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## WESTERN RECORDER

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### Our Guilt.

#### The Glories of Forgiving Grace.

A SERMON BY C. L. STEWART.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace—Eph. 1:7.

Our text speaks of "the forgiveness of sins, according to the riches of his grace," and from it we learn the measure of forgiveness, the manner of it, and the manifestation of it. O, for heavenly light, while we view this grand truth! Illuminate us, O thou Spirit of all grace!

From the text we learn, THE MEASURE OF FORGIVENESS. Hear ye this, ye hardened souls, ye self-condemned spirits, ye that have shut yourselves out from hope of mercy—hear me earnestly, I pray you, that your souls may live. It may be while I am speaking to you your minds will be questioned, and you will find the key which will unlock every door in Doubting Castle, and you will see at liberty from Giant Despair.

Observe, then, that the measure of forgiveness is the riches of God's grace, and this statement leads us to observe that it is not the character or person of the offender which is the measure of mercy, but the character of the offended One. Is there not rich consolation in this undoubted fact? The pardon to be hoped for is not to be measured by you and what you are, but by God and what he is. In a matter of offense and forgiveness, the rule almost always holds good, that pardon becomes likely or unlikely, easy or difficult, not according to the offense as according to the character of the person offended. One man will forgive a grievous wrong while another will not overlook a wry word. Take an instance from English history: John had most villainously treated his brother Richard in his absence. Was it likely that, when he of the lion's heart came home, he would pass over his brother's grievous offense? If you look at John, villain that he was, it was most unlikely that he should be forgiven; but then, if you consider the brave, high-souled Richard, the very flower of chivalry, you expect a generous deed. Base as John was, he was likely to be forgiven, because Richard was so free of heart, and accordingly pardon was right royally given by the great-hearted monarch. Had John been only half as guilty, if his brother Richard had been like himself, he would have made him lay his neck on the block. If John had been Richard and Richard had been John, no matter how small the offense, there would have been an likelihood of pardon at all. So it is in all matters of transgression and pardon. You must take the offense somewhat into account, it is true; but not one-half so much as the character of the person offended. Suppose I were asked at this present time to reconcile two persons who are at enmity; if the one who evidently had been injured was one of certain brethren around me, whose forgiving spirit I have long relied upon, I should feel my task to be easy, whatever the offense might have been; but I know some others about whom I should say: "I don't know, I am afraid I

shall not get on the right side of them. I shall have to approach them very carefully; however small the offense, it will be hard to remove their anger." I know certain persons of old; they are quick-tempered and ready to be aggrieved for small reasons, and they are slow in burning out, having fine memories for an affront. It is hard to get a forgiving word out of such our spirits. You see, the nature of a pardon materially depends upon the character of the pardoner. Let us establish this fact, and then see what light it throws upon the probability of pardon to any of you who are seeking it. With whom are you dealing? You have offended—who is he whom you have offended? Is it one whose anger is quickly aroused? No, the Lord is long-suffering, and exceedingly patient. Forty years long was he grieved with one generation; and many a time did he pity them, and remove his wrath from them. Is he one who is hard to satisfy and not easily persuaded to forgive? Nay, the choir of the temple of old, chanted as one of his sweetest praises, the oft-repeated words, "His mercy endureth forever." Again and again, they answered one to another, "His mercy endureth forever." If the pardon were to be according to your character, you would never be pardoned at all; if it were to be measured according to your offense, you would never be forgiven; but since the probability of pardon lies in the character of God, then, "thou guilty one, thou self-condemned one, take heart of hope and come to thy Father's feet and say, "Father, forgive me, for I have sinned." Look unto the face of God and see if he is not ready to forgive. Do you tell me that you dare not even think of the face of your offended God? Then I ask you to look into the face of Jesus Christ; for in his loving countenance shine all the brightness of the Father's glory. Is it possible for you to look at the Lord Jesus and doubt his willingness to forgive? He whose eyes swept over a guilty city; he whose hands were weary with incessantly doing good to those who despised him, he who gave his feet to the cruel nails for his adversaries, and who at last poured out the life-bloods of his heart for those that mocked him, he must be willing to forgive! The measure of forgiveness, then, lies in the riches of divine grace, and this may encourage the chief of sinners to expect mercy.

Again, since the forgiveness of sins is "according to the riches of his grace," then it is not according to our conceptions of God's mercy, but according to that mercy itself, and the riches of it. We conceive hard things of God sometimes; we feel that he can not pass by this and that crime, but that, in certain points, his grace may be vanquished by human wickedness. Our ideas of God's mercy are narrow, and we think him to be altogether such as we are. Listen, then: "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

If, again, the measure of mercy is "according to the riches of his grace," then no limit to pardon can be set by the amount of human sin which can be forgiven. Sin is no trifle, and yet pardon is no impossibility. Nobody can measure the greatness of the guilt of a single sin; it is a world of iniquity. People talk of little sins, but there are no such things; the least rebellion against God is an intensely great evil. Yet there are degrees of sinning; and one offense may be greater than another, and one man's offenses may be greater than his neighbor's. If it be possible that one of my hearers has committed all the grosser sins, has heaped them up, has raked the kennels for them, has committed crimes in a way scarcely to be spoken of, committed them again and again, until the amount of his sins has become

well-nigh insupportable, yet this does not render his forgiveness impossible. There is a sin against the Holy Ghost which shall never be forgiven; but that is unpardonable only for this reason—that where once it is committed the man never seeks forgiveness, nor desires it; that sin kills his conscience; for it is a sin which is unto death, and the sinner henceforth goes gaily down to damnation, never seeking forgiveness. If you seek mercy, be ye who you may, you shall have it, if you will believe in Christ Jesus. If all the sins of all mankind were heaped upon you, if you sought mercy by confession of sin and faith in Christ, you should not be denied, but you should be blotted out, "according to the riches of his grace."

Let me draw another inference. If pardon be "according to the riches of his grace," it is not according to the bitterness of the sorrow which has been felt by the sinner. There is a notion abroad that we must pass through a period of keen remorse before we can expect to be accepted with God. "You," says one, "I do not wonder that such a person was pardoned, since for years he was ready to destroy himself in his despair; he scarcely slept, he forgot to eat and drink, he went about wringing his hands in agony." Beware of doing after this fashion. There must be sorrow for sin in every true believer, and there will be; but the best form of sorrow for sin generally follows forgiveness, and does not precede it. I never hated sin so much as when I knew that God had forgiven me.

And so let me say that the measure of God's forgiveness is not even the strength of a man's faith. The measure of God's forgiveness is "according to the riches of his grace." You, dear soul, are to come and trust in what Jesus Christ did when he laid away his life for sinners, and then your pardon shall be measured not to you, not according to the greatness and strength of your confidence, but according to the immeasurable mercy of the heart of God. You may have faith but as a grain of mustard seed, your faith may only dare to touch the garment's hem of the great Saviour; you may get no farther than to say, "he hath said, 'him that cometh to me I will in no wise cast out,' and I do come to him; if I perish, I will perish trusting him," and yet that faith will save you. I would your faith were stronger; and I believe it will be before long; but if it be only as a green blade which timidly springs up from the soil in the cold spring and is almost afraid of the biting wind, if there be life in it, if it live alone upon Christ Jesus, it will suffice for salvation. Jesus saith to the weak believer as well as to the strong saint, "thy faith hath saved thee; go in peace." Thy sins, which are many, are all forgiven thee, if thou believe in Jesus; for the measure of thy forgiveness is not thy faith, nor thy tears of repentance, nor thy bitter regrets, nor thy sin, nor thy conception of God's goodness; nor thy character, either past or present or future, but the forgiveness which is granted from the Lord is "according to the riches of his grace." I feel half envious of men who can speak with the tongues of eloquence, for this they deserve better speech than mine; and yet if I had the tongues of angels I could not set forth to you one-half of the comfort which is to be found in this charming subject. My bare and unadorned style may not offend, but it does not stand before you in its native loveliness. The God of heaven and earth who hateth sin nevertheless loveth sinners; he hath given his dear Son to die for them; and upon their accepting his Son as their hope and trust be passed by their transgression, iniquity, and sin, not according to the terrible measure of their conceptions, but "according to the riches of his grace." Glory to God in the highest, on earth peace, good will to

all men! Thanks be unto God for such amazing grace.

If, in the second place, I am going to spend a little time, as God may help me, in speaking upon your sinners or non-sinners. The measure of forgiveness is "according to the riches of his grace." Then I see in the mode and manner of forgiveness, first of all, absolute freeness. "According to the riches of his free love," for that is the meaning of the word "grace." God forgives none because of payment made by them in any form. If we could bring him mountains of gold and silver, they would be nothing worth to him; if we bring him tears in rivers or alms in Alps, or resolves, vows, and promises in countless numbers, all will amount to nothing as a bribe of grace. Forgiveness, like love, is unpurchasable by us. God's pardons are absolutely free. He forgives, because he chooses to forgive, out of sheer pity to the sinner, out of clear, unadulterated compassion, but with no adulteration of anything like bribe or price. Forgiveness is absolutely free. Then why should not you have it? "O," you have said, "I am not prepared. Why should it not come to you though you are unprepared? It is preparedness a sort of price! Since I am prepared, why not to you?" But I had sorely thought of it; "I dropped in here this morning merely to spend an hour;"—and why not spend that hour in singing of free grace and pardoning love? Why not let this be the first hour of your true life—the hour in which you begin to live unto God? Pardon is absolutely free: "Whosoever will, let him take the water of life freely."

Again, the text implies, irrevocable certainly. "According to the riches of his grace." For God to pardon and afterwards to condemn would not be "according to the riches of his grace." If her Majesty were to issue a free pardon for a criminal, and then after that had been accepted, she should work; it would not be according to the riches of her favor certainly; and if you and I get pardon through Jesus Christ, we can no more be lost than God can become poor in love. Believe in Christ Jesus, and get a pardon for thy transgressions under the sign manual of Jehovah, and thou shalt never be forgiven. "There is, therefore, now no condemnation to them that are in Christ Jesus." "As far as the east is from the west, so far hath he removed our transgressions from us;" and how far is that? It is an infinite distance, and from an infinite distance our sins can never be brought back. They are gone; they are blotted out; drowned like the Egyptians in the Red Sea; their faces will never see again forever. That pardon must be irrevocable which is given "according to the riches of his grace."

Once more, it suggests unfeigned renewal. It is "forgiveness of sins according to the riches of his grace." It does not mean forgiveness up to a certain point, and if you sin again no more forgiveness; but daily forgiveness for daily sin, a fresh spring rising for fresh thirst.

If, our last word is to be upon the manifestation of the pardon. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Here we see that forgiveness of sins comes to us entirely through Jesus Christ our Savior, and if we go to Jesus Christ, fixing our eyes especially upon his atoning sacrifice, we have pardon by virtue of his blood. I see nothing here about any human priest; Christ is priest enough for us. I see nothing about abolition by man. No: "In him we have redemption through his blood, the forgiveness of sins." It must be a very dangerous thing to be hoping for pardon because you have confessed to a mere man; whatever manipulations may have been performed upon his heaven head, it must be a very risky thing to have your salvation depend upon whether or not he was properly ordained by a priest of higher rank. We escape all such perils by going to

the fountain-head, even to Christ himself, the one Mediator between God and man. According to God's command, we trust Jesus and receive pardon, not in word only, but in spirit and in truth. There is no hazard in faith in Jesus, for all those who have tried it, will tell you how blessed the result has been in their own cases. Pardon by any other means is impossible, but by Jesus Christ it is certain. Everything else fails, but faith in Christ never fails. Only trust him, only trust him, you are pardoned, pardoned at once through his most precious blood.

The text says, "We have" it, and I want to lay stress on that for just a minute. "We have redemption, the forgiveness of sins." We have it. As many as believe in Christ are pardoned. Why, then, should we go to church and say that we are miserable sinners? Believers are not miserable sinners; they are all often happy in a sense of full redemption; our sins are blotted out, why do we speak to God as if his anger still remained? Shall we lie unto God? We are indeed miserable sinners if we assume a misery which we have no reason to feel. We are miserable sinners for not believing God and pretending that we do. Is there no difference between a believer and an unbeliever, so that the selfsame words will suit both one and the other, and they may know down side by side, and alike call themselves "miserable sinners"? Then what has the gospel done for believers? What is the use of the sprinkled blood? There is all the difference in the world between a believer and an unbeliever. The unbeliever hath the wrath of God abiding on him; but for the believer, his sin is forgiven him for Christ's name sake, and let him know it and declare it. "Am I not, then, daily to confess sin?" Yes, daily as you commit it, but not under the mark of misery, though you are not a beloved child? Confess sin with the certainty that you are forgiven, and that still the sentence of forgiveness runs on, and includes these present and future sins, as well as all that are past. You are to humbly sue for continued mercy; but you are not to pray as if you were at enmity with God, and miserable under a sense of his wrath. Far better is the spirit which sings, "O God, I will praise thee; for though thou wast angry with me, thine anger is passed away, and thou art merciful." That is the way to talk, if you believe, you should speak in that fashion. No longer is the weight and burden of sin lying on your conscience and heart; your load is lifted; you are forgiven. If your child has been offending you, and you are angry with him, he feels ill at ease in your presence. At last you say, "My boy, it is all gone now; do not offend again. You are quite forgiven; come here, and let me kiss you." Does he reply, "Father, I am afraid!" If so, it is evident that he does not understand that you have forgiven him, and even if he receives your kiss, he still remains unhappy in your presence; it is clear that he does not believe in you or in the sincerity of your forgiveness. As soon as the light dawns on his mind, "Father has quite put all my fault away;" then he is merry in his play, and easy in his conversation with you. Now, be with God like a child at home. Do not act towards him as if he were not your Father. He smiles. Do not pray to him as if you dreaded him, and though he would smite you. He can not smite you; he has smitten Christ instead of you. Your debt has been paid, and can never be demanded by his cross in the face of heaven at earth and hell. Eternal justice can not charge you now with sins which were, once for all, charged on your great Substitute, and borne by him. God is not an righteous first to punish Christ, and then to punish those for whom Christ died; to take the payment first from Christ, an afterwards from you; from

the surety, and then the debtor. No, no. Rest then in perfect peace. "Forgiveness according to the richness of his grace" is yours by faith, yours at this moment, and you may know it. You that have believed in Christ ought to know that you are accepted in Christ, for you are so accepted, and it is a pity not to have the joy of it.

I want you to feel the love which rises out of pardoned sin. You must love him who has pardoned all your iniquities. I want you to feel the zeal which finds fault in the forgiveness of sin. Bring your sabbath box, and pour the ointment upon the head who has forgiven you so freely. There are no workers like pardoned men; there are no givers like pardoned men and women; there are no lovers like pardoned men and women; there are no singers like pardoned men and women; there are no saints before the throne, no courtiers at the right hand of the eternal Sovereign, like those who have washed their robes and made them white in the blood of the Lamb. Come, then, ye guilty, and receive forgiveness in Christ! Come, ye vilest of the vile, the door is set open for you, and a loving heart invites you through these lips. I am full of hope that you will come. You must come. Love will restrain you to believe in God. O may the Holy Spirit compel you now to come to the Savior, and to be cleansed from all sin. When you have obtained mercy, hasten to tell others of the boundless mercy of the God of love, and of the riches of his grace displayed in forgiving you all trespasses. God bless you for Christ's sake. Amen.

#### A Terrible Calamity in Baylor University, Independence, Texas.

A storm in fury passed over Independence, Texas, on Monday night, February 27th, about 11 o'clock. We had just succeeded in carrying on a very important business, and were awaiting the coming of settled weather and good roads to place a mansard roof and story on the erected walls. The greater part of the walls, including pillars and ornamental caps, and a memorial slab dedicated to J. W. D. Crest, and another in honor of the living President of Trustees, Hosea Garrett, was hauled to the ground, destroyed also a large amount of wood-work. The roof of Graves Hall was lifted off and thrown on the campus. Barleem Domicil (residence of the President) was wrecked as to galleries and window-glazing.

We were hoping to get the main building so far advanced as to use Hosea Garrett Chapel at next commencement, now we are crowded into a small and insufficient building, with no quarter for library nor societies, and the work of eighteen years prostrated. Losses of private property have been very considerable. Will our friends aid us to repair the losses, or must Baylor University be abandoned, after a life of extraordinary usefulness since 1845?

Will every pastor, deacon and well wisher of education in the great State of Texas and throughout the United States, who reads this, send us a contribution to aid us in our hour of calamity?

W. M. CARY CRANE,  
President of Baylor University,  
Independence, Texas, March 1st.

Dr. Caperton: Prof. J. C. Hazoley, African lecturer, is worthy of entire confidence. The more you see him the better you will like him. He has traveled extensively in Africa and Great Britain, and is the regular correspondent of a newspaper in London, and also in Sierra Leone and in Liberia. He has acted prudently always, and thus secured the confidence of Christians, both white and colored. Yours truly,  
THE S. MALCOLM,  
1125 Chestnut street, Philadelphia, March 27.

In this country about twenty foreign mission boards, besides sixteen women's missionary societies, are engaged in raising funds and sending missionaries to foreign fields.—*Ind. Baptist.*



consistently do unless they are openly and avowedly on his side. (3.) The public confession of Christ, though not an infallible test, is a suitable test of devotion to him, for no one who refuses to confess him can be considered as accepting him, as Jesus says, "Who is not for me is against me." (4.) Christ did not conceal the fact that the terms of discipleship were such that all our natural inclinations would be opposed to it. And hence the deliberate and sincere confession of him would be evidence of that radical change, or new birth, which he proclaimed as necessary in order to an entrance into his fellowship and kingdom.

3d. Who then ought to be invited to make this solemn and important confession? We answer, "Those who have been carefully instructed as to the nature of this confession, and who have a clear perception of the reasons why this confession is necessary. Paul virtually states this when speaking of confession and faith, for he asks, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" The question is in this: How shall they confess, or believe, or call upon one concerning whom they have not been properly instructed?

We do not pretend that young converts to Christ must be theologians, nor extensively versed in Bible teachings before they can confess Christ; but we do insist that they ought to be carefully instructed as to what is meant by accepting Christ as Teacher, Savior and King. And they ought to be solemnly warned not to make this confession without careful consideration, and not at all unless they can discern some reasonable marks of that radical change without which such a confession would be entirely in vain. Paul teaches this very idea in substance when in regard to the Lord's Supper he says, "But let a man prove himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." I Cor. 11:28.

Mr. Barnes and many others attempt to justify their haste in counting in their confessions by pointing us to what was done on the day of Pentecost. But they ought to take notice, 1. That on the day of Pentecost the enemies of Christ and his cause were numerous, and strong, and blood-thirsty. Consequently speedy precautions and death confronted those who confessed Christ, and hence men were likely to confess him, unless they sincerely felt their need of him, and fully yielded to his claim.

2. That those Pentecost confessors were not brought in by men who preached what is sometimes called "a rose-water theology," but by men who faithfully preached the law unto their hearers save their guiltiness before God. Nor did they receive them until they manifested a deep sense of their need of a Savior, and "pricked in their hearts," cried out, "Brethren, what shall we do?" 3. They ought also to take notice that Jesus revealed the fact that many would be disposed to receive the gospel only under a temporary impression. Hence every minister and church is thus warned to guard as far as possible against such a result. And one method of doing this is to proceed with caution and candor when dealing with persons in reference to the matter of professing Christ, using caution more especially in dealing with the ignorant and the young.

4. They ought to remember that when the multitude gathered around Jesus, attracted by the novelty and splendor of his mighty works, he did not urge them hastily to enroll themselves as his disciples, but rather cautioned them, and advised them to count the cost, saying, "For whosoever hebe of you that renounceth not all that he hath, he can not be my disciple." Luke 14:28-35 (new version). Persons of well matured minds may be able to state their views of Christ, and their ground of hope in him so clearly and scripturally as at once to win the confidence of the church, although their conversion may have been very recent and sudden. Even in regard to such, however, much caution should be used, if

the mode of instructing them, and the method adopted for bringing them into the church has been rather an appeal to their feelings than a faithful effort to instruct them in regard to the nature of the warfare they are called to wage against the world, the flesh, and the devil.

But we wish to raise our protest especially against that wholesale method of taking in little children which has recently been witnessed in Louisiana. It is true that childhood is the most hopeful period for receiving favorable impressions from the gospel, yet it is very evident that little children often receive impressions which are very transient, and they ought not to be hurried into a confession, especially not under such a manager and delusive instructions as Mr. Barnes imports, but that we be taught that the gravity of the matter requires that they should have time and opportunity for receiving instruction suitable to their years, and time to test the genuineness of their convictions.

We shall not now hunt up the most evidences that Mr. Barnes' instructions are an unsafe guide even to children. It will be sufficient to show how widely wide he is from the truth. To say he talks to parents in this style, "My child, I have said to your child since it came to the Savior, 'You must do so. So that is all of the devil. Now, my little daughter, that you are a child of Jesus you ought to pray and read your Bible,' and away you go laying burdens upon the child that no child can bear." Now if parents are told in the very presence of the child that when they exhort it (the child) to read the Scriptures and pray, they are acting the part of the devil, how can they be expected to say they may say a man who talks in this style to parents in the presence of their children can not be a safe instructor for the children. And we have great reason to fear that the hundreds of thousands of little children who have had in his peculiar style to confess Christ will ultimately be found to have been greatly injured by his influence. And it must be the duty of parents to guard their little ones against such influence.

The Governor of North Carolina said to the Governor of South Carolina, "Sit, the but remedy in the world is Bull's Cough Syrup," and the latter rejoined the assertion.

The Meeting in Parryville.

As I have been repeatedly questioned in regard to the thoroughness of the wonderful work of grace in the meeting conducted by Rev. J. C. Porter in my church in this place, I ask space in your paper to state a few facts. In my opinion, the work is the most thoroughly and honestly done. The whole community has been more completely reinvigorated. Christians of all denominations have been wonderfully aroused to duty, and the churches in this place are in a better condition than they have been for years. And again, the work was not confined chiefly to the young, as is often the case in such meetings, but reached large numbers of the hardest sinners in the community. Numbers of them being heads of families. Of the 100 professions here united with the Baptist church in this place. The remainder, with a few exceptions, have joined other churches in the town and community. The interest did not subside with the closing of the meeting, but is manifest in every department of church work. The interest in our prayer-meeting is wonderful, it being largely attended, none refusing to pray publicly, or bear testimony for Jesus when opportunity is given. As a further result of the meeting, a young man's devotional society has been organized. This society is composed of about sixty members representing the different denominations. Their labors have already resulted in the conversion of two persons.

I consider Bro. Porter a model evangelist, preaching by no means a "partial gospel," but boldly declaring "the whole counsel of God."

MARCH 25, 1882. A WAR REPORT.—In a very full report recently published in the Philadelphia Ledger, reference is made to the case of Mr. George I. Graham, a prominent politician and active journalist (connected with the Philadelphia Times Mirror), who, by using the great German remedy, St. Jacobs Oil, was cured of a troublesome case of rheumatism, contracted during a war. He closes his statement with—"to those who are afflicted with that complaint, it is worth its weight in gold."

JUST TO PLEASE JESUS!

BY WILLIAM LEVY.

Putting a visit to several shades. Helping a burdened one on a rough road. The sweet thought, making dry delight. Turning the shadow of a life-light.—Just to please Jesus!

Staying at home with the children, perchance. Watching the sick one's wandering glance:—loving and faithful as a light.—Just to please Jesus!

Turning the eye from the vanity shown. Sparkling and flashing with glittering crown:—Turning away to the quiet and calm:—Tuning the heart to a heavenly strain.—Just to please Jesus!

Checking the evil going with it. Wrestling hard against folly and sin:—Cheerful and firm as the light and shade:—Trimming the lamp till it darkness it alone.—Just to please Jesus!

Swearing the hammer off duty demands:—Tiring the hands with which the light is kind:—Using the power, if the power is given:—Serving my God, and my own fellow-men.—Just to please Jesus!

Giving a smile, or taking a care. Leading just feet to the right, better land:—Doing the right, and the right and shade:—Kissing and drinking, and waiting and bearing.—Just to please Jesus!

—Men must work and women weep.

—Men must work and women weep. So runs the world away. But they need not weep so much if they use Dr. Pierce's "Favorite Prescription," which cures all the painful maladic troubles to women. Sold by druggists.

In Trouble.

I remember you asked me some time past why our pastors wrote so little for our State denominational paper. I have been rubbing the top of my head, and thinking, or trying to think, and I think I have it:

It is immoral cowardice. The average Baptist pastor is a middling middle man, and a man somewhat sensitive; and if he must be slapped in the face, blown up or "ratt down," he likes it to be "done a little gracefully," and this reminds me that I feel sorry. I have often felt sorry, for myself and others. But what I mean is, I feel sorry for Bro. "P." Smith, Gardner Eaton and others; especially for Dr. Eaton. The short faraway addresses of these brethren in the last RECORDER made me feel bad. We can't afford to lose these brethren from the public print. I come in during their temporary retirement to fill a niche.

I want to speak about the bombshell the Doctor threw among our sisters. Don't you know we are very reckless when they burst. They strike very prominently. So of this one; a fragment struck me, and that sobers me. I think, with the sister from Texas, this is a subject worthy of serious and prayerful investigation. I am glad it has appeared in the RECORDER and hope it will be thoroughly investigated. I do not wish to discuss the subject, but as I have been accounted wrong neighbor to (our) our sisters who are candidates for baptism to relate their Christian experience before the church, or to give reason of their hope, also, from time to time to testify for the Master or to lead in singing or prayer, I wish to ask Bro. Eaton, or any other, if in this I am acting the part of the Old Serpent in the garden?

I have a neighborhood of sisters in both of the churches of which I am pastor. I regard them as a very important element in the prosperity of those churches, and I believe they are willing to bear any instruction, they expect me to tell them what is and what is not their scriptural work. I hope some brother will answer the following question, giving scriptural references: In I Cor. 14:34, 35, is the force of the words speak and church in this connection? When is a woman in church, and what is it for her to speak? Does it include singing? Is it church? Is it limited to business meetings, or does it include all meetings for worship, where both sexes are represented? Also I Tim. 2:12, is the prohibition to teach limited or unlimited as to substance? Is it limited to religious teaching as we do? Is it limited to oral teaching, or does it include written instruction, as in books and periodicals? As to place, does it include the Sunday-school? I am thus specific from the fact that we can hardly over-estimate the importance of this subject, and the dispassionate elucidation of it is our duty. If we accept Bro. Eaton's view, we must eliminate from our worship in Kentucky about one-half of what seems to have been a very efficient co-help. But the question is, What is truth? Let us know the truth and practice it; the Lord will take care of consequences. I do not claim to be one of those soft, tender, loving, sickly, sentimental pastors; but as Bro. Eaton says I have been

"playing the Devil." I hope he will not leave me in doubt. In comparing Paul's language with other Scripture, I have understood him to eliminate from women's Christian work that which has in it the element of immorality, or authority to rule over men. G. W. WHEATLY. Campbellsville, Ky., March 20.

ORDINATION.—On Saturday, March 11th, a preliminary conference of D. M. Green, T. Leach, and J. B. Miller, ministers, and Deacons Thomas Jones and Stephen Hill, met with Walker's Hill church, Livingston Co., Ky., to order the consecration of J. Walker, J. J. Walker, and Al. Doornick, by the presbytery. This Deacon Stephen Hill, a former deacon of the Friendship church, came forward and was recognized by the church, with T. J. Walker, J. J. Walker, and Al. Doornick, as the deacons.

This work progressing well. It was organized in July, 1881, with a membership of 25, and the writer was chosen pastor. We now have a membership of 48, and are very hopeful of success. Some of the brethren have subscribed for the RECORDER, and they say they love to read, and they think every Baptist ought to take it. So do I, and as an evidence of it I inclose \$2.25 for a renewal of my subscription. S. J. MILLER.

FROM THE CHURCHES.

I am now located on my farm near Powellville, Bracken Co., Ky., and quite comfortably. I am attending every Sunday and doing all the good I can. J. N. BARNER.

The meeting at Oneida Run church, near Georgetown, in which the pastor was assisted by Bro. Tupper, of Harrodsburg, resulted in 30 additions to the church by letter and 100 by invitation. The State Mission was taken up at the close of the meeting, amounting to about \$55.

I HAVE recently baptised and received into the fellowship of the church at Carleton Springs, Trigg Co., Ky., 20 persons, as the result of a meeting of fifteen days, in which were aided by Bro. R. M. Moore, of Bellevue, Ky., W. M. MACHAM.

BAPTIZED SIX, March 12th, as part of the results of a meeting with the Blackford church, Hancock Co., Ky. Had the assistance of Bro. R. J. Jarboe and H. V. Bruner. We had added to our church a new member from the Blackford Association. She is the honored mother of a good number of respectable daughters, and is the parent of five members of the gospel. One, Bro. B. M. Young, is now 90 years old. He has been faithful in the charge committed to his trust. Ananias, Bro. B. T. Bruner, is a tower of strength to our denomination. Nearly all the constituent members, and many other members, have attended a singing meeting of comparatively young persons; but my heart is broken to see many of them filling up the church lists.

W. H. HARVEY.

Newport, Ky.—For two weeks the young converts in my church have been holding special meetings for prayer for the unconverted in our Sabbath-school, and last night I baptised two of our school as the result of the meetings, and had the joy of seeing 80 new additions to the church. The young lady, making 60 in all since Sept. 19, 1881. The congregations at these baptisms are large and very attentive, and there is a great outlook for the church in the future. We have added to our library, to our old one, and the young converts have organized a "band of prayer." The RECORDER does good work for all the subscribers in my church. G. M. S.

GLAUBER'S SALT, KY.—The church at this place is so full with the church at this place for over a year. Their house of worship was sold from them about eighteen months ago for debt. This, with some other troubles, resulted in the suspension of the meetings and the church has been generally known as a dead one. They made some attempt to reorganize and build another house, but with no success. The writer, under direction of the board of Liberty Association, held a meeting there last 50 days, and generally known as Uncle Will Robertson. Bro. R. Jenkins and I. N. Strother aided in the meeting. The latter has been called to the pastorate of New Hope church, Mendenhall Co., Ky.

ROCKCASTLE, KY.—Have just closed a two weeks' session with the church at this place. Fourteen additions—none returned, one by letter, 12 approved for the ordinance. A hundred pictures of the baptismal service was secured for the writer by a letter in Irish from the Rev. J. B. Miller, generally known as Uncle Will Robertson. Bro. R. Jenkins and I. N. Strother aided in the meeting. The latter has been called to the pastorate of New Hope church, Mendenhall Co., Ky.

THE ORIENTAL CANNET, March.—Heliopole, D. BRUNER, WILKINSON: The Founding of Heri, General Howard, H. First Past, Frank H. Stauffer, The Red Death Mark, Marlon Moulton: The Character of Shylock, Frank M. Beck; New Light upon the Moon, Charles Morris; How the Lost Boy, Carl Raymond; Griefed, Henrietta H. Hewes; Joe Phil of Arkaw, Rev. Emerson Bennett. Philadelphia: L. L. Smith. \$2 a year.

THE MAGAZINE OF ART, April.—The Watts Exhibition, Osmo Monkhouse; The Conscience on an Artistic Point of View, Peter Fitzgerald; Art in Homer, W. Myshall; Joseph Fourier; A Spanish Court-yard, G. P. Phama; Alwinck Castle, M. O'Connell; The Towers of Sir Christopher Wren, Basil Champagney; A New Life of Ralph Sydney Collier, New York: Cassell, Peter, Galpin & Co. \$1.50 a year. 55 cents single.

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APRIL speaking approvingly of some churches in Mississippi, you ask of what church in Kentucky can it be said they give \$100 to Home Missions? I can answer for one, the Baptist church, Christian Co., of which I am pastor. S. F. POST.

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