

WESTERN RECORDER.

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When writing to any one advertising in this paper, please state that you are advertising in the Western Recorder.

Why Not? There are many thousands of Baptists in Kentucky and in other States who do not take any religious paper, but who might be induced to subscribe for one if some friend would explain the necessity of such a paper to their happiness and efficiency as Christians, and show how easy it is for any family to supply itself with such an indispensable help. People who do not read religious papers do not know that they are losing, nor have they any just conception of the great service that such journals render the cause of truth and righteousness. Hence the necessity that some one "show" them.

It is now only about four months before our Associations begin to meet, and only about six till the great body of them will have held their annual meetings. Hundreds, perhaps thousands of brethren, could be induced to take the Recorder if they could have from four to six months in which to pay for it. It takes cash, and cash every cent, to make a paper, nevertheless, to enable our friends to put the Recorder into the hands of the thousands of homes where none of it does not go, we will take care of it, down, and upwards, and wait for the pay, where it is the best subscriber can do, till the meeting of the respective Associations, provided, in all cases, the agent does not take any names except those who are known to be good for their contracts, and provided further, that the agent will agree to attend to collecting and forwarding the subscriptions. To all such agents we will allow a commission of fifty cents on every subscription that is paid, but we certainly can not pay commissions on subscriptions that are not collectable.

Now here is a plan by which hundreds of preachers and others can provide themselves with the Recorder, and at the same time put the paper into thousands of families that need it, and in that way help themselves, their neighbors, and the cause of truth generally. "As ye have opportunity do good unto all men, especially unto them who are of the household of faith." On this plan 1,000 new names can very easily be added to our list by the first of October. But while we thus cheerfully offer to wait with confidence, we trust that those who can afford it, and most every one can, will pay as they go. Every subscription increases the cost of making a paper, and every unpaid subscription increases the labor and vexation of running one. The editor's time and energies are needed on the matter of the paper. We trust, therefore, that all who want a good paper, will pay promptly and help to enlarge the circulation of the Recorder. Our books are now open for new names.

A YOUTHFUL POET—Lafayette R. Hamblin, is the oldest son of our dear and eloquent, Rev. J. B. Hamblin, pastor of the Baptist church in Vicksburg. He is in his "teen" years, but he has already a poetic genius that is quite unusual for one of his years. There are now in his hands a volume of his lyrics which indicates a high order of poetic talent. The author is a high school in Mississippi College, and his lyrics seem to be effusions thrown off at odd times as the affluents would come over him. We are informed by his friends that some of his best poems have been issued as a single sheet. Should our young friend continue to cultivate the muse in the future as in the past, it will not be many years before he will be recognized as the poet laureate of his native State. We shall take occasion very soon to introduce this youthful bard to our readers.

Rev. Dr. VazDyka, of Brooklyn, has preached a sermon in favor of observing Lent, and the Presbytery of that city declares it "scriptural and denominational."

Then "Theological Sleight-Hand."

Our genial and good-natured brother of the Apostles' Table is quite overworked on an editorial of ours on the above subject. We thank our brother for the many interest that he shows that the dip and trend of our theological faith shall be all right. We assure him that we have not the slightest thought of turning Romanist. We do not believe in infidelity, sacramental grace, baptismal regeneration, extreme unction, or in the gorgeous liturgical service of Rome, which is the principal attraction and charm to men of the world. No. We just as firmly believe just as firmly that Christ is the only Law-giver in Zion; that he is Foundation and Head of the church; that his death has answered all the law's demands; that we are saved by grace through faith; that baptism is the immersion of a believer in water in the name of the true God, and that baptism and church-membership—i. e., membership in a gospel church—proceeds, according to the Scriptures, the Lord's Supper; we believe those things just as firmly, except of them things just as cordially, as we ever did. Surely a man who believes all these things can not be on the highway to Rome. For you know, brother, that the Romanists are strong on the ritual, believe much in the efficacy of the sacraments—"that they confer grace," in the language of the Nicene Creed, "all of which we steadfastly do" as "believe." Believe your mind, then, of all undue anxiety concerning us; we are not about to start on a pilgrimage to Rome.

But to the criticisms. We thank you, Bro. Times, that your strictures are mild and courteous. Some of our brethren have "gaped" so well that we sometimes almost dread to see them take pen in hand, they cut and slash with such reckless logic on their way from premise to conclusion. We can hardly see where there is any special room for disagreement in the article under review. We supposed that the general principles therein enunciated would be accepted by Protestant Christians almost without a dissenting word. The point especially criticised is that a church, any religious organization, takes the doctrine of the New Testament, formulates them into a creed, believes that this is a full and final disclosure of truth, that hence, for any one to step aside, in his theological faith, from that held and taught by the church of which he is a member, is for him to become unfaithful to what he has accepted as Bible teaching. What is wrong about this? Do not Methodists, Presbyterians, Congregationalists, etc., each believe that they are patterned, in the form of their organization, after the divine model? Do not they each believe that the Bible contains "a full and final disclosure of truth," and that they hold to all of those truths that are essential to churchhood and to the salvation of the individual soul? Do not Methodists believe that, in no far as it is possible for the finite to comprehend the infinite, their polity and faith embodies all the truths of the Bible bearing upon questions of faith and human destiny? We certainly believe that they do. So, all the so-called evangelical churches. This, then, being true, how can a man step aside from the faith taught by his particular denomination without becoming unfaithful to some part of the New Testament teaching, as interpreted by that particular body? We suppose the Times editor believes that the Scriptures contain truth. We suppose, also, that he believes that there is a church in the world to-day, patterned after the divine model. We suppose, also, that he believes that each one of the several evangelical bodies of Christians believes itself to be that church. As a Baptist, we believe that Baptist churches were founded by Jesus Christ; that they embody in their polity and in their fundamental and essential truths of the New Testament did not thus believe, we would very suddenly leave the denomination and seek for the church that does. It is existence. It has survived the wrecks of time. It stands buttressed by truth, surrounded by bulwarks of grace; for the gates of hell can never prevail against it. Hence, as a Baptist, believing that God's truth is the heritage of the church of which we are a member, we can but regard a man, an unfaithful to some part of New Testament teaching who differs from us in faith and practice. And it would

attempt to explain this away or suggest it over. Says the Times: "The settlement of this question largely depends upon another back of it, to wit, Is the church infallible?" The question of infallibility has nothing to do with it. Because "the church" may be wrong in some of her articles of faith, is she to permit every member to become a law unto himself, her ministers to teach just what a wild and reckless fancy may prompt, thus destroying the unity for which Christ prayed, disorganizing and scattering her forces, paving the way for certain defeat, instead of victory? And right here is the trouble with our neighbor of the Times. He is afraid of a creed. He believes that the Bible should be the Christian's only creed. And in our admiration for this principle, we do not yield to him nor any other.

But different men read and understand the Bible differently. They are influenced by the teachings of science and the strictures of men on theological systems. One man believes in the divinity of Christ, another denies it; one man believes in the inspiration of the Scriptures, another denies it; one man believes in salvation by faith alone, another adds works. Is the church quietly to suffer this work of disintegration to go forward lest some one may cry out, infallibility? Or is she not the rather to stand by and defend the truth and keep the ordinances as they have been delivered? Paul taught that the unity of the faith should be preserved; that the same truth should be held, and practices should be observed. How, then, can the church be held together, unless there be some organized power to determine what heresy is?

Drifting. Rev. J. Hyatt Smith, preacher and politician, who practically stepped out of the Baptist denomination a few years ago because of his perplexity of mind over the communion question, and who last fall was elected to Congress, has recently given utterance to some very startling things. He says: "I would like a church which would be open to members of any branch of the Christian faith. The only question I would ask a man who applied for admission would be, Do you love the Lord Jesus Christ? If he said yes, I would admit him, no matter whether he were Baptist, Episcopalian, Methodist or Roman Catholic. If he felt after awhile that he needed more water than he got when he was baptized, I should have the pleasure of immersing him. I can not bring myself to believe that every man in the world will not eventually be saved: I do not believe that God sent his Son upon earth to die for sinners and make a failure of it. I do not too high an opinion of my Lord."

The above is but another illustration of the truth that has often been expressed in these columns—that when a man cuts his moorings and begins to drift, there is no telling where he will bring up. It is but a few years since this same Mr. Smith was pastor of one of the regular Baptist churches in Cleveland. He was loyal to the ancestral Baptist faith. He rode on the crest of the wave of popularity. He was called to Brooklyn. "Crowds flocked to hear him. He was smart, unfortunately he found it out. He discovered his famous "open door." Through it he entered a wider field of liberty. But one error paved the way for another. Hence another open door is discovered, and through it he is drifting out into the wide sea of liberal thought.

As to Mr. Smith's explanation or defense of Universalism, there is nothing new or striking in either. He does not believe that God, having sent his Son to die for sinners, makes a failure of it. Nor do we. Neither has Christ made a failure of it, though "many shall seek to enter in and shall not be able." God did not send his Son into the world to save sinners in any arbitrary or mechanical way. He approaches them in the gospel as rational beings, capable of choosing or refusing, and presents salvation to them for their acceptance or rejection. If they accept the offer, Christ and salvation are theirs; if they reject 'he offer, the wrath and curse of God abide upon them. "God so loved the world that he gave his only Son, who abode with him, and he should not perish, but have eternal life." This salvation is conditioned upon faith—the simple acceptance of Christ as

our Savior. God can not change this without changing the whole moral government. It must ever be true, that "he that believeth shall be saved; but he that believeth not shall be damned."

Reprints. It always awakens feelings of sadness to stand upon the ocean shore and look upon the fragments of a dismantled and broken vessel as it floats along the beach. We remember how, but a few short hours previous, like to a thing of conscious life, it struggled out from the harbor with its precious freight of human life. And now, with the storm, we recall how it struck upon the treacherous rocks and was broken into fragments. But how much sadder it is to see a young man or woman start out upon the untrodden seas of fortune and become a wreck! Yet how often is this the case. Many a young man of good, generous impulses, when he comes in contact with the storms and waves, is borne backward and broken in pieces upon the treacherous rocks of a life. He had intellect that, if directed aright, would have given him a position of commanding influence among his fellow-men. That he possessed moral strength, force of character, and determination to overcome intervening obstacles. Hence, instead of developing into a grand man, he drops into mediocrity or obscurity. And how sad 't will be in the evening of life, to find that the harvest is past, the summer ended, and we have failed to accomplish, either for ourselves or for others, anything good.

Our old and well-known pastor, the sad, indeed, to feel that this past, that life had been a failure; that no grand and noble deeds had been performed; that no solid and enduring victories had been won; that the dream of worldly glory, early enjoyed, can never be realized; that we must go down to our grave "unwept, unobscured, and unsung." But a sadder possibility is that of an eternal regret. To fall of rising from darkness into the sunlight of acknowledged infidelity—this is sad enough, but to fall of rising to the pure life beyond, is sad beyond the power of words to express. Let the arms of our young men and young ladies be high and noble. Have a positive and firm Stand by it; you will rise Love and God and keep his commandments, and you will rise higher than the clouds, by and by.

A Short Trip. We had not been to our church in Shelbyville since our Bro. Thames has been pastor there. So we stepped in last Sunday morning, making it convenient to be late. Much to our disappointment, Bro. T., being indisposed, had called a substitute. His pulpit was supplied for the hour by Dr. Poynter, Principal of the Methodist Female College in that place. Dr. P. preached a very able and timely sermon, leaving his hearers deeply impressed with his power of thought and illustration. We spent the night at the elegant home of Bro. Shelby Vannatta, who is one of the most enterprising business men of his county, and a live, efficient Sunday-school worker. He and his accomplished wife devote much of their time in visiting communities which have no schools, and in assisting the brethren to organize and start off in the good work. The church and the Sunday-school in Shelbyville are making progress, of which we shall have more to say in our next.

On Monday we dropped down to Taylorville. Had a delightful interview with Pastor Gatton, Deacons McKay, Montgomery and others. Bro. G. has a strong hold upon his people, and the church and Sunday-school are in good working condition. Most all the families in the church take the Recorder, and the brethren have a most elegant church edifice, having spent about \$600 in repairs during the past year. Preached Monday night to a good congregation collected on short notice.

OUR REPORTS.—It has been our custom for a number of years to publish full and accurate reports of our Baptist anniversary. We expect to report fully the proceedings of the Southern Baptist Convention, our May meetings at Shelbyville, and our May meetings at Taylorville. These reports will give the reader a very good idea of the work which the great Baptist family of America have done during the past year in this and other countries. Every Baptist family needs to know all that has been done in all the Southern States.

partments of Christian activity; needs to know in what parts of the world our ministerial have been at work and what has been accomplished in the various fields of labor; what progress has been made in the cause of education; Bible distribution and in supplying our people with a sound and invigorating literature. But these things they can not know, and they can not be made to know, unless our leading brethren and sisters take special pains to interest them in these things. To get up these reports costs time, labor and money, and when they are published, why should they not be placed in all our families? The great mass of our people are inert, indifferent, inefficient because they know not what ought to be done. When once interested in the work of the Lord they will find some way to do it. If you know any one who are unquestionably good, and who will be sure to pay by the meeting of their association, you can send on their names.

THE BAPTIST WORLD.

Chattanooga.—The meeting continues, Pastor Ware doing the preaching. Seats.—Congregations growing. Young men still distributing tracts. Wednesday evening ladies are accustomed once a year to give the boys and youth of the congregation a supper. The duty of providing for the occasion having been assigned to a committee of ladies, a most enjoyable supper was proffered in the dining room, on Thursday night, the 5th ult. "Feast of fat things" was preceded by prayer and appropriate remarks. Dr. Warder led in prayer. Master Eugene DeLoach was the company. Dr. Warder, Manly and Warder spoke words of admonition, but at the table each stood up for himself. Then followed the social greetings and what the boys call "fun." Thanks for the supper were given by the company, and the company dispersed, well pleased with themselves and the rest of mankind.

Brooklyn.—The meetings continue with increasing interest. The meetings on preaching every night, the congregations are good and attentive, and the interest is becoming pervasive; more than a score have asked for prayers; by his vigorous thought and directness, he has been making a deep impression upon his hearers.

Portland.—Interest more encouraging. Large congregations meeting and night. Sunday-school large and interesting. Over 900 children read in the Bible during the week. The pastor preached the funeral sermon of Bro. Shaw, one of his deacons, at 8 P. M.

St. Louis.—Sunday evening an interesting meeting. One profession, one of our Sunday-school scholars, Sunday morning. Bro. Geo. K. Witz, Secretary (German Branch) Y. M. C. A., who intends to leave our city soon, delivered a farewell address to the members of the German Branch, Sunday evening. He was warmly commended to the church, after which the Lord's Supper was administered. In the afternoon communion with our dying brother, Chas. Trump, one of our oldest members, who had been a member of the American Branch.

Our Summary.—The Professors and students preached on last Lord's Day as follows: J. J. Taylor, Walnut-street, morning, and Dr. Manly, night; R. B. Garrett, Oregon-street, morning; T. E. Foss, Portland-street, night; Z. C. Taylor, Oregon-street, morning; J. A. Brown, Fourth-street mission; C. H. Edwards, 8th-street; T. E. Miller, 2nd-street; J. J. Taylor and F. B. Robertson talked in Y. M. C. A. Hall, Monday, morning. Wares, Presbyterian church, morning and night; D. Gray, Buffalo Lodge; W. F. Harris, Huron-street, morning and night; J. M. McManis, Bedford, Ind.; E. F. Musick, Clarksville, Ind.

AT OTHER PLACES. Dr. Hillman, of the Baptist Reflector, says that his church has given \$1,100 to the Foreign Board and a fraction over \$200 to the Home Board. This is a falling off of over \$1,000 from last year's contributions to the two Boards.

A church, to be known as the Calvary church, has been organized at Meridian, Miss., on Sunday the 20th ult. We suspect the white Baptists of Meridian are not able to support two churches.

The Central Baptist of the 8th-ult. convened a church and well-remembered by Dr. Lofton, one of the editors. Gen. A. T. Hawthorne, agent for Foreign Missions in Texas, thinks he will be able to report between \$4,000 and \$5,000 as his year's work, more than double the amount collected last year.

Dr. Chaplin writes in the Central Baptist: "Within the last six or eight years there have been some 12,000 or more conversions in our meetings in Texas. As soon as the meeting closes in Palestine he is to pitch his tent in San Antonio, the Rome of America. We regret to hear that the health of Bro. Johnson, of the Texas Baptist Herald, is precarious. "There is not a Baptist minister in the country, nor a Baptist layman, that imagines that baptism will effect conversion. And as to the raiment, why should not the raiment be changed? It is to be imagined that have been improperly performed at first." Independent. If any of our Sunday-schools retired into winter quarters during the severe winter season, we would advise them to march out and resume work with new life and energy. Visit the people not in the habit of attending the school, and enlist all this year.

The St. Francis-street church, Mobile, Ala., has taken a collection of \$300 for the mission of the Southern Baptist Convention, which is now enjoying a prodigious work of grace.

Over 60 persons have been received into the fellowship of the Second church, St. Louis, since the beginning of the year. The church has a total of over \$1,600 for Home and Foreign Missions.

A correspondent asks the Baptist Flag whether a certain section on the part of a church would be "legal," and the Flag replies that it is not. Question: Do the brethren consider that church to be working under the law, or under grace?

The Publication Society is having prepared a series of biographies of prominent Baptists. The first is a life of Dr. Judson by his son, Rev. Edward Judson. The Ministers' Conference, New York city, by unanimous vote, composed to the three Sessions, the holding of the Anniversary in 1892 was the first consideration. The Conference pledge sympathy and support. That will be the Jubilee year of the Home Mission Society.

He preached a real live missionary sermon, repeated his usual and brilliant with telling plainness. His summing up of the results of missionary work for the last hundred years was most interesting.

The Baptists of Alabama have twenty-six missionaries at work in the State, one a colored minister. They have also one or two colporteurs engaged in selling religious books and tracts. Bible and Testament. It is reported from Washington to the Atlanta Constitution that Rev. M. B. Wharton, a prominent Georgia Baptist minister, is an ardent supporter of the Home Mission Society. He has been necessary for him to spend a year or two abroad, they would reject to know that he had secured the position to which he aspires. Baptist preachers have asked but few favors from governments. The Education Society, established at Marshall, Texas, for the benefit of the colored people, under the auspices of the American Baptist Home Mission Society, will be known hereafter as Bishop Bagley College, in honor of the late Bishop Bagley. The late Nathan Bishop, L.L.D., of New York city.—Zion's Advocate.

The New York correspondent of the Standard says: "All departments of our work in New York city are doing a gratifying success. Baptists have a great field in the great city. If churches all over the State should send money, it could all be used in needed work here."

The Standard says: "New York city, during the past year, has had a very gratifying success. Baptists have a great field in the great city. If churches all over the State should send money, it could all be used in needed work here."

Dr. Stinson says three associations in Indiana report a collection in every church. In one of these, three years ago, not a church report a collection; the result reflects something more than talk.

Mrs. Sarah Orth, a member of the Second church, Chicago, died a few weeks ago. She had been for 84 years a servant of the Lord.

The Ministers' Conference in New York city is going to consider "The Religious Condition of the Churches of the State." The country churches can not forget the schools they put to sleep under the falling snows at the beginning of winter. A little love and labor will bring them to life again, and in most cases they can be made strong enough to stand the winter.

The Missionary Union at Boston has recently received applications from a number of very promising young men, but the committee has not yet accepted them in the present state of the treasury.

"Respect for our denominational honor, sympathy with our missionaries, piety for the perishing heathen, and loyalty to Christ, urge upon you to be prompt to avert the calamity of a great debt."

The First church, Quincy, Ill., is said to have a "first class" pastor.

In the North church, Newark, N. J., Rev. H. H. Harbour, pastor, the Sunday congregations number from 1,600 to 1,900.

Pastor Hawthorne administered the Lord's Supper a week before to 600 members of his church in Richmond. The full membership is over 800. Most of the churches in Richmond have been blessed with large ingatherings.

The Family Circle.

THE DEVIL. BY REV. ALBERT ROSS. Men don't believe in a Devil now, as their fathers used to do. There's no fear of the broadsword, or of a fiery dart from his bow.

"Even if the brilliant match is made," said Harly, with scornful emphasis. "Yes, even if it should be made, which is by no means certain, a woman, stately, dignified, religious principle, is ready for any fate."

his power to plan, he could not perceive that he was making any progress in her regard. If he did, she was heroic enough to hide it successfully. Thus he was tempted on his pursuit, unwilling to believe her entirely indifferent, curious to know the secret of her armor of proof, confident that he would find a weak place still, in spite of the calm courtesy which beamed from her face, and which was as sweet and sunny as his own.

before nor his servants but yet arrived at the capital. He had been living at a boarding-house that winter, and probably had only that one horse with him. This inauguration was signalled by the wise and noble address which the President-elect delivered, in which he endeavored to calm the severity of party feeling by showing how much all good citizens held in common.

Harvest Home. BY MRS. J. M. BROWN. Soldiers of Christ, arise, And give your armor on. Strong in the strength which God supplies Through his Eternal Son.

His remarks sobered the little group. They all felt a warm interest in their playmates, Frederick and Christine; even their long separation had not chilled it, and the hope of meeting some day, had been very eagerly cherished, but to meet, and to find that what Mr. Montmarie had said, would be more pain than pleasure.

"I don't think she resented it much at the time. It was you, Harly," observed Clara. Harly colored a little, and was silent. Nothing more was said about the Errendorf. Occasional visits kept up the intercourse with the elder members of the family, who occasionally reminded the young Montmarie that Fred and Christine would soon be home now, and the house be made as gay as possible.

Children are much the same all the world over. Those of Italy, though different in dress, have the same dispositions with other youngsters. Good temper and bad, smiles and tears, sulks and sunshine succeeded one another there, just as they do with children here.

"What is it, Helen?" asked her father; "you are disappointed. Am I right?" "Rather," said Helen, with a sigh; "but you may judge for yourself. I will read you what she says."

"I have neglected you shamefully, dear, but if you are at all like the Helen of our childish days, you will be ready to kiss and make friends in the moment I say I am sorry, which I am, unfeignedly. The truth is I am over-worked. My Aunt, and Madame Balthore, our governess, have neither mercy nor conscience, in the tasks they impose on their two victims, Catherine Errendorf and myself.

"You do my good taste and my penetration equal injustice, to say nothing of the reflection on my ancestry," he replied, not at all discouraged by the sudden attack. (To be continued.)

But it is only lately that Italian children have had the advantage which our children enjoy. There used to be few schools of any kind and the little ones were left to grow up in ignorance. Lately, however, schools have been established in Rome, Naples, Florence, and the other towns, in which the Bible is read just as it is at home. Sunday-schools, too, have been established by the Protestant missionaries.

"I have neglected you shamefully, dear, but if you are at all like the Helen of our childish days, you will be ready to kiss and make friends in the moment I say I am sorry, which I am, unfeignedly. The truth is I am over-worked. My Aunt, and Madame Balthore, our governess, have neither mercy nor conscience, in the tasks they impose on their two victims, Catherine Errendorf and myself. My cousin might rebel, if she would. I wonder she doesn't. If I were rich and titled, I should care I should never take half the pains she does to become brilliant, but my Aunt says she owes it to her family. As for me, if I dared to displease my Aunt and Uncle, of whom I stand in the greatest awe, a look from Madame would petrify me in the act of disobedience. Besides, mamma writes, the end we have in view, is worth the greatest sacrifices. Well, Helen, dear! when I have achieved the splendid conquest she means me to make, I shall be at liberty to do as I please, I suppose, and then you and I will enjoy ourselves together in our own way. I promise myself this. In the meantime, don't you dare to forget me, nor to have a lover before me. I intend to have as many as I please when I come home. As virginal as our governess thinks she is, we manage to read what we please. I should die of dullness, if it were not for this. Fred is off at school, with our cousins, Louis and Henry. They have just as nice a time as they wish. When they make us a visit, it is quite pleasant for Catherine and me."

Clara was very guarded. "We have quite an acquisition to our circle of acquaintances, in a Mr. Stanley—at least papa thinks so, and we are all inclined to agree with him." "I shall be glad to have an opportunity to form my own judgment of him," mused Emilie. "It is well I am going home soon. He seems far too useful, and too agreeable, unless he be equally trustworthy. No wolf shall creep into our fold, my darling mother, if your Kniele can guard it." And the firm lips were pressed closely together. He glanced round the number room (college buildings are never home like), and the longing for the dear, absent spouse grew stronger. With a sigh he bent once more over his books. The weeks flew rapidly round, bringing Christmas nearer. Two or three evenings in every week found Mr. Stanley domesticated with the Montmaries. Some bow or from, though he was far from presuming, he had unconsciously glided into the position of a confidential friend—unofficially to himself, for Richard Stanley would not have stooped to artifice, and the frank cordiality of Mr. Montmarie, as soon as his claim to consideration was established, was too generous for him to be willing to take advantage of it by deliberately abusing his hospitality. Every time he left the house, the expediency of placing a longer interval between his visits suggested itself; but it was so long since he had known such simple, heart-felt enjoyment as he found in the bosom of this charming family, that he scarcely knew how to deny it to himself. Clara's society, especially, grew more and more attractive; yet, even when he started all

our Little Folks. BE CAREFUL WHAT YOU SAY. "In speaking of persons' faults, pray don't forget your own; because, when you have done, you shall seldom find a stone. If we have nothing else to do than talk of those who sin, it's better to commence at home. And from that point begin. We have no right to judge a man until he's fairly tried. Should we not like his company? We know the world is wide. Some men have faults; and who has not? The old adage says: 'For aught we know, he may be better than I.' 'I'll tell you of a better plan. And God it works well. To try and do better in care. Ere others' faults I tell: And though I sometimes hope to be some day a better man, My own shortcomings bid me let The faults of others be."

The inauguration of Jefferson and Burr, in 1801, was the first that occurred in the city of Washington, there a mortgage on the banks of the Potomac, with thirty or forty unfinished houses scattered about in all long intervals, the President's own house being still incomplete. Mr. Jefferson could now with the utmost propriety gratify his aversion to ceremonial. His son-in-law, Mr. John Eppe, had not yet arrived with his coach and four horses, splendid animals which cost sixteen hundred dollars.

But the part of their education which had taken the deepest hold on these youths was manifestly the act and doctrines of the Bible. These had been to them the opening of a new world. It was marvelous to see how extensive and accurate was their knowledge of Scripture, text, and what when evident delight they had given themselves to the study—good cheer. HOME MISSIONS.—The Baptist Home Mission Society, the Home Mission Board of the Southern Baptist Convention, the Baptist Publication Society, the Women's Baptist Home Mission Society, and our Grand Old State mission organizations, support, in whole or in part, 1,169 missionaries, and for carrying on their work raised, in 1880, \$43,619. Other missionaries are sustained on the home field by churches and associations—Baptist Encyclopedia.

I love the Lord, because he hath heard my voice and my supplications.

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WESTERN RECORDER.

Western Recorder, published as of 100 North Avenue, Louisville, Ky., by A. C. CAPERTON, Proprietor. Circulation ranges from 25,000 to 30,000.

Arms in General.

The Women's Congress will meet this day at Buffalo on October 19th, 20th and 21st. Mrs. G. G. Giddens, Mrs. W. H. Giddens, president of the board, and Miss Laura Clay has taken her place. A wide range of subjects will be discussed.

At 10:00 o'clock on the 10th, the sun will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 11th, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun.

At 10:00 o'clock on the 12th, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 13th, Saturn, Jupiter and Mars will be in conjunction with the sun.

At 10:00 o'clock on the 14th, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 15th, Saturn, Jupiter and Mars will be in conjunction with the sun.

At 10:00 o'clock on the 16th, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 17th, Saturn, Jupiter and Mars will be in conjunction with the sun.

At 10:00 o'clock on the 18th, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 19th, Saturn, Jupiter and Mars will be in conjunction with the sun.

At 10:00 o'clock on the 20th, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 21st, Saturn, Jupiter and Mars will be in conjunction with the sun.

At 10:00 o'clock on the 22nd, Saturn, Jupiter and Mars will be in conjunction with the sun, and Venus and the earth being on this side of the sun. At 11:00 o'clock on the 23rd, Saturn, Jupiter and Mars will be in conjunction with the sun.

Several weather and crop reports. The weather in Ohio is generally clear and warm. The crop reports show a general increase in the yield of various crops.

The United States of America is a great country. The people are free and the government is just. The future is bright and the hope is high.

The Senate on Friday last which was devoted to general business. The House on Friday last which was devoted to general business.

The President's health is reported to be improving. The Vice President's health is also reported to be improving.

The Supreme Court has decided in favor of the government. The lower courts have also decided in favor of the government.

The President has signed a bill into law. The bill will have a beneficial effect on the people.

The Senate has passed a bill. The bill will have a beneficial effect on the people.

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