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The Injunction to Wash Each Other's Feet.

By JOHN A. BRADLEY, D. D., LL. D.

There are some devout and estimable brethren who believe that our Lord meant to establish the washing of feet as a church ordinance, or at any rate to appoint its observance as a religious ceremony. If this opinion is correct, they do right to maintain the practice, however the world may deride it; and the fidelity which in some instances this shown to convictions of Christian duty, commands our most sincere respect. Those who are satisfied that our Lord did not mean this, ought yet to inquire very earnestly what he did mean by so remarkable an act and the accompanying injunction. Let us always be careful, lest in our disputes over a passage we fail to feel the duty of practicing those things which all must agree that he teaches.

What was the significance of the act of washing the disciples' feet as

described only in John 13. Let us endeavor to state the meaning of that passage.

On the night before his crucifixion, Jesus, because he knew that the hour had come, that he should depart out of this world unto the Father, having loved his own who were in the world (and, whom he himself now leaves in the world), he loved them to the end. This love, cherished to the end of his life in the flesh, he strikingly manifested by the act which follows. And supper being served (the correct translation), notwithstanding the devil had already put it into the heart of Judas Iscariot to betray him, and although he knew that the Father had given all things into his hands, and that he came forth from God and was going to God, he rises from the supper and liberally makes all the necessary preparations as a servant would have done, and began to wash the disciples' feet, and carefully to wipe them. We learn from Luke (22:24) that "there arose also a strife among them, which of them should be accounted the greatest."

It would appear that this unworthy contention occurred after they reclined at table (beginning, perhaps, with a dispute about the places of honor, or possibly about the question whether some one of them should not perform that washing of feet for which they had no servant, but which was desirable, as they had just come in from Bethany), and hence the fact mentioned by John, that Jesus "rose from the supper" and washed their feet, which we may suppose he would otherwise have done before reclining. This allusion in John forms a point of connection with Luke, and other such points occur afterwards.

Combining the narrative, we find a twofold significance of this impressive act. It was a striking impression, given at the close of their long and intimate personal intercourse, of Jesus' tender, yearning, unutterable affection for those men, though they indulged such unworthy feelings, and Judas had already determined to betray him, and though he was himself so exalted a being, and now about to return to the Pa-

ther. The penitent love of that sinful woman who made his feet wet with her tears, the fond yet reverent friendship which Mary of Bethany manifested his feet and wiped them with her hair—the gentle care with which her grave men and refined women have been seen to bathe a poor soldier's wounds—these may give us some idea of the love with which their Teacher and Lord performed for Peter and John and the rest this service for which they had been too poor to hire an attendant.

It was a lesson in humility. O, their miserable jealousy, their selfish ambition! "Which of them should be accounted the greatest?" in this worldly kingdom for which they were looking—it was the old dispute. Should it be those who had first entered his service, and who might think it their obvious right to take precedence (Matt. 19:30), or the three whose names always stand at the head of those companies of four into which the twelve appear to have been divided, or the three who had been on the Mount of Transfiguration—should it be Peter, to whom such remarkable things had been addressed, or James and John, whose ambitious mother was akin to the future sovereign—who should be the greatest? Wonderful that he bore with them, and wonderful. O brethren, that he bears with us, when we, too, give way to unworthy ambition or despicable jealousy. How patiently he had striven to cure this spirit, and to teach them humility. Besides often teaching it in words, he had once placed a little child in the midst of them as a pattern of humility. And now, last and most striking of all, he, through possessing universal dominion, condescended himself to act as their servant, in ministerial office. What a lesson, not only to them, but to all men, through

apostle gives (1 Tim. 5:1-16) some directions as to what persons shall be put on this list. (1.) The widow must not be under sixty years of age, let her marry again, and break up the arrangement. (2.) She must be one who had no children or grandchildren able to support her, for if any one provides not for his own, and especially for those of his own home, he has denied the faith, and is worse than an unbeliever—"a passage of ten misunderstandings, for it simply teaches that a man must support his family himself, and not throw them on the church for support. (Compare verses 4, 8, 16.) (3.) She must be a person suited, by character and experience, to the work expected; "well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Maternal experience prepared her to counsel mothers, and gave greater assurance that she would be kindly and sympathizing, previous benevolence, and hospitality showed her to be the right person for going among the poor and suffering; and if, when she had returned to her home, and to visit her, she did not hesitate to bring too poor to have a servant for the purpose—to wash their feet herself, then she would not shrink from washing the sores of the sick, and ministering to any and every want. Now if feet-washing had been observed in the apostolic churches as an ordinance or ceremony, the fact that a given old sister had practiced it would furnish no evidence of her fitness to be put on the list. But it is manifestly her presence on such an evidence. Therefore feet-washing was not observed as an ordinance or ceremony.

It may perhaps be replied that as feet-washing is a humiliating thing, only the most humble and devout would observe it, and thus the observance would be a proof of unusual piety. It is very natural that the few persons who conscientiously practice the ceremony now, unassisted and sometimes even ridiculed by the great mass of professed

themselves above doing a thing which he had done. Now still he meant that they should wash one another's feet when there should be no occasion for it as an actual service, but symbolized by love, as He had done above the feeling of humiliation—did He mean to establish feet-washing as an ordinance, or appoint it as a ceremony?

Of the latter, where is the proof? Our Lord had not washed their feet as a mere ceremony, it was an actual service, promoting their comfort and appropriate to the occasion, and was a proof that He loved them to the end, at the same time that it had, as performed by Him, a symbolical meaning. When He tells them not to shrink from doing the same service that He had done, the presumption would certainly not be that they were to make a ceremony of it. Yet this presumption is absolutely all the authority that can be found for feet-washing as an ordinance or ceremony. There is no allusion to such a ceremony in the Acts or Epistles, none whatever; and it is several centuries before such a ceremony is at all heard of in the history of Christianity. Nay, it appears that we have an apostolic allusion to feet-washing as an actual service, which effectually disproves (though one is under no obligation to prove a negative) the idea that it was practiced in the apostolic churches as an ordinance or ceremony.

When Paul wrote his first Epistle to Timothy, the latter was laboring at Ephesus; and there seems to have been a peculiar arrangement there by which certain widows were supported by the church, and expected to work among the female members (where it was contrary to Oriental manners for the mistress to visit families).

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Christians, should think this a valid proof. But they forget that if feet-washing had been a church ordinance or an appointed ceremony, it must certainly have been generally observed by the apostolic churches. It had been a known duty to practice the ceremony, and yet so commonly neglected that a person's having observed it was proof of eminent piety, we should have had some record, in the Acts or the Epistles, of the neglect. It is exceedingly difficult to believe that the supposed duty should have been so generally mentioned; it is impossible to believe that the general and habitual neglect of it should have been so generally overlooked.

Feet-washing, therefore, as an ordinance or appointed ceremony, is not only destitute of proof, and supported only by an unaided presumption, but we are able to prove a negative, and show that it was so regarded in the apostolic churches. What, then, did our Lord mean saying that we ought to imitate his conduct on this occasion? Why do we ought so warmly to love our brethren as gladly to render them any service in our power, even in the most inconvenient or disagreeable, as an actual service, which effectually disproves (though one is under no obligation to prove a negative) the idea that it was practiced in the apostolic churches as an ordinance or ceremony. It must be a real service, and not a mere ceremony. To wash feet is not need by merely to show duty (as it has been well said), than to make a ceremony of banding round a cup of cold water to disciples who are not thirsty.

To practice feet-washing as a ceremony is not an imitation of our Lord's example, and misses the point of His injunction. We should be willing to wash our brethren's feet whenever it is needful and appropriate, and to do things much more difficult and much more disagreeable—willing, because prompted by love, and sustained by humility.

Beloved brethren in Christ, what ever may have been our practice as to the matter in question, let us cultivate and cherish a spirit of fervent Christian love, and let it out in all our relations to one another.

A Pastor Warns.
My Dear * * * O! by the way, if you learn of any one with energy, earnest interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry, in fact, holy—let me know. Paul was such the kind of man we used. We want a man who knows all about the enemy—has some capacity for working miracles, is ready to be stoned, can teach women, interest children, make penitents tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for good of others with no expectation that they will interest themselves in him—and in general lead a forlorn hope of despondent followers.

What shall be done to get children and the young into our church service, who have not Christian parents to influence and instruct them in the matter, and to take them to the house of God? If they be in the Sunday-school their teachers should, if possible, influence them to go, take them there, take them into their own paw, make them feel at home, talk with them about the services, and explain to them the sermon if they do not understand it. If they are not in the Sunday-school, there is nothing but personal missionary labor that will reach them. Go after them, and bring them to both the church and the school.—*Watch-Tower.*

Brothers, believe in the power of the cross for the conversion of those around you. Do not say of any man that he can not be saved. The blood of Jesus is omnipotent. Do not say of any district that it is too sunk, or of any class of men that they are too far gone. The word of the cross reaches the lost. Believe it to be the power of God and you shall find it so. Believe in Christ crucified and preach boldly in His name, and you shall see great things and gladsome things. Let no man's heart fail him. Christ hath died! Atonement is complete! God is satisfied! Peace is proclaimed! Heaven glitters with promise of mercy already bestowed upon ten thousand times ten thousand! Hell is trembling, Heaven adoring, Earth waiting. Advance, ye saints, to certain victory! You shall overcome through the blood of the Lamb.—*Sperdyce.*

Dr. Farrar, who left the Baptists because of his views of infant baptism, says he does not practice infant baptism. He puts it this way: "I have had but two infants presented for consecration since I have been here. In both cases I distinctly disavowed infant baptism and admitted the rite of consecration, never relating to the rite of baptism in the service. I do not believe in infant baptism, but do believe and practice infant consecration, when parents so desire it. On the contrary, about one hundred have been added to the church on confession of faith in the past year, one-half of whom have been immersed, the other half sprinkled. There is as much authority for infant baptism as for the 'rite of consecration' as a substitute. Then, too, the man who sprinkles as many as he immerses is not an immersionist. Immersion has gone much farther than the communion question.—*Examiner.*

A writer in the Philadelphia Times, prompted by a recent reference in the Weekly to the neglect of 'infant baptism' by the New York and Brooklyn Presbyterian churches, has gone to the official records of the Philadelphia Presbyterians, and shows that if by this matter they are even more delinquent than their Metropolitan brethren. From his full statistics on the subject here are a few conspicuous specimens: "By reference to the official statistics an astounding state of affairs is shown. In the stately West Arch street church, with its membership of 300, not an infant has been brought to the baptismal font during the ecclesiastical year. So with Old Pine-street church, possibly because most of the people are elderly. It has 440 members. The Fourth church on Lombard street, with its membership of 280, reports no infant baptisms. The venerable old Clinton-street church, where the eloquent Dr. Wadsworth has the care of 150 members, reports the baptism of one little infant. The Montgomery avenue church, where the enterprising Marchmont has gathered 271 members, has baptized one infant."

This writer talks to these delinquent churches after this fashion: "There is a theory in the Presbyterian church that infants are brought for baptism at a very early period in their lives. The Confession of Faith says that it is a great sin to contemn or neglect this ordinance." Yet there is no provision for disciplining parents who commit this 'great sin.' If there were such provision, lively times might be expected among some of the 'great sinners' in the leading churches in this city and elsewhere."

Of course, we have no disposition to complain of these Philadelphia Presbyterians. If they are so unfortunate as to be childless, they are to be pitied, and if they are conscientiously neglectful of this church ordinance, they are to be commended.—*Baptist Weekly.*

God permits no man to examine the Book of Life to see His name written there; but He permits the humblest to look into his own soul and see the spirit of Christ there.

The Power of the Cross.

Brothers, believe in the power of the cross for the conversion of those around you. Do not say of any man that he can not be saved. The blood of Jesus is omnipotent. Do not say of any district that it is too sunk, or of any class of men that they are too far gone. The word of the cross reaches the lost. Believe it to be the power of God and you shall find it so. Believe in Christ crucified and preach boldly in His name, and you shall see great things and gladsome things. Let no man's heart fail him. Christ hath died! Atonement is complete! God is satisfied! Peace is proclaimed! Heaven glitters with promise of mercy already bestowed upon ten thousand times ten thousand! Hell is trembling, Heaven adoring, Earth waiting. Advance, ye saints, to certain victory! You shall overcome through the blood of the Lamb.—*Sperdyce.*

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The Use of Infant Baptism.

Does any one ask, "What is the use of infant baptism?" Originally it was of no use; on the contrary it was a curse. It is still a curse in some respects, but it is now doing some good. Many pious Presbyterians stumble over it; they see that it is not in the Scriptures; despite the enunciation of their leaders they renounce it; the talk about the children of the covenant! which their unwilling ears are obliged to bear, is offensive to them; and when they reach this point, they are getting ready to become Baptists. We are indebted to infant baptism for many thousands of converts to our ranks. God is bringing good out of evil.—*Christian Index.*

The Creek Nation of Indians present an instance of a great and rapid change in consequence of becoming Christianized. Up to 1864, men and women were unskillfully whipped for attending religious meetings. So violently were they persecuted that they were compelled to hold their meetings secretly, at night, and the first baptisms were in secret. There were thirty-four Baptist churches in the territory; Baptist who now exist in the Creek nation, after the lapse of only thirty-five years from the whipping period, and there is an aggregate of about 3,000 members. What may surprise many churches in Illinois and Indiana is that each of those churches had a pastor of its own, except one where the pulpit was vacant, and three others which shared a pastor between them. The one-month plan does not seem to meet the requirements of those converted Indians.—*Standard.*

What the world needs more than

gambations—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts charged with all healing influences, to sow the seed of good in the kingdom. We wish the sower to go forth alone, by individual contact with the evil of the world, to remedy it by the influence of personal faith and living love.—*Christian.*

A Metronist preacher in the city told me last week that they were required by the rules of their church to make special effort to disseminate Methodist literature among the families of their congregations. The question, he said, is put to them when they go to the Conference whether they have done anything towards increasing the circulation of their papers, etc. They are right, if they believe that they have God's truth on their side we say they ought to propagate it. We know that the Baptists have the truth on their side, therefore let us teach it.—*Indiana Baptist.*

If the Baptists are right, we Roman Catholics are wrong; if we are right they are wrong; there are no other contentions.

RECURRENCE HUNTERS.
Only two. The time is coming when all who are not Catholics will be Baptists and who are not Baptists will be Catholics. That will be the final issue. The Catholics know it and confess it. The non-Catholic sects occupy a position they will have no desire to maintain when the latter day of Christian history shall arrive. In that time they will gladly ally themselves with the people who have the only arguments Rome can meet. Then the Savior's prayer that all Christians be one will be answered and Rome and Satan will be known as one. Let Baptists do two things: Stand firm. The glorious day dawn will in due time appear. 2. Contend for the faith once delivered to the saints and let there light shine. The truth will win, though it may be slowly, yet it will be sure, and it shall prevail. The duty of the hour is plain.—*Arkansas Evangelist.*

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One who discounts the bill of delinquent subscribers in advance, and all are now required to pay in advance. Send the bill of first column on first page.

The Radical Change brought in Regeneration.

Regeneration, in theology, is synonymous with the new birth.

The new birth brings us into possession of the Christian spirit and life—puts us into Christ and Christ into us. Speaking of the results of this mysterious union, in character and life, the apostle says: "If any man in Christ he is a new creature; old things are passed away, and all things are become new."

The old, stony heart is taken away, and a heart of flesh is given to us. The affections that were around and about the things of this world, with all the tenacity of life, have been cut loose from those things, centered upon God, and now things, centered upon those things that are spiritual.

The things that we once loved we now hate; the things we once hated we now love. Once we loved the respect of more worldly pleasure seekers, the gaming hall, the theater, the ball room, the race course. Now our hearts are turned away from those drawings in the direction of wrong doing; for the Christian life would not be the incessant seeking of pleasure that it is, and has been all through Christian history, were this so. There would be no temptation, glittering and alluring, between the cross and the crown; hence there would be no need of watchfulness, prayer and effort. But while there are these temptations and drawings in the wrong way, the Christian, like Paul, keeps his body under, and is crucified with Christ. Here, indeed, is where the superior efficiency and power of the divine life within reveals itself. This Christian, like the man of this world, is assailed by the fierce storm of temptation; but while the latter falls, like the palace before a flood, the former stands upright, a temple to the praise of God's grace.

We would not say that a Christian never falls. We all find, at times, a law in our members warring against the law of our mind, bringing us into captivity to the law of sin. Suddenly assailed, not strongly fortified, as we should be, we may fall. And a Christian may even go so far away from God that voluntarily he will do those things that he should not. But this is not according to the operations of the Spirit and life within. And when we thus violate the plain teachings of the Word of God and sin against our own consciences, we ought to be filled with apprehension and alarm lest, after all, our religion is vain. "Love not the world" is a very strict and positive command. "If any man love the world the love of the Father is not in him," is a declaration very full of meaning, and one that should be cautiously pondered by every one who proposes to be a disciple of our common Lord.

The Christian is one who is Christ-like; and as Jesus found his meat and drink in doing the Father's will, even so does the disciple. The sanctuary is near his delight; God's people are his chosen companions, while the Bible is to him the Book of Books. Beauties and excellencies are revealed to the eye of faith in the Bible and in Christianity, which he never saw before. Springs of water, cold and refreshing, ever and anon spring up along life's pathway, whose presence never was discovered before. Just as the eye of seahers discovers gems of

beauty in fields of poetry, literature, philosophy, and as the cultured mind finds rest and comfort there; even so in the wide field of Christian truth and religious effort, the true Christian finds rest and comfort, and realizes his highest delight.

Regeneration, then, is more than a mere change of purpose. A man may purpose to change his course of life, and yet sadly fail. The drunkard may purpose to become a sober man and so lead a sober life; yet after many repeated attempts fails, and goes down in the end. Thus many a man purposes to become a Christian; he breaks with his sinful associates; he stops his profane speech; he gives up his idle and dissipated conduct; he becomes an attendant upon the services of the sanctuary; but, like to the story-ground bearer, because he hath no root in himself, when tribulation cometh, he is offended.

Regeneration is more than church membership. Every child of God should be a member of a church, because it is Christ's order and requirement; but he should first be a member of Christ's invisible body. To unite with the church as a means of grace is to violate the spirit and constitution of the kingdom of Christ, and to ourselves an irreparable injury. First, we are to give ourselves to the Lord, then to his people; first, in a word, we must be born from above, then take upon us the duties and the responsibilities that it involves. Let no one, then, conceive that because he is a member of some church, or because his life is in a worldly career, that he is in a safe position. These things may be added to the weight of condemnation that will finally rest upon us. For "if we are in Christ, we are new creatures; old things have passed away, behold all things have become new."

Becher and Feters' Punishment Again.

It is only about two years since the great Brooklyn preacher raised quite a commotion in the theological world by a sermon on "Universalism, in which he clearly indicated a decided leaning toward that doctrine. By his redundancy of language and the dexterous twisting of theological terms on his own people as to retain his place within the pale of orthodoxy. But alas! Jupiter has nodded again. What is in a man's show will come out! So Mr. Becher, on a recent Sabbath, took occasion to define his position on this question in language which can not possibly be mistaken. He is at war with orthodoxy upon this point. He says: "I believe in a future state of retribution, but I believe it is remedial. What the end will be I do not know, but that punishment will continue after it can no longer be good for the sinner, and the man's everlasting, I do not believe." It is well for Mr. Becher to remember that his believing, or not believing a doctrinal statement, makes no difference. Truth stands, like to some monumental pillar, whether we believe or disbelieve.

But there is much of sophistry on the part of the opening sentence. That punishment is remedial, is partly true and partly false. The punishment of sin, whether in society or in the government, is for the reformation of the good of the individual, and also the interests of society and government. "The law is a terror to evil doers," and is so justly, and by divine ordination. Men upon whom the influence of moral restraints has been powerless, are taken and locked within bolted doors and grated windows not for remedial effect, but for the good of society, that they may be withheld from like offenses. Good men, however, may be restrained from a similar course of conduct. The murderer is hanged not as a remedial process, but as an example to others of the consequences of sin.

Then it must be borne in mind, too, that punishment is visited upon the transgressor because he is the representative of sin, the instrument through which sin operated and did its work. Sin deserves punishment. As good deeds, however, are rewarded, even so must sin be, and because man, unrenewed, goes into the future, under condemnation, he must continue to suffer punishment, inasmuch as he continues to sin. The simple fact of suffering can never deter the individual soul from sinning. The drunkard will rise from his bed where he has been suffering the untold horrors of delirium tremens, and go

forth to his own again, although he knows that slimy reptiles and scorpions devils are lurking there. He is in the rapid and he comes out step upon the thunders of the storm fall upon his ear. Precisely thus it will be with the drunkard. Though they know full well, by sad and terrible experience, that sin brings its punishment, yet they, borne right on by the tremendous current of a fallen nature, continue to sin, though vividly conscious of the fact that it must bring punishment through the eternal ages.

Instruction of Children in Denominational Principles.

While we have great reason to rejoice in the success of our principles and the triumphs of our faith, as a denomination, we are yet quite sure that the success would have been greater, and the triumphs much more glorious, had we been as zealous as we should have been in the work of disseminating our views, especially among the young.

While we hold to many things in common with the great body of evangelical Christians, so called; we yet have our distinctive views, those that constitute the reason and the warrant for our separate denominational existence, and it is our duty to teach, not simply the truths in which we agree with the great body of believers, but those which are exclusively our own. And this not to divide them, but to give them a right view of the Bible, and to emphasize the importance of instructing the children in all the truths which God has revealed. It is in youth when the mind is plastic, and thought is in a formative state, that impressions are made which can never be effaced. As the impress of the rock, falling upon the surface of the rock in its plastic state, will remain even till the end of time, even so the impress of truth upon the mind will last.

And right here is where many Baptists fail. As a body of Christians we are not as radical in our views, nor as earnest in our defense of truth, Bible truth in its fullness, as we

emulate the minds of the children with the leaves of truth as we should. In many a Baptist home you will find political papers, sometimes a gossip, which may be one of the best, or the general interests of religion, without any denominational imprint, but not a single denominational paper. And the result oftentimes is, that the children, growing to manhood and womanhood without knowing the reasons why father and mother are Baptists rather than members of some other organization, knowing nothing of the great, underlying principle involved in our creed, which converted, join elsewhere. One who has been converted, and just so are we Christians and members of some church, it matters not! All are traveling to the same common home; it matters not what road they may take! It is a shame for any one calling himself a Baptist thus to be unfaithful to any part of God's truth.

This evil tendency we have to combat also in our Sunday-school work. In many an instance denominational papers are absent from the Sunday school. Papers teaching Pædobaptist sentiments, in some instances, in others teaching nothing in the way of doctrine, are found in some of our schools. And we wonder, then, why children of Baptist parents sometimes find their church home among the Pædobaptists! Other religious denominations do not perpetrate a like mistake. It would be refreshing to find Baptist books and papers in other schools. But no! Radical in their views of doctrine, they suffer nothing to go into the hands of their children that would contradict their faith. We honor them for their consistency, and trust that the day is near at hand when Baptist literature, in this only, shall be found in our Sunday-schools.

Secret of Success.

Mr. Spurgeon, at a recent communion season, stated that, of the sixteen then received into the fellowship of the church, only two were led to Christ through his personal labors, the others were the fruits of the personal labors of the members of the church. There is a lesson in this well worth pondering. The great defect in the adjustment of the working forces in the churches is in this:

We do not go according to the letter of the Apostle's direction, that one should be eased and another be burdened. First the removal of the burden of the members of the church, who to slumber among the churches in our land, to-day, and you find a few "pillars" and "leading members," a few who bear the burdens and perform the service that should be equally distributed over the body, shared by all the members. The great mass of the membership do nothing, and this, in many instances at least, not because they are unwilling, but because their unskilled hands have not been taught and trained to do Christian service. Pastors, in their zeal for the cause, and in their earnest desire to see things move, are oftentimes largely to blame. They try to do too much. They have essayed, in many instances, to be leaders; they are general laborers. It may be true, as is argued, that pastors, with their broader and better knowledge of the field and its needs, and may, with their warmer hearts and more skillful hands, could do a given work better than many of the given members in the church; yet this does not justify the assumption of the work and responsibilities by them, that should be performed and borne by others. A skilled chief architect may, does, understand, better than the skilled workman under him, where and how to expend labor to the best advantage, can build more rapidly than they. But without wisdom would they, but without instruction, train, lead, and thus, in the end, he will increase the working force many fold. Even thus should it be with the pastor. He is bishop, overseer, of the flock. It is his plan, his to organize the forces, giving each one some share in the service. Thus he will develop the power and the working force in the church over which he presides, and will accomplish much greater results.

It is a very easy and convenient thing for churches to lay the burden of work upon the shoulders of the pastor. The matter of preparing two or three sermons a week, of attending the prayer-meetings, and social gatherings of the church, of reading the papers and magazines aside from more general reading,—all of this, and the regular attendance, require but little time! All of these other duties he can discharge just as well as not. And by the relieving the membership of the responsibility of Christian service, they "scatter their ways to strangers" and the church is robbed of its power.

If pastors would see souls converted and the interests of Zion enlarged; if they would see the membership in the churches grow in grace, in knowledge, in holiness and in power, give to each something to do. Work is essential to growth and healthful spiritual vigor, both in the individual and in the collective body of the church.

Has. W. H. Chaff.

Bro. W. H. Chaff, a member of the Baptist church in Elizabethtown, and a leading member of the bar in that place, died at his home, on Tuesday morning, Jan. 10th, inst., of consumption.

Bro. Chaff was born in Summersville, Greene Co., Ky., Feb. 7, 1834; he professed faith in Christ and united with the Brush Creek Baptist church in Greene county, in 1857; was united in marriage with Miss Malissa Patton, of the same county, Dec. 25, 1856, and the same year entered upon the practice of the law in the town of Greensburg, and continued to practice his profession in that place till the year 1874, when he removed to Elizabethtown, where he remained to the time of his death. He was a member of the church in Greensburg about twenty years, and of the church in Elizabethtown seven.

Bro. Chaff was a man of character. Having capacity, will, energy and application, he pushed his way to the front of his chosen profession. As a lawyer and a man of business, he was a success. As a citizen, neighbor and friend, he was highly esteemed. There was very manifest by the large crowd of sorrowing friends who turned out on a very inclement day to attend the funeral. As a husband and father he was kind, affectionate, loving. As a church member he was consistent and uniform in his life, ready to do whatever seemed to be his duty.

During the last year of his life he was not able to give much attention to business and had the more time for meditation and prayer; consequently his Christian life unfolded most beautifully. To him life was beautiful; his home circle and other relations being all that heart could desire; yet he was perfectly resigned to death, desiring to live that he might in the future do more for the cause of Christ. During his last days he made it a point to take each one of his sons (he had no daughters) to himself and talk at length with him about his duties in life and his responsibility to God; so he did with his unconverted friends as they called to see him, urging each and all to prepare to meet God in peace. In life and in death our dear, departed brother bore a decided testimony in favor of Christ and Christianity.

Decease was buried from the Baptist church in Elizabethtown on Thursday the 12th, the services being conducted by the pastor, assisted by the ministers of the place, each of whom spoke in strong terms of his many excellencies in the life and character of the deceased. Bro. Chaff leaves a wife and four sons, and many relatives and friends to mourn his departure. His oldest son is a member of our church in Elizabethtown, and also a member of the bar in that place. May the other sons and the many friends, for whom he so earnestly prayed, be brought speedily to a knowledge of the truth as it is in Jesus.

THE BAPTIST WORLD.

LOUISVILLE.

Wesley street.—Sunday-school quite full. Dr. Masly teaches a large Bible class. Preaching by the pastor. Congregation good. Baptists at the church in the morning; Dr. Brodus at night. Congregations good.

Chesnut street.—Sunday-school increased to 300. Congregation good. Sermons at 10 and 7 o'clock in the morning and took a collection of \$80 to \$90 for State missions. Pastor preached at night, and baptized four, his little daughter being one; reposed on by letter.

East congregations good; Sunday-school growing. The members hold a prayer-meeting, which is well attended, just before morning, morning and night. Hope—Nothing unusual.

Portland street.—The Mass progressing; prayer-meeting growing in interest; re-aided on by letter. Dr. Wadler preached at night and took collection for State missions.

Barnes.—Pastor Stern much encouraged. Bro. Burghard preached a week of prayer.

Old street.—Congregation good; a fine meeting on night, 8 o'clock for prayer. One reposed by letter. Baptist-school numbers. The superintendent of the school and others making an earnest effort to make the school interesting and profitable to the children.

Missouri Conference.—On the 9th inst., Bro. E. H. B. gave a paper on the question, "Should women speak in church meetings?" His placed himself squarely on the negative, and gave the body a vigorous paper in support of his view. On last Monday the subject was taken up for discussion; Bro. J. D. gave a paper in support of the affirmative, and was examined and opposed by Bro. Weaver and Warder, Dr. E. replying. We will at an early day by Dr. E.'s argument before our readers, and then all can judge for themselves the wisdom of his reasoning. And now that the subject is up, why not have it thoroughly discussed? We shall be pleased to hear from both brethren and sisters on this question. Some converts are being made in the churches, but now, we believe, deny the use of the pen. It is only woman's tongue that some men seem to dread. What say the sisters?

Bro. Ross Reddick at Vine Hill Saturday and Sunday—four sermons. — Bro. J. A. Fubee preached at Henderson on Sunday; makes a good report. — Bro. G. B. Moore at Christianburg, W. T. Leary at Coleridge, L. A. Huff at Madison, Mo. W. D. Ely at his way to Todd's Park, but water bound, the crooks being too high for passage. His sermons will keep. — Bro. J. M. McKanaway accepts the call to Midway for the next year. — The committee on city mission schools are prosecuting their work, visiting the different schools, making reports, and so on. — Bro. J. B. Patton, Nov. 14, 1881, after an illness of three or four weeks. His disease was flux. The church in Canton has placed on record a testimonial of his worth.

Bro. J. T. Best, school on Floyd and Kentucky streets, has been assisting Pastor Howen in a meeting in the Central church, Memphis.

Dr. Womack, of the Arkansas Evangelist, has a "cradle in the house and something to do."

Rev. William Harris, of St. Joseph, Mo., declines a call to the Garrison-avenue church, St. Louis.

Dr. W. W. Gardner, of Russellville, has quite regained his health, and is now ready for work in the ministry. He has accepted the care of the church in Springfield, Tenn., but for how much of his time, we are not informed. The readers of the Recorder this year have had his name as a correspondent, but he has had no acquaintance with them.

It was pleased to learn that the Harbottle Male and Female Institute, under the direction of Prof. B. J. Greenwell, is in a very prosperous condition. There are about fifty students, and the building, which was purchased by the trustees, is a fine one, and the school has also a good local patronage. The outlook is truly encouraging to the friends of the institution.

Bro. W. J. Hopkins requests his correspondents to write him at Memphis at Howells, N. C. We are glad to learn that his health is improved.

The church in Milton, Trimble county, has realized a net profit of \$187 on a supply; the net profit was \$100, and the church in Milton, Tenn., who took a good share in the labor, says: "I can not but believe there is a better way for God's people to collect money."

By invitation, Bro. J. A. Fubee, of the Wesleyan church in Greensburg, Ky., on the 15th inst. "I think our cause in this place is looking up a little. We have commended the much-needed work of disciples, and I hope we will have the courage to prosecute it in our own locality."

Rev. H. D. Strain, pastor at Greensburg, Ga., writes on the 11th instant: "I am happy to say the cause of Christ is prospering here. The church of which I am pastor has been exercising a godly, scriptural discipline, and as a consequence, we have been much prospered during the past year. Twenty souls have been added to our membership by profession of faith and baptism, and three by the laying on of hands for restoration. My brethren have shown me great kindness during the holiday season; although my dear family have been led during a period of much temporal affliction. I wish you great success in your good work, and especially much prosperity for the Kingdom."

At Rochester, N. Y., there is a good state of religious feeling. Dr. T. Edwin Brown, D.D., of Rochester, has just returned from a tour of pastoral visitation in the First Baptist church, Providence, R. I. Rev. John Pratt, D.D., is the President of, and long a Professor in Denison University, died at his home in Granville, O., Jan. 15th, in his 85th year.—Journal & Messenger.

The Christian students of the University of Miami in Miami, have petitioned the Minister of the Interior to withdraw the rule requiring the Jewish students to reside in the suburbs of the city.

Household and Farm.

FARMER JOHN.

If I'd nothing to do, I'd sell Farmer John.
What I've to do is to be a farmer.
What I've to do is to be a farmer.
What I've to do is to be a farmer.

Orders were received at New Orleans
from San Francisco, to provide freight
from March and April for 150,000 bushels
of wheat to be shipped to Great Britain.

How to Wash Cloves Without
Parasols - A lady writes me under the
following receipt, which she has used with
success on all kinds of fabrics.

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Parasols - A lady writes me under the
following receipt, which she has used with
success on all kinds of fabrics.

How to Do Up Snippets Nicely -
For one bunch take a large teaspoonful of
good starch, and dissolve it in cold water
until it is the consistency of cream.

Deaths.

VERNON - The interesting little boy,
James Beall Vernon, was the eldest child of
Richard and Mary Vernon, and died in
Hillsborough, Ky., Dec. 17, 1881, at the
age of five and a half years.

HUDSON - Dec. 1, 1881, Bro. George
Hudson, at his residence in Odessa, Tenn.,
Ky., in the 63rd year of his age. Bro. Hudson
had been a member of Long Run church for
more than 40 years.

POWER - In Washington county, Ky., on
the 10th of December, 1881, died James
Power, aged 40 years. Bro. Power was the
son of David Power, and was married to
Christina Power in 1854.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP

FEVER AND AGUE
OR
CHILLS & FEVER.
The presence of these and other malarial
fevers is a particularly evil malady over
the whole of the South, Central, and
Western States.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP
BULL'S BARK AND IRON
BULL'S TONIC SYRUP
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THE DIAMOND
DYES.
This is a new and improved method of
dyeing, and is superior to all other
methods.

POPULAR
THOROUGHFARE
BETWEEN THE
EAST AND WEST!
THE GREAT
BEE LINE ROUTE!
C. C. & I. RY.

NO EMIGRANT TRAINS!
EMIGRANT TRAINS
EMIGRANT TRAINS

Elegant Day Coaches! Drawing
Rooms and Sleeping Cars!
All Rooms Trains to and from
Cleveland and St. Louis
and Indianapolis.

KIDNEY-WORT
IS A SURE CURE
FOR ALL
KIDNEY COMPLAINTS
AND FOR ALL
LIVER -
This is a new and improved method of
treating kidney and liver diseases.

C. B. SHYMOUR,
Attorney at Law,
117 WEST GREEN ST., COR. FIFTH.
New York, N. Y.

FITTS'
PLEURISY FITS.
This is a new and improved method of
treating pleurisy and other lung
diseases.

SEVEN DISPOSITIONS.
This is a new and improved method of
treating seven different types of
diseases.

HOOK & HASTINGS,
Boston, Mass.
1,000
CHURCH ORGANS
This is a new and improved method of
treating church organs.

BAPTIST LIBRARY.
This is a new and improved method of
treating Baptist libraries.

AGENTS WANTED INDIANS
OUR WILD INDIANS
This is a new and improved method of
treating wild Indians.

TEMPERANCE
This is a new and improved method of
treating temperance.

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This is a new and improved method of
treating temperance.

MISS LYDIA E. PINKHAM, OF LYNN, MASS.
This is a new and improved method of
treating women's diseases.

MISS LYDIA E. PINKHAM'S
VEGETABLE COMPOUND.
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KENTUCKY ITEMS.

Clark and Woodford tobacco is commanding
12 cents per lb.

Barren county tobacco cut down the
without it, but make away with it.

Work is to be commenced on one of the
bridges across the Ohio river at Henderson.

The reporter says that coal is cheaper in
Henderson than anywhere else in the State.

A lot of one-year-old mules sold in Wood-
ford the other day at \$95 per head.

Two-year-old colts, fair average, sold in
Lexington the other day at \$140 average per head.

The outlook for a wheat crop is never
better than now, and our farmers are more
encouraged in their expectations for the next
year's crop than we have ever seen them before.

According to the Auditor's report, \$778
sheep, valued at \$21,000, were killed by a
great frost.

The recent frosts have done no damage
as yet to small grain, and it never looked
darker at this season in the bluegrass counties
of this State - Domestic Advt.

Dr. Thompson, President of the State
Board of Health, says ten thousand people
die every year in Kentucky who ought not
to die, and twenty thousand sick who ought
not to be sick, for want of proper sanitary
regulations.

It is stated that since the completion of
the Big Sandy Railroad, eighty-one cars of
coal have come to Lexington over that line
since the first day of January eighty-one
cars of coal have come to this city over the
line - Lexington Express.

Lexington Court: About 250 cattle on the
street. Prices per cow follows: One lot cattle
feeders, \$6.00 per cent; 18 head, \$44; 50
head, \$40; 100 head, \$35; 200 head, \$30;
300 head, \$25; 400 head, \$20; 500 head,
\$15; 600 head, \$10; 700 head, \$5; 800 head,
\$5; 900 head, \$5; 1000 head, \$5.

At the State Dry Goods Association meet-
ing it was stated that the dry goods produc-
tion of New York amounted to \$100,000,000.

Canada is enjoying because an abundance
of coal has been found in the north-western
territory which is being developed.

The business of New York for the year, as
exhibited by the returns of the clearing-
house, reach the unprecedented total of \$49,
900,000,000.

The season just ended has been a remark-
able one for the large addition to the tonnages
of the lake, while the losses have been con-
siderably less than in any season since 1878.

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Parasols - A lady writes me under the
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THE EDITOR OF THE DEMOCRAT AND CHRONICLE, NEW YORK, N. Y. I have been afflicted with a nervous condition...

GENERAL MARKETS.

WHEAT - Market steady. No. 1 hard winter wheat, 1.10; No. 2, 1.05.

CATTLE - Receipts of cattle only 400 head. Market steady. Choice steers, 10.00.

PORK - Market steady. No. 1, 10.00; No. 2, 9.50.

BUTTER - Market steady. Creamery, 25.00; Dairy, 24.00.

EGGS - Market steady. Large, 25.00; Small, 24.00.

GRAIN - Market steady. Corn, 1.00; Oats, .80.

MEATS - Market steady. Beef, 10.00; Mutton, 9.00.

ROBERT AND GRACE - City of a 1922 house, 1000 sq. ft., 1000 sq. ft.

PROVISIONS - The market was firm at all points, with a fair order of trade.

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