

WESTERN RECORDER

VOLUME XLVIII

LOUISVILLE, THURSDAY, JUNE 23, 1899

NUMBER 42.

WESTERN RECORDER

Office: 22 North Avenue, in Greater-Jordan Building, Louisville, Ky.

One copy, one year with postage, \$1.00
One copy, six months with postage, .60
One copy, three months with postage, .40
Advance subscriptions: If order is in full, it will be filled at once. If not, it will be filled as soon as the money is received. If the date on your paper is not up to date, you may know that you are in arrears, or that, having paid, you have not received your paper. In either case give us notice.

All subscribers who do not send express notice to the contrary to the Publishing Office, will be regarded as wishing to continue their subscription, and the paper will be sent to them accordingly.

ADVERTISING RATES.
The date on the last of every month shows to what time you have paid. It serves both to show you a record for payment. If you prefer, you may have your date shown in advance of the date of payment, notify us at once.

Our Faith.

Early Piety Secures a Happy Life.

SELECTION OF A SERMON BY J. M. PEARSON, D. D.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Reasons in favor of early piety are numerous, and their importance is equal to their number. 'Tis the obligation to God is the broad basis, from which these reasons rest, they diverge in many directions. They can be found in a desire to please him, to glorify his name, to do good in the world, to be prepared for the trials of life, to be ready for death and an introduction into the eternal world, etc. It is not my purpose to dwell at this hour on any of these reasons, but to present the one referred to in the text, and which may be bested in this theme:

I. IT IS BEING SATISFIED EARLY WITH GOD'S MERCY.

It is assumed as true that there is in the mercy of God that which gives satisfaction to the soul. There is something, then, in the soul which needs to be satisfied. What is it? 1. It is the need of pardon. The soul feels that all is not right. There is a consciousness of sin, and sin is a transgression of God's law. The nature of this law grows out of the nature of God. The law is like its author, a transcript of his character. The transgressor of this law is guilty, is under condemnation. Sin is the basis of the guilt and condemnation. The soul to be satisfied must receive pardon. Pardon comes through the mercy of God, and the mediation of Christ opens the way for the consistent exercise of pardoning mercy. This we may learn from Rom. 3:25, and 1 John 1:9. We see from these passages how the need of pardon can receive full satisfaction.

2. It is the desire of happiness. This desire can not be gratified by anything earthly. The experiment has been made numerous times and has always resulted in failure. Every element of satisfaction may be extracted from every worldly object, and the soul may avail itself of these elements, either singly or in combination, without finding what it desires. The mercy of God alone can render a happy. What mercy does in the way of pardon contributes much toward happiness, but more is necessary. There must be fellowship established with God, growing out of fellowship with him. When this is done the affections of the heart are worthily exercised, that is, they are placed supremely on God. The will is conformed to the divine will. The conscience approves this exercise of the affections, and this conformity of the will, and there is happiness. There is no happiness without all this, and it is God who does all this. When it is done, and wherever it is done, there is piety. When it is done in childhood and youth there is early piety—early satisfaction with God's mercy.

H. EARLY PIETY SECURES A HAPPY LIFE.
The text says, "That we may re-

joice and be glad all our days." This rejoicing and gladness follow an early satisfaction with the mercy of God. But how does early piety secure a happy life?

1. By preventing a life of sin. A life of sin must be an unhappy one. Sin breaks up our proper relations with God, and thus we can not be happy. A sinful life is attended by removal of conscience, and this is at war with happiness. Early piety forestalls a life of sin. As sin is the cause of all unhappiness, and as piety is the opposite of sin, it promotes a happy life. There is another consideration: Early piety prevents fixed habits of sin and the commission of sins which would in the remembrance, cause regret through life.

2. By satisfying the flesh of life. Here I assume that piety does not exempt from trials. Jesus says, "In the world ye shall have tribulation." Paul and Barnabas in "confirming the souls of the disciples," use this language: "That we must, through much tribulation, enter into the kingdom of God." Of the redeemed in glory it is written that they "came out of great tribulation." Trials are sanctified whenever the grace of God makes them the means of doing us good by crucifying us in the world and deposing our spirituality. Unsanctified trials are grievous evils, and the enemies of God have no assurance of any other kind. The pious even from childhood to old age may expect their trials to be accompanied by the blessing of God. If so, what is to prevent early piety from securing a happy life? What can interfere with a happy life when the

DEAR RECORDED: I have read, with much interest, the discussion in which you are engaged with the Christian Observer on "Infant Baptism." If your opponent be not prejudiced against a plain biblical teaching, he will allow the truthfulness of your position and the spacious with which you have defended it against his attacks. I do not, therefore, to assist you, but to state a few pertinent truths which the discussion has not fully elicited.

As the Bible explicitly states, and you have clearly shown, baptism is confined to believers only (Mark 16:15, 16). This commission from Christ himself to his disciples plainly avers in favor of believers' immersion into the vexed question, "Who are proper subjects for baptism?" and it should be decisive. Hence infants ought not to be baptized, because they can not intelligently embrace faith in Christ. How, then, shall they be saved? Let Christ answer this question decisively also, Matt. 19:14: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Luke (18:15) calls them infants. A non-professor of religion would, after reading this passage, avoid that infants are already saved. "Of such are the kingdom of heaven." Theologians need not anxiously seek the way of their salvation, that matter belongs exclusively to Christ. It is sufficient for them to know that he saves them consistently with the merits of his atonement and the dignity of his person and office. A teachable story of the Bible with reference to this point will show that the

By remaining faith in Christ we are saved from spiritual death; but this does not prevent us (it is known) from committing personal sins. The forgiveness of these depends upon our repentance toward Christ as God.

There are no good reasons why Protestants should baptize infants, while there are several convincing reasons why they should not, namely: (1) They do not professedly believe in baptism as efficacious in the salvation of the soul; hence, by baptizing infants they place themselves in a seemingly equivocal position on this subject. (2) To baptize infants who are already saved, for the purpose of saving them, is an act of open hypocrisy—mere mimicry of a sabbath school. (3) The baptism of infants is a direct violation of Christ's command.

I am bound to say that you are indebted to your readers so efficiently presented in your contribution another, yet I understand to be the object and the spirit of Abraham's circumcision. JAMES M. PEARSON.

At the close of the discussion of the "Intermediate Stage" at Hopkinsville, Tenn., last week, some one had said to record his faith in the hall of King James Version, and that he wished to record his faith in the heaven of the same version. The speaker, I thought, spoke his feelings rather than his mind, and I suppose only meant to endorse the translation of James. King James was not the only one who had faith in the heaven of the same version, and he was not the only one who had faith in the heaven of the same version.

Bartholomew and Female Institute.

This institution closed, June 23rd, its sixth year under the present management. The past year, notwithstanding the drought and other hindrances, has been one of the most successful in the history of the school. During these years Prof. Greenwell, the principal, has shown himself to be an able educator, a fine disciplinarian, and the prince of financiers. The faithful labor of the principal and able corps of assistants have been appreciated by the surrounding country, as shown by the constant increase in attendance, and the interest manifested in all the exercises. There were two regular graduates in the scientific course this year: Miss Estelle Greer, of Bloomfield, Ky., and Mr. J. M. Willett, of Meade Co., Ky. Both did law for a successful future.

The course required for graduation in this school is considerably in advance of most female schools in the State, especially in the higher mathematics. Its chief aim is to prepare those who go out from it for teaching, and for the business transactions of life. While the useful is insisted on as first importance, the ornamental is also encouraged. The art department under Miss Tillie Truabe, and the musical department under Prof. C. Dorr, were very satisfactory, showing a marked improvement over previous years in their departments.

With the success of the past six years, and the assurance that the institution will be continued under its present management, there is a bright prospect before it for another year. The school will open again next September with increased facilities for keeping pace with the educational progress of the age.

A Brief Report.

Since the first of March there has been a decided religious interest here. There have been frequent conversions, and to this date, forty-five persons have been baptized. We have had no extra meetings except one additional prayer-meeting each week. From time to time persons anxious on the subject of salvation have been requested to indicate it by rising in the congregation. Special prayers have been offered for each, and they have been invited to call on the pastor, at specified times, for instruction. The most of them, under a sense of sin and condemnation, have found the "rest" Christ promises to those who "labor and are heavy laden." Believing in the ordinance of baptism, professed their faith and love. The quietness of this work of grace has been a marvel to many, but it has commanded their approval and admiration.

It is a great thing for the church that we have had with us no "revivalist" or "evangelist," so-called. Does any one ask, why? The answer is, that the labors of a "revivalist" would have left the impression on the church that the conversion of sinners is not to be expected from the ordinary means of grace. Whenever such an impression is made on a church and community, no one can calculate the injury that results.

Let churchmen pray and let pastors preach as in the view of eternity, and God will bless his own word of truth, making it effectual in the salvation of souls.

J. W. P.

Prof. Milo P. Jewett, LL.D., died at Milwaukee, Wis., on the 21st inst.

graduated from Andover Theological Seminary. He was active in promoting a higher grade of common school education in New England and New York; was Professor in Marietta College, O., from 1834 to 1839, and was chiefly instrumental in raising the funds needed for the establishment of the institution. In 1836 he was associated with Dr. Charles F. Swain in the establishment of a new common school system for Ohio. In 1839 Prof. Jewett changed his views on the subject of baptism, and consequently resigned his professorship at Marietta. He established the Judson Female Institute, in Alabama, as also the Alabama Baptist, which has since been the organ of the Baptist of that State. In 1855 he removed to Poughkeepsie, New York, and opened a school for ladies; and through his influence T. M. Vassar was induced to found Vassar College, and to change his will so as to admit of such one of his wealth. Professor Jewett became the first President of Vassar, but in 1864 the failure of his eyesight compelled him to resign the office. He removed to Milwaukee, where he has since lived, giving his influence and his efforts to the cause of a pure Christianity, the Baptist interest in the city and State, and to the promotion of higher education. His was a life eminently successful in all that he undertook, and his death is a loss not only to his family, his church and his city, but to the country at large.—Journal of Messenger.

FRANK A. BROTHERMAN from the kingdom, it means. A writer from that city says that in the remote towns and villages there is a remarkable readiness to receive the word, as preached for simple faith. A farmer from Villedeux said to a Protestant pastor whom he met by the way: "Is you will come to our village and preach that doctrine, you will soon have the majority of the people on your side." The minister accepted the invitation, preached the gospel, and now, if we may trust accounts, the whole town, including the mayor, has become Christians. He has assigned, as regards Romanism, a paper of re-education. Neighboring towns are said to be making for Protestant meetings. Would that we had French-speaking young men more than a few, to send them!—Standard.

kind in consequence of Adam's disobedience (Rom. 5:18, 19). This crime is scripturally called the "sin of the world," because Adam, as the progenitor of the human race, represented his posterity and transmitted to them the effects of his transgression. (Rom. 5:12-21) To take away this sin of the world—to remove its consequences—was the object of Christ's sacrifice (John 1:29), and the benefit of this sacrifice are appropriated by faith in Christ as recipient's Savior. (John 3:17, 18; Mark 16:15, 16) These promises, while teaching the last mentioned point, declare also that condemnation is the result of unbelief. Christ's acceptance of infants as fit subjects for the kingdom of heaven is based, therefore, upon the fact that they are not sinful, and that they would, if they could comprehend the plan of salvation, eagerly embrace him as their Savior. His language in the passage quoted certainly implies, if it does not express it, that the sympathy between their nature and his own that, upon a comprehended statement of His relation to them and their dependence for salvation upon Him, they would instinctively love Him. "For this reason," imagine Him saying, "I will allow for them unconditionally, while to morally and intelligently responsible persons I will make the benefit of my atonement conditional." This He had both the power and the right to do, and this He has done, for the unconditionally and unconditionally responsible, while Mark 16:14 is a plain statement that infants are unconditionally saved. He assumed the responsibility of their salvation, did not relegate His power and authority to natural parents.

Christ can thus save infants because he assumed their inherited sin—the sin of the world—and especially because they are guiltless of individual personal sin. They consequently have no needs to be met. Repentance is toward God on account of our personal sin, while faith is exercised in Christ as our Savior from the effects of the "sin of the world." (Acts 20:21; Matt. 9:12.) Hence Christ is called the second Adam. (1 Cor. 15:45, 47)

An Evil of Open Communion.

A very important function of a church of Christ is to slough off unworthy members. This indispensable function is crippled by open communion, which is, indeed, an "open door," through which the excluded can enter on a par with the most worthy. It is this excluded membership who are hidden rocks in our love boats when they first touch us. Open communion undoes faithful church discipline. While we would not boast, yet it is well known that little or no discipline is exercised by other denominations. Episcopalians and Methodists regard no exclusions, and Congregationalists regard so few as to show an almost entire neglect of this duty.—Watch-Tower.

In the Indian Territory the Baptists have 100 churches, 92 ordained ministers, and 6,100 church members. These are mostly among the Cherokee, Creek, Choctaw, Chickasaw, and Seminole Nations.

Prof. Milo P. Jewett, LL.D., died at Milwaukee, Wis., on the 21st inst.

graduated from Andover Theological Seminary. He was active in promoting a higher grade of common school education in New England and New York; was Professor in Marietta College, O., from 1834 to 1839, and was chiefly instrumental in raising the funds needed for the establishment of the institution. In 1836 he was associated with Dr. Charles F. Swain in the establishment of a new common school system for Ohio. In 1839 Prof. Jewett changed his views on the subject of baptism, and consequently resigned his professorship at Marietta. He established the Judson Female Institute, in Alabama, as also the Alabama Baptist, which has since been the organ of the Baptist of that State. In 1855 he removed to Poughkeepsie, New York, and opened a school for ladies; and through his influence T. M. Vassar was induced to found Vassar College, and to change his will so as to admit of such one of his wealth. Professor Jewett became the first President of Vassar, but in 1864 the failure of his eyesight compelled him to resign the office. He removed to Milwaukee, where he has since lived, giving his influence and his efforts to the cause of a pure Christianity, the Baptist interest in the city and State, and to the promotion of higher education. His was a life eminently successful in all that he undertook, and his death is a loss not only to his family, his church and his city, but to the country at large.—Journal of Messenger.

FRANK A. BROTHERMAN from the kingdom, it means. A writer from that city says that in the remote towns and villages there is a remarkable readiness to receive the word, as preached for simple faith. A farmer from Villedeux said to a Protestant pastor whom he met by the way: "Is you will come to our village and preach that doctrine, you will soon have the majority of the people on your side." The minister accepted the invitation, preached the gospel, and now, if we may trust accounts, the whole town, including the mayor, has become Christians. He has assigned, as regards Romanism, a paper of re-education. Neighboring towns are said to be making for Protestant meetings. Would that we had French-speaking young men more than a few, to send them!—Standard.

The Sunday School.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER.

THE HIGH YOUNG MAN.

Mark 12:15. "What thing thou lackest."

Central Thought: "The danger of riches."

Concordance: "Our Lord is on his way to Jerusalem for the last time and is traveling now in Perea, beyond Jordan."

Matthew 19:16-20. "And he said unto him, What thing thou lackest?"

Matthew 19:21. "And he said unto him, What thing thou lackest?"

Matthew 19:22. "And he said unto him, What thing thou lackest?"

Matthew 19:23. "And he said unto him, What thing thou lackest?"

Matthew 19:24. "And he said unto him, What thing thou lackest?"

Matthew 19:25. "And he said unto him, What thing thou lackest?"

Matthew 19:26. "And he said unto him, What thing thou lackest?"

Matthew 19:27. "And he said unto him, What thing thou lackest?"

Matthew 19:28. "And he said unto him, What thing thou lackest?"

Matthew 19:29. "And he said unto him, What thing thou lackest?"

Matthew 19:30. "And he said unto him, What thing thou lackest?"

Matthew 19:31. "And he said unto him, What thing thou lackest?"

Matthew 19:32. "And he said unto him, What thing thou lackest?"

Matthew 19:33. "And he said unto him, What thing thou lackest?"

Matthew 19:34. "And he said unto him, What thing thou lackest?"

Matthew 19:35. "And he said unto him, What thing thou lackest?"

Matthew 19:36. "And he said unto him, What thing thou lackest?"

Matthew 19:37. "And he said unto him, What thing thou lackest?"

Matthew 19:38. "And he said unto him, What thing thou lackest?"

Matthew 19:39. "And he said unto him, What thing thou lackest?"

Matthew 19:40. "And he said unto him, What thing thou lackest?"

Matthew 19:41. "And he said unto him, What thing thou lackest?"

Matthew 19:42. "And he said unto him, What thing thou lackest?"

Matthew 19:43. "And he said unto him, What thing thou lackest?"

Matthew 19:44. "And he said unto him, What thing thou lackest?"

Matthew 19:45. "And he said unto him, What thing thou lackest?"

Matthew 19:46. "And he said unto him, What thing thou lackest?"

Matthew 19:47. "And he said unto him, What thing thou lackest?"

Matthew 19:48. "And he said unto him, What thing thou lackest?"

Matthew 19:49. "And he said unto him, What thing thou lackest?"

Matthew 19:50. "And he said unto him, What thing thou lackest?"

Matthew 19:51. "And he said unto him, What thing thou lackest?"

Matthew 19:52. "And he said unto him, What thing thou lackest?"

Matthew 19:53. "And he said unto him, What thing thou lackest?"

Matthew 19:54. "And he said unto him, What thing thou lackest?"

Matthew 19:55. "And he said unto him, What thing thou lackest?"

Matthew 19:56. "And he said unto him, What thing thou lackest?"

Matthew 19:57. "And he said unto him, What thing thou lackest?"

Matthew 19:58. "And he said unto him, What thing thou lackest?"

Matthew 19:59. "And he said unto him, What thing thou lackest?"

Matthew 19:60. "And he said unto him, What thing thou lackest?"

Matthew 19:61. "And he said unto him, What thing thou lackest?"

Matthew 19:62. "And he said unto him, What thing thou lackest?"

Matthew 19:63. "And he said unto him, What thing thou lackest?"

Matthew 19:64. "And he said unto him, What thing thou lackest?"

Matthew 19:65. "And he said unto him, What thing thou lackest?"

Matthew 19:66. "And he said unto him, What thing thou lackest?"

Matthew 19:67. "And he said unto him, What thing thou lackest?"

Matthew 19:68. "And he said unto him, What thing thou lackest?"

Matthew 19:69. "And he said unto him, What thing thou lackest?"

Matthew 19:70. "And he said unto him, What thing thou lackest?"

Matthew 19:71. "And he said unto him, What thing thou lackest?"

Matthew 19:72. "And he said unto him, What thing thou lackest?"

Matthew 19:73. "And he said unto him, What thing thou lackest?"

Matthew 19:74. "And he said unto him, What thing thou lackest?"

Matthew 19:75. "And he said unto him, What thing thou lackest?"

Matthew 19:76. "And he said unto him, What thing thou lackest?"

Matthew 19:77. "And he said unto him, What thing thou lackest?"

Matthew 19:78. "And he said unto him, What thing thou lackest?"

Matthew 19:79. "And he said unto him, What thing thou lackest?"

Matthew 19:80. "And he said unto him, What thing thou lackest?"

Matthew 19:81. "And he said unto him, What thing thou lackest?"

Matthew 19:82. "And he said unto him, What thing thou lackest?"

Matthew 19:83. "And he said unto him, What thing thou lackest?"

Matthew 19:84. "And he said unto him, What thing thou lackest?"

Matthew 19:85. "And he said unto him, What thing thou lackest?"

Matthew 19:86. "And he said unto him, What thing thou lackest?"

Matthew 19:87. "And he said unto him, What thing thou lackest?"

Matthew 19:88. "And he said unto him, What thing thou lackest?"

Matthew 19:89. "And he said unto him, What thing thou lackest?"

Matthew 19:90. "And he said unto him, What thing thou lackest?"

Matthew 19:91. "And he said unto him, What thing thou lackest?"

Matthew 19:92. "And he said unto him, What thing thou lackest?"

Matthew 19:93. "And he said unto him, What thing thou lackest?"

Matthew 19:94. "And he said unto him, What thing thou lackest?"

Matthew 19:95. "And he said unto him, What thing thou lackest?"

country is, that the Bible has been extensively circulated among the people and many are reading it. How I do wish sometimes that I could see the people in the Bible, so to speak, and would have so much to preach to these people.

Returning to Rome we went on the 11th inst. The journey was beautiful beyond description, and is now in my mind. For miles after leaving Naples for Rome you see nothing but a continuous garden and vineyard, the vines growing on large trees planted for the purpose.

Our trip to Rome was not without incident. We were delayed for about fifteen hours and reached the northern part of a little town called Terracina, of a great interest, where we remained a couple of hours.

On Monday morning, the 5th inst., with a whole and the impression "duster," I returned to the O. & N. E. for Oreadon Junction, Clinton, Central City, en route for Clinton, Hickman county, to attend the commencement exercises of the above-named college.

After passing Nortonville I was on strange ground. The ride over the C. & O. and S. W. R. R. to Fulton was all that one could desire, so far as the road and its polite officers are concerned.

The country being new to me afforded me interest, though possessing nothing of the wild and picturesque scenery met with in mountainous countries.

We arrived at Fulton about 7:30, where we spent the night, and had the pleasure of attending preaching at the M. E. church, a protracted meeting being in progress.

Mr. Fleming, of the "Lost House," showed us every courtesy we could ask, and we had a good night's rest.

On Tuesday morning we boarded the train on the C. M. & N. O. R. R. and soon reached our destination.

THE EXAMINATION of classes in the college closed this morning, so I did not have the pleasure of attending any of the examinations.

It was expected that an address would be delivered at 2 P. M. by Hon. A. R. Boone, but for some cause he failed to put in an appearance.

After the afternoon was pleasantly spent by impromptu addresses from a number of the visitors and friends of the college.

It was my pleasure to attend the meeting of the Associated Ministers that evening at 8 o'clock, but I learned that the exercises were highly entertaining, and creditable to those who participated, and that to their alma mater.

On Wednesday morning, 10 o'clock, the graduating class, consisting of four young gentlemen and two young ladies, delivered their graduating speeches and essays.

They acquitted themselves well, and gave promise of usefulness in their future lives. And while it is true that some were superior both in their matter and style to others, all evinced thought and originality, and praise-worthy attainments.

COMMENCEMENT NIGHT. The afternoon was taken up in listening to the annual address by our correspondent, and in social intercourse. At night the exercises were particularly interesting.

First came an address to the graduating class by Rev. Willis White, an aged Baptist minister and the real founder of Clinton College. The character, age, zeal and sensible address of the speaker held the audience in spell-bound delight during its entire delivery.

Rev. W. White was followed by Hon. H. B. Folk, of Brownsville, Tenn., in an short but eloquent and impressive address.

Then followed the valedictory by Mr. Alonso Dismann. This was a choice and sensible address, destitute of all gaud and romancing.

The presentation of diplomas by the President, Miss A. M. Hicks, followed.

Miss Hicks read her address to the class which, for sound sense and wholesome admonition, I have rarely, if ever, heard excelled.

Thursday was spent in a social party on the college campus, but duties at home forbade my remaining to participate.

I left on the 9 o'clock train and returned home after a most pleasant and profitable trip, via Cairo, Ashley, and Evansville.

The following are facts connected with Clinton College (male and female):

1. It has had in attendance during the past year 200 pupils.

2. There have been 18 who received diplomas from the college during the presidency of Miss Hicks.

3. Of these 18 have been prominent in the world since they left the college.

4. All the teachers are ladies, Miss A. M. Hicks being President.

5. That Miss Hicks possesses rare administrative ability is shown by the results of her labors. The community have true confidence in her as the presiding officer of the college.

6. The pupils are remarkably industrious and respectful to her and her authority. She seems to have their entire confidence.

There is a manifest recognition of the claims and authority of Christ in all that is done. This was a notable feature in the exercises of the commencement. Everything was harmonious with vital godliness.

7. And yet everything done and said was cheerful, and everybody present caught the spirit. The power manifested was not morose and repulsive, but just the opposite. Every place of music was spiritual, and artistic on that account.

8. The coeducation of the sexes is a success under the administration of Miss Hicks, though many male teachers fall at it.

9. The college needs a boarding-hall, and I hope the friends will, without unnecessary delay, provide one for the accommodation of the large and increasing number of students seeking admission.

A PERSONAL MATTER. One of the happiest incidents of my visit to Clinton was, that I met there my old college mate, Hon. H. B. Folk, of Brownsville, Tenn., the father of Rev. E. E. Folk, a former graduate of our Theological Seminary at Louisville, and now pastor of the church in Murfreesboro, Tenn. And the great pleasure I had in meeting him was enhanced by the fact, that he came to Clinton for no other purpose than to meet me. Thus after a separation of 34 years with all his changes we were once more, in the good providence of God, permitted to greet each other and live over again the days of "sund laid arms." This fact is another oasis in life's desert. How wonderful are the mutations and combinations of life, all guided by the Hand on high!

The sermon before the graduating class was preached on the evening of the 5th by Rev. W. C. Taylor, the highly esteemed pastor of the Baptist church in Mayfield, Ky. I regret that I did not reach Clinton in time to hear it. But those who knew Bro. Taylor know he was equal to the occasion.

The people of Clinton are proud of their college, and show their appreciation by fostering it kindly and extending a cordial hospitality to those who visit it, and by providing for the conservation of the morals of those who attend the college as pupils.

There is not a drinking house in the district. The sale of intoxicating drinks is entirely prohibited. I did not hear an oath during my stay. There has not been an occupant in the jail for months, except a poor deranged colored man, incarcerated until proper legal steps can be taken to send him to the asylum.

While in Clinton I was the guest of Bro. J. T. Moore and his kind family, whose generous hospitality will be greatly remembered by myself and Bro. Folk.

J. B. SOLOMON.

Write-A-Man.

The Russell College Association, at her last meeting, appointed a committee to take steps towards founding a college or high-school in her bounds; but owing to the pressure of her business, following last year's drought, the committee has till now taken no definite steps. There is certainly a pressing need for a high-school, and the committee is of opinion that the better plan would be to get some one to do the active work, who is directly interested—some one competent to conduct the school, to do the active work, and to take charge of it when built.

Any Baptist, now unemployed, desiring to engage in a school, and can produce the proper recommendation, would do well to correspond with me at this place.

G. DUCKEY.

WORTHY OF PRAISE. A MONTHS' compilation can be had by writing to the late Dr. E. E. Taylor, G. Tonic, Regulating the Internal Organs and Purifying the Blood, it quickly removes plagues of the body, and restores to the best health. It is another column. 1641

Correspondence.

"Ought Women to Speak in Church?" We expected to see the Recorder crowded with letters of gratitude to Bro. Raton for the article "We wrote on this subject." He certainly deserves an expression of heartfelt gratitude from every modest woman.

We saw nothing in the article to wound the pride of even the most supercilious, and when we read it we felt like thanking Bro. Raton for the kind and respectful manner in which he had regarded our sex. There are some reasons why women should be permitted to speak in church, which we all know well enough; but it is not necessary to mention them. The Lord knew the nature of women, therefore he inspired Paul to write to the church at Corinth, "Let the women keep silence in the churches, for it is not permitted unto them to speak." A modest woman does not want to speak in church, and she will not do it unless the pastor insists that it is her duty to be a witness for Christ, and then, with the greatest of care she can speak only a few words.

This command has no reference to singing, for Paul was accustomed to sing women singing in the temple worship. Neither does it have reference to missionary labor, or to teaching in the Sunday-school, or laboring in the gospel from house to house, or for praying, or prophesying in private, for it plainly says: "For it is shameful for a woman to speak in the church."

NAMIE SBOUSE, Piquetteville, Ky.

lets from New Liberty. The Concord College in this place, under the management of Rev. T. A. Spicer, who was educated at Georgetown College, closed a successful session last Friday night, June 15th.

Upon that night the Baptist church was crowded to its utmost capacity, with many outside who could not get in standing room, to witness the closing exercises of the school. The occasion was worthy of such a large audience. The exercises consisted of compositions, dialogues, declamations, tableaux, interspersed with performance from the music class. The performance was a credit to both teachers and pupils. Special credit is due Miss Annie Moody for the thoroughness and grace of the pupils in their recitation.

Mrs. Belle Holliday, who had spent several years at the Cincinnati Conservatory of music, had been at the head of the music department this year, and has advanced her pupils with extraordinary rapidity. So highly did the class appreciate Mrs. Holliday's patient and gifted teaching, that at the close of the exercises, it presented her a silver cup.

The examinations showed the thoroughness of the work that had been done. Prof. Bell's plan of teaching history on the "development theory" seemed quite a success. As a specimen of what the smaller classes had done during the year, a class which had commenced their Latin, Greek, and Latin in the department, was examined, and they read fluently in the third reader.

This college was founded by the Baptists of this (Concord) association, and Prof. Spicer is working with tireless energy to make it an honor to the association, and he deserves the cordial support.

A large congregation gathered in the Baptist church Sunday night to hear Bro. Fernando W. Morgan, who was warmly received by this church and has just returned from Georgetown College, preach his first sermon. We were all convinced that the Lord had called him, and that he will make a useful and effective preacher.

It was hard for Sister Edwards, of this church, to think it was her duty to take the Recorder, but she now says that it has been a great blessing in training her children, and that they all love it.

The words of the wise are as goods, and as nails fastened by the masters of assemblies.

name "lowered" or fall, and he went away to the very "great thing" he requested to be done. Had he joyfully acceded, we can not doubt but that the "treasure" of eternal life would have been his.

And Jesus looked upon him with a smile, and said, "Thou hast entered into the kingdom of God!"

And his disciples were astonished at his words. But Jesus answered and said to them, "That which is easier to enter into the kingdom of God, than for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

And they were astonished out of measure, saying among themselves, "Who then can be saved?"

And Jesus looked upon them, and said, "With man it is impossible, but not with God; for with God all things are possible. (Gen. 18:14; Job 42:1; Jer. 32:17.)"

"Looked upon about him"—after God graciously and mercifully at the revealing form of the young man, Jesus looked around him, perhaps smiling, and says, "How hardly" with what exceeding joy will they who are somewhat "greatly" in the kingdom of God; "i. e. become a true disciple in this world and enjoy the bliss of heaven hereafter. Jesus meant that the possession of wealth put so many obstacles in the way of becoming a Christian, that it is very difficult for the possessor of riches to become a Christian.

It is answered to the inquiring of his disciple, Jesus explains by saying, "How hard is it for those who trust in riches" to be saved, and that the possession of wealth is apt to lead to an in-fertile soil, and therefore, it is likely to feel his need of religion and its comforts. (With what complexity of thought was he surrounded! One would think they fell on need of any benefit it might confer. Read Job 31:24, 25, 28; Luke 12:16-21; Col. 3:2; 1 Tim. 6:7, 8.)

Jesus knew well that some trust with ostentatiousness in their riches, and that they are not rich in sufficient sources of happiness; that they love riches, and are so wrapped up in them that they trust all their happiness to wealth, and hence they forget or neglect religion altogether. So, after all, it is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

It is not riches, but the love of riches, that makes it difficult for the possessor of wealth to be saved. It is natural for those who love and depend on what they consider the chief source of happiness, to neglect religion, and hence they neglect religion altogether.

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

And he said unto him, "What thing thou lackest?"

TWO WEEKS WEEK AND A

Two weeks week and a... I have seen a man... I have seen a man... I have seen a man...

The Pastorship

The pastor is an officer of the church. He fills an office position. No one has the right to be an officer in a church of which he is not a member.

A Spiritual Power

Now who knows the will of a man's mind? I do not believe in an infallible "spiritualism."

Every Man Over against His Own House

The funniest thing I have come across in the Recorder lately was an article in a recent number, signed "City Baptist."

Every Man Over against His Own House

It has been said that "The former times were better than these." This would be true, as well it is true, in many respects.

Every Man Over against His Own House

Every man over against his own house... I have read Dr. Judson's sermon on "Winning Souls," and was surprised to find the following statements.

Every Man Over against His Own House

Bro. Cameron's reply to Bro. A. Barnes in Recorder, June 8th, suggests two reasons why Bro. B. and others do not know more about our mission work.

Every Man Over against His Own House

Bro. Cameron's reply to Bro. A. Barnes in Recorder, June 8th, suggests two reasons why Bro. B. and others do not know more about our mission work.

Every man over against his own house... I have seen a man... I have seen a man... I have seen a man...

Every man over against his own house... I have seen a man... I have seen a man... I have seen a man...

Every man over against his own house... I have seen a man... I have seen a man... I have seen a man...

Every man over against his own house... I have seen a man... I have seen a man... I have seen a man...

Every man over against his own house... I have seen a man... I have seen a man... I have seen a man...

Every man over against his own house... I have seen a man... I have seen a man... I have seen a man...

ROYAL MAKING POWDER Absolutely Pure. This superior variety is a standard quality... The only one of its kind...

WESTERN RECORDER.

A. C. CAMPBELL, Editor.

W. W. BRADSHAW, Business Manager.

giving a sound and wholesome... We had hoped that...

The Christian Observer... Our readers will remember that the Observer's alleged proof of infant baptism was that infants were included in the Abrahamic covenant...

"Walden, what of the Night?" Now that the great annual gathering, North and South, are over, it is well that we for a moment glance both backward and forward...

Our Sunday-school and Colportage Board calls for suggestions as to the best policy to be pursued in that line of work. We will say our say, and here it is...

Wanted, Six Thousand New Names. We want within the next three months, to add 1,000 new names to our subscription list, and we are willing to pay our friends to do it for us...

Bro. E. A. Roback, who is under appointment as a Missionary to Africa, was ordained to the work of the Gospel in Winchester on last Friday night...

Two Sermons by Rev. J. H. ... In his letter to be found on our...

Editorial Varieties. The church in Paris has called Rev. A. B. Dana, of Virginia, to the pastorate...

Editorial Varieties. The church in Augusta has recalled Rev. S. P. ... The church in Memphis has recalled Rev. H. C. ...

Editorial Varieties. The church in New York has recalled Rev. J. H. ... The church in Philadelphia has recalled Rev. W. W. ...

Editorial Varieties. The church in London has recalled Rev. J. H. ... The church in Edinburgh has recalled Rev. W. W. ...

Editorial Varieties. The church in Glasgow has recalled Rev. J. H. ... The church in Dublin has recalled Rev. W. W. ...

Editorial Varieties. The church in Belfast has recalled Rev. J. H. ... The church in Liverpool has recalled Rev. W. W. ...

Editorial Varieties. The church in Manchester has recalled Rev. J. H. ... The church in Birmingham has recalled Rev. W. W. ...

Editorial Varieties. The church in Leeds has recalled Rev. J. H. ... The church in Sheffield has recalled Rev. W. W. ...

Editorial Varieties. The church in Nottingham has recalled Rev. J. H. ... The church in Leicester has recalled Rev. W. W. ...

Editorial Varieties. The church in Derby has recalled Rev. J. H. ... The church in Lincoln has recalled Rev. W. W. ...

Editorial Varieties. The church in York has recalled Rev. J. H. ... The church in Hull has recalled Rev. W. W. ...

Editorial Varieties. The church in Newcastle has recalled Rev. J. H. ... The church in Sunderland has recalled Rev. W. W. ...

Editorial Varieties. The church in Middlesbrough has recalled Rev. J. H. ... The church in Wakefield has recalled Rev. W. W. ...

Editorial Varieties. The church in Bradford has recalled Rev. J. H. ... The church in Halifax has recalled Rev. W. W. ...

Editorial Varieties. The church in Huddersfield has recalled Rev. J. H. ... The church in Rochdale has recalled Rev. W. W. ...

Editorial Varieties. The church in Oldham has recalled Rev. J. H. ... The church in Bolton has recalled Rev. W. W. ...

Editorial Varieties. The church in Bury has recalled Rev. J. H. ... The church in Burnley has recalled Rev. W. W. ...

Editorial Varieties. The church in Blackburn has recalled Rev. J. H. ... The church in Preston has recalled Rev. W. W. ...

Editorial Varieties. The church in Lancaster has recalled Rev. J. H. ... The church in Skipton has recalled Rev. W. W. ...

Editorial Varieties. The church in Harrogate has recalled Rev. J. H. ... The church in Ripon has recalled Rev. W. W. ...

Editorial Varieties. The church in Thirsk has recalled Rev. J. H. ... The church in York has recalled Rev. W. W. ...

Editorial Varieties. The church in Easingwold has recalled Rev. J. H. ... The church in Thirsk has recalled Rev. W. W. ...

Editorial Varieties. The church in Thirsk has recalled Rev. J. H. ... The church in York has recalled Rev. W. W. ...

Editorial Varieties. The church in York has recalled Rev. J. H. ... The church in Thirsk has recalled Rev. W. W. ...

Editorial Varieties. The church in Thirsk has recalled Rev. J. H. ... The church in York has recalled Rev. W. W. ...

Editorial Varieties. The church in York has recalled Rev. J. H. ... The church in Thirsk has recalled Rev. W. W. ...

Editorial Varieties. The church in Thirsk has recalled Rev. J. H. ... The church in York has recalled Rev. W. W. ...

