

IN THE DARK. BY ANONYMOUS. I walk and see the darkness, and yet I know the light...

NOTES. V. 19. It is the same thing that is there referred to King Herod; but it is properly impersonal. The "rich man" is properly called Demas, but that is merely the Latin word for the man. It is impossible to give a Greek equivalent for the word Demas...

THEOLOGICAL PRINCIPLES. BY ANONYMOUS. I have stated the things around the last-mentioned. To whom do they apply? I make it obvious that the man of faith, the student of the story of our century, may find the thousands of columns transformed into one...

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INTRODUCTION. The time of this lesson is directly after that of the last. Jesus is still in Parousa, journeying slowly towards Jerusalem. The opening of this parable or allegory was the same as that of the parable of the first part of this chapter; and it was drawn forth by the contemporaneous utterances of the Pharisees, who do with eternal life beyond the grave; that it is a hindrance rather than a help. The rich man was sent to torment, not because he was rich, but because he did not avail himself of the help at hand, and learn of us to believe in, and the marking of sin. Lazarus is not called a good man, but his name, which means God is my help, is indicative of his character; for Christ does not teach that Lazarus went to heaven because he was poor. What said of the rich man plainly proves his selfish, hard-hearted character, and we may well believe that he was guilty of all kinds of wickedness.

THE LESSON. 19 There was a certain rich man, which was clothed in purple and fine linen, and had great abundance every day. 20 And there was a certain beggar named Lazarus, who was so full of sores, that he was to be looked upon as dead. 21 And desiring to be fed with the crumbs which fell from the rich man's table, moreover he besought him that he would send him a piece of his crumb. 22 And it came to pass that the beggar died, and was carried by the angels of God into Abraham's bosom: and the rich man also died, and was buried. —Mt. 13:11; 16:26; 1 John: 1:14; James 2:25.

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OUTLINE. As the lesson is about life here and life hereafter, and the contrasts in both places, it may be well to treat it in this manner. I. THE RICH MAN. 1. His name. 2. His wealth. 3. His character. 4. His death. 5. His punishment. II. THE POOR MAN. 1. His name. 2. His poverty. 3. His character. 4. His death. 5. His reward.

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

The Spirit's Work.

It seems needless to reiterate the great and foundation doctrine of the Christian faith. We are so prone to forget, and so easily led astray, that we need upon these great questions "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little."

And among the fundamentals there is no one doctrine concerning which it is more important that we hold correct notions than the doctrine of the Spirit and his work in the salvation of men. Right conceptions of the sacrificial and mediatorial work of the Lord Jesus is not more important.

We suppose it will be generally admitted that the Father, Son and Spirit are alike practically interested in the solution of the problem of human redemption. The Father, as the depository of law, the source of authority, "gave," "sent" his Son into the world. The scheme of mercy, as devised, was entirely consistent with justice. Jesus came to reveal that mercy, to magnify the law, to open a way of escape. The Holy Spirit, then, comes forward to consummate the work to appear, working through a spiritual church, a spiritual temple upon the foundations which Jesus laid. The work of the Spirit, therefore, comes in as a necessity. Without it salvation would be utterly unattainable. For, while the death of Christ has answered all the demands of the law, yet it is only for the believer that he doeth this. Christ, an all-sufficient Savior, must be received, his righteousness must be relied upon as the only ground of hope, or we are saved. And such reception, of such reliance, as a necessary condition upon Christ, is faith in God's gift. The disciples said, "Lord, increase our faith." A certain man who came to Jesus in behalf of his child, cried out with tears, "Lord, I believe, help thou mine unbelief." To produce this faith is a thing altogether impossible, as Christian experience testifies the ages through. Man may, without any supernatural aid or illumination, believe in Christ as a historic reality; in his birth in Bethlehem, in all the other characteristics in Nazareth, in his miracles, his death, resurrection and ascension—believe those things simply as he believes in Scripture, Plato, Aristotle, or any philosopher or hero of ancient times—because the fact of their existence is established by evidence the historical accuracy of which can not reasonably be impeached. But such a faith as this is not what the gospel requires. True, it requires this, but more. It demands that we surrender ourselves to all other aids, refuse to renounce all confidence in anything that we have done or can do—trusting Christ and him only. But this is a very difficult thing for poor human nature to do. There is so much pride in our hearts that it is a very hard thing to acknowledge that our wisdom is ignorance, our strength weakness, and that our insights, like the wind, have carried us away. No man can do this till influenced, constrained by the Holy Spirit's power. It is in His name that we are to do this. He is the same to-day that it was in the days of old. Concerning those that were round about him, he said, "Ye will not come unto me that ye might have life." Men may be intellectually convinced of the fact that they are sinners, and that the blood of Christ alone saves; but still they are impelled to action by the Spirit of God,

they will remain in a state of unconversion. Paul but records the experience of Christians the ages through when he says: "Ye hath he quickened who were dead in trespasses and in sins." As well might a man physically dead be expected to wake himself into life, as for a man thus spiritually dead to awake himself to newness of life in Christ. This is the Spirit's work. It is his to impart life, to carry forward the work in the soul, his to strengthen Christians and lead them to broader victories in the kingdom of our God.

"Reviving the Confession." The editor of the Presbyterian Banner, published at Pittsburgh, is quite exercised over the demand that is being manifested in certain quarters for a revision of the old Confession of Faith. The latest upon the subject is from a Cleveland correspondent; and he talks in an exceedingly cautious manner for a Presbyterian, as the following clearly attests: "Our Confession of Faith should be rewritten, or else we should have a new document, prepared on a similar plan, which shall be an explanation of our faith." Mark Twain, in his "Roughing It," tells us that when in the Sandwich Islands he rode a horse that was so unobsequiously in appearance that he felt the need of having him lashed so that the people would not think he was doing the islands on a sheep? We have, for quite a while, suspected that the Confession of Faith of the Presbyterian church needed something—explanation, laying, or—renewal. Yet the fact that the Presbyterians themselves are waking up to the necessity of doing something with this venerable document is rather amusing. The writer, to whom we have already referred, declares that his suggestions are not the result of disbelief or doubt of the truths taught in this venerable document, but that he desires the re-writing or explanation because it is liable to be misunderstood by "untrained thinkers." Well, now, is it not strange that an assembly of Presbyterian divines, representing not only piety but the highest culture of the age, could not frame a confession that could be understood even by the average layman? In 1817, when Benjamin was thirteen years old, his father severed his connection with the Jews and Benjamin was baptized into the English church. He became the leader of the Tory party and held his place till a year ago. He grew up in a literary atmosphere; but his advantages in the direction of scholastic training were very meager indeed. But as he grew up he assiduously cultivated his powers of mind, read widely, especially in subjects connected with political history, and he has left his monument behind. He has illustrated in his life what it is possible for any young man of ordinary brain to accomplish by close application and earnest, painstaking effort. In the language of another: "Artificial he may have been, scheming he always was, but he lacked neither earnestness nor honesty of purpose, and Englishmen will judge him by his works."

Death of Beamsfield.

Few events have occurred for many years of greater interest to the world at large than the death of Benjamin Diersell, Earl of Beamsfield. Notwithstanding his Hebrew birth and training, by regular diet of force of character he brought himself up from obscurity to a place of first importance in the English nation. He began his life without rank or title; yet, by the assiduous culture of his powers, by carefully improving his opportunities, he won great political influence, fine social distinction, and a splendid literary reputation. His father, Isaac, was a man of splendid literary attainments. In 1817, when Benjamin was thirteen years old, his father severed his connection with the Jews and Benjamin was baptized into the English church. He became the leader of the Tory party and held his place till a year ago. He grew up in a literary atmosphere; but his advantages in the direction of scholastic training were very meager indeed. But as he grew up he assiduously cultivated his powers of mind, read widely, especially in subjects connected with political history, and he has left his monument behind. He has illustrated in his life what it is possible for any young man of ordinary brain to accomplish by close application and earnest, painstaking effort. In the language of another: "Artificial he may have been, scheming he always was, but he lacked neither earnestness nor honesty of purpose, and Englishmen will judge him by his works."

Extra Lectures in the Seminary.

We have heretofore noticed some of the series of excellent and interesting lectures which were delivered in the Halls of the Theological Seminary, in the earlier part of the session. Rev. Dr. R. H. Gray, of Chicago, gave a very instructive series of five lectures on the Mission Field, and the proper Preparation for it. Rev. Dr. S. W. Duncan, of Cincinnati, spoke forcibly and earnestly on "A Better Study of the Bible," and "Some Elements of Pastoral Success." The lecture of Rev. Green Clay Smith presented a number of practical suggestions from a Pastor's experience, full of value and point.

During this last week, on Thursday a very interesting sketch was given by Rev. Dr. S. L. Helm of the "Pioneer Baptist Preachers of Kentucky." It was a graphic, well-considered and stimulating presentation of the theme. We could see again those good old men of whom Dr. Helm spoke so tenderly and touchingly, and we felt a new stimulus to emulate their zeal and sacrifices.

Pres'l L. Waggoner of Bethel College, was expected to deliver an address on Milton, but sickness prevented his arrival.

The coinciding lecture of the course was given by Rev. Dr. J. L. Garrison, on "A Loving Spirit, the Supreme qualification for Ministerial Success." It was marked by the Doctor's usual excellent, clear, striking, genial, and left an excellent impression. To these eminent brethren the Seminary and its friends are deeply indebted for the instructive and inspiring suggestions offered. And we are sure that the nature and value of these lectures will be hereafter better understood by the public, and will call forth larger audiences from the city.

EDITORIAL VARIETIES.

The New Bethel church, near Verona, Boone Co., Ky., has just completed a new and substantial brick edifice, and without incurring any debt. The country around is generally so poor that the members generally are quite well-to-do. If the brethren would provide for preaching as often as twice a month, and keep up a good weekly prayer-meeting and a Sunday-school, good work would be done. Rev. L. A. Halyo has served this church on a month for a number of years.

We are not able to report much progress in the cause at Walton. The brethren there are apparently able to have preaching of least half the time, and to keep up a weekly prayer-meeting and a Sunday-school, but they are content to have preaching once a month and dispense with the prayer-meeting. Dr. Edge is a little town in Grant county on the Cincinnati Southern R. R., about midway between Georgetown and Cincinnati. The surrounding country is beautiful, and fertile. The church here has had a very efficient body, but as yet the working capacity and benevolence of the brethren have not been developed. Bro. W. J. Hume, an energetic man, has been called to the pastorate, and is anxious to see the church rise and give heed for the work that is before it. Bro. L. Johnson has recently undertaken to supply the church on a week.

The church in Williamson, the country, is a little town in the West. The church members only about twenty-five members, but they have a mind to work. They have purchased a lot and propose to build a house of worship. They think they can have good meetings on the ground to put up the house and to cover it in. When they have done that they will expect some aid from their brethren abroad, and they ought to have it. They are now doing a good work in the country. Bro. W. J. Hume, an energetic man, has been called to the pastorate, and is anxious to see the church rise and give heed for the work that is before it. Bro. L. Johnson has recently undertaken to supply the church on a week.

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The commencement sermon of Bethel College will be preached Sunday, June 15th, by Rev. J. B. Holston, D.D., of Orono, Me. Prof. Fuqua, of Bethel College, writes April 29th: "President Waggoner is suffering terribly from a ring in his back. We trust that he may soon be relieved. We are glad that he could not be with you at the commencement exercises of the Theological Seminary." Rev. G. T. Roberts, of the Seminary, has received a notice to leave for one-half his salary to call to Ballardsville.

Rev. J. F. Hardwick has accepted a call to the church in Bowling Green, and will enter upon his labors there next Lord's Day. Rev. Connelley, Tyson, D.D., of Virginia, writes April 28th: "I have just returned from aiding Dr. Eaton in a most interesting series of meetings. How much we all regret his leaving Virginia we can not tell. He is a noble man, a profound scholar, an eloquent preacher, a good pastor, and a polished gentleman."

Dr. Eaton, the new pastor of the Walnut-street church, reached the city Saturday afternoon, and preached on Sunday morning to a large and deeply interested congregation. His talk on the subject of his own church in the country of Great Britain, and a very strong appeal against his own home. As we expect to lay the sermon before our readers on an early day, it is sufficient to say here that the congregation was not only pleased, but delighted with the first effort of their pastor. Dr. E. has united actively on his pastoral work.

THE BAPTIST WORLD.

LOUISVILLE.

German.—The Loyal Supper was administered, other meetings as usual. Walnut-street.—A large number of members were present at morning service to greet the new pastor. After the night service, a young lady from one of the missions was baptized by Bro. L. A. Halyo, one of the Seminary students.

First-entrance.—Sunday-school and Sunday-evening school. The young man's prayer-meeting is very interesting. The church is doing a good work in the city. The women's Missionary Society meets on Tuesday afternoon.

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The commencement sermon of Bethel College will be preached Sunday, June 15th, by Rev. J. B. Holston, D.D., of Orono, Me. Prof. Fuqua, of Bethel College, writes April 29th: "President Waggoner is suffering terribly from a ring in his back. We trust that he may soon be relieved. We are glad that he could not be with you at the commencement exercises of the Theological Seminary." Rev. G. T. Roberts, of the Seminary, has received a notice to leave for one-half his salary to call to Ballardsville.

Rev. J. F. Hardwick has accepted a call to the church in Bowling Green, and will enter upon his labors there next Lord's Day. Rev. Connelley, Tyson, D.D., of Virginia, writes April 28th: "I have just returned from aiding Dr. Eaton in a most interesting series of meetings. How much we all regret his leaving Virginia we can not tell. He is a noble man, a profound scholar, an eloquent preacher, a good pastor, and a polished gentleman."

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We heard of a man recently, who being in a situation where he could not properly be mentioned on account of his conversation of being a Christian. We think that some members of Baptist churches, if among strangers would be regarded as such suspicion.—Christianity.

Rev. J. E. L. Holmes, of Danville, Va., has been called to succeed Dr. Landrum in the pastorate in Savannah, Ga. Rev. E. D. Miller, of Mississippi, is strongly recommended for the pastorate of Georgia. Rev. H. W. Battle, pastor at Columbus, Miss., has been quite ill at his mother's home in Tuskegee, Ala.

Southwestern.—The Unionists have been very strict in Prussia. Hurling is prohibited on Sunday and church festivals, under a penalty of 20 to 100 marks, or four weeks imprisonment. The Unionists of Cincinnati have succeeded in securing a debt of \$50,000 from their church.

There are 126 Unitarian churches in the United States and Canada, and 401 ministers, four of whom are women. The Unionists have been very strict in Prussia. Hurling is prohibited on Sunday and church festivals, under a penalty of 20 to 100 marks, or four weeks imprisonment.

The three large Jewish schools in Paris have been entirely evacuated, and the authorities have walked up the dome of the cathedral. Rev. J. E. L. Holmes, of Danville, Va., has been called to succeed Dr. Landrum in the pastorate in Savannah, Ga.

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should be a pathway. Remember that your great duty is to receive and use his power, and if you do not, you can find no comfort...

THE LESSON TO THE CHURCH.

Our subject also reminds us of the true province of theological seminaries. If God want men and not angels in order that the ministry of the power may be His and not man's, what is the use of trying to educate those whom he calls to this work?

Finally: What solemn but cheering lessons are here for those of us who are in the ministry or are being prepared for it?

WEEKLY REVIEW OF THE MARKETS.

WHEAT—Bushels. Chicago, 1 1/2; St. Louis, 1 1/4; Minneapolis, 1 1/4; Kansas City, 1 1/4; Omaha, 1 1/4; St. Paul, 1 1/4; Duluth, 1 1/4; Superior, 1 1/4; Milwaukee, 1 1/4; Cincinnati, 1 1/4; Louisville, 1 1/4; Memphis, 1 1/4; New Orleans, 1 1/4.

WHEAT—BUSHELS.

CHICAGO—1 1/2; ST. LOUIS—1 1/4; MINNEAPOLIS—1 1/4; KANSAS CITY—1 1/4; OMAHA—1 1/4; ST. PAUL—1 1/4; DULUTH—1 1/4; SUPERIOR—1 1/4; MILWAUKEE—1 1/4; CINCINNATI—1 1/4; LOUISVILLE—1 1/4; MEMPHIS—1 1/4; NEW ORLEANS—1 1/4.

COAL—Tons. Kansas City, 12 1/2; St. Louis, 12 1/2; Minneapolis, 12 1/2; Kansas City, 12 1/2; Omaha, 12 1/2; St. Paul, 12 1/2; Duluth, 12 1/2; Superior, 12 1/2; Milwaukee, 12 1/2; Cincinnati, 12 1/2; Louisville, 12 1/2; Memphis, 12 1/2; New Orleans, 12 1/2.

IRON—Tons. Chicago, 12 1/2; St. Louis, 12 1/2; Minneapolis, 12 1/2; Kansas City, 12 1/2; Omaha, 12 1/2; St. Paul, 12 1/2; Duluth, 12 1/2; Superior, 12 1/2; Milwaukee, 12 1/2; Cincinnati, 12 1/2; Louisville, 12 1/2; Memphis, 12 1/2; New Orleans, 12 1/2.

Wool—Tons. Chicago, 12 1/2; St. Louis, 12 1/2; Minneapolis, 12 1/2; Kansas City, 12 1/2; Omaha, 12 1/2; St. Paul, 12 1/2; Duluth, 12 1/2; Superior, 12 1/2; Milwaukee, 12 1/2; Cincinnati, 12 1/2; Louisville, 12 1/2; Memphis, 12 1/2; New Orleans, 12 1/2.

Wool—Tons. Chicago, 12 1/2; St. Louis, 12 1/2; Minneapolis, 12 1/2; Kansas City, 12 1/2; Omaha, 12 1/2; St. Paul, 12 1/2; Duluth, 12 1/2; Superior, 12 1/2; Milwaukee, 12 1/2; Cincinnati, 12 1/2; Louisville, 12 1/2; Memphis, 12 1/2; New Orleans, 12 1/2.

RELATIVE TIME GLOBE.

SOMETHING NEW, UNIQUE, & UNRIVALED. MANUFACTURED BY JUVET & CO.

THE GLOBE, while possessing all the advantages of the ordinary globe, is also useful for the purpose of showing the position of the sun, moon, and planets at any given time.

1891. SPRING AND SUMMER ANNOUNCEMENT.

We are showing the most complete stock of Clothing, Hats, Caps & Gents Furnishing Goods Ever shown in the State at popular prices.

CLOTHING AND HATS. NEW DEPARTMENT.

We have just added to our immense Clothing House a HAT & CAP DEPARTMENT. In 152 West Market, connected by an archway.

MAMMOTH CLOTHING, HAT AND CAP HOUSE, TOWER PALACE.

150 & 152 W. Market St., bet. Fourth & Fifth, Louisville, Ky.

HOW TO PRINT.

Head and foot. Business men are everywhere using it. It is the best and most economical way of printing.

HOLMAN'S PAD CURES Without MEDICINE Simply by Absorption. The Only True Malarial Antidote.

Dr. Holman's Pad is a new and powerful remedy for malarial fevers, biliousness, and other ailments. It is the only true malarial antidote.

MAMMOTH CAVE! Louisville & Indianapolis Short-Line. The QUICKEST and BEST ROUTE to St. Louis & the West, Chicago & N. West.

This line runs through Coatesburg, Sleeping and Porter Cars, from Louisville to St. Louis and Chicago. It is the quickest and best route to the West.

ROSES. And RARE PLANTS we sell \$1. Peter Henderson & Co., 35 Cortlandt St., New York.

RAILROADS. TIME-TABLE OF Lou. & Cin. Short-Line.

Table with columns for Depart from, Arrive at, and Station names. Includes routes to Louisville, St. Louis, and Chicago.

HEWITT MANUFACTURING COMPANY. MANUFACTURERS OF THE CELEBRATED KING & HOME IRON.

4-Distinct and Complete Irons on one Handle. A Smoothing, Glossing, Band, and Fluting Iron.

EMPLOYMENT LADY and GENTLEMAN. WANTED EVERYWHERE.

Thousands! We want every family. Figure 1 represents the Iron used for ironing Flat Work.

As a smoothing iron, it is one of the best manufactured, the face being arched, which prevents blistering, and the heating iron being made of the best iron.

EVERY COUNTY. General Agent. Figure 2 represents the Iron when used for Polishing or Glossing.

In the most delicate and safe method of ironing, reducing the tedious performance as heretofore practiced in the simplicity and speed of that ordinary ironing.

EVERY FAMILY. Figure 3 represents the Iron when used as a Band Iron.

OUR IRON. Will save TIME & MONEY. MAKE MONEY! Figure 4 represents the Iron when used as a Fluting Iron.

Get Ready BUSINESS! First Served. All Taken. Figure 5 represents the Iron when used as a Fluting Iron.

AS A FLUTING IRON. By simply attaching the detachable corrugated plate, which is done in an instant, it is then ready for fluting in connection with a corrugated base-board.

The work our Fluting Iron will do, which no other principle of Fluter has yet performed. It will flange plates or curved covers as neatly as lines, and set every fly.

Reasons Why this Iron Meets the Wants of the People and Sells Everywhere. 1st. The four perfect Irons in the market that have made the art of ironing as easy as...

2d. The only finished Iron, complete in the market. 3d. The only iron that will flange plates, and give finish to all work.

4th. It forms a beautiful Band Iron for ironing narrow bands between buttons, seams, etc., which can be done in the twinkling of an eye.

5th. As a Fluting Machine, it operates on the only true principle—ironing as a proper finish for all ironing.

6th. The Crank Fluting Machine costs from six dollars up to fifteen dollars, will flange a fly in five minutes, and will flange a fly in five minutes.

7th. This is the only perfect Iron in the market, except ours. If there was, it would give us the business. 8th. A Band Iron separate would be worth \$15.

Hewitt Manufacturing Co., Box 868, Pittsburg, Pa.