

WESTERN RECORDER

VOLUME XLVII.

LOUISVILLE: THURSDAY, JULY 7, 1891.

NUMBER 41.

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Published weekly, except on Sundays, at the office of the Western Recorder, No. 112 West Third Street, Louisville, Ky. Terms: One year, \$1.00; six months, \$0.50; three months, \$0.25. Single copies, 5 cents. Advance payment required. No advertising in this paper.

leads to vice the most odious and revolting, and finally to ruin; but it does not of necessity do this. Some amusements are sinful, but yet not universally denominated vicious, and some of them are lawful in their nature and made wrong only by excess.

In deciding what is right or wrong in amusements, as well as in other matters, we make our appeal to the principles of morality laid down in the New Testament. We may not find in the New Testament anything in the way of direct, positive precept or enactment that prohibits theater-going, dancing, card-playing, and other fashionable amusements, and yet by fair implication the Scriptures may decide that these practices are sinful. We are all responsible to God for the use of the time with which He is furnishing us, and we should be continually making progress in the great art of training time to account. In this view of the case it should not be enough for us that our time is spent harmlessly, it should also be spent profitably. And it is not enough even that our present pursuit is good, if we are convinced that it might still be better. We must make the best possible use of our time by employing it in the very best possible manner.

In the parable of the Great Supper Christ teaches us that even things good in themselves may be the means of our eternal ruin, by drawing our hearts from God and causing us to make light of the offers of the gospel. One invited guest had bought an estate, another had made a purchase equally blameless of some-

"Abstain from all appearance" (or "from every form") of "idolatry." The fashion of this world goes away. "Set your affections on things above, not on things on the earth." "Remembering the time, because the days are evil." "Watch and pray, that ye enter not into temptation." "Crucify the flesh with the affections and lusts." "Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him."

Such principles as these underlie a worldly temper, and call for such a refined spiritual taste as can find no gratification in the resorts of vanity. As this spiritual taste improves, the delights of the world are despised, and there is no desire to go back again to the drudgery of the world. If such desires exist in the breasts of any who profess the religion of Christ, it furnishes a just subject of suspicion that their hearts are not right in the sight of God. While professors are contending for a little more of this amusement, and pleading for a little extension of that gratification, and fighting in order that they may hedge in a little more territory to their pleasure grounds, they are furnishing evidence to others of the shallowness of their piety. This hankering after the pleasures of the world betrays a state of mind and heart exceedingly unchristian with a worldly religion. The good fight of faith is a warfare maintained by the Christian spirit and principles, against the principles and spirit of the world. As the man of the world lives without

any application of the principles which he professes, he is not only a hypocrite, but he is a danger to his neighbors. He is a living example of the law of the gambler, who takes the property of another without any equivalent. Duplicating the tardy gains of the gambler, he is in great haste to be paid, and being his eye on the glittering prize, he presses it, reckless of the means and the consequences to his God, and to his neighbor, he knowingly and fearfully commits the most heinous and heinous crimes.

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Wordly and Sinful Amusements.

To come to occupy the mind lightly. Crab, in his English Synonyms, says: "Whatever occupies the mind to fill it, to fill the faculties, and banish reflection." Wordly is something pertaining to this life and its enjoyments in contradistinction from the life to come. A worldly-minded man is one devoted to worldly pleasures, instead of the affairs of the present life, and forgetful of those of the future. Wordly amusements are inventions to get rid of time, because it hangs so heavily, or to spend recreation, because it increases so tardily. Men have various ways of killing time, and most effectively they are

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standing, is the important business of religion. The consequence, however, was the same to all. "None of them which were bidden shall taste of my supper." If then things innocent, things necessary, things laudable, things commanded, become sinful, when by unreasonable or excessive indulgence they detain the heart and affections from God, all those amusements must be condemned which draw away the thoughts and affections from spiritual objects. It is the character of the gospel to exhibit a scheme of principles, of which it is the tendency to inure such a spirit, and to the world which constitutes a man, in the language of James, "a friend of the world and the enemy of God." How many acts of conformity constitute a habit—or how much constitutes a habit—we can not undertake to determine. We have no commission to settle such questions, or to determine how much sin of any sort may, in peculiar circumstances, be consistent with a state of grace. But let none hope to escape their conformity to this world, on the ground that they are only occasional, especially if they be wilfully committed against acknowledged light. For, even occasional external inconsistencies, if they be wilful and presumptuous, may invalidate our claim to Christian character. Christ has set up a spiritual kingdom in the midst of this world, which is a foreign land—yet an enemy's country, and no true subject must give aid to surrounding enemies, by countenancing any worldly custom or encouraging any practice or pleasure incompatible with the prosperity of that kingdom. Let us now proceed to apply the tests and principles of morality we have laid down, in some of the popular and fashionable amusements of our day.

Billiard.

Billiard is a game of hazard we clean with slight amusements. The practice of playing is not forbidden by again in the Word of God, but when men are carried away have become pleased with it, they are likely to yield to the suggestion, that by making a few cents, additional interest will be imparted to the game, and we know that, having gone thus far, they are fairly introduced to the gaming table, and that they are likely enough to become regular gamblers. A retired wealthy merchant, living in a delightful rural mansion, remarked to a friend some time ago that he had partly made up his mind to erect a private billiard table for family amusement, but on mature reflection he had deemed it inexpedient. He knew the natural connection of the attractive game with the habits of a neighboring city. He realized that it was dangerous to produce and nurture in the young people of his family and household a fondness for it. This gentleman was not a professor of religion, but a man of high moral character, and clear moral perceptions upon most points. In our humble judgment, in resolving to exclude the billiard table from his domestic circle, he was almost entirely right. As good men are almost invariably united in the condemnation of gaming, so they are almost unanimously agreed that all tendencies in that direction, and all inducements to themselves and others all temptations to indulge in the pernicious practice.

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Speech in General

Speech in General. The commencement of the time called on him this afternoon and found him sitting graciously and...

Gen. D. C. Buell, says Gen. Boynton, passed through Washington today on his way from the summer and...

Annual Report of the Board. We give below a portion of the report of the Board to the General Association at Shelbyville. It is a valuable document for the Baptists of Kentucky as announcing a new departure in our State Mission work.

At your last session you were pleased to entrust to me as executor of your will this great work of State Missions. The task committed to me was a grave and difficult one.

Seeking humbly and prayerfully for light, we think it may appear that the light is becoming wholly decided. We offer as the most satisfactory solution we have been able to attain the following scheme of mission work...

According to this showing the receipts of the year just closing were \$187,608.88 in excess of the year ending May, 1876, \$851,114 in excess of the year ending May, 1877, \$608.88 in excess of the year ending May, 1878, \$115,114 in excess of the year ending May, 1879, \$2,748.33 in excess of the year ending May, 1880.

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