

WESTERN RECORDER

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WESTERN RECORDER.

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Our Policy.

An Ideal Church.

A sermon preached in the Berean Church, New York, by Rev. Edward Jackson.

For I have much people in this city, Acts 18:10.

The Apostle Paul was seldom doubt-hearted. He was the farthest possible removed from hypochondria. He was not subject to what is called the blues. His spirit had a peculiar elevation, being lifted by the strong wing of faith, him above the fog and miasma of despondency, into the serene azure of peace. Even when he was shut up—locked in the inner dungeon, big-fet in the stocks, his lacerated back pressed against the hard pavement—even there he would wait the midnight hours in singing praises to God. His God was one that breathes grace in the night. In the Epistle to the Philippians, an epistle containing only four brief chapters, written by Paul when he was a prisoner, and in the immediate anticipation of execution, we find some form of the word joy, or rejoice, no less than sixteen times. Why, so often does he harp on this same old string that he has to apologize for it. And in the first verse of the third chapter he says: "Finally, my brethren, rejoice in the Lord. To write the same things to you as we indeed is not grievous, but for you it is safe."

And yet, my friends, we can find in the writings of St. Paul, here and there, a trace of gloom. He was thoroughly human. The passage before us describes him in a condition of despondency. He alludes to this occasion in the 1st Epistle to the Corinthians, the second chapter and third verse (you know he was in Corinth here): "And I was with you in weakness and in fear and in much trembling." He was vociferated a celestial vision. Do you suppose God would have told him not to be afraid if he was not afraid. God does not waste comfort and encouragement. He says, "Be not afraid," and that shows there was springing up in that brave heart, fear and trembling. Now, what were the causes that brought about this state? First, loneliness. A large part of the time while he was in the great city of Corinth, he was alone. Who has not experienced the loneliness of being in a great city where the faces are all strange? How often does it happen that the spirits sink lower and lower, and a feeling of distress creeps into the heart as it takes possession of it. I saw Paul here in this great commercial center. He finds himself alone. He said before, he was thoroughly human. He was no fierce fanatic, who had torn himself away from the fellowship of his kind. In the book of the Acts, the twenty-eighth chapter and the fifth verse, we find it written: "And from thence when the brethren heard of us, they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw, he thanked God and took courage." It looks as if he was finishing that journey to Rome in great gloom. He had experienced a long voyage

and a terrible shipwreck, and when those of those brethren whom he loved, he was cheered and encouraged. What a comfort and blessing it is to my friends that God has not put us in this world to work alone. His service is so sweet, that I believe that I would be willing to undertake it alone. But he has set the solitary in families. He has given us this work which we are undertaking, and given it to us together. Not only are trained Christian workers enlisted in this undertaking; but here we are in this little church, where the ground has been weeded with the tears of God's saints, and the incense of prayers have gone up for many years, bringing down blessing upon this city. Here we have come to work together, and to enjoy the blessing which the Lord has promised in Ecclesiastes 4:9—"Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another that will help him up."

Another cause of Paul's despondency was anxiety for the spiritual condition of his converts. He had only come to Corinth a little while before. He had been previously directed, in a wonderful dream, to go over into Macedonia. And there he arrived in Philippi, where they threw him into the inner dungeon. And when he got safely away from there, he came to Thessalonians. From there, to escape the persecution of the Jews, he came to Berea, the place from which this church derives its beautiful name. And there he found them more noble than the Thessalonians "in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." And then he went on to Athens, where he made some converts. "And when he had come to Corinth, he realized that he had left converts all along the trunk behind him; and it was anxiety for them that entered in to cause this feeling of despondency. He knew something of the experience ascribed by Moses in Deut. 1:32—"How can I myself alone bear your yoke and your burden and your strife?" St. Paul had a peculiar anxiety for his converts. In writing to the Thessalonians, 1st Epistle, third chapter, eighth verse, he says: "For now we live, if you stand fast in the Lord." As much as to say, "It will be the very death of me if you do not stand fast. My very life hangs upon your standing fast." He was anxious for the converts, and this anxiety conspired with loneliness to weigh down his spirits.

Again, another cause was the persecution which had sprung up against him. We find in this chapter that the Jews opposed themselves and blasphemed; and the effect was that Paul was pierced through and through by this persecution on the part of his countrymen. He knew of the sorrow of his great Master who came unto his own and his own received him not; who, standing on the shoulder of Olivet, wept over Jerusalem; and on another occasion said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not." If any of you know what it is to be reviled and abused because you are a Christian, if when you have longed for the salvation of a soul and have given the message of the gospel to such an one, you have been met with a sneer; then you know what it is to share in the suffering of your blessed Lord, and you know one of the elements that entered into the despondency of Paul.

But the Lord sent him a heavenly vision. He heard a voice in the night that spoke those words: "Be not afraid, but speak, and hold not thy peace. For I am with thee and no man shall set on thee to hurt thee; for I have much people in this city." O, what encouragement there was in that voice; how must it have sounded through Paul's soul like the note of a clarion. He is assured of Divine Companionship. "I am with thee." Though a man walks through fire, if he is conscious of the great presence of God, he will step bravely. He was assured of safety. "No man shall set on thee to hurt thee." He was to bear a charmed life; a life like our great Washington's; at whom an Indian sharp-shooter fired so many times without success that he thought him to be invulnerable. Besides, he receives an assurance of success; and this was the sweetest assurance of all. He desired the success of the gospel more than anything else. This gospel of his should run and be glorified, he has this assurance. "I have much people in this city." It does not look like it, to be sure. They oppose; they blaspheme; but yet "I have much people in this city."

Now this is a very long prologue; about as long as the rest of the sermon. My introduction is very long; but I believe there are some lessons appropriate to this occasion in it. The subject is this. *The ideal church imbedded in human society.*

I. *The fact of an ideal church imbedded in human society.* II. *The method by which this ideal church is to be made real.*

First, the fact of the ideal church imbedded in human society. We find the Lord saying, as he looked down upon that great Corinth—Corinth built upon two seas; Corinth with its teeming multitude. "I have much people in this city." They were all yet Christians. The ideal church had not been realized. But these things were—the church looked up at the marble, something must be wrought out of the stone. Those of you who have traveled in Italy must have observed how many statues Michael Angelo left unfinished. Here and there you see a heavy block of marble in which it is as if a mighty image were struggling to get free. I have been told that the reason of his leaving so many statues unfinished was that in the vehemence of his artistic passion he spoiled the marble, hewing off great fragments and ruining the statue before it was finished. Now, my friends, that statue imbedded in an emblem of God's church in human society. It is imbedded here; part of it only has been extricated. It is hidden away in the block. A friend of mine who is fond of everything that is beautiful, brought from the mountainside into her parlor a sod of moss, and after she had kept it a while in the genial warmth of the house, there sprang right out of the bosom of it, sweet, unexpected, spring flowers; and all our great humanity is just such a prosaic sod of moss, in which there is a latent potency of virtue and Christianity. In this great sod, are the germs of God's flowers; and under the genial influence of the Holy Spirit the flowers will enlarge, and the ideal church will become real.

Glance at the world at large. About two hundred millions are Christians. These form the part of the statue freed. The missionaries are trying to make the ideal church real, and get the statue out of the marble. Look at our own land. It is dotted here and there with churches. Here and there are the humble believers in the Lord Jesus trying to show forth the light of the blessed gospel. But how many are sunk in dense paganism? How many are cut off with in the sound of our church bells who are as much heathen as any in heathen lands? The church is still a statue struggling in the marble.

In the second place, the method of making this ideal church real. And here, allow me to call your attention to three points. The question is: How is this ideal church to be made real? First, the divine purpose. It would be in vain for us to attempt to work this statue out of the marble, were it not for this brooding, divine

purpose of God. See how it emerges in the message, "I have much people in this city." It is God speaking from the throne. See how it comes out in the sayings of our Lord Jesus in the most sacred verses to be found in the Bible; John 1:9: "And other sheep I have which are not of this fold; them, also, I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." See how it appears in the prayer of our Lord in John 17: "Neither pray I for these alone, but, for them, also, which shall believe on me through thy word." You remember that the Lord said to his people, as he is recorded in Exodus 19:4: "Ye have seen what I did unto the Egyptians; and how I bare you on eagles' wings, and brought you unto myself." My friends, unless we are busy up on the strong eagle's wings of God's purpose, our flight will be weak and spasmodic and broken-winged. We will be like Goethe's long-legged grasshopper, which can fly, and fly long, and alight in the grass sedge and daisy; and if she would only keep the grass; into every puddle she plunges nose.

Another element in the making of the ideal church real is individual effort. When the Lord may brood over with his love, there must be going on your part. He is not going to hide you and make a slave of you or drag you after his chariot wheels as a millstone dragged around the walls of Troy. You can bring a horse to water, but you can not make him drink. You must be willing to get down, and put your head in the pool and drink. Do not let the African ostrich be the type of you, and cover it with brood and waste, so that the lion steps upon it as on the solid earth, and caught. Do not think that you'll tumble into salvation—into heaven, in spite of yourself. Remember what the blessed Lord said: "Strive—agonize, to enter into the straits. Many of you shall seek to enter in and shall not be able."

Again, Christian instrumentality is needed to make the ideal church real. O, thank God that he permits you and me to labor in bringing souls to him! I thank God that he has instituted the law that he will touch a soul through a soul. I think if you could study the long record of converts, you would find that in almost every instance there has been some soul through which the soul has been touched. I remember reading once that a church had been deserted. It was in a little country place. The building was fast going to ruin and there was the smell of decay about it. The abandoned no more, and the people gathered no more within its walls making them ring with soldiering prayers. Two persons passing one night saw a light there, and said we will see what is going on in that old church. So they approached, and down in the aisle they saw a lantern, and by the light of it an old woman kneeling. She was praying to God, telling him what blessings this old church had experienced in the past. She was complaining to God that the altar was going to ruin. She was begging God to pour out his Spirit upon the people to enable them to keep up the old and mouldering camp fire. The old woman's prayer was answered. It formed the beginning of a mighty work of grace in that community. The old church was rebuilt. So God will use the humblest one of you, the children, the feeble, those who have the least confidence in themselves. He will use you as an instrumentality for working the statue out of the marble. But, my friends, this statue will not always remain incomplete. This transitional condition of things will not last forever. There is a time to come when the statue will stand

forth in dazzling beauty. The time approaches referred to by the apostle in Eph. 4:13: "Till we all come to the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." The time will come described by John the Revelator: "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come, brethren, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and he showed me that great city, the holy Jerusalem, descending out of the heaven from God, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Also the Lord said his blessing to the preaching of his word. Amen.

"Baptist Usage."
On the general subject of that imaginary nondescript called "Baptist Usage," I have seen no reason to change my mind since I wrote, several years ago, in substance, as follows: "Baptist usage," even if there were something entitled to bear that name, and if it could be ascertained, would furnish no guide, or standard, or defense, for ecclesiastical action. Not all examples, though sanctioned by custom, are to be followed; and the plea that "others do so" is not admissible as a sufficient justification of any practice or procedure. Let it be noted, then, that usage, however generally and by whatever uninspired names ascribed, has, in itself, no authority for the settlement of any question pertaining to the faith, the organization, or the order of Christ's visible institution, the church. Usage, whether sanctioned by custom, or not, on that account, entitled to observance. We must go back of mere human traditions and examples, and take our precedent from the apostolic times. We must have inspired warrant and direction. Practices, whether of ancient or modern origin, which are not sustained by inspired teaching and example, instead of being appealed to as authority, should be at once condemned and abandoned. Nothing in this line is worthy of imitation or consideration which will not stand the test of the inspired Word.

It seems quite obvious, yet it becomes practically important to note distinctly, that it is not left to our wisdom or discretion to supplement God's regulations or improve upon his order, by any usage or custom, or of our own invention. Any such supplementary addition is an impachment of his wisdom and an insult to his authority. When God has spoken, by inspired word or example, we must give heed and follow implicitly; where he has been silent, we are not at liberty to fill up imagined blanks with forms and rituals of our own devising. Ritualism and spontaneity have fed and fattened on such corrupt innovations through all the Christian ages. God's appointed rituals are of most sacred obligations; all others, when introduced upon his service, are an abomination to him.—H. ADKINS, in Jour. & Mes.

ARE OUR ministers and deacons' conferences and Sunday-school conventions aware of the fact that they are generally in the habit of overdoing things in the way of programmes? Just before every fifth Sunday we have a lot of them on hand for publication. Nine-tenths of them are too long by half. When the conferences and conventions come together one of two things happens: either the programme is hurriedly run over without half enough attention to its topics, or a part of it is left for some other time. Our audience has had many trials, but we must say we are nearly outside with these long programmes. We have no objection to publishing as a matter of favor to our brethren, and short, reasonably constructed list of

discussions at their various meetings, but to expect us to publish a great long, dry array of themes which will never be discussed, or which if taken up at all will be treated in a very perfunctory and superficial manner, is too much. Typsetting and press-work cost money, and our space is valuable. Will our brethren not try to improve in the programme business?—Central Rep't.

Mrs. as a Religious Graduate.
At the recent Ohio Convention of the Dunkards, who are nothing if not peculiar, a question considered of no small importance was raised regarding the wearing of hats by the sisters! The *Christian at Work* says that a paper was read regarding that a rule be adopted by the church, denouncing "the wearing of plain hats by the sisters," and making the wearing of such hats a forfeiture of church fellowship. A general discussion of the whole had question followed. One speaker made the somewhat alarming prediction that "if a sister be allowed to wear a plain hat, before we know it there will be a feather in it." The prevailing sentiment among the members of the Convention was "that the more feathers a sister had in her hat in this world, the fewer would she have in her wings in the next." The troublesome question was at length settled by the standing committee offering a resolution, which was adopted by a small majority, that *Whereas*, This committee has decided that it is wrong for sisters in the church to wear hats, we decide that elders and other officials, who allow members of their churches to wear hats, be considered transgressors, and their course condemned." Surely such proceedings come as near as possible to making the gospel of no more effect. Religion that is made in apparel in any degree, is no religion or no wearing of a plain hat on a feathered one is all away.—*Examiner of Chronicle.*

A CONFESION AS TO THE TEXT.
The *Congregationalist* is responsible for this good story which bears a plain moral in it: "The new version has not yet been carefully studied by all the ministers. A Methodist bishop lately rose to preach before an audience of three thousand people. Taking a copy of the New Testament from the desk, he turned to Acts 8:37 to read his text. To his amazement it was not there. The audience waited with an expectation growing every instant more intense, as he turned the leaves backward and forward. At last, perplexed and confused, he threw the copy aside, and caught up another which happened to be the old version. But he had now become so bewildered that he could not find it there either, and at last he confessed to his audience that he knew what his text was, but where it was to be found he couldn't tell."

The Christian who is always finding difficulties in his own way is pretty certain to be an effectual block in somebody else's way. They ever seem to be difficult in plenty for one who spends the time in hunting after them; but they either vanish before the associate said that, proceed forward toward the mark of the high calling of God which is in Christ Jesus, or else grace is given to overcome them as they are met. The point is simply to press forward; and above all things, to make sure that oneself is not a difficulty.

The new President of California University said in his inaugural address, that the most remarkable thing in modern education is the neglect of provision for the study of English among English-speaking communities. Most college curricula are framed on the idea that students have so through a knowledge of English already as to make further study time ill-spent, or else that we have nothing worth studying in the English tongue.

The heart of the wise teacheth his mouth and addeth learning to his lips.

The Family Circle.

BEAUTIFUL THINGS.

Beautiful faces are those that wear... Beautiful hands are those that do... Beautiful feet are those that go...

Prayer-meeting in Spurgeon's Church.

The meeting was held in the main... The meeting was held in the main... The meeting was held in the main...

Our Little Folks.

SAVED.

A boy took away a blanket... A boy took away a blanket... A boy took away a blanket...

Then followed other prayers, and... Then followed other prayers, and... Then followed other prayers, and...

many of your readers, some of whom... many of your readers, some of whom... many of your readers, some of whom...

Home Atmosphere.

The atmosphere of the household... The atmosphere of the household... The atmosphere of the household...

and, all engaged in discussing, I... and, all engaged in discussing, I... and, all engaged in discussing, I...

Then the fellow began his imita... Then the fellow began his imita... Then the fellow began his imita...

A Kind Word.

By illustration, by illustration... By illustration, by illustration... By illustration, by illustration...

Henry Clay's Courtesy.

I think I never saw a more per... I think I never saw a more per... I think I never saw a more per...

PROTECTION.

MALARIA!

It is absolutely certain in its remedial... It is absolutely certain in its remedial... It is absolutely certain in its remedial...

and, all engaged in discussing, I... and, all engaged in discussing, I... and, all engaged in discussing, I...

Then the fellow began his imita... Then the fellow began his imita... Then the fellow began his imita...

A Kind Word.

By illustration, by illustration... By illustration, by illustration... By illustration, by illustration...

Henry Clay's Courtesy.

I think I never saw a more per... I think I never saw a more per... I think I never saw a more per...

PROTECTION.

MALARIA!

It is absolutely certain in its remedial... It is absolutely certain in its remedial... It is absolutely certain in its remedial...

COUNTY AGENTS.

The following gentlemen have consented... The following gentlemen have consented... The following gentlemen have consented...

PENSIONS. ARE YOU A VETERAN?... ARE YOU A VETERAN?... ARE YOU A VETERAN?...

HOW TO PRINT. MODERN... HOW TO PRINT. MODERN... HOW TO PRINT. MODERN...

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PIANOS. ESTEY ORGANS. SHONINGER ORGANS... ESTEY ORGANS. SHONINGER ORGANS... ESTEY ORGANS. SHONINGER ORGANS...

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News in General.

Two Years' Work Water. Look No. 1, Kentucky River, Oct. 31. The new pier being erected at the mouth of dam No. 1 was destroyed this afternoon. The rise in the river forced in the coffee-dams and great volumes of water rushed around the abutment, undermining it so that it broke in three pieces and fell back into the torrent, carrying out-of-is now outlying a channel at the mouth side of the pier and will soon wash out its full width in the rocky soil. It may be said that the navigation during the period of high water in the Kentucky river is resumed. The great work, in which your city was so much interested, and which, under the able supervision of Capt. Fitzhugh, was nearing completion, has met with such a disaster as to seriously affect and change the future plans of the improvement of the Kentucky river. The loss is so great as to require the most of two years' work to be done over again on a more extensive scale. One young man named John MacIntosh was knocked down and seriously hurt by the force of the water which splashed up when the bank fell in.

Three James. Kansas City, Mo., Oct. 31.—Information was received yesterday from a friend beyond a doubt that Ed. Miller, one of the noted band of riflemen, had been killed in southeastern Missouri by the force of the water. Miller took part in the first robbery of the Chicago and Alton railway, and at Winston, on the Rock Island, and was born and reared in Kansas. He was a member of the band of Miller, Dick Little and Jim Cummings remained in the country until about a month ago, when they went to the southern portion of the State and were joined by James James. Miller and Cummings had been courting the same girl, and had trouble regarding the matter, and at last came to blows. James James interfered, and told them they were all to be fighting over the same woman while they were being hunted like wolves, and had better protect themselves first. The day following Miller and Cummings were shot by James James. The details of the case are given by ex-bushwhackers and friends of all parties from Clay and Jackson counties, and are authentic.

A Lethal Act at White House. Washington, Oct. 31.—The well dressed and powerfully built man appeared at the White House this afternoon and demanded to see the accounts of the President. Dinmore, the doorkeeper, as one of the men who had taken as a crank, who had called there in May last, and was sent home to his friends in Pennsylvania, and with a view to delivering a lecture on the custody of the police, suggested that the accounts could be seen down street, and that he would accompany him. The man, who was identified as John Walling, of Pennsylvania, then presented a letter which insisted gave him a right to enter the Mansion, and advised the way in. Dinmore seized him and a desperate struggle ensued. Walling attempted to draw a revolver, but Dinmore, who had grasped him by the throat, choked so vigorously he was unable to use it. Steward Crump and another employe hurried to Dinmore's assistance, and the lunatic was taken to the station and locked up. The letter which he presented and read is as follows: "JOHN WALLING.—I have hereby informed that Dr. John Noetting is lawfully elected President of the United States and occupies the White House every day."

AMHURST GUN. Communicated by the Holy Spirit. THE PORTAL SERVICE. Washington, Oct. 31.—The total receipts of the Post-office Department for the fiscal year ending June 30 last were \$34,785,397 97, an increase over the previous year of 8.5 per cent, and over the year 1879 of 2.5 per cent. The expenditures were \$39,281,736 46, an increase over the previous year of 8.7 per cent, and over 1879 of 18.7 per cent. The expenditures for transportation of mails during the year were \$1,890,898 47, an increase over the previous year of ten per cent. The estimated expenses of the postal service for the next fiscal year are \$43,661,306, of which the revenues will furnish \$42,741,722, leaving a deficiency to be supplied by the general treasury of \$919,578.

GERMANY. Berlin, Oct. 31.—The liberals expect to measure twenty thousand electors in the second ballot, making their total strength in the Reichstag 300. The government of facts committed great abuses at Landsberg, where the liberals were arrested. A great promise was also exercised in favor of the Conservatives of Schleswig and West Prussia. The firm advocates of Bismarck in the Reichstag will probably not number more than one-third. He will have to negotiate and maneuver dexterously to carry out his economic scheme. It is not believed that Bismarck will try to reconcile the clericals by granting concessions in regard to the Kulturkampf. It is therefore prophesied as a broad result of the elections that he will either frankly return to what his opponents call "a liberal policy" or being about a complete stand-still in domestic legislation.

IRELAND. Dublin, Oct. 31.—Several more arrests have been made in various parts of Ireland. It is stated that a secret meeting of the Branch Land League was held in the city on the 29th inst. and the names were enrolled. The Freeman's Journal publishes a letter, dated in Kilmabrack, from W. D. Sullivan, a member of the Land League, published, recommending Dr. Keeney as Parliamentary candidate for Meath. The reported arrest of Capt. Duggan, late of the Sixty-fourth regiment, is not true. Among the arrests to day are the Secretary of the Castle Dermot and other branches of the Land League, the President of the Newmarket branch, and Hesterman, League organizer in Kildare.

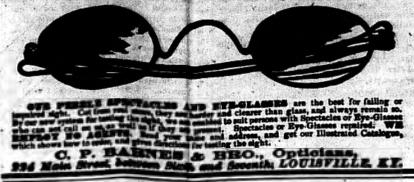
FRANCE. Paris, Oct. 31.—The Extreme Left of the Chamber of Deputies will probably split into sections, as during the recent ball of the Chamber of Deputies held in the city, fourteen members obeyed the injunction to deposit blank ballots, while twenty-nine voted for Brisson. The Chamber of Deputies validated a great number of elections, including Gambetta for Belleville.

CHINA. San Francisco, Oct. 31.—At the Chinese Consulate it is learned that the name of the new Chinese Minister to the United States is Chang Chao Yu. He is a Taoist in rank, and has recently held the position of Chief of Maritime Customs, corresponding nearly with our Secretary of the Treasury. The newly appointed minister went to Peking the latter part of the month, and will leave for the United States in the middle or latter part of November. He is to be accredited to the United States and Peru. The office of Second Minister to the United States, heretofore held by Yang Wing, has been abolished.

TO OUR CHURCHES, PASTORS, SUPERINTENDENTS AND SABATH-SCHOOLS. Dear Brethren: The building in which the First Baptist church of New Orleans worship is now offered for sale. There is no other building in the city available in which they can meet and maintain their hold on the congregation and Sabbath-school. The church and its pastor, enables us to make an appeal to the denomination, without any misgivings. Our State Mission Board since April, 1879, have appropriated to help them maintain services, from fifty to one hundred dollars per month. We believe that ere this the church would have been able to have purchased or to have built them a house in which to worship but for the failure of the bank in which their accumulations were deposited, and the discouragement consequent thereon.

The great destitution in our own territory, from every portion of which come cries for help, make it impossible for our State Mission Board to do much more than we have done and are now doing to help the brethren, struggling amid vicissitudes and embarrassments, in that city, to maintain a pure testimony. The history of the First church, a faithful and devoted band of Baptists, one with which the denomination is large, is not generally familiar. It is, however, interesting and marked by a fidelity to truth, maintained amid trials and discouragements. The members are poor, but three of them have homes of their own, which are humble and unpretentious. Nor have they a community or the denomination a constituency near to whom they can appeal for help. In that great city we have but two churches. The other, "Coliseum Place," is burdened with debt, and its one in home, both churches are centrally located in the midst of a vast Roman Catholic population with churches, priests, ecclesiastical

PEBBLE OPTICULES SAVE YOUR EYES.



OUR PRICE GUARANTEED... P. BAERTS... LOUISVILLE, KY.

RAIL ROADS. TIME-TABLE OF Lou. & Cin. Short-Line. Depot, Car. First and River.

That we commend to the sympathies of our brethren everywhere the First Baptist church of New Orleans, with the request that that church be aided in securing a house of worship.

It is also passed a resolution instructing the Home Mission Board to send two or more competent and efficient missionaries to the city as soon as practicable. The legitimate claims of the Theological Seminary, Foreign and Home Mission Societies, which the Convention is in duty bound to recognize, and so far as to respond to, made it impracticable to give aid directly to the church in New Orleans. It was contemplated, however, in adopting the resolution cited above, to make an appeal to the churches, pastors, Sabbath-schools and superintendents for help. This we now earnestly make. Will not each pastor and superintendent of our beloved Zion everywhere ask the members of their respective organizations for CENTS? This sum will pay the cost of a brick, and put it in the way of the new church home which the members in New Orleans most fervently desire.

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