism being given good service in this particular, by giving a question and answer from the catechism each week, but many are pursuing a quicker method of memorizing the whole at once. Rev. A. Chambers, pastor of the Baptist church at Elizabeth, N. J., is pursuing a course which many would do well to follow. Just before the close of his Sunday-school, he repeats with the teachers and scholars twenty questions and answers from the catechism. Thus, in a few months, the school goes through and through the catechism, till it becomes as familiar as the multiplication table in the common schools. Immediately after this exercise, the infant class recite ten questions and answers from a smaller catechism.—Observer, in National Baptist.



to arouse, as far as possible, the slumbering energies of God's people, by leading them to see their exalted privileges in Christ Jesus, and in teaching them how these privileges may be appropriated and enjoyed.

practice of the early Christians who were commended to "lay by you, in store, on the first day of the week, as the Lord hath prospered you." How plain, how concise; if your property warrants but one penny for the treasury of the Lord, but one penny are you required to lay by.

The first Sunday-school in Germany. Since the establishment of Sunday-schools in Germany by certain persons, who either went on their own accord, or did certain Mr. Woodruff, from Brooklyn, N. Y., or send by ecclesiastical societies, as the "German Methodists" and the "Evangelical Association" who organized Sunday-schools in Germany, many a time one or the other have claimed the honor of having first introduced and organized that much-praised and blessed institution.

been made, and quite an interest awakened in all departments of church work. The church very much needs a good pastor, but they think they must have a first-rate man and are only able to give about a fifth-rate salary, and instead of taking some good earnest man and going to work, they seem inclined to wait till their ideal pastor comes along. It is only necessary to add that they have been waiting for some time.

visiting the sick and distressed, looking out objects of charity, where we may worthily bestow our means and attention, seeking to lead the rising generation in the way they should go, and doing good in every way possible unto all men, especially to such as are of the household of faith; and to all these calls let every one of us have the grace and the courage to say, "I will," and then shall we know that we are doing the will of him who hath loved us and given himself for us, and that, by and by, we shall bear his name, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler of many. Enter thou into the joy of thy Lord, and inherit the kingdom prepared for thee from the foundation of the world." A. B. MILLER.

The British Spirit and Method.

READ BEFORE A WOMAN'S BENEVOLENT SOCIETY IN GREENWICH, N. Y.

The genius of the Christian religion is essentially missionary. When the great Head of the church "came to his own, and his own received him not," he turned virtually away from Israel and commanded his disciples to "go into all the world, and preach the gospel to every creature."

But, let me ask, Can this gospel be sent to every creature, and what agency should be in effecting this object? By way of answer, every Christian, says every individual, who enjoys the blessing of the gospel should spare no effort to have the glad tidings preached to every creature; and many are the ways in which this effort should be directed. Surely such a result must emanate from the Divine hand alone; but in so far as God uses the means of human agency, we must give ourselves earnestly to its accomplishment. It may not be our privilege to bear this Divine message to heathen lands in person, but we may do it through others. Should we merely seek to carry forward the great work? If we have at heart the glory of Christ and the saving of souls, the influence will be felt by our associates, and a corresponding consecration will be fostered in the hearts of other Christians—a most fruitful source of blessing to the mission cause. Let us false modesty or timid reserve cover this light of Christian influence, as under a bushel, but let us improve every opportunity to encourage in the mind of others the spirit of Christian living and of Christian working.

And be such of us warned that the loudest profession of faith, without a work to the glory of God, is all in vain, dead, and does but mock the cause which we may ever so warmly espouse.

Are there missionaries enough in the field to carry the gospel to every creature? Truly the harvest is great, but the laborers are few; pray, therefore, the Lord of the harvest that he would send forth more laborers into his harvest. This prayer of humble faith, "the great lever that moves the arm that moves all worlds," must be offered in a spirit of self-sacrifice; that spirit which most of all glorifies the Master; and in proportion to the desire for his glory and honor, in like ratio will we be willing to yield ourselves to his labor of love.

What is in this plan so much to be desired? It is in the fact that at all times be measured by the insufficiency of Christian effort. God's servants, when sent in answer to prayer, would but languish and starve, while we in Christian lands are restraining prayer and withholding from them the Lord's bounty, their just due.

Principles Claimed Before All Others.

BY REV. A. HERRICK.

King Alfred. The great ruled over England from 871 to 901. His history is very interesting. As his dalliance from the practical duties, and of account of his romantic escapades, his wanderings, his dangers and deceptions, he had become so adored here in the eyes of the Britons. Some beautiful traits of character, and many noble deeds are related of him. The following is very touching: One day, while surrounded by his nobles, the king observed that the seat of the Earl of Holderness was vacant, and upon inquiry it was ascertained that the death of the earl. Presently Wulph, a great warrior, requested that the estate of the deceased might be decreed to him. But another nobleman, the wise Tharstan, said: "Not so, my King, more just it will be to give the estate to me, for my wisdom has done more at the court of the Danes than Wulph's strength and bravery." While he was yet speaking, a pale woman pressed through the crowd and placing before the king a beautiful faxen-haired little boy, she said: "My gracious king, I ask for justice for this boy, the only child of the deceased earl and his lady Alice. He has no father to defend him, no mother to care for him, but is a father, mother, and friendless orphan. He expects protection from the king. His claims are those of an orphan child. O, king, remember them!" One of the nobles interrupted her: "What of the claims of this little child here? What can he help the king? In these times, when the Danes crowd us from all sides, the king needs brave warriors to fight for him. What can that child do to save and protect the country?" said he, in a contemptible tone. Here the little orphan fixed his great blue eyes intently on the speaker, and said: "I can pray to the great God in heaven."

The king was pleased with the boy and the boy's words. Solemnly he said: "The king will know how to reward, in a kingly and ample manner, his faithful friends who stand by him in his trouble, but the estate of the Earl of Holderness belongs to this child. His claims are those of an orphan, and they go before all other claims. His father is the Great God in heaven."

Noble words of a great king! As to Baptists. In looking into Young's Analytical Concordance I find some things rather startling. For instance, baptism is defined "to consecrate by pouring out, or putting into. While dip, tadel, is said to mean "to moisten, besprinkle." For instance: Luke 4:16: "The priest shall dip his finger, i. e. shall besprinkle his finger in the blood of life." Now, if Young is correct, we Baptists have been making a useless and wicked controversy over baptism. If Young is not right, let our learned men come to the front and expose his pretensions as an authority. In the meantime it may be well for Baptists to let him alone so far as buying his book is concerned, especially as it is of questionable authority otherwise. Rev. 22:18: "Take his part out of the book of life," is given as an instance of the use of biblos, while other critics tell us the word is true. Now which is it? Please vendicate Young in his editorial columns and let Baptists know what they are buying. Yours truly, J. H. FULLILOVE, Me. Ctr., Ky., Feb. 2.

Indiana Correspondence.

Franklin.—The church having failed to secure Rev. Mr. Harvey, has invited Rev. E. C. Anderson, D.D., of Wisconsin, to visit them with a view to settlement as pastor. He arrived this morning and will remain over Sabbath. The Doctor was at one time Professor of Greek in Kalamazoo College, Michigan, and since that time has spent several years in California and Oregon. If he should conclude to settle at Franklin, he would be a valuable addition to the ministry of the State.

Greencastle.—Rev. J. W. Saunders has been spending some weeks with this church. Several additions have

been made, and quite an interest awakened in all departments of church work. The church very much needs a good pastor, but they think they must have a first-rate man and are only able to give about a fifth-rate salary, and instead of taking some good earnest man and going to work, they seem inclined to wait till their ideal pastor comes along. It is only necessary to add that they have been waiting for some time.

When a true man or woman says, "I will," it is like our Savior saying, "Get thee behind me, Satan," and until these words can be truly and firmly said by us, we are not, can not be, secure against the wiles of the evil one. The heaving, vacillating, halting, with their faint, half-hearted resolutions, "perhaps so," "will try," etc., can not stand firm, and are sure to fall; while the brave, resolute, determined soul says, "I will," and the victory is gained.

A new interpretation of Phil. 2:6: Adam sought equality with God by proudly bearing his law by robbery; but Jesus Christ, though in divine form and image, considered equality with God (though it belonged to him), not as something to be got by arbitrariness and violent seizure, or robbery, but as a reward of humble service and humiliating suffering.

Calling Pastors.

What a world of meaning there is in these two words! When our Savior said, "I will," he then cleansed," how full of significance the words! And when the poor prodigal said, "I will arise and go to my father," he truly entered upon a new life. And just so with many other who have wandered far from home. When they come to themselves and their eyes are opened to see the fearfulness and heinousness of their sins, the blessed Spirit enables them to say, "I will." Such is the firm and resolute answer of the quickened soul to the gentle and loving call of the Holy Spirit. The storm of vengeance is gathering, the angry clouds lower over the troubled earth, while mercy, tender, long-suffering, blood-bought mercy, is calling the wanderer to return; and when he firmly says, "I will," the dark clouds drift away and there is a great calm, while hope and peace and joy shed their soft and beautiful light along the way that leadeth unto life everlasting. How many have fallen into sin! Some evil habit fixed itself upon them until the soul was well-nigh the pit of eternal destruction, when some truth has been so forcibly applied that the dangerous situation has been fully realized, and the soul, longing to be freed from such a burden, cries out, "I will," and the needed strength is given to put the besting sin away.

When a true man or woman says, "I will," it is like our Savior saying, "Get thee behind me, Satan," and until these words can be truly and firmly said by us, we are not, can not be, secure against the wiles of the evil one. The heaving, vacillating, halting, with their faint, half-hearted resolutions, "perhaps so," "will try," etc., can not stand firm, and are sure to fall; while the brave, resolute, determined soul says, "I will," and the victory is gained.

A new interpretation of Phil. 2:6: Adam sought equality with God by proudly bearing his law by robbery; but Jesus Christ, though in divine form and image, considered equality with God (though it belonged to him), not as something to be got by arbitrariness and violent seizure, or robbery, but as a reward of humble service and humiliating suffering.

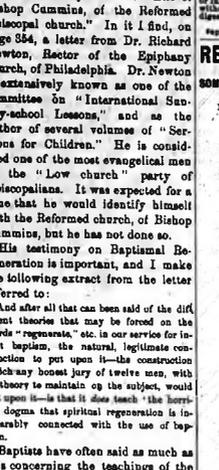
Our Savior said to Peter, "Feed my sheep;" and Paul said to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." He did not say, "Put the brethren in remembrance." We ought to call a pastor that will feed the sheep, take care of the lambs, and see that they are all in the healthy exercise of religious experience and in the discharge of Christian duty, regardless of what the world may say or do. We should then have more efficient pastors among our efficient churches because of the co-operation of pastor, church and Spirit in the great work. We will have fewer changes in the pastorate, more peace in the churches, and more usefulness in the cause of Christ. The world will then conform to us and not we to the world.

Our Savior said to Peter, "Feed my sheep;" and Paul said to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." He did not say, "Put the brethren in remembrance." We ought to call a pastor that will feed the sheep, take care of the lambs, and see that they are all in the healthy exercise of religious experience and in the discharge of Christian duty, regardless of what the world may say or do. We should then have more efficient pastors among our efficient churches because of the co-operation of pastor, church and Spirit in the great work. We will have fewer changes in the pastorate, more peace in the churches, and more usefulness in the cause of Christ. The world will then conform to us and not we to the world.

Our Savior said to Peter, "Feed my sheep;" and Paul said to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." He did not say, "Put the brethren in remembrance." We ought to call a pastor that will feed the sheep, take care of the lambs, and see that they are all in the healthy exercise of religious experience and in the discharge of Christian duty, regardless of what the world may say or do. We should then have more efficient pastors among our efficient churches because of the co-operation of pastor, church and Spirit in the great work. We will have fewer changes in the pastorate, more peace in the churches, and more usefulness in the cause of Christ. The world will then conform to us and not we to the world.

Relative Time Globe.

Something New, Unique, & Unrivalled. Manufactured by JUVET & CO.



This Globe, while possessing all the advantages of the ordinary globe, is also useful for many purposes indicated by its name. Mounted with full meridians and parallels, it is used for finding the time of day, and for other purposes. It is made of brass, and is of a beautiful design. It is sold at a low price, and is a very useful and ornamental article. It is sold at a low price, and is a very useful and ornamental article.

Baptist Small Arms.

We have in stock a full line of the following tracts and pamphlets, which will be sent by mail to any one ordering and remitting the price enclosed in cash.

- Tracts on Baptism, Prologue No. 1, 2, 3, & 4.
Tracts on Communion, 1st part, 2nd part, 3rd part, 4th part, 5th part, 6th part, 7th part, 8th part, 9th part, 10th part, 11th part, 12th part, 13th part, 14th part, 15th part, 16th part, 17th part, 18th part, 19th part, 20th part, 21st part, 22nd part, 23rd part, 24th part, 25th part, 26th part, 27th part, 28th part, 29th part, 30th part, 31st part, 32nd part, 33rd part, 34th part, 35th part, 36th part, 37th part, 38th part, 39th part, 40th part, 41st part, 42nd part, 43rd part, 44th part, 45th part, 46th part, 47th part, 48th part, 49th part, 50th part, 51st part, 52nd part, 53rd part, 54th part, 55th part, 56th part, 57th part, 58th part, 59th part, 60th part, 61st part, 62nd part, 63rd part, 64th part, 65th part, 66th part, 67th part, 68th part, 69th part, 70th part, 71st part, 72nd part, 73rd part, 74th part, 75th part, 76th part, 77th part, 78th part, 79th part, 80th part, 81st part, 82nd part, 83rd part, 84th part, 85th part, 86th part, 87th part, 88th part, 89th part, 90th part, 91st part, 92nd part, 93rd part, 94th part, 95th part, 96th part, 97th part, 98th part, 99th part, 100th part.



PROVIDENCE, WEAVER CO., KY.

This little town, though situated miles from the railroad, boasts that it is now in the center of a field of gold...

Seizing Up.

A definite statement, without argument, of the points at issue between Dr. Graves and myself as brought out in the recent discussion...

Indiana Correspondence.

GOING TO KANSAH. A number of persons, mostly Baptists, are making arrangements to take a trip to Kansas about the first of May...

FROM THE CHURCHES.

OLIVE.—Rev. W. H. Ely, of Olive, has been called to the pastorate of the Virginia church, Christian county, for two Sundays in the month...

Members of the Convention.

All who expect to attend the convention are earnestly requested to forward their names and addresses to the committee...

A DERRIVING WIDOW.

A DERRIVING widow, the wife of a deceased physician, has left with her for sale 16 standard Medical...

UNION COUNTY ITEMS.

Rev. A. N. Whitliff has been called to preach twice a month to the Seven Church in Union county...

At Work Again.

It will be gratifying to the many friends of Rev. V. E. Kirtley and the cause he represents...

At Work Again.

It will be gratifying to the many friends of Rev. V. E. Kirtley and the cause he represents...

At Work Again.

It will be gratifying to the many friends of Rev. V. E. Kirtley and the cause he represents...

At Work Again.

It will be gratifying to the many friends of Rev. V. E. Kirtley and the cause he represents...

At Work Again.

It will be gratifying to the many friends of Rev. V. E. Kirtley and the cause he represents...

DEAR BRO. CAPERTON.

I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.

I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.

I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.

I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.

I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.

I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

DEAR BRO. CAPERTON.—I feel proud to have your name in the list of those who have been called to the pastorate...

The Family Circle.

BE SYMPHON, O HEART.

The strong to hear, O heart of mine,
I feel not when sorrow comes.

Harvest Home.

More bold than they, who dare not die
For peace but who are slain.

The house of the Montmarie had
a peaked projecting roof, with gal-
leries running round above and below.

The circumstances are certainly
very favorable to meditation.
The golden light of a September after-

noon is soft and easy; a soft
Lombardy poplar, that leans
dancing shadows on the floor,

And when the sun is low
and the storm comes on, where shall
we hide?

glided swiftly by him, and whispered,
as he held her fast, "one promise,
Helen, for our dear mother's sake."

VIII.

"I've called my orders to the east,
The author of my hope is dead.

"What makes you look so pale,
dear?" asked Mr. Montmarie, at
the breakfast table; "is my little Helen

"O no, papa," she answered; "I
didn't sleep very well, that is all."

"What a prayer of thanksgiving
went up from that family altar,
or rather, what prayers—there was no
heart that did not send up its joyful

So the next day Lucy seated her-
self, with her writing-book, on a deep,
old-fashioned window-sill.

ing to have you here; but there has
been one. Clara wrote to you about
Hardy. He came to walk with us
one afternoon, so quiet we almost
had thought him ill.

"I had a great deal else to tell
you, but there is scarcely room, without
making my letter very long; and
this is why you will like to hear."

The letter was finished hastily, in
order to dress for a visit to town.
Clara had some shopping to do.

Dr. H. M. Scudder, while in India,
was about to immerse a man who
had broken away from caste and
given himself wholly to the Lord.

Dr. H. M. Scudder, while in India,
was about to immerse a man who
had broken away from caste and
given himself wholly to the Lord.

know of care for his again. They
all treated him as dead from that
time, but he exhibited a sweet, docile,
forgetting spirit, grew rapidly in the
grace of Christ, and became an ef-

What a contrast does this man's
life show to that of thousands of men
in Christian lands, whose wives and
children, already in the church, im-

"I will not the judgment of India
rise in the judgment to condemn those
of Christian America who will not
receive Jesus?"

Our Little Folks.

"I LAY MY WEARY HEAD TO REST."

"For so he giveth his beloved sleep."
"I lay my weary head to rest
Upon my loving Father's breast;

"A master must lay out the work
which he wants done, and see that it
is done rightly. He should try to
secure the best ends by the best means.

By opening the Bible we may
at once find the garden of Eden
with Adam; sit in the ark with
Noah; share the hospitality or witness

Advertisement for A. C. Caperton & Co., Bookellers and Stationers, Louisville, Ky. Includes address and phone number.

A. C. CAPERTON & CO., BOOKSELLERS AND STATIONERS, Louisville, Ky.

Table listing Sunday-School Requisites and Helps for Teachers, including items like Teacher's Pocket-Book and Prayer, and various Bibles.

Table listing Sunday-School Libraries, including titles like The Bible for Children and The Story of the Bible.

SUNDAY-SCHOOL MUSIC.

Table listing various music books and song books, such as The Little Folks and The Great Master.

These books are marked with a \* and cannot be prepaid with our mail.
Our terms are CASH ON DELIVERY; but we will bill orders O. O. D., when four-fourths the amount accompanies the order.

Revolution Sunday-School Requisites.

ENOUGH SAVING TO SCHOOLS.

It is well known that the most successful schools are those that have the most complete sets of requisites.

5c. Library Books.

5c. Song Books. The new song books are now on hand and ready for shipment.

5c. Sunday-School Papers.

5c. Lesson Helps. The new lesson helps are now on hand and ready for shipment.

2c. Concert Library.

2c. Anthem Book. The new anthem book is now on hand and ready for shipment.

2c. Anthem Book.

DAVID C. COOK, Publisher. Office, 187 Madison St., Chicago.



THE NEWS

That Power Station... The power station in this city is being...

Building on Orleans... Last week two employees of the Orleans...

Unpleasant Session... The Manchester Bureau of Statistics has just made...

Victims of Intestines... A recent investigation at the town of...

Victims of Intestines... A recent investigation at the town of...

At Paris... The annual conference of the National...

At Paris... The annual conference of the National...

CIVIL AFFAIRS... The new Senate... Following is a list of members...

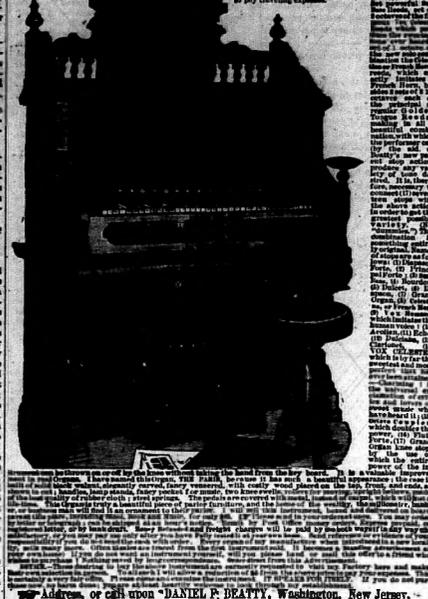
CIVIL AFFAIRS... The new Senate... Following is a list of members...

CIVIL AFFAIRS... The new Senate... Following is a list of members...

FOREIGN... BUREAU... The Bureau of the...

SOUTH AFRICA... The South African...

BEATTY'S OFFER SPRING SEASON! \$85. THE GREAT... BEATTY'S OFFER...



Address, or call upon "DANIEL F. BEATTY, Washington, New Jersey."

DECORATED PEARL SHELLS. These beautiful... BEATTY'S OFFER...

BUREKA TRICK AND NOVELTY CO. 89 Ann Street, New York.

RAILROADS. P. & E. R. R. Time Table, April 1. Includes departure and arrival times for various routes.

HOLMAN'S PAD. Cures Without Dosing. Simply by Absorption. A new discovery...

MAMMOTH CAVE! The greatest of Natural Cures... HOLMAN'S PAD...

HOLMAN'S PAD CO. For Sale by All Druggists. 17, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Marchal & Smith Piano Co. The Only House in America. \$196. Twenty years' experience. Not one dissatisfied purchaser.

OUR ADVANCED BIBLE LESSON QUARTERLY. Immense circulation of 210,000. New features.

COLORED TOPOGRAPHICAL MAP of the Holy Land. Prepared expressly for this issue.

AMERICAN BAPTIST PUBLICATION SOCIETY. SPRING MATTRESSES. Made to order at \$8, \$10, \$12, \$15, \$20.

Penmanship YOUNG MEN. Intending to take a course in Penmanship or Book-keeping... WARR'S BRYANT AND STRATTON BUSINESS COLLEGE.

A KEY THAT WILL WIND ANY WATCH NOT WEAR OUT. That requires a key, and not wear out.

A. C. CAPERTON & CO. ARE PREPARED TO FURNISH FAMILY, CHURCH AND S. S. SUPPLIES, INCLUDING Bible Dictionaries, Bible Maps, etc.

OUR PICTORIAL FAMILY BIBLES. The best and cheapest Bible in the world. THE OXFORD TEACHERS' BIBLES. "BAPTIST SONGS."