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WESTERN RECORDER.

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Our Fulfillment.

HUSBANDS AND WIVES.
A SERMON BY DR. TALMAGE.

Let every one in particular love his own wife even as himself, and the wife as that she reverence her husband.—Eph. 5:25.

All this good advice by a man who never married. He lived on to fifty-eight years of age, is eminent bachelorhood. Indeed, it was better for Paul to remain in single life, because he went on such rapid missionary expeditions that no companion could have endured the hardship. Celibacy in some cases is better. Such persons accomplish under such circumstances that which could not be accomplished in the other style of life.

I have known men who remained unmarried in order that they might take care of the children of a deceased brother; and what would become of the world without the self-sacrifice and helpfulness of the maiden aunts, I do not know.

Among the brightest queens of Heaven will be those who look care of other people's children. Alas! for that household which has not within any call an Aunt Mary! I know that there are caricatures, and ungallant things sometimes said; but so far as my observation goes, they are quite equal in disposition to their married sisters. The state of celibacy honored again by such persons as Macaulay and Washington Irving in literature, and Florence Nightingale and Miss Dix in philanthropy.

But while Paul remained in the single state, he kept his eyes open, and he looked off upon the calm sea of married life, and upon the choppy sea of domestic perturbation. He comes forth in my text to say, "Let every one in particular love his own wife even as himself, and the wife as that she reverence her husband;" implying that the wife ought to be lovable, so there might be something to love, and the man ought to be honorable, so there might be something to reverence.

It is a most congratulatory thought that the vast majority of people in the married state are well mated. When the news is first announced in the outside world of the betrothal, there may be surprise and seeming incongruity, but as the years pass by it is demonstrated that the selection was divinely arranged. There may be great difference of temperament, great difference of appearance, great difference of circumstances. That is no objection. The sanguine and the phlegmatic temperaments are the appropriate union, the blonde and the brunette, the quick and the slow, the French and the German. In the machinery of domestic life is no more need for the driving wheel than for the brakes. That is the best union generally which has just the opposites.

The best argument in behalf of marriage as a divine institution is the fact that the vast majority of conjugal relationships are the very best things that could have happened. Once in a while there is a resounding exception to the good rule, the steam being made of a marry fire and gunpowder, with the

consequent explosion in the divorce courts; but in the vast majority of instances the conjugal relation is a beautiful illustration of what the Psalmist said when he declared, "God setteth the solitary into the families."

Taking it for granted, then, that you are well mated, I proceed to give you some prescriptions for domestic happiness; and, first of all, I remark: 1. A spirit of compromise must be dominant. You must remember that you were twenty or thirty years forming independent habits and having your own way. In the marriage state these habits must be brought into accord, and there may be some ingenuity necessary. Be determined to have your own way, and there will be no peace. Lay the rule by: In all matters of moral principle your determination shall be iron, and in all unimportant matters, willow. Whatever you may think of the word compromise in politics, without compromise there is no domestic peace. A great many people are willing to compromise, if you will do just as they want you to do; but there is no compromise in that. The rule ought to be: In all domestic matters, all social matters, all ecclesiastical matters, all political matters, firm adherence to fundamental, easy surrender in non-essentials. Be not too proud or too stubborn to give up. Compromise! Compromise!

2. I remark, again, that in order to domestic happiness there must be a spirit of consultation. The home ought to be a cabinet, where all the affairs of the household and all the affairs of business life come under comparison, inspection and advice. That is an absurd rule we hear abroad in the world, that men ought never to take their business home. Ten thousand financial failures would have been avoided if men had consulted with their wives.

In the first place, woman has a capacity to judge of moral character which man has not. Before you live into your business partnership any man, you ought to introduce him to your wife, and get her judgment as to his capacity and his integrity. After five minutes' conversation she will tell you as much about him as you will know at the close of twenty years, and perhaps you may find out too late.

A man proposes to come into your business partnership. You say, "Let him go to your home. He carries a little while, and is gone. You say to your wife, "Well, what do you think of him?" She says, "I don't like him at all." You say, "It's an absurd thing to form a prejudice against him on so short an acquaintance. I have known him for years, and I have never known any bad against him." "Well," she says, "I don't know why I have formed this opinion, but I'll go to beware. Put none of your financial interests in that man's keeping." Ten or fifteen years pass by. You come home some night and say, "Well, my dear, you are right; that man swindled me out of my last dollar." It is not because woman is wiser than man. It is because God has given her that peculiar intuition in regard to human character.

Now, you have no right to go into an enterprise which involves the homestead, or the education of your children, or the fate of your entire family, without home consultation. Of course, all this implies that you did not marry a fool. If at the marriage altar you committed suicide, you had better keep all your business affairs in your own heart and head. But let us hope that you have sound common sense presiding in your household.

How much a wife may help a husband's business affairs will be illustrated in the case where the wife saved from the alliance of herself and the allowance of the family, a certain amount of money for a rainy day. After some time the husband, coming home, said, "Well, I'm going to suspend payment to-morrow. A few dollars would get me through,

but I can't get the few dollars, and I'm going to ruin." Thus availing the wife said, "I wish you would hunt up the definition of the word 'independence' in Webster's Dictionary. Hunt it up for me." He opened Webster's Dictionary, and found the word "independence," and right opposite was a \$100 bill. "Now," she said, "I would like to have you find the word 'gratitude.'" He turned to the word "gratitude," and there was another \$100 bill. And before the evening was past she asked him to read a verse of a certain chapter of the Bible. He opened to the verse in the Bible, and there were \$500, and before the evening had passed, the man had financial relief to tide him over his dilemma. You call that dramatic. I call that beautifully Christian.

In all expenditures there ought to be consultation. Do not dole out money to your wife as though she were a beggar. Let her know how much you have, or how little. Appeal to her intelligent judgment, and she will be content, and your own disposition will not be irritated. As long as you keep a mystery about your business matters she will wonder that the allowance is so small. No honorable woman wants to spend more money than can be afforded. Come into consultation with her on this matter. Show what are all your necessary outside expenses, all the money you must have for cigars and dinners at Delmonico's, and how much it takes for the club-house, and for the political campaign, and then have her present all the domestic expenses, and then after consultation she will be content.

It is a bad sign when a man does not tell his business transactions to his wife. There is something wrong. Suppose you that the gigantic fortunes which have been created in this

country have been created by men who hid their wives from the world. The wife would have said, "Stop! let us live in one room in the poorest house on the poorest street of the poorest town, and have nothing but dry bread rather than that you should make yourself culpable before God and the law." In the vast majority of cases where there has been exposure of great fraud, the wife has been the most surprised person in the community.

A banker some time ago missed trust funds, and he went from fraud to fraud, and from knavery to knavery, until it was necessary for him to leave home before daylight. His wife said, "Where are you going?" "I am going to New York," said he. "I am going on an early train," she asked. "O, no; I expected to go," and then he left the room and went up to the room where his daughters slept, looked upon his calm faces for the last time, as he supposed, and started. He was brought back by the constabulary of an outraged law, and is now in the penitentiary.

Do you suppose that man, with a good wife, as he had, a honest wife, as he had, a Christian wife, as he had, could have got into such a calamity if he had consulted her in regard to her wishes? Consultation is the word—domestic consultation.

3. Again: In order to domestic happiness, there must, in the conjugal state, no secrets kept one from the other. What one knows both must know. It is a bad sign when one partner in the conjugal relation is afraid to have the letters opened or read by the other partner. Surreptitious correspondence is always dangerous. If a man comes to you and says, "I am going to tell you a great privacy, and don't want you to tell anybody, not even your wife," say to him, "Well, now, you had better not tell me, for I shall tell her as soon as I get home." There must be no secrecy of association. You ought not to be unwilling to tell where you have been and with whom you have been. Sometimes an unwise wife will have a false confidante whom she makes the depository of privacies which they are pledged to keep between

themselves. Beware! Anything that implies that husband and wife are two, and not one implies peril, domestic peril, social peril, mighty peril.

In the vast majority of cases of domestic infidelity coming to exposure in the courts, the trouble began by the accidental opening of a letter which implied correspondence which was never suspected. In the conjugal relations, secrets kept one from another are alto-gone evils under the heavens, and the fuse is lighted!

Church Discipline.

As prepared by Rev. E. S. Fish, of Brooklyn, at the Maine Baptist Ministry Conference at Augusta, June 22, 1880.

The organized body of Christian people associated together for spiritual good, and for the honor of Christ, and for maintaining the credit of the gospel—such a company is a Christian church, and, in possession of scriptural character, is a society of great moral power; for it is the instrumentality through which accomplished the purposes of Jehovah. The church, in her visible form, is in the care, and under the control, of human agents, instructed by the Word of God. Hence there is a human responsibility in respect to the character which the church assumes. And the efforts for making what she should be are denominated Church Discipline; and we propose to show something of what it is.

When a person is regenerated, and since becoming a church member is not certainty of immortality; there is often, and generally, need of much to be done before we "all come in the unity of the faith, and of the knowledge of the glory of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And this is no ordinary work, humanly speaking, but the work of the church.

Every individual member of a church has, or may have, an influence over every other member, and every member has duties in relation to others, varying, of course, according to circumstances. And one great law applies to all, which is simply this, "Love as brethren;" as brethren in Christ, as partakers in the heavenly gift, as participants of saving grace. This love is to be the fundamental principle, the unvarying guide, the controlling impulse. Indeed, there is no life in any act, it is only nominal, and has deficiency in sincerity of heart. To "love as brethren" induces earnest Christian activity, and one important branch of this activity is a sincere Christian watch-care—a careful watching of one's self in order to be in the constant enjoyment of the love of God, and in circumspet department before men. And a loving watch-care over others, in a tender solicitude for their spiritual good, not with a critic's eye for picking flaws in their character, and having something evil to report of them, and bringing disgrace upon the cause of religion, but a proper spiritual watch-care, like the effort of a well regulated family, where, if one member is disorderly, the manner will be, not to circulate and suggest the faults, but in a kind and loving way endeavor to restrain the erring from further wrong, and exhort him with such influence as will prove a future safe-guard.

So should it be in church relationships for every church is, in fact, a Christian brotherhood, voluntarily obligated, each member to watch over each other member in love, to help in Christian activity and usefulness, and encourage to greater achievements in spirituality. Such is the discipline needed, and such is the discipline which avails. It is in accordance with the usage that "an ounce of prevention is worth a pound of cure," and it is certainly true in a properly disciplined church-membership. Many are the families that are trained in this way, and seldom do they need anything more severe; and well would it be

for our churches if they more fully pursued such a course.

We are convened together, not to punish each other for wrong doing, but more especially to help each other onward in the way of right doing; not to fret out the wrong for the purpose of inflating punishment, but, in kindness and love, to restrain from the wrong and to encourage in the right.

If all church-members would pursue such a course, there would be little need of anything more severe; for if a person possesses the love of Christ, a Christ-like spirit exercised toward him will meet with a cordial response. Hence Paul exhorts, "Let love be without dissimulation." "Be kindly affectioned one toward another in brotherly love." "Be not overcome of evil, but overcome evil with good." Such discipline is what makes united, happy and prosperous churches.

But while this is so, we are aware that in some cases a more judicious proceeding is required. An unconverted person may be found in the church; if so, as he has no right there, he should be excommunicated. And, indeed, it is possible that a Christian may be guilty of that which demands the church's decided disapproval. In such cases the strictest discipline is required; but it should be done in a spirit of Christian meekness, and out of regard to the honor of Christ and the good of his church.

In this service personal revenge should never have a place. "Avenge not yourselves," said Paul, "but rather give place unto wrath, for it is written, Vengeance is mine, I will recompense, saith the Lord." It is a point of the most vital importance, as to the spirit with which a disciplinary action is commenced and carried out. Paul's instruction is, "Breath-

ed respecting Christian associates which have no foundation in fact, and should be considered to speedy obsecrity; and busy bodies, and warmers, and tattlers, and mischief-makers ought to receive a decided disapproval by all the wise and good; and every church-member should feel a personal responsibility in regard to the reputation of every other member, and in regard to the honor of Christ, and the good of his cause.

Hence, we believe that the best church discipline is that which causes every member to scrupulously restrain himself from all improper acts, and exert his utmost endeavors for inducing and encouraging true spirituality on the part of all others.—*Zion's Advocate.*

Bad Books.

John Clark has just done a wise thing. Interrupted by a friend while reading a bad book, and persuaded by him that the reading of such books can only be harmful to the mind, as well as the soul, he has deliberately thrown the book into the fire. "I will not read another such book," he says, "as long as I live." It would be well if every young man and woman would come to a similar resolution. As nobody can touch tar without blacking his fingers, so nobody can read a bad book without being contaminated by it. Without being contaminated by it, without being excited by it, without being excited to the imagination, or which suggests that which is impure and immoral, is worse than the bite of a poisonous reptile. Many a man has had his whole life saddened, and his whole nature corrupted, by a single bad book read in early youth. If, then, you find that a book is bad, do like John Clark, hurl it into the fire. Failing to do this, it will hurl you into the fire; first, into the fire of consuming passion, and then, at last, into the fire which is unquenchable.

great caution and carefulness. Many a church has been distracted and almost or quite destroyed by a too free admittance of personal charges and individual grievances.

It is far better to bear and forbear, and be more persistent and faithful in the use of preliminary measures; and, in the spirit of sympathy and love, try to win the erring from the ways of sin. There are now, in some of our churches, worthy and efficient members, a part of whose past life has been anything but Christian, and whose cases seemed to call loudly for an exclusion. But forbearance was exercised, and Christian sympathy and effort employed, and they finally with humble penitence returned to God and to the church, and are now noble examples of true spiritual devotion.

And some of them now say that in their greatest extravagance, the very thought that they were in standing in a Christian church was like a piercing sword to their very hearts, and had an effect at last, in connection with the loving efforts of Christian friends, and by the aid of the divine Spirit, to bring them to their proper place.

Hence, while we admit that the act of exclusion is sometimes necessary, and should be enforced, yet we think that such cases are rare, and that the spirit of the gospel is that of kind forbearance, "endeavoring to keep the unity of the spirit in the bond of peace."

One other point deserves notice, and it is shown in Christ's teaching, where he brings in contrast the eye of the accuser and the accused, representing one as having in it a beam, while in the other is only a mote. Or in other words, a very little error or indiscretion on the part of one is so magnified and exaggerated by another as to appear a most notorious offense. And

ed respecting Christian associates which have no foundation in fact, and should be considered to speedy obsecrity; and busy bodies, and warmers, and tattlers, and mischief-makers ought to receive a decided disapproval by all the wise and good; and every church-member should feel a personal responsibility in regard to the reputation of every other member, and in regard to the honor of Christ, and the good of his cause.

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The Methodist Episcopal Conference will meet in London in September, to be composed of 400 members, half laymen and half ministers. Two hundred of the delegates go from America.

The Family Circle.

For the Western Recorder.
ABLEEPP.
BY J. W. VALLINGBOOM.
Fold the hands of the pale blue breast.
Gently and sweetly let me rest.

Harvest Home.
BY T. H.
"Little things are little when
Dear little souls to heaven."

We left our friends—the young
Montmaris and Lucy Lorrimer—in
St. Clair street. Clara had desired
Hardy to stop before the principal
entrance of a large building, opening
on the streets, whose marble front
and plate glass windows proclaimed

"Where? Who?"
"Why, Louise Alexander's?"
"Who does the marry?"
"Who, haven't you heard? Young
Thomson."

"I think we have no invitations."
"O, yes! you surely have; look
again when you go home; and tell
your father I think it quite wrong
that you stay at home so much. Ah,
Helen, how you have grown!"

"Not to death. Don't speak so ex-
travagantly."
"But, isn't he handsome now?"
said Hardy; "own up, Clara."
"His is not at all entertaining, I
gladly; but I have never found it dif-
ficult to be civil to him."

"How did you stand it, Lucy?"
said he, taking each of the young
girls by the hand as they went in.
"Nobody took so much notice of you
as to make it painful, did they?"

"For some months Tom kept the
promise he had made to read the
verse—every day. Often it was five
or ten verses, or a chapter that he
read. After awhile, however, he be-
gan sometimes to omit it, thinking in
the morning that he would do it at
night, and at night deferring it until
next day. Then he forgot to pray.
The next downward step was his go-
ing with evil companions. The anx-
ious, loving mother, up at the old
farm, knew he was not doing well,

"I have a beautiful, beautiful doll.
And dressed like a sweet little queen;
Not to care for her dear, may seem folly.
I know that she is the queenest.
It is hard very hard for all that.
It is very anything but the cleanest:
Yet old friends are best, for all that."

"What an agreeable surprise it
must have been to Clara," remarked
Helen; but Clara only smiled.
"Who do you think of Mr. Stan-
ley?" asked Hardy.
"Who interests me," replied his sis-
ter.
"Who is quite a gentleman," said
Lucy.
"Who is a man of the world," added
Mr. Montmaris.

"That iron eye reads character as
a glance, finds out our weak point
and uses it. Don't you think of us,
papa?" inquired Clara.
"Probably. I have not decided
yet, as to the amount of principle he
possesses; but he has, certainly, rare
conventional talent, and will prove
quite an acquisition to any circle as
an acquaintance."

"Perhaps you may say—" No, I
really want to be a Christian, but I
am kept from becoming one by the
inconsistency and moral failures of
the church members whom I meet.
They profess a great deal and do lit-
tle. They claim to be followers of
Christ and that he helps them; but I
can not discover that they are any
better than I am."

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ways, wherever you are, and no mat-
ter how busy, read one verse in the
Bible every day, and that you will
never take a penny that is not your
own."

"The first is easy enough," he an-
swered, "but, mother, the last is al-
most an impossibility. I have not been
brought up to be a Christian. I don't
think I would ever stand."

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