

THE BLESSED EXCHANGE

My heart I brought unto the Lord, Broken and full of sin...

I through His sickness and disease, His sickness gave me health...

I came with trembling to His feet, Dreading the rebuke of him...

I heard the angels say for joy, Your love hath won us over from blood...

I will upon his throne, And know from kindness in the past...

"PAINFUL OVERDOSE" - Day Kidney Pad Co., Buffalo, N. Y. Gentlemen - With all my prejudice against apothecaries...

THE DAY KIDNEY PAD COMPANY'S... The Day Kidney Pad Company's dandy...

FROM THE CHURCHES. Our church, Caldwell's Springs, Crittenden Co., has just closed the most glorious meeting...

READY QUOTE, WESTERN CO. KY. - My meeting at the church lasted sixteen days...

NICHOLSVILLE, KY. - Rev. G. C. Smith preaching with wonderful power to crowded houses...

MR. PRAGER, FLEMING CO., KY. - We have just closed the best meeting that ever held at this place...

WESTVALE, KY. - We closed a meeting recently at this church. Eight were approved for baptism...

NEW PROVIDENCE, TARRANT CO., KY. - Our meeting lasted thirteen days. Membership much revived...

LEWISBURG, MASON CO., KY. - We have just closed an exceedingly interesting and precious meeting...

I commenced a meeting with my church at 8 o'clock last Monday...

DEAR BROTHER, I have had 30 conversions to our church...

DEAR BROTHER, I have had 30 conversions to our church, situated near the Daviess county line...

FROM THE CERTIFICATE OF CONVERSION sent for Dr. Schenck's Book...

IT IS SENT FREE, Post Paid to All Applicants. Address, Dr. J. H. Schenck & Son, Cor. Arch and Sixth Sts., Philadelphia, Pa.

FROM SPRINGFIELD, OHIO. Dr. J. H. Schenck - I have been feeling of gratitude and a desire to boast from a soul...

DEAR BROTHER, I feel that I can do good by telling you what my experience has done for me...

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CAN CONSUMPTION BE CURED? Some interesting Letters from the People, Which should be read by those afflicted.

CONSUMPTION CAN BE CURED. Clear and explicit statements from well-known persons which should convince the most skeptical.

From the Certificate of Conversion sent for Dr. Schenck's Book...

FROM AKRON, OHIO. CONSUMPTION CURED. Dr. J. H. Schenck - I have been feeling of gratitude...

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DR. SCHENCK'S MEDICINES: MANDRAKE PILLS. SEAWEEED TONIC AND PINKETTS SYRUP.

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These are the writers of rare gifts and experience. Several of the stories will interest and gratify those who are engaged in public attention.

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DO NOT BEGIN THE NEW YEAR. 100 CHOICE SELECTIONS. The Children's Column will be under the same popular management as in the last few years...

DR. SCHENCK'S MANDRAKE PILLS. The Great Vegetable Substitute for Mercury. They will cure Diarrhea. They will cure obstinate Constipation...

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WESTERN RECORDER.

A. G. CAPERTON, EDITOR AND PROPRIETOR.

J. M. BRIDGERS, J. M. BRIDGERS, J. M. BRIDGERS, J. M. BRIDGERS.

A. B. CAMERON, PRINTED AND PUBLISHED BY.

REV. L. S. PORTER, ASSISTANT EDITOR.

Address all letters for the Western Recorder to the Editor, at this paper, and all letters about the Recorder to the Editor, at this paper.

Read on the same old post-office address of persons who would like to have their names in the Western Recorder, and will be sent to the Editor.

LOUISVILLE.

THURSDAY, DEC 15, 1881.

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

To Outgoing Subscribers.

If you want the discount that we are now offering (5 per cent) for prompt payment, you should send your dues direct to us. We can't advance the money to send you the accounts one, two, three years, then discount.

The Heart the Seat of Regeneration.

Regeneration affects man's moral nature, changes the current of his thoughts and desires. It changes the life by changing the springs thereof. It sweetens and purifies the stream of individual influence by casting the sweetening and purifying influence into the fountain. God traces the evil and the good that is revealed in individual life in evil thoughts and desires, on the one hand, and in good thoughts and desires, on the other, to the right source, the heart. Mind conceives the ideal, then guides the skilled and cunning hand in the production of the ideal in substantial form. It is the ruling power in the realm of literature and art. But when we come to the consideration of man's complex nature, uniting the moral and the intellectual, we find that, somehow, both the light of history and of Scripture, the moral heart shapes and controls the thinking and the desires of the race. It gives to character its stamp and impress. "As a man thinketh in his heart, so is he."

We oftentimes mistake in locating the seat and source of the moral disorders of the race in the head. Men think that a given line of thought or course of conduct is right, hence they pursue it! But the Bible is clearly at variance with such a theory. The heart is the seat of all the moral disorders that rob the soul of spiritual health, man of his beauty, the race of its happiness.

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, etc. these are the things which defile the man." Language stronger than this could hardly be chosen by the Holy Spirit to reveal the relation of the heart to the life. Unbelief, which lies at the very foundation of a life of sin, is located in the heart. "The fool hath said in his heart, there is no God." "Take heed lest there be found in any of you an evil heart of unbelief." Man's intellect, if influenced by the heart, would be true to God, and as the needle is to the pole. As man goes forth and surveys Nature's grand temple, with its majestic pillars, its massive walls, its domes lighted up by ten thousand flaming and brilliant suns, he says, "God made those things, builded this temple, adored with glory those suns." As he sees in history the beneficent results of individual life of living in harmony with God and right, his intellect assents to the supreme importance of just such a life, but a heart, smitten and stained by sin, struggling to cast off the restraints of law and of moral government, biases and corrupts his thought, so that what he wishes in his heart to be, he at last conceives in his mind to have actual existence.

These things, then, being true, it is manifest that if man ever attains to a correct outward life, the heart must be changed. A mere change of will is not sufficient. The changed will is to turn to a life of obedience, and the appetite conquers the will. The latter wills to become pure and chaste in life, but passion bears down before the terrific power of the unbridled will, and the man goes downward

still. The remedy for this, the only remedy, lies in a change of the moral nature. Man must be taught, not only to love virtue and to hate, but his own sins, but to be so strengthened in the springs of his moral being that he shall be able to obey the best of the will. In a word, God must come in, cleanse, change the heart, and adorn it with the immortal garment of the Spirit.

In accordance with this view, we find the Scriptures emphasize the underlying importance of a change of heart. The Old Testament speaks in language plain and direct. "Create in me a clean heart, O God, and renew a right spirit within me." "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." "A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart of your flesh, and I will give you a heart of flesh." Such are a few of the passages of the Old Testament bearing upon this subject. "And to the light of such teaching we see the origin and pertinence of the Savior's inquiry, so full of kindly, yet stern reproof, addressed to Nicodemus: "Art thou a master in Israel, and knowest not these things?" To him Jesus had just declared the necessity of a change of heart, the new birth. But Nicodemus was bewildered. He could not understand it. But Jesus said to him: "Art thou a master in Israel, a teacher of the law, a student of the Scriptures that order and over again teach this doctrine, and yet knowest not of its necessity? You have either read the Scriptures, but little, or to but little account, else thou wouldst know of this doctrine; for it lies imbedded in the very body of the Jewish Scriptures."

Did space permit an examination of the New Testament teaching, we would find it still more explicit. It is with the heart that man believeth; with which God is to be supremely loved, and which is to be cleansed and fitted up as a dwelling-place for the Holy Spirit. Let no one, then, conceive that it is a mere change of will, or purpose, or personal relation to the church, that is first required. It is a new heart. Let that once be changed by the power of the Holy Spirit, and the will will be in its harmonious relation with God and his holy law.

A Move in the Right Direction.

We are exceedingly pleased to see, in an editorial in the December number of the Baptist Teacher, that a series of articles is to be given in that journal, beginning with the first of the new year, on our distinctive principles, or "What we Believe, and Why." This is a very important movement, and in the right direction. There is nothing that is much more needed than a revival of interest in the doctrines and principles of the churches of our name. They are of great importance, else God would not have so ordained and given them. They are the very life of the church, and the thick darkness of error might, and it is amazing that so many of our people, those who ought to be valiant in contending for the faith, feel so little interest in the struggle, and in many instances, are so thoroughly ignorant of the real issues involved. We do not believe, by any means, as some of our good Pseudobaptist friends try to make out, that a large proportion of the membership of our churches are ready to enter upon a regular stamped course by their church books, seeking pasture in some other field. Never was there a larger, never so large a number of members in our churches ready to stand and suffer, if need be, for the truth, than there is to-day.

Yet we can not close our eyes to the fact that there are some Baptists, as there are some Methodists and Presbyterians, who have not a very strong backbone, and who are influenced by motives of worldly policy rather than principle. The Duke of Argyll tells of a certain fish that is flaccid and flabby, performing awkward convolutions in the water, floating with the tide, never going against it—all of this because the fish has no backbone. Thus there are persons, unfortunately, who have no religious backbone, they float with the tide.

They have no religious taste; one church is as good as another; to them Methodist episcopacy and Baptist independency are the same thing, equal in importance. Presbyterians pouring and Baptist immersion are equally valid, if we just think so! Hence the question of a church name is determined, not by an appeal to the Scriptures, but by their surroundings. If it will be to them a gain financially or socially to change their name, as naturally as the chameleon can change its colors. Now we confess to but little sympathy with such conduct, and sometimes feel that we would just as soon see all this flaccid, flabby, boneless material out of our Baptist churches entirely. Yet we must remember that there is a cause for this state of things, and responsibility rests somewhere. That cause is the lack of faithful instruction. The masses do not read the Bible with an eye to its doctrinal teaching. They need faithful instruction. The Word must be expounded to them. The relation of truth to each other must be brought out by faithful and skilled interpreters. The difference between the Baptist and all other churches needs to be more thoroughly and clearly stated. Were it just a little water that separates us, the sooner we get over the water and join hands in fraternal fellowship, the better. All of these things we need to have brought out, and clearly and again, and as the Baptist Teacher goes into the hands of so many of the teachers in our Sunday-schools, who are shaping the theological thinking of our children, we are glad that it is to give this series of articles.

Catholic Teaching.

All who have investigated the matter know very well the Roman Catholic teaching that there is no salvation for Protestants; that they (the Roman Catholics) have stricken the second commandment from the list, so that the priests claim real power to forgive sins. In some neighborhoods, however, those who seek to propagate Romanism, either deny or conceal these facts. It is well, therefore, for all our readers to have incontrovertible proofs, that the teachers of pernicious error may be squarely met. A good deal more might be quoted, equally to the point, but what here is given will suffice.

In a book in common use among Roman Catholics, the copy before us having come from a teacher in one of their schools, entitled "Familiar Explanation of Christian Doctrine, adapted for the family and more advanced students in Catholic schools and colleges, No. 111," we find the following, Lesson XII, beginning on page 87, headed "No Salvation Outside the Roman Catholic Church." "4. Since the Roman Catholic Church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved? A. He can not. Q. Why not? A. Because one who does not do the will of God can not be saved. Q. Is it, then, the will of God that all men should be Catholics? A. Yes; because it is only in the Roman Catholic church that they can learn the will of God, that is, the full doctrine of Jesus Christ, which alone can save them. Q. Did Jesus Christ himself assume us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic church? A. He did, when he said to his apostles, 'Go and teach all nations, and teach them to observe all things which I have commanded you; He that believeth not all these things shall be condemned.' Q. What do the Fathers of the church say about the salvation of those who die out of the Roman Catholic church? A. They all, without exception, pronounce them infallibly lost forever. Q. Who are out of the pale of the Roman Catholic church? A. Unbaptized persons, unbaptized apostates, excommunicated persons, and all heretics. Q. Who, then, is a heretic? A. A baptized person who chooses another doctrine proposed to him by the Roman Catholic church, to accept such doctrines as please him, and to reject the rest. Q. Are there are any other reasons to show that heretics, or Protestants who die out of the Roman Catholic church, are not saved? A. There are several. They can not be saved, because— 1. They have no divine faith. 2. They make a liar of Jesus Christ,

of the Holy Ghost, and of the Apostles. 3. They have no faith in Christ. 4. They fall away from the true church of Christ. 5. They are too proud to submit to the Pope, the Vicar of Christ. 6. They do not obtain any good works whereby they can obtain heaven. 7. They do not receive the Body and Blood of Christ. 8. They die in their sins. 9. They ridicule and blaspheme the Mother of God and His saints. 10. They slander the spouse of Jesus Christ—the Catholic church."

Let Roman Catholics dare to say that it is a slender wisp of Protestantism (insist-it is a Romish doctrine that there is no salvation outside the Romish church. In the same book, page 170, a list of the Ten Commandments is given, as follows: "1. Say the Ten Commandments. A. I am the Lord thy God, thou shalt have no other God but me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

The reader will see that the second commandment, which forbids graven images, is omitted entirely, while the tenth commandment is divided into two, so as to make out the number ten. Comment is needless. Turning to page 375, under the head "Penance," we find the following question and answer "Q. Does the priest truly forgive the sins, or does he only declare that they are forgiven? A. Keys are not given to a person that he may declare the gate to be open, but he may have the power which is to open it. Thus also the power of forgiving sins is not given to priests, in order that they may declare sins to be forgiven, but they may really and truly forgive sins."

It is stated in the title page of this book that it is published "with the approbation of the Sacred Congregation for the Propagation of the Faith." The author is Rev. M. Muller, and the book is printed in New York, Cincinnati and St. Louis, by Benziger Brothers, "printers to the Holy Apostolic See." 1877.

We extend our offer to discount the bills of delinquent subscribers till the last of the year, but, positively, this is our last offer. Those who do not pay by the close of the year, will have to pay full rates over the close of the year. With the close of the year, we shall drop the name of any subscriber who does not label on your paper, and govern yourself accordingly.

EDITORIAL VARIETIES.

The Minister Meeting of Salem Association will meet with Pleasant View church, Hardin Co., Ky., on Tuesday, the 20th inst, and not on Thursday, the 22d, as announced last week. The meeting will be held at Elizabethtown to West Point, and some three miles from Tipton on the Coelian Branch R. R.

Dr. Thomas C. Treatise is conducting a medical meeting in the year, Ky. The medical profession, and the indications are favorable for a great awakening in that important city. More next week.

Our next issue will be on the 22d, the last of the current year. After that we will have a special issue of a week. All of our impressions shall be sent in at once, if possible, by the last of this week.

Who will send one or more new names as a Christmas present to the Recorder? With the close of the year we shall have to cut off a large number of names, and we shall not care to take their places. The extensive revivals in the churches ought surely to increase the circulation of the Recorder.

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THE BAPTIST WORLD.

WALTON-STREET.—A grand day on Sunday, large congregations morning and night. At the close of the night service the pastor preached a discourse on "Bible." There have been about sixty additions since the sense of meetings commenced.

PROWSEY.—Dr. Barrow preached morning and night. The ladies societies will give aazaar in the parlors of the church on the 16th and 16th inst.

OSWALD-STREET.—Congregations large, specially in the morning; baptised one.

First Baptist.—Baptised 11; received 2 by baptism; 2 by relation; 1 by letter. The church expects to have an anniversary meeting on the first day of the new year; will invite Drs. Kirtley, Helm, and Dr. Barrow, former pastors of this church, and Dr. Brewster, to make addresses. A good and profitable time is expected.

HOPE.—Congregation good. Sunday-school for the last two Sundays larger than has ever been known in the history of the church. Received 1 by relation. The members are wishing to build a house; they are in great need of one. The church is doing a good and much-needed work, and should have the sympathy and material aid of the neighbors. It is believed they will rally around him. Bro. Store has made a good impression on both his German and American brethren.

Our Summary.—Born on the students of School in Roman Hall, Bro. Hudson, superintendent, is increasing steadily in numbers and interest. There were present on last Sabbath, scholars and teachers, 132. Bro. T. E. Tiller is now supplying the Florence, Ind., pres. of first church, Bro. J. S. Kirtley having resigned his charge at that place. Bro. Ross Reddick is preaching regularly as pastor of Vio Hill church, Bullitt Co., Ky. Bro. J. L. Gauss has charge at Vienna, Ind.; pres. of first church, Sunday-school, Bro. J. S. Kirtley having resigned his charge at that place. Bro. Ross Reddick is preaching regularly as pastor of Vio Hill church, Bullitt Co., Ky. Bro. J. L. Gauss has charge at Vienna, Ind.; pres. of first church, Sunday-school, Bro. J. S. Kirtley having resigned his charge at that place.

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OUR POINTS.

The Michigan free church twelve Baptist societies. The Baptists of Cleveland, O., are showing unusual zeal in the direction of city missions. The Baptists of Kansas decided, as their latest conference, to make an earnest effort to raise \$50,000 for Union University, of which \$10,000 should be raised in the State.

The Herald of Truth says that the Baptists of Oregon raised \$10,000 for their State Convention last year, and secured \$10,000 from the Home Missions Society, according to its plan of co-operation. The indications are that this is to be a far better year, than last in the churches of our State.

What better Christmas present to a relative or friend than a copy of the Recorder for a year? It is a present renewed every year, and then the cost is so small. The Baptists of Washington, D. C., are raising money to sustain a first-class missionary to labor in the unoccupied portions of the city. The Watch Tower says: "We congratulate our brethren in the national convention, and churches, on the present year's efforts and success. Never did the Baptists of Washington, as a body, occupy so commanding and hopeful a position as they do to-day."

The Buffalo, N. Y., Baptist Union is pushing city missions, and is organizing a large new chapel for "Hope Mission" will be opened in a few weeks. The German churches in that city are doing well, but the colored churches are fast dying; the members have been moving away from the city, and few are remaining.

Missouri and Mississippi foot up each \$10,000 and better, for the past year on home work. W. E. Penn, the Texas Baptist evangelist, says that over three hundred children of ministers have made a profession of faith in his meetings.

We are glad to know that Bro. W. G. Caperton has been restored to health. His correspondence will please address him at Nashville, Smith Co., in future. He is one of our noblest ministers, and appreciates the importance of elevating his people and making them more intelligent.—Tribune Baptist Herald.

Mr. Spurgeon has gone to Manhattan to spend the part of the year which is to him, in London, most dangerous. NICKELANDER.

A Christian church has been built with stones from the ruins of a heathen temple by the native workmen of the Methodist Episcopal Church of the American Board. A Methodist contemporary states that the M. E. church South has not established so much as one school for the colored race. President Arthur attended Thanksgiving services at the Methodist Episcopal church in Washington, remaining through the entire service, and joining earnestly in the responses.—Baptist Weekly, 11th.

Henry Clay, whose father was an humble Baptist preacher, Pres. Arthur turned his back upon the church of his father and came his lot with the more aristocratic and pretensions. How unlike his country was of the lamented Garfield, who turned aside from the large and wealthy congregations of Washington, and resided in a humble (but) his religious convictions and to his own people.

The Lutheran Standard says "that nothing can be plainer; if we are to have schools and colleges in which the world of God is to be Christian must establish and support them."

See, in another column, the problem we offer for prompt payment. If you wear the benefit of that offer, you should forward your dues at once. Soon that offer will be withdrawn, and then you will be expected to "pay the last farthing."

OUR FIRM NOTES.

WHY UNDERTAKERS SHOULD. The mind must be exercised. It craves information and wants something to excite it. As the literature can not get their mental food from books and papers, they have to get it from social converse. Hence their fondness for gatherings at the tavern and public house, where they gossip about everything in the neighborhood, which is the circumference of their knowledge. It is those who have learned to read in youth, but have since neglected their books and take no papers, restricted to neighborhood gossip, who they meet, as they know of nothing that is going on in the world outside of their immediate society. No one except a fool will attempt to talk about that of which he knows nothing. If you wish to be an educated man, read the good papers and read them they could hold converse with the best minds of the age, and would have their own minds stimulated to active thought and strengthened by converse with useful men. We never put good books or paper that we did not get good from using them.

WHY SOME PREACHERS RUST OUT. Some of our preachers dry up and rust out for want of reading and bringing their minds to the point of view. They would stimulate them to active thought. If a preacher will read his religious periodicals and will continue to study, he will have live and fresh thoughts till he is seventy-five or eighty years old. It is not his native endowments that make a man a good preacher, but the specimen of a vigorous thinker in old age, as the result of constant study. We know some other preachers who have formed such fixed habits of study they will never rust out. MISCELLANEA.

Bad Farming.—Some one justly says, "It is exceedingly bad farming to harrow up the feelings, to rake up old quarrels to lose (lose) the groups and to stir up the passions of the people." Some farmers among us, we are sorry to say, "A bee will make no honey if it has no hive; and so with profusion of religion who undertake to do so." A lawsuit says: "There are but two classes in Mexico—the upper who have lost all their religion, and the lower who never had any."

Dr. A. B. Brown, in an address to the students of the University of Michigan, on the occasion of studying the languages, said: "Language is strong enough to bear the weight of speculations of philosophers, light enough to be the most airy imagining of poets; flexible to the human caprice, hard as the thunder of indignation and soft as the accents of love. Surely the virtuous utilitarian should not depreciate that science whose office is to enable us to understand all that is expressed and to express all that is understood."

Some of our preachers dry up and rust out for want of reading and bringing their minds to the point of view. They would stimulate them to active thought. If a preacher will read his religious periodicals and will continue to study, he will have live and fresh thoughts till he is seventy-five or eighty years old. It is not his native endowments that make a man a good preacher, but the specimen of a vigorous thinker in old age, as the result of constant study. We know some other preachers who have formed such fixed habits of study they will never rust out. MISCELLANEA.

Money gives our steamships, railroads, telegraphs, gas farms, good homes, good schools, academies, colleges, church houses, museums, libraries, newspapers and all the comforts and luxuries that make life so pleasant. It feeds the hungry, clothe the naked, educate the ignorant, care for the widow and the orphan and blind asylums for the deaf, the dumb, the blind and insane. As much as some deny the money-maker, how fortunate that all our people are not spendthrifts, but some save money enough to pay for all these fruits of Christianity and civilization. Happy is he who can accumulate money and use it for such noble ends. Money is an excellent servant, but a bad master. Let us neither overvalue it nor put too high an estimate on it. OUR TRAVELERS.

Leaving Louisville, we came Friday night to Lexington, where we were met by Mr. H. Bridgerton, Metcalfe county, Saturday morning, where we met kind friends. Saturday afternoon preached at Union chapel, where Bro. B. F. Page is laboring as a missionary to the colored race. After our stay in this county we passed through a small land here. Recently Bro. Dogkery assisted him in a protracted meeting which resulted in a number of additions. We preached again for Bro. Page the first Sabbath morning, in December last, and he has since preached to a full number of converts. We have retained last a dozen subscribers to the Recorder.

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The neighbor! It is he whom thou hast grown to love and know... Who is thy neighbor? It is he whom thou hast grown to love and know...

High Aim and Perseverance.

It is an old and familiar maxim, that "example is more powerful than precept;" but it is even more true that example, especially when successful, is more encouraging than precept.

In early life, young Francis Wayland had to struggle against many difficulties and discouragements, such as would have broken the spirit and crushed the hopes of the irresolute and feeble.

CHARMBROOK ABOUT HIS MOUTH SERVING. Christ's love about his mouth... The smiling mouth of a saint is a rare sight.

The evening appointed for the service came. It was a cold, rainy night in October, 1823, the audience was very small, consisting of only about fifty persons.

Leprosy. A letter from Dr. J. S. McGrew in the Medical Record states, that this hideous disease has always existed in the Sandwich Islands.

It, pronounced it one of the most masterly specimens of pulpit rhetoric, and predicted the highest distinction for the preacher.

So, in every case, where there are high and right aims, and a resolute will, and diligent perseverance, let the young remember that they may, in the end, surely expect success.

A Good Person to Avoid. Do you happen to have in the circle of your acquaintance one of those uncomfortable beings who deserve the name of "croakers," who being always miserable themselves are determined to make everybody miserable around them?

Not the Worst. Common experience proves that every man thinks his lot harder than his neighbors; yet observation teaches that no lot is so hard but that some one will worse.

Our Little Folks. A Dwelling-house Made of Paper. One of the most interesting objects offered to public inspection at the Sidney International Exhibition was a dwelling-house exclusively made of paper and furnished throughout with articles manufactured from the same material.

PROTECTION. The development of the malarial fever is a disease that is produced continually under the influence of the malarial parasites in the blood.

MALARIA! (Parly Vegetables) It is absolutely certain in the malarial fever that the malarial parasites in the blood are the cause of the disease.

THE MODERN SAY. His loving mother said: "If you take some of the castor-oil, I'll let you go to the circus."

"And you will give me ten cents, too?" "Yes, of course!" "And you'll buy me a shoe-ty kite?" he went on, peering his advantage.

"No, no, no, no," he said, as he stepped back. "Well, I'll buy you a kite," he said, filling the spoon up.

"Here—I will, or I'll tease father tomorrow, and I know he will. Come, now, swallow it down."

Earth-Entry Tribes. M. Crevoisax, a French naval surgeon, has lately been exploring the northern parts of South America, more especially in the valley of the Orinoco and its affluents.

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(Continued from last week.)

I arrange a back window and shutter so that I could make my escape in a moment's notice. My wife would put up a parcel of something for me to eat, and I would eat that and her tones were when she said, "You may need this."

I do not know how long I suffered from fear, but I think it was a long time. Everything being disorganized by the war, my means of support were cut off, and I went to work on my farm. I know of nothing else I could do. I worked during the week, and preached on Sunday to the very few that were willing to hear me. One day, while at work, there occurred a preaching which I have never told in public before. I do not pretend that it was a vision—I don't believe it was; but my imagination was deeply impressed. I thought I was standing in the midst of a circle of demons incarnate, and that they were rushing toward me to tear me in pieces; they seemed to be gnashing their grinding teeth stretched forth their murderous hands to seize me, and could not. Amid the exciting scene, I thought that God was sitting in the rear majesty above, and that he spoke to the demons, saying: "You can't touch him unless I permit." When I returned to the field, members of my family said that my face, though covered with sweat, was shining. I know not as to that; but I know I was radiant as an angel, and could afford to go as sweetly as a child. I was fully satisfied that God would permit no one to injure me unless it would be for the glory of his name, and that I was ready to suffer any injury, even death itself.

After the Confederate flag had floated over the Court House at Greer, Greer for nine months. Gen. Mitchell, with his magnificent division of the Army of the Cumberland, entered the town. Very soon was the flag of the Union hoisted, and I was playing its stately gey. When I first saw it, my eyes filled with tears of love and joy. I do not expect to see again in this world a thing so beautiful as that flag appeared to be. How I admired its "red, white, and blue." From that day, it has been no wonder to me that patriot soldiers are willing to lay their lives into any danger and die for it; for it is the symbol of greater glory than Greece or Rome ever saw.

I remained in Murfreesboro till Gen. Bragg left Chattanooga on his hasty expedition, and Gen. Buell moved his forces from Knoxville to start his plan of campaign. By the time two such armies passed through Middle Tennessee it would be a desolation, and rapid progress was made in the capture of the town. The last day of August, 1862, we left our home to go to my work.

Making our way to Kentucky, I left my family with friends, and passed on to Indiana and Ohio. The Miami Association met that year in Hamilton, O., and I was there appointed to preach the introductory sermon was not present. I was requested to take his place. The Hamilton church had a pastor and a parson, and a call was extended to me, which I accepted, and removed my family as soon as I could. I have never regarded my position in that location as a success. Indeed, it looks like a parenthesis in my ministry. My predecessor left me a legacy of trouble. There were two parties in the church, and they were continually quarreling. There was much bad feeling, and though, after some months, there was an adjustment of difference, the church enjoyed but little of peace. I deemed it proper to resign after three years' labor. My wife was to go West, and I expected to become pastor in a new town. But a strange Providence defeated my purpose. I therefore, in 1865, directed my steps to the East. The church at Upland—having heard me preach two Sundays, called me to the pastorate, and I have labored there now for sixteen years. I have met with nothing but kindness in my place here, and it pleases God, and the church, I shall be glad to die where I am; but if Providence open the way for a better man and minister, I shall cheerfully give up my position. Remember that the best sermons have in them most of Christ.

But this paper is becoming too long to what I intended to publish. I assumed so much of the phase of an autobiography, and yet it could not well be otherwise. I may be "laid out" in the next issue. I have said, though I have drawn them out, from the store house of memory, having never kept written memoranda, and to what I think of the work of the gospel ministry. Yet, when I say, that after fifty years' experience of its labors, its trials, and its joys, if I had another earthly life to live, I would be prepared to undergo every desire, every ambition of my heart.

I have often met with this Conference, and have been greatly profited by its exercises. I have been the subject of various emotions; but the emotion of love is the prevailing one. At your request, I have performed work of retrospection, reviewing fifty years of ministerial life, and I am obliged to think that not much of life remains to me. I have lived "three score years and ten," which

has reached, my fathers did not reach, and my work on earth must be nearly done. It is not for me to look before me—into the boundless future. I do so with solemnity, yet without dread. "I know whom I have believed." I have never had deeper peace of possession in my orthodoxy than now. In looking back over a half century, I remember preaching no sermons with which I was satisfied. In all the services I have rendered the cause of Christ, I see not a particle of merit. There is no hope for me in the omnipotent grace of God through Jesus Christ, clinging to the cross just as I did in the days of my boyhood when I first learned how God could be just and the justifier of the believer in Jesus. From that hour on through all subsequent years, my trust has been in Christ, and he is an Almighty Savior. Clad in the spotless robe of his righteousness, I expect to stand with a right death or an initiation into the solemnities of the unseen world who Jesus says: "Fear not, I am with thee and I will be with thee and hold, I am alive forevermore, and have the keys of hades and of death." If Jesus has the jurisdiction over death and the unseen world, why should his disciples be afraid of anything in the future? It is far better to depart and be with Christ. I love the charming name. I have rendered him honest, through imperfect service from the bloom of my youth to my three-score years and ten; I have told thousands and thousands that his is "the name above every name;" sometimes I have suffered a little for his cause; and I shall never be satisfied till I see him. I would not see him as he is, not as he was—the weeping babe in the manger; "the Man of sorrows;" in Gethsemane; the sufferer of Calvary; the occupant of Joseph's tomb; nor, not as he rose, but as he is in his glory, the face once disfigured with tears and sweat, and blood, shining brighter than the sun, the thorny crown surrounded by a diadem of immortal splendor, and the nail pierced hands awaying a scepter over all worlds, while all the hosts of heaven about "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Yes, I would see Jesus as he is in his glory, and cast my crown at his feet. Well, the day of the "magnificent vision" is not far distant; for

Beyond the smiling and the weeping
I shall be soon;
Beyond the smiling and the weeping,
Beyond the smiling and the weeping,
I shall be soon;
Beyond the smiling and the weeping,
Beyond the smiling and the weeping,
I shall be soon;
Beyond the smiling and the weeping,
Beyond the smiling and the weeping,
I shall be soon;
Beyond the smiling and the weeping,
Beyond the smiling and the weeping,
I shall be soon;
Beyond the smiling and the weeping,
Beyond the smiling and the weeping,
I shall be soon;

my salary ranged from two hundred to six hundred and fifty dollars, and often I had to study as hard as I studied theology to meet my pecuniary obligations, knowing that nothing but positive immorality would cripple a minister's usefulness than debt. I preached regularly during those things, and what my support was I thank God; I have preached since when my support has been small; and I preached during the war with no prospect of support. The salary of my ministerial life, my salary did not enable me to educate a child or to bury a child, though I did both in another way. I mean on these things, I emphasize my love of the work of preaching the gospel of the grace of God. I would have all my ministerial life to be his high vocation. If they renounce their high vocation, if they deal in what has been called "the meager traffic of an evil trade."

The rest of me is as follows:
But what might I do with a heart?
My manner of preparing for the pulpit had a strange origin. Scarcely any preacher in the days of my youth used a word of a sermon; nor did I for two years. One day, an hour before I was going to preach, I wrote on a slip of paper a few leading ideas which I wished to present to the people. In the pulpit, I remembered those points distinctly, and they gave the sermon a more logical character. This experience determined me as to writing notes of sermons, which I have done ever since. I use what is equivalent to half a sheet of fool-cap; I write a few sentences of introduction, and then the theme deduced from the text—next the divisions, also subdivisions if there be any. I likewise make references to passages of Scripture which I intend to quote in the sermon. These notes I study for two hours before I preach, so as to get every leading idea impressed on the memory. The nature of the filling up, as it is called, is done in the pulpit. The nature of the filling up depends greatly on the state of the heart, hence, no man can say that he may have done in the way of study, is really prepared to preach unless he is in a spiritual frame of mind. The intellect, of course has much to do in the preparation and delivery of a good sermon, but the heart has more. A gospel sermon is born of the devout emotions of the

When it has been in my power, it has been my custom to study from the early morning till the afternoon, devoting the first hour to the reading of the Bible, and the remainder of the time to the study of the Bible. It is most suitable to make pastoral calls in the afternoon. These calls I have often enjoyed very much, especially among the poor. It is very touching sometimes to hear them tell their experiences, their joys, their sorrows, their fears, their conquests, and their hopes. A pastor makes a great mistake who does not cultivate a similar acquaintance with the families composing his church and congregation. Regular plans of study and visiting, however, are liable to many interruptions. In the earlier part of my ministerial life, I proscribed very frequently away from home, and as my mode of traveling was on horseback, adopted the plan of reading and studying in a saddle. I have probably read ten thousand pages while riding. Still, this is not the best way to read; but preachers must do the best they can.

As to the matter of my preaching, I think I can say that "Christ crucified" has been my theme. I do not mean, of course, that I have dwelt in that theme to the neglect of all else; but that I have considered his Cross as the central point in theology, and have endeavored to present evangelically and truthfully to the people the Cross. Above all things, I have tried to show my dying-fellow-sinners how they may be saved because Jesus died.

If my age as a minister gives me the right to advise those who are younger than I, I would say, preach Christ, the sinner's only hope. Hold up his Cross before your hearers, and stand behind it always. Consecrate your talents and learning to the exhibition of his glory, and the grand object of his mission to the world. Remember that the best sermons have in them most of Christ.

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