

# WESTERN RECORDER.

VOLUME XLVIII.

LOUISVILLE, FEBRUARY 16, 1892.

NUMBER 23.

## WESTERN RECORDER.

Published weekly, except on Sundays and public holidays, by the Western Recorder, No. 111 West Third Street, Louisville, Ky. Terms: In Advance, \$1.00; In Advance, \$1.00; In Advance, \$1.00.

Subscription prices: In Advance, \$1.00; In Advance, \$1.00; In Advance, \$1.00.

Advertisements: In Advance, \$1.00; In Advance, \$1.00; In Advance, \$1.00.

Our Fulfillment.

A Living Savior.

A SERMON BY REV. H. D. STRATTON, GREENSBORO, GA.

What seek ye the living among the dead?

The scene at the sepulcher of Christ which is here depicted is one of very touching and dramatic interest to every devout mind. Certain pious women approach the tomb in the early dawn to pay the last solemn rites of their mournful affection to their beloved Lord and Master. They are perplexed and disconcerted to find nothing but an empty grave, together with the desecrated wrappings of his burial. But suddenly two celestial messengers appear, who in a tone of holy exhortation recall to their memory those prophecies of their Master which foretold that they should see their minds aroused, their hearts purified, and their lives made new.

Let us divine from this that Jesus Christ is a living and not a dead Savior. The assuring voice that sounds forth to us through all these ages of patient waiting comes directly from Christ himself through the lips of the prophet of the New Testament. "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." He that was dead, dieth no more; death hath no more dominion over him.

"He that is in hell is dead, he that is in heaven is alive." He that is in heaven is alive, he that is in hell is dead. He that is in heaven is alive, he that is in hell is dead. He that is in heaven is alive, he that is in hell is dead.

A prevailing disposition of human nature is to sit at graves, and weep for those who are departed. We are prone to seek still our ideals of heroism, and the idols of our breasts in the voiceless tomb. But sentimental sorrow and weeping for the dead are not religion. The spirit of selfish sorrow may be sweet to our own souls, but their is nothing in the person or character of Christ to which they can be applied. We may sigh for the touch of a vanished hand, and the sound of a voice that is still. But they will never answer to our cries, or speak back to our hearts in intelligible responses. "Let the dead bury their dead." We as believers have to do with a "living present," and a living Christ, not a dead Christ and a dead past. He is at our very feet, and in our ear "say not in thine heart, who shall ascend into heaven to bring Christ down from above? or, who shall descend into the deep to bring Christ up again from the dead?" But the word of "faith which we preach" is, "If thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." We shall walk away from the grave of our dead, disconsolate and alone, like the two disciples, but we must have other senses exercised to become conscious of a living Jesus walking at

our side, speaking to us by our name, and so disclosing to us the mysteries of his prophetic truth that our hearts shall "burn within us" as by the kindling of an undying fire.

I. The first proposition we advance is, that our search for a Christ that is merely historical, or even theological, is vain and fruitless. We are seeking the living among the dead. To one who has heard the living voice of Jesus, and has responded thereto—the iron gates of whose will have been thrown open to give joyful access to a resurrected heart—who has the blessed experience of restored sonship—to one who "was dead and is alive again, who was lost and is found"; no studies are more delightful and inspiring than those which belong to the history or theology of God's testament. Even were the tomb of the blessed Redeemer over the dead Lazarus were fruitless until the authoritative living voice emanated him to a joyful emancipation. So if we have no subjective experience of vital Christianity, if we have heard no living voice of Jesus in our conscious soul, even the "lively oracles" may discover nothing to us but a sentimental or a dead Christ. "When the celebrated Noander was asked the cause of the defection of the German churches from a sound doctrine, he replied, 'A dead orthodoxy.' A man may be able to expatiate upon the testimony of the rocks, or the testimony of the ruins; he may be a disciple of the "historic school," and write a life of Jesus, as Strauss; he may be a rationalist as Strauss, and philosophize learnedly on speculative Christianity; he may be as great a scientist as Tyndal, and be profoundly conversant with the theories of physiological evolution; he may be as learned in theological history, dogma, and exegesis, as any man of his time; and yet he may be devoid of the living and heavenly communion of Christ's living and heavenly communion as each and all of these, or as the swathed denizens of the mummy pits of Egypt. "Alas for us when the holy fire ceases to burn upon the altars of our spiritual Israel! We may then have our magnificent and costly edifices of worship graceful in their proportions, beautiful and imposing in their architecture; their seats may be thronged with religionists and wealthy congregations; their vaulted arches may reverberate with the choicest strains of music; the schools of human learning may contribute eloquence and refined thought to fesset the intellect, and tickle the fancy of the gathered multitude; but in the absence of a living Christ, all this would be without power to win the affections, and "under its Lethæan influence immortal souls would be lulled to sleep, andumber on till roused by the angry surge of eviling on the dark shores of delusion." A mere formalistic theology is a tomb, and no living voice of a loving Jesus will speak from its dreary recesses to the weeping mourner at its threshold.

A living Christ is not found in a barren and soulless conformity to a ritualistic symbolism. He who expects to obtain comfort and consolation for a penitent and panic-stricken heart in the performance of religious ceremonies, is "seeking the living among the dead." There are certain lines in God's Word that would be of aid to a believer to disregard. If they are properly and scripturally observed, Christ will be found in them; that is, when they are used as a means and not regarded as an end. There are but two great departments into which the visible development of religion may be divided. The one is ecclesiastical, the other is biblical. The former has its most exhaustive representation in the Roman Catholicism. The devotee of this sect is the more ceremonial of religion. To him a sort of easy satisfaction is found in the mere ceremonies of religion. To him the hand of a priest, or the toe of an image; to bow before a crucifix; to take off one's hat in passing

a church door; to wear some military, and wear cloaks of every pattern from a coat; to receive the sacrament; to go on tedious pilgrimages, and pay one's ecclesiastical dues, etc.—this is the religion of the church. But where is the living Christ in all this? Will any one pretend that the heart is made better by such things, or the life of the worshiper purified? How suggestive are these things from one of America's greatest poets:

"To bow to earthly things,  
To cross and scourge and tears,  
To seek his living man,  
To bow to his dead bones."  
For the dead Christ, not the living;  
To watch his empty grave,  
While lifeless withers grow  
His power to bless and save.  
O blind our outward views,  
The life of Christ reveal;  
Who lieth in his tomb,  
Alas our soul reveal!"

The other of these two great divisions of religious belief comprises all those who, discarding human authority and the voice of tradition, accept the Word of God as the only rule of faith and practice; whose religion is ceremonialist and exclusively of a strict, literal, scriptural compliance with the two simple terms of admission to his visible kingdom, viz., baptism and the Lord's Supper.

III. A living Christ appearing to us and formed in us becomes the subjective attestation of the truth of his religion. It was not a phantom which Mary saw when she turned to that living Presence which emanated her in the garden with the astounding appeal of *eflascata colubata*. It was not an idealism which the average man, who had never seen the subject of his faith, could understand. It was not a mere mental exercise, but a living reality. It was not a mere mental exercise, but a living reality. It was not a mere mental exercise, but a living reality.

"I respond," says the blessed Jesus himself, unto my Father and my Father, unto my God and your God. Our hope from these words is not over the boundary of time and space, but over the boundary of time and space, but over the boundary of time and space.

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**Arkansas Letter.**

I write to give you some dots in Baptist ranks in Southeast Arkansas. However, but little has occurred to disturb the monotony of events since I wrote last.

I hope that Rev. O. W. Callahan, of Noco, goes to Eureka Springs, to take the pastorate of the church in that important city and famous watering place. Perhaps no other place in the world has such a reputation in such a short time as Eureka Springs has done. It has grown from a mass of barren rocks to a first-class city within a few years. It is now, in many respects, one of the important places not only in Arkansas, but in the South. My old "college alum," Callahan, will have enough to take the energies of his great body, mind and heart.

Rev. A. Lee, of Lake Village, has gone to Warren, and is now in the employ of the Board of the General Association of Southeast Arkansas, whose special work it will be to endow the Centennial Institute at that place. This school, for want of endowment, has been struggling on six years to maintain an existence, but the care will soon be through to Warren, when it is expected matters will brighten up at a lively rate. The Baptists of this section of the State, I think, have very wisely determined to build a good school at that place. Were it not for the almost unprecedented "hard times," they would most probably succeed at once.

In casting my mind over the State, I notice that Helena, Pine Bluff, Hot Springs, Hope, Freetown, Forrest City and Marianna, are all panting. Arkansas is certainly one of the most promising fields in the South for young ministers, who are willing to work their way up and on to usefulness. This is the kind we want, and we are not advertising for any other kind.

The reports of our missionaries are all quite encouraging. The State Board of Missions has eight missionaries and a financial secretary in its employ. There is some probability of Arkansas getting aid from the American Home Mission Board of New York—in a way amounting to \$200,000. Three thousand dollars has been spoken of as the probable amount. Some of us think it more advisable to do our own work in connection with the Southern Baptist Convention, or to depend upon our own resources, which, in the end, might be more satisfactory. More anon.

**A. J. FAWCETT.**  
Benton, Ark., Jan. 29th.

No trouble to swallow Dr. Pierce's "Pelle" (the original "Hills River Pills") is no pain or gripping. Cure sick or bilious heads and stomachs and cleanse the system and bowels. 25 cents a vial.

**An Appeal for Postage Stamps.**

Mrs. George Clinton Smith proposes to compile a Women's Hymn book. The hymns are to be composed exclusively by women. Woman's special interest in nursery rhymes and hymns for motherhood in all its spheres give to women a substantial reason for a separate collection. There are special occasions and such as births, deaths, reunions, harvest and rural festivals and all of the practical details that a woman alone would care to celebrate in Parlor Hymns. We design, however, giving prominence to hymns for temple worship, chants and devotional collections, and Sunday-school and Temperance and missionary songs, etc.

When we remember that women have written such hymns as "Nearer, my God, to thee," "Just as I am, without one plea," "Knocking, knocking, who is there?" "Nearer, my God, to thee," "Asleep in Jesus," "I love to tell the story," and scores of others, we feel confident it will be the sweetest hymn-book ever made. Those women who have written hymns they wish to publish in this collection, should correspond with Mrs. Smith, and as her correspondence will be both extensive and extensive, they can aid the work by sending her a few postage stamps. Mrs. Smith is a Christian poet, and musician, and can give finest references. Her post-office is Springfield, Illinois.

**JENNY BRADCHAMP.**  
Benton, Jan. 29, 1892.

What the religious and secular papers say?

The life of plants depends on absorption, to do so, says Dr. Kilday Pad. The life of the body depends on the absorption of food. The life of the mind depends on the absorption of knowledge. The life of the soul depends on the absorption of God. Children's Pad (see back-writing) 41-50. Dr. Kilday Pad Co., Buffalo, N. Y.

**FROM THE CHURCHES.**

**ARIZONA, ILL.**—We have been holding a very pleasant meeting. Bro. Bow presided twice of four days. Thirteen have been named for baptism; others will be named at our next meeting this week.

**A. C. DAVISON.**

**Prairie Church, Lexington, Mo.**—Pastor Lewis Barrett baptised 14 on Jan. 29th, and 10 on last Sunday, Feb. 6th. Others named for baptism. Bro. Feltz presiding. A thousand people were crammed into the church building Sunday evening. About 88 have been received into fellowship.

**GLASSBORO, KY.**—Bro. M. G. Terry has been visiting Pastor Williams in a meeting here for the past two weeks. There are already some 30 candidates for baptism, and still considerable interest. Bro. Terry has been preaching some very powerful sermons. Our people are very much revived.

**R. W. ELKIN.**  
Feb. 6, 1892.

**MADISON, IOWA.**—Our meeting here is progressing with constantly increasing interest. I am preaching to large and solemn congregations. These have already been received for baptism and a number have been confirmed, and I think what they stand to be saved. I taking the outlook at present is very encouraging.

**T. C. TRIMBLE.**  
Feb. 6, 1892.

**PLUMMER, IOWA.**—Three additions to the church last Lord's day—by relation, and one from the Anti-Slavery Baptist, and one by baptism. Bro. Wm. McBee walked 9 miles to talk the church and people what the Lord had done for his soul. On Monday we had a meeting, and after preaching from Matt. 28 we sang for the church in baptism. Bro. McGhee to 71 years of age. A large congregation witnessed his baptism.

**B. F. W. COOK.**

**DANFORTH CITY, KY.**—I have been laboring in a series of meetings with the Baptist church and pastor, Bro. John O'Brien, at this place for fourteen days. We have received 20 for baptism and one by relation. The interest seems to be widening and deepening.

The Chalchapee water at this place is effecting great cures. Quite a number of invalids are using the water. I have been here fourteen days and have been using the water myself, and I can say, with all who have been using it, since I have been here it has benefited me very much. Great preparations are being made to entertain guests during the spring and summer. The place will not surely be leaving, as they will not only have good water for the invalid, but good Baptist preaching by Bro. O'Brien.

**A. N. WHITFIELD.**

**COLUMBIA, KY.**—Rev. G. L. Talbot, who has been for nearly three years past our very efficient and successful pastor at Columbia, Ky., offered his resignation as such last October to take effect last Sunday in December. Our people, fully alive to the importance of keeping up the regular services, began immediately to cast about for some one to fill our pulpit, and with the result we are all rejoicing in. Bro. G. L. Talbot was the man for the right place in the person of Rev. K. P. Goddard, recently in the service of the South, Tenn. mission work. His pastorate commenced the next Sunday after Bro. Talbot's resignation. Bro. G. L. Talbot is a young man, only 22 years of age, but as a preacher, a good mixer, and will prove, I think, equal to the labors of the pastoral work that lies before him. I will only add that our entire community, so far as I have heard expression, is pleased. The church is more than pleased, and is sanguine of success under his ministry. With such promptings and encouragements we shall be disappointed indeed at anything less than a very successful and a very useful future for our new pastor.

**A. J. WATSON.**

The Virginia Legislature has adopted a resolution abolishing the payment of the capitation tax as a prerequisite to voting. The question now goes to the people.

**PODS LIVES SAVED.**—Dr. Bull's Cough Syrup relieved four of my children of a most alarming attack of Whooping Cough, from which their throats and necks became so swollen as to prevent them from swallowing. Nothing would give them temporary relief, until this Syrup was tried. One bottle, in one night, saved their lives. I really believe.

**GEO. W. KERRICK.**  
Captain of Police, Baltimore, Md.

**DR. J. C. CATMATH'S**

**CHILD'S CATMATH SPECIFIC**

It is marked that the success attendant on my method of treatment, and so thoroughly has my statement that Catmath can be cured beyond my knowledge, that thousands and tens of thousands from all parts of the world have been interested to write and obtain my method of treatment, and where it has been given an honest trial it has invariably proved a grand success. Year by year my success has increased, my correspondents number numberless, and I have been compelled to add largely to my forces in order to meet the growing demand for my Catmath Specific.

**T. P. CURTIS, Troy, Ohio.**

**Perseverance and Catmath.**

I MEAN HONEST, HARD WORK; I USE HONEST METHODS; I DO NOT attempt to cure in a day a disease that has been growing for a lifetime, increasing in power and gathering strength daily for years. I do NOT ask my patients to attempt, nor do I want them to try their cure unless they mean to fight the battle for health and strength manfully and with determination to win. I do TRY to encourage every sufferer with catmath to believe they can be cured if they will persevere. It is the means I provide.

**BY ACCIDENT, CARLETONS, INDEPENDENT, HERBERTARY, TAIN, or in some unknown way, you have secured and are using in your system a poison that is surely eating its way to your vital, sapping untold misery and suffering in its progress. DO NOT WAIT until your body is racked with pain, until the passages of your head are eaten away, until the foot rests of corruption running down your throat, has affected the lungs, poisoning the whole system, causing Consumption, Liver Complaint and Chronic Bronchitis of many kinds. Do NOT WAIT until Catmath has prostrated you and the complication of diseases arising from the neglected Catmath has placed you beyond the reach of any human aid. Obtain the means that has cured so many thousands, and has secured a cure with honor, straightforward work, perseverance in its use, and you will be blessed with renewed health and strength. Especially desire to treat those who have used other remedies without success.**

**T. P. CURTIS, Troy, Ohio.**

**Permanent Cure of Catmath!**

**Our Letter Box:**

Below we give a few of the thousands of letters we are constantly receiving. This record is a guarantee that **CATMATH'S CATMATH SPECIFIC** is a permanent cure, but a positive and certain remedy. We above all things, desire to establish confidence in our treatment, so that every sufferer from Catmath and Brouchitis may feel certain of success in its radical cases. It has applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one who wishes should have the opportunity to write and obtain from us that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates, which have been sent to us by grateful patients—as well as the addresses of some who have been cured almost any day of whom we doubtless having been injured by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men.

**My wife is entirely cured.**

**I. V. COLLINS, Crockett, Tex.**

Your remedy cured my wife, **MRS. COLLINS, Waco, Tex.** She was afflicted with Catmath for several years, and was unable to do any work. She was cured by your Catmath. I am glad to say that I found your medicine to be the best I ever used.

**MRS. W. D. LINCOLN, Waco, Tex.**

I have used your Catmath for several years, and it has cured me of my Catmath. I am glad to say that I found your medicine to be the best I ever used.

**W. H. SANDERS, Waco, Tex.**

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**CONSUMPTION**

**ASTHMA**

**PAIN BANNISH**

**REGISTRY WANTED**

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**FAMILY, CHURCH and S. S. SUPPLIES.**

INCLUDING

**Bible Dictionaries, Bible Maps, Helps on the International Lessons, Sunday-school Quarterlies, Collection Envelopes, Reward and Verse Cards, Communion Sets, Baptismal Suits, Sunday-school and Church Records, Hymn Books, Sunday-school Song Books, Tracts & Miscellaneous Books.**

**AT PUBLISHERS' PRICES**

**OUR PICTORIAL FAMILY BIBLES**

are the best and cheapest Bibles in the world; the only Bible containing Cruden's Complete Concordance; has the largest number of interesting helps and aids to the study of the Bible; the whole embellished with 2,000 engravings. Prices from \$4 to \$20.

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**"BAPTIST SONGS,"**

be both cheapest and most popular collection of Songs ever published for one of Baptist churches. Contains about 200 of the old favorite songs, and about forty of the latest and best. Price, per single copy, 25 cents; per dozen, \$3.00; per hundred, \$20.

A large discount to preachers and Sunday-school teachers. Agents wanted to call on cities. See Booklet on Address.

**A. C. CAPERTON & CO.**  
149 Fourth Avenue, Louisville, Ky.

**THIRTEEN YEARS AGO**

Catmath was considered an impossible disease. I had then suffered for thirteen years in a manner most exposing a liability, and I was almost blind. My professional duties were almost impossible to perform. I was almost blind. My professional duties were almost impossible to perform. I was almost blind. My professional duties were almost impossible to perform.

**Child's Catmath Specific**

The treatment is best as well as constitutional, and can only be obtained at Troy, Ohio. We especially desire to treat those who have tried other remedies without success.

**REV. T. P. CURTIS, Troy, Ohio.**

**OUR OWN BUSINESS.**

**HEART & VOICE**

**SUNDAY SCHOOL.**

**NEW AMERICAN \$15 WATCH.**

The extraordinary price with which our \$15 watch is sold is due to the fact that we have secured an exceptionally high quality of material, and we have secured an exceptionally high quality of material, and we have secured an exceptionally high quality of material.

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Send us the names and post-office address of persons who would be likely to contribute to the RECORDER, and we will send them sample copies free.

LOUISVILLE:

THURSDAY, FEB. 16, 1892.

When writing to any one advertising in this paper, please state that you are a subscriber in the Western Recorder.

Our offer to discount the bills of delinquent subscribers is withdrawn, and all are now expected to pay according to the usual rates. See page of first column on first page.

Church and Pastor.

Knowing something of the peculiar trials that come to the minister of Christ from personal experience, it is not surprising that he should be much more than the experience of other pastors, as it has been often times detailed to us, we may be pardoned for offering a few practical suggestions to members of the churches as to their duty to the pastor.

We are fully convinced that the frequent changes in the pastoral relation, the many vacancies that are found in the pulpits of the land, with all consequent evils in the way of courage, inefficiency, lack of thorough organization for work in the churches, result largely from the lack of intelligent appreciation of the duties that the members owe to their pastors than from all other causes combined. The Master, who has conferred, as one of the accession gifts, pastors upon the churches, to look after and to lead them in spiritual knowledge and in religious work, has given very definite instructions upon this point, which churches would do well to heed.

leading to the neglect of some trivial duty. Instead of going to him and kindly appealing of the matter, thus helping him to avoid a like mistake in the future, it is better mistaken abroad, the molehill is magnified into a mountain, and thus the cords that bind pastor and people are sundered, one by one, and the wife is prepared for the dissolution of the pastoral relation. Such things may seem unimportant to us; but it is the little forces that swell the vines, it seemed to Adam but a small thing to taste of the forbidden fruit in his early Eden home. Nevertheless, it entailed the curse upon man, and involved the race in ruin. And it is just these "little things" that are bringing sadness to many a faithful pastor's heart, crippling his energies, filling the churches with coldness, and enveloping them with the night of spiritual gloom. Churches must look to these things, and by wholesome discipline enforce this law of Christ, if they would have the reign of prosperity continually with them.

We would not be understood as being set for the defense of unworthy ministers. Occasionally, and only occasionally, unworthy men crowd themselves into the sacred office. They are wolves in sheep's clothing. They have an inordinate desire for fame, and through the pulpit they seek for notoriety, though it be but local. For such men we have no feeling but that of contempt. Even these, however, may be dealt with in a frank, manly way, as become Christians. But it is not of these we speak. It is for the faithful minister of Christ, who, while he has sufficient of frailty and infirmity attaching to him to make good his claim to a possession of our common humanity, is yet faithful, earnest in, and devoted to his work, love souls and seeks to build up the interests of the kingdom of the Lord Jesus. Brethren, stand by such men, help them, strengthen their hands, encourage their hearts, ward off the shafts with which the enemy would pierce them, pray for them, then Zion shall be girded with strength, and from victory into victory shall she go forward.

Moral Heresies.

The Duke of Argyll, in one of his works, speaks of a fish that is found in the Western seas, that is always seen performing awkward convolutions in the waters, floating ever and anon with the tide, never making headway against it. Upon examination, it has been found that the fish is destitute of backbone. It is a great flabby mass of flesh. There are some people in this world quite like to this fish, and they find their way, betimes, into the church. They excite varied feelings in our breasts. Sometimes the feeling is of pity, again of contempt. Let us not be too hard on those, however. The poor fish could hardly be held responsible for its inability to stem the current. It serves some important purpose in God's great economy of nature. What that purpose is, we may not be able to say. Possibly it is to inspire in the hearts of other fishes, as they see its helplessness, gratitude for the gift of backbone to them. The value of things in this life is largely learned by contrast. Had all fishes in the great waters backbone, then none of them would ever consider what a priceless gift backbone is! And thus, of those persons in the church, and in the world, who can never say "no," who can not stem the current, who are always pandering to public opinion. They are to be pitied. They are deficient in their make-up. They can not help it, they are simply float; they can not help it. We know of an eminent preacher who had a mortal fear of water. The sudden appearance of a fellow in his presence would well-nigh throw him into convulsions. Struggle as he might, he could not overcome the terror. To some, the public opinion is in that position. They have a mortal dread of it. They are intended to serve some purpose. They are to be the means of grace to those who are stronger. The absence of this in their make-up is intended to inspire gratitude in the hearts of others, who do not share the defect.

Unfortunately, this class of persons sometimes get into the churches of our own name. They desire the preaching to be of just a certain kind; their pastor they would have to generalize, but never descend to particulars. They would have him speak eloquent over the sins of the an-

televivians, those sins that brought forth earthquakes, flood, and death; they would have him portray in glowing style and attractive rhetoric those sins that blackened the character of the Assyrians and Babylonians and brought those resplendent empires of the golden time down in ruin; but those daring sins that are cutting the life out of the churches today, that are producing a fearful harvest of evil in the community, that are threatening the safety of our institutions, undermining the very pillars of government,—these sins must not be touched. Other denunciations may be stronger in the city where we reside than we are. They can afford to run the risk of losing the patronage of some rich, godless men! Let these boneless Christians say, "Let them do this work. They can stand against popular sentiment. It is our duty to court, to flatter, to please." Then, too, from the teaching of our denominational sentiments they shrink. "Our sentiments are not popular in this community. We must not urge our distinctive views. We must preach the general truths of the Bible, and let particular truths alone." Should such policy prevail, when, how, is this world of ours to be brought under the sway of divine truth? Brethren and sisters, pray for a revival of backbone, that we may stand loyal by God's truth in its entirety, all the while world shall be brought to know and to receive "the truth as it is in Jesus."

To the Baptist Women of Kentucky.

It is cause both for joy and sorrow that there are forty women's missionary societies in the Baptist churches of Kentucky; joy, that we have even that number, and that the number has rapidly increased; sorrow, that we should have only forty such societies in the whole great State of Kentucky, with more than twelve hundred white Baptist churches. We have gained eleven societies since last May, and that is a large per cent of gain, but it does not take much to be a large per cent of a very little. We are encouraged, however, and believe that the Baptist women of Kentucky have plenty enough and zeal. Kentuckians if we showed ourselves enough and benevolence enough to do as much as those in any other State, if indeed they do not take the lead of all the rest.

We are glad to announce that a most excellent young lady of Louisville has offered herself to go as a missionary, and the probability is that she will go to China ere long. The Foreign Mission Board is willing to send her, and asks whether the ladies (so we take that book, for women is a nobler word than lady)—whether the women of Kentucky will undertake to raise money for her support. The State Central Committee lately had a meeting and, after a free and full interchange of opinion, decided to answer the Foreign Board's question by a loud and emphatic "yes." It was thought that the Board would have poor encouragement to appoint Kentucky to its ranks, if it were indifferent in this case. Miss Florence Blanford is the young lady in question, and she gives good promise of great usefulness in the foreign field, and of being a missionary of whom Kentucky will be proud.

For ourselves, we are glad to have Kentucky on the list of our foreign missionaries, and hope there will be many more; but it only remains for the Baptist women of the State to rally to this great work. Form societies in your churches and get to work without delay. For information how to proceed, if such information is desired, write to Miss Agnes Osborne, Corresponding Secretary Central Committee, N. E. corner Second and Walnut streets, Louisville, Ky. We expect a hearty and general response to this call.

Rev. T. H. Huxley, writes the Religious Herald from Norfolk, Va.: "Dr. Burrows' congregations are very large and his sermons increasing in power and popular effectiveness. His fruitful and versatile genius is already making its mark in literary lectures and temperance addresses, and in all cases where there is any large and 'multiply' without weakening himself. The same genial humor, graceful vivacity, conscientious, thoughtful preparation, glowing heart, wonderful youthfulness of spirit; his Bible study, preaching night at Central street with his usual originality of thought and freshness of illustration."

Many of our brethren of the Baptist faith in Mississippi have been greatly grieved at the sermons in the Courier-Journal of one Mr. Burrows. He has gone broadcast through this State and many others that is a Baptist evangelist. Our Fadohast brethren are rejoicing (as we may be) over the fact that they have no more of a kind, and some more that has brought them some pains to show the Courier-Journal around to see a sweet counsel for the cure of our pride. Your correspondent "P." does justice to the doctrine and Gethsemane-like action, for he is evidently just such a crank. But "P." does not say who he is accidentally, nor do you say; and the inference of the said Baptist church giving him shelter and a "God-send" from the stigma of our people. We find from a correspondent of the Examiner & Chronicle, of New York, that he is an ex-Prebyterian, and now in fellowship with no church. Please give us a short history of the man and of the Baptist church he has brought his shame upon our people. J. T. FARMAN, Starville, Miss.

The above comes to us from one of the leading ministers in the State of Mississippi, and the request contained therein deserves a candid and respectful answer. We have time and space this week for only a remark or two.

Mr. Barnes is not a Baptist—never was. He was for many years a regular Presbyterian minister, and graduate of Princeton, and a missionary to India. Some ten or twelve years ago, he took a new departure, began to teach doctrines which Presbyterians and other orthodox Christians do not hold. His brethren re-nounced with him and did all in their power to correct his vagaries, but all to no purpose. He persisted in his erratic course, till finally he was deposed from the Presbyterian ministry. He refused to submit to the discipline of the presbytery, and set up for himself. Since that time he has had no church relations, and has been preaching as an independent evangelist, acknowledging allegiance to no ecclesiastical body. He has gone on from bad to worse till many of his old friends are amazed and mortified at his anomalies.

Mr. Barnes came to Louisville not on the invitation of any Baptist church, but of the "drummers" of the city. Having arranged with him to come to this city, they applied to the pastor of the church at Chestnut-street Baptist church for the use of their house. That request was granted, except for such times as the church should want to use the house for its own services. This is the only Baptist house in which Mr. B. has preached, and the only one that he will be likely to occupy. The great majority of the ministers and members in this city most heartily repudiate his teachings and methods, but some few Baptists, as of all other Protestant denominations, think he is a wise and safe leader. This is all we can say this week.

Prof. Whitall's Lectures.

Prof. Whitall is engaged in delivering a course of lectures, before the Baptist Pastors' Conference, under the title of "Studies in the Life of Alexander Campbell." The first lecture, on his Birth and Education, occurred on the 10th inst. The second, entitled, "The Halden Period, November 3, 1809-November 29, 1811," will be held on to-morrow morning, at 11 o'clock, in the lecture-room of the Fourth and Walnut-street Baptist church. The next will embrace the Halden period (Ancient Order) period, November 29-1811, November 18, 1827, and the fourth will embrace the Walter Scott ("Ancient Gospel") period, November 18, 1827, March 4, 1866. Perhaps an additional lecture will be devoted to the origin and tenets of the Mormons, they being the first and largest sect that sprang from Mr. Campbell's church. Persons interested in the history of this epochical time will be welcomed at these lectures.

The above announcement appeared in the Courier-Journal of Sunday, Feb. 12th, and the second lecture was delivered at the time and place therein specified. The outline of the entire course of these lectures is given in this announcement, and we have reason to hope that they will contribute a great deal to enable those who care to study the subject to gain an insight into the process by which Mr. Campbell's system of theology was brought into shape. The statement in regard to the origin of the Mormons is a discovery of Prof. Whitall's, and we promise ourselves much pleasure and instruction in going over with him the record of those events, and observing to what extent the tenets of the Mormons were borrowed from the Campbellite movement.

We heard the second lecture, as elsewhere stated, before the Pastors' Conference on Monday morning. Quite a number of visitors were in attendance, and it was well received. It would be an excellent idea if Prof. Whitall would consent to deliver lectures at various points in the Kentucky and other States. His tone is respectful, and entirely free from denunciation. Many of Mr. Campbell's admirers would be glad to know the conclusions of a dispassionate Baptist scholar, after a life and patient study of his critical and original works. They will learn much in regard to him which might be of interest and value, and nothing is said to give offense. Mr. Campbell having passed away from the conflicts and animosities of life, it is time for the critic to undertake the labor of forming an estimate of his achievements and his character, and we are glad that Prof. Whitall, who strives to be a calm and thorough and impartial inquirer, is devoting attention to the subject. These lectures, we learn, are based upon a course of lectures which he has just completed before one of his classes in the Southern Baptist Theological Seminary.

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EDITORIAL VARIETIES.

The P. O. address of Rev. W. T. Pierce is changed from 100 South 4th, to 100 South 10th, Ky. Bro. P. has been ill for several weeks, but is convalescing.

The Harmony church, Allen Co., has just had an addition of 14 members.

Bro. G. Terry, served the church at Smith Grove a number of years, but has been recalled to the pastorate of that church.

The Henry County Local, in its issue of the 9th, pays a deserved tribute to the memory of T. M. McLeod, who died on the 27th inst. Bro. Lester Shovel, of Hardin Co., says he would rather die one meal every week than to be without the Recorder. Let's see. Twenty cents a week is equivalent to Bro. T. M. McLeod's salary.

Bro. J. D. McLeod, of Texas, reached New Castle a week or so before the death of his brother, and so shed the mournful satisfaction of being with him in his last illness. Bro. T. M. McLeod served the Henry County Local, he acknowledges the great kindness of the brethren and sisters in New Castle to his departed brother. The heart of the stranger was deeply moved at the devotion of this Christian people to their pastor.

Her. T. B. Thomas and family, of Shelbyville, spent the holidays with relatives and friends in Mobile. They returned quite refreshed and invigorated.

Our friend, Rev. Mat. Lyon, preaches twice a month in Meigs, Ala., and is twice in the beauty near that place.

What will you charge for publishing an obituary of Rev. Wm. Fisher?—E. H. B. Nothing at all. We never charge for publishing accounts of death and marriages in the families of ministers of the gospel. Send on the notice of Bro. Fisher's death. He was a good man and a friend to all who loved the Lord Jesus.

Bro. J. E. Thornhill, late of the firm of A. C. Campbell & Co., is now representing Chase, Carley & Co., of this city, in a department of their business in Augusta, Ga. Our brethren in Georgia will find Bro. T. to be a reliable gentleman and an active Christian worker. In his removal from our city the brethren of Broadway church felt that they had sustained a great loss.

It was \$650 raised in Bonanza by Dr. Wm. H. H. and Judge Patton, and \$17,700, as reported. Dr. W. B. Caldwell, of this city, raised \$600. The bank debt of \$400 was assumed by individuals, and so the entire debt on the church is provided for.

Miss Maggie Hinchey, of Lancaster, Ky., writes: "We still love the Recorder, and are always glad to speak a good word for it. May yours be a life of useful happiness."

Bro. W. A. Stinson, Kiriwille, Ky., says: "I am of my members are taking the Recorder, and say they could not do without it."

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all ministers and others, who have read them. He has several others on the same general subject. These lectures deserve to be extensively reported.

**AT OTHER POINTS.**  
The American Baptist says that the mission work on our Seminary students are doing in Louisville is more than all the other branches combined.

The Baptist church in Clarksville, W. Va., will vacate after March 20th. Mr. B. F. Jacobs, of Chicago, during his twenty-five year service as Sunday-school Superintendent of the "City Mission School" has had under his charge over 7,000 scholars and 500 different teachers. The converts are estimated at 170, and his school has sent out five foreign missionaries, fifty preachers, and over fifty Sunday-school superintendents.

Rev. F. J. Crisp, pastor of Macedonia church, has received and accepted a call from the Carrollton, Ky., church for all his time. He takes charge of the Carrollton church March 1st.

In consequence of failing health, Dr. Robie has headed in his resignation of Ogle University, the Baptist school of Maine. For nine years Dr. R. has presided over that institution with marked ability.

The Baptist church at Gloverville, N. Y., reports in its conversion nearly a hundred persons. A revival of great power commenced with the week of prayer.

Rev. H. Barbour has been pastor of the North Baptist church, Newark, N. J., thirteen months, and has baptized 108 persons. The interest still continues.

There are seven Baptist associations with 100 churches in Ontario province, and are reported, less than two for each church. It is the smallest number of baptisms reported since 1853.

Rev. T. Spurgeon, a son of the famous London preacher, has accepted the manse of a church at Auckland in New Zealand.

Dr. C. E. W. Dobbs was convicted and converted in Washington City a number of years ago under a sermon preached by Dr. Thomas T. Walker, of the same city.

It was at Portsmouth, Va., that the noted preacher exclaimed, "How in the world do they ever get their wives to consent to it? I don't believe we could ever get the women here to consent to their husbands taking other wives." The lady promptly replied, "Their husbands!"

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The Harvard officers have virtually opened the medical department of the university to the education of women.

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Manufacturers, Importers, Jobbers and Retailers of Solid Gold and Fine Roll Plate Jewelry, Fine Watches, Diamonds, Silverware, Clocks, Brackets, Optical Goods, etc.  
**RIGHT REASONS WHY YOU SHOULD DEAL WITH US:**  
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**GREAT REDUCTION**  
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Will send samples free by mail to buyers out of the city.

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Send for samples and prices. 616 2m

**NEWSPAPER LAWS.**  
We would call the special attention of postmaster and publishers to the following synopsis of the newspaper laws:

1. A postmaster is required to give notice by letter (returning a paper does not show the law) to the publisher of the name of the paper and of the office, and send the amount of postage in advance. An neglect to do so makes the postmaster responsible to the publisher for payment.

2. Any person who takes a paper from the postoffice, whether directed to his name or another, or whether he has subscribed or not, is liable to the post.

3. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper has been discontinued or not. There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it until he orders it to be stopped. The law proceeds upon the ground that a man must pay for what he takes.

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The Living Book.

ROBBERIES.
It is a trait of every man that he should be a robber...

has wanted a wife, or your riches suddenly turn wings and flown like the eagle to heaven...

more powerfully than any vision of suffering that you can set before him. Of what is to be inflicted upon him you must speak guardedly...

time unoccupied upon his hands. The employer found no further fault; but when the gate was finished he paid the maker without a word, and dismissed him.



JACOBS OIL. THE PUREST AND BEST. THEY ARE COMPOUNDED FROM Hops, Buchu, Mandarins and Davidson.

THE NAME OF THE STATES. The Hon. Hamilton B. Staples read a paper at the annual meeting of the American Antiquarian Society in Worcester...

There is an old adage, with which everybody is familiar, 'A stitch in time saves nine.' I think it may be applied here.

Our Little Girls. I saw two little girls at a dance. Their mother looks and smiles; Dasher they are then glad to look!

On the other hand, many a man who is lamenting his ill fortune, and doesn't know what to attribute it to, some such carelessness in the way of doing his work as that which doomed the young carpenter to a summer of prostrate idleness.



RHEUMATISM. Neuralgia, Sciatica, Lumbago, Backache, Stiffness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Puffed Foot and Ear, and all other Pains and Aches.

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Perhaps 'fellow' had better find out for himself; Harry, then he would be more likely to remember than his father should tell him.

EDUCATIONAL. HOLYOKE ACADEMY, (INCORPORATED) with full collegiate powers by the Legislature of Kentucky...

FEMALE COLLEGE, HOPKINSVILLE, KY. The Fall session of 1891 will close on Monday, August 24th...

RAIL ROADS. P. & E. R. R. Short and direct routes to Owensboro, Bardonia, Paducah, Louisville, Kentucky and West Tennessee.

TIME-TABLE OF Lou. & Cin. Short-Line. Depart from Owensboro, Arrive at Cincinnati.

Ohio is named after an Indian name, signifying 'the beautiful growth,' with an accent of admiration.

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LOUISVILLE & GREAT SOUTHERN R. R. LINE. The great thoroughfare of the South, runs through Kentucky, Tennessee & Alabama.

MAMMOTH CAVE! The greatest Natural Cavern in the world, is located on the great National Road, 10 miles from Cave City...

BEATTY'S SPONGE. BEATTY'S SPONGE is a most valuable medicine for all kinds of skin diseases...

THE BEST REMEDY FOR Diseases of the Throat and Lungs. Diseases of the pulmonary organs are so prevalent and so fatal...

CHERRY PECTORAL. This is the most reliable remedy for chronic and acute bronchitis, whooping cough and croup...

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sole and exclusive proprietors.

J. M. & I. R. R. Louisville & Indianapolis Short-Line. THE MOST DIRECT ROUTE TO St. Louis & the West, Chicago & N. West.

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MALARIA! MALARIA! MALARIA! MALARIA! MALARIA! MALARIA! MALARIA! MALARIA! MALARIA! MALARIA!

Household and Farm.

AN ENGLISH PIG. By J. J. POLK. An English pig six weeks old...

How to Prune. In 1881, only 63 years ago, not a single English tree...

MAINTAINING THE APPLE ORCHARD. The usual and wasteful application of manure...

NEW YORK ITEMS. Orchard grass is sold in Duwelle by dealers...

USE OF THE RUBBER OR PILE. The broad leaves and stiff stalks of this plant...

GENERAL ITEMS. The deficiency in the winter hog crop is likely to exceed 1,000,000.

EARL LUFKIN IN GREAT. Dr. R. V. French, M. D. writes: I wrote you some time ago...

WORTH KNOWING. To prevent an worm from specking her little grand through the bottom...

Soaking clothes preparatory to washing them is often objectionable...

Electricity and Swimming Bats. Among the many unexpected developments of electrical science...

It is possible, if not probable that you do not know how to brighten gold or silver jewelry...

Soft water and persistent effort will keep the head from becoming dandruff...

The stains should be rubbed with hard soap, and then washed in warm water.

The artist should be taken out and washed in cold water.

MANURE MADE UNDER COVER. One of the chief objects of making manure in covered yards...

DR. JOHN BULL'S SMITH'S TONIC SYRUP. CHILLS OR FEVER. THE COMPLAINT OF CHILLS AND FEVER...

DR. JOHN BULL'S SMITH'S TONIC SYRUP. BULL'S WORM POWDER. THE POPULAR REMEDY OF DR. C. A. GAY.

INTERESTING FACTS. When abroad last summer, we were much interested in American products...

IN 1881 Great Britain produced 80,000,000 bushels of wheat, the United States, 400,000,000...

THE average yield of wheat in England, France, Holland and Belgium is about 10 bushels per acre...

THE best crop of wheat grown in England for many years was in 1876, yielding 92,000,000 bushels...

It is a good idea to have a few gallons of water on the stove with a teaspoonful of soda...

STEWED POTATO. Take potatoes boiled the day before; chop coarse and put on stove covered with milk...

MACARONI. Boil until tender enough to put a fork through easily.

TOBACCO CUP. Take a barrel of tobacco, cut them in small pieces, boil until soft...

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IN 1876 England bought of the United States 84,000,000 bushels of wheat, 43,000,000 of which were sold to Great Britain...

THE DIAMOND DYES. The average size of farms in Great Britain is 70 acres...

POPULAR THOROUGHFARE BETWEEN THE EAST AND WEST! THE GREAT BEE LINE ROUTE!

NO EMIGRANT TRAINS! The Great Western and Reading Railway Company...

Elegant Day Coaches! Drawing Room and Sleeping Cars! Cleveland and St. Louis and Indianapolis.

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