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Our Gossip.

God's Hand Stretched Forth.

REVIEW OF A SERMON BY J. M. PENDLETON, D.D.

All day long I have stretched forth my hands unto a disobedient and gainsaying people.—Rom. 10:18

The Jews were slow to learn that the Gentiles were to share the blessing of the Messiah's reign. They regarded themselves as the special favorites of heaven, and were selfishly willing to monopolize salvation. Paul in this chapter attempts to correct their false views. This he does by showing that "the same Lord over all is rich to all that call upon him." He shows, also, that Moses and Isaiah, revered names among the Jews, had taught that Gentiles were embraced in God's purposes of mercy. See verses 19, 20. With regard to Israel God said in the words of the text: "All day long I have stretched forth my hands to a disobedient and gainsaying people." My topic will

God's Hand Stretched Forth.

It will be well to consider, I. THE IMPORT OF THIS FACT.—God is a spirit, and as he is represented as having bodily organs, the language is figurative, and it is employed in condescension to human weakness. Was we mean, there must be taken into account if we would understand the text. I may say then that the act is designed

1. To gain attention. We are told in Acts 21:40, that Paul "beckoned with his hand to the people," and in Acts 26:1, that "he stretched forth the hand." On each occasion the object was to secure the attention of those to whom he was about to speak. Now think of the text. God has something to say to men and he would have their attention. Hence he stretches forth his hands. He says, "Unto you, O men, I call, and my voice is to the sons of men."—Prov. 8:4. What a condescension in God to call to men to hear what he has to say about their salvation; and to stretch forth his hands to gain their attention. Why does he desire their attention? Because he would do them good, because he is "not willing that any should perish, but that all should come to repentance." But the act of stretching forth the hands indicates something more than a desire to gain attention. It expresses

2. An attitude of entreaty. You are walking, it may be, with your little daughter of five years old, and she clings her hand from yours and runs till she is near a precipice. You know it will not do to follow too closely. You call, and engage her attention. Then you stretch forth your hands in the most imploring attitude. You virtually entreat at the little creature to save herself from danger by running to you. So of your little boy at an upper window, you on the ground, and your house on fire. You stretch forth your hands. It is an attitude of entreaty. "You boys understand it and throw themselves into your arms. Thus when God stretches forth his hands to men, he assumes before the universe the attitude of entreaty. Here we may see the meaning of the words, "as though God did beseech

you by us." God beseeching! not commanding, not inviting merely, but beseeching men to accept his invitation and obey his command! The immortal God entreats mortal men. It is a fact vital to the eternal interests of men, that God in the gospel assumes the attitude of entreaty. He not only invites, but entreats, and this is what is meant by the stretching forth of his hands.

II. To whom God stretches forth his hands.—The text says, "to a disobedient and gainsaying people." This was true of the Jews, to whom Paul referred. God demanded their obedience, but they refused to obey. They were rebellious people. Disobedience was characteristic of them from their exodus from Egypt to the destruction of Jerusalem, and disobedience led to Jerusalem's overthrow.

The Jews, too, were a gainsaying people. To gainsay is to speak against. They spoke against the gospel. Their self-righteousness made them hostile to it. They attempted to establish their own righteousness, and refused to submit to the righteousness of God. Paul says of them, "forbidding us to speak to the Gentiles, that they may be saved." They were bitter in their opposition to Christianity, because they regarded it as disparaging, and even suspending, the economy of Moses. Christ crucified was to them a stumbling block. Still God stretched forth his hands to them. How great was his compassion! It is, yet, true that the hands of God are stretched forth to the disobedient and the gainsaying.

We have the disobedient and the gainsaying among us. They are here to-day. Ever since you became accountable, God has been saying to you, "Thou shalt love the Lord thy God with all thy heart." You have never loved him. This first and great commandment you have not obeyed. It is a great sin not to love God, a sin of which you should bitterly repent. But you do not repent. You have an impatient heart this day. You are commanded to believe on the Lord Jesus Christ. But you do not believe on him. You may assent to the fact that he died on Calvary, but you do not, under a sense of your perishing need of a Savior, accept him as your Savior. You do not give him that reception which his person and character demand, which his mediatorial work demands, and which the gospel offers him. I charge you with being disobedient.

Now is this all, you are gainsaying. You are not pleased with the way of salvation the gospel reveals. Your hearts oppose it, and you speak against it, which is gainsaying. You do not like salvation by grace, because it ignores what you think is meritorious. Your feelings are, in substance, those of the gainsaying Jews, for you are "going about to establish your own righteousness." Your proud hearts rise up in opposition to God's method of saving sinners, and your tongues speak against it. But in view of all this God still stretches out his hands to you.

III. THE PERSON TO WHOM THIS IS DONE.—The text says, "all day long," literally the whole day. This denotes a prolonged effort to gain attention, and to induce a willingness to be saved. How patiently God waited with the disobedient Jews! Long-suffering has been, in all the centuries, characteristic of his government. If mortal man should stretch forth his hands in vain in the morning, they would hardly be stretched forth at noon, and certainly not at evening. On the contrary, God stretches forth his hands all the day. We might suppose that soon exhaust the long-suffering of God, but he exercises marvelous patience. What a depth of compassion there must be in his heart to call forth the invitations of his mouth and the stretching out of his hands all the day! Two of the strangest things in the universe are God's pa-

ience with sinners and their abuse of that patience. It is often strangely abused, as we see from Romans 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Have we not seen that wicked men so pervert the patience of God as to make it the means of confirming them in their purposes of evil?

The same view is presented by Paul in Romans 2:4: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Observe, there are riches of forbearance and long-suffering as well as riches of goodness. The term riches in the Scriptures denotes abundance, and there is in God abundance of forbearance and abundance of long-suffering, growing out of the abundance of his goodness. Sinners have no appreciation of God's patience, but make it the occasion of their persistence in sin. See, in this marvelous case, that God stretches forth his hands all the day! This is like no other with God.

REMARKS
1. Has God attracted your attention?
2. Are his hands stretched forth in vain to any of you?
3. Take heed lest he say to some of you as in Prov. 1:24-29: "Because I have called," etc.

Wanted in the Green.

In one of the Moody meetings in Edinburgh, Scotland, a Scotch minister related the following incident: He stated that a few nights before, he had dealt in the inquiry meeting with a lady who was anxious to be saved. All his endeavors to guide her into the light failed, and she went off for home, twenty miles from Edinburgh, in anguish of soul. A day or two later her little boy aged four years, was looking at a picture book and his attention was attracted by a picture of the crucifixion. He asked what it was, and was told it was the Savior nailed there by sinners. With childish earnestness he immediately asked, "Did you nail Him there, ma?" The question went to his heart like an arrow, and he hastily rising from her seat she hurried to her room, there to give vent to her emotion. The little fellow, wondering yet persistent, now turned to his father and said, "Did you nail Him there, pa? Again the question pierced the heart, and the father likewise hastened from the room. Joining his wife, they mingled their tears and joined their oris for mercy, and were not long afterwards led to simple trust in the Savior who had been nailed to the cross by their sins.

How did You Like the Sermon?

Let us, if only for the sake of variety, change this trite commentary on our Sunday engagements. How did you enjoy the prayers? How did the reading of God's Word affect you? How much reality did you feel in confessing your sins? How many of your sick, weary, sorrowful, and sinful friends did you remember on your knees? How much did your thoughts go with the hymns you sang? How much did you pray that the servant of God might be blessed in his word and that your own soul might be hallowed and assured in the love of Christ? And how far has the prayer been answered? Oh, but to say, these are really private questions. Then put them to yourself, dear friend.—*Christian Commencement.*

We have known children that seemed to have been born thieves and liars, so early did they display these undesirable traits; yet we have lived to see those same children become noble men and women, and ornaments to society. We must conclude they had wise, affectionate parents. And who ever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Central Christian Advocate.*

Parable from Hummelshaker.

There is a careful translation, by Herman, of a beautiful parable by Hummelshaker. The parable is an opportunity by the artistical, didactic and by the thrilling, which it imparts, that I desire to construct it for the pleasure of our readers. Such gems of truthfulness should be cherished among Christians; I will not attempt, by explanation or comment, to elaborate the parable, but will leave it to tell its own story in its own language. Yet, I wish it was possible to carry, in a translation, every nuance of the original. Suffice it to say, that when Christians feel that death is nigh from which they will joyfully awake to luminous and ever-widening life, they will cease to dread its approach.

DEATH AND SLEEP—A PARABLE.

Death and Sleep—the Angel of Death and Angel of Slumber, were wandering, in botcherly embrace, through the earth. It was evening. They encountered upon a hill not far from the dwellings of men. A solemn stillness reigned around, and the evening bell in the distant village was silent.

Death, in mute, as is their habit, sat in cordial embrace, the two beavering of matted, and night rapidly came on.

The Angel of Slumber arose, then from his mossy couch, and scattered with a gentle hand, the invisible seed of slumber. The evening breeze bore them to the peaceful abodes of the fatigued peasant. Now sweet sleep embraced the inhabitants of the rural cottages—from the old man who leans upon his staff to baby in the cradle. The sick forgot their pains, the sorrowing forgot their grief.

The benevolent Angel of Slumber, having performed his duty, laid himself down again beside his more serious brother. "When the dawn breaks forth," he cried with joyous innocence, "the world will praise me as its friend and benefactor. O what joy to do unseen and secret good! How happy are we invisible messengers of the good-Spirit! How beautiful is our noiseless occupation!"

So spoke the cheerful Angel of Slumber. The Angel of Death regarded him with maternal tenderness and a tear, such as mortals never, stood in his large dark eyes. "Alas," said he, "that I can not, at once, be gladdened with joyous thanks: the world calls me its enemy and the disturber of its joys!"

"O, my brother," replied the Angel of Sleep, "will not the good, at the Awakening," also recognize in thee their friend, and bless thee? Are we not brethren and messengers of one Father?"

So spoke he. Then beamed the eyes of the Angel of Death and the brotherly gentleness of his word. He smiled, confessed this to be meaning, but the resurrection in it is allied to it. The author, I think, preferred this to a deeper meaning—the resurrection in order to represent, more vividly, death as a sleep, whereby sinners might be enabled to realize and cheer Death. The idea is in harmony with the Bible, where the author doubtless derived it. (1 Cor. 15:20, 51.)

JAMES M. PALMER.

A WRITER in the *Country Gentleman* suggests a co-operative system by which farmers of small means might have the use of expensive and valuable tools at a little cost. "There are many tools, the use of which being needed by a farmer for a day or two only, are too expensive, even for such as have means in plenty, to buy for the little use they have for them—such as grain drills, manure-spreaders, tedders, lugs and circular saws, etc.—and so they toil on in the hard way, doing their work at great disadvantage in a much poorer manner and at a great loss of time. One can travel in any direction through a farming district for miles without finding such tools, much as they would better and facilitate farm operations; though they might be available if a half-dozen farmers would unite in the purchase and use them in common." This is certainly worth trying.

Open Questions Among Baptists.

There are several undetermined questions among Baptists, the settlement of which, in some way, is a thing eminently to be desired. These are, it is true, mainly questions of procedure. Such questions do not always involve matters of fundamental principle; although sometimes they do, yet seldom so that the point of principle is the chief element in the case. They respect, chiefly, methods of procedure in certain cases where the main matter involved is one of denominational order and protection against abuse. If we notice some of these here, it is not with a view to give decisions *ex cathedra*, as if such were any part of our editorial function. We wish, simply, to bring the subject to the attention of thoughtful brethren, that it may be considered by them whether in some way a general understanding may not be reached that will prevent occurrence which, as we all feel, are neither promotive of harmony nor creditable to us as Baptists.

One of the questions to which we refer concerns the relation which ought to be viewed as existing between a church and an advisory council called by itself on some matter where its own proper course is in doubt. The recent action of the Second church in St. Louis is in point here. We do not refer to it with a view to arraign the brethren there, or as raising any question as to the ability and competency of those brethren to manage their own affairs. We simply bring the case forward as one already noticed in these columns, as made a subject of comment in all our denominational papers, more or less, and as involving points of procedure improving

which having received to its fellowship in the ordinance of baptism a gentleman who had for some years of notice as a Presbyterian minister, requested the advice of a council of brethren, duly called, upon the point whether this brother so received by them must be first ordained—or, if ordained, if any prefer that form of expression—before he could serve as a Baptist minister. The council, after extended debate, decided that ordination in such a case is necessary, and so advised the church. The church, however, by a decided majority, voted not to accept this advice. Instead of this, a public service was held in which three brethren, with the pastor, acting in the name of the church, gave to the brother the hand of fellowship and recognized him as a minister in the Baptist denomination.

Now, if the decision of this matter were a foregone conclusion with the church, from the beginning, why did it call the council? If it really sought advice, did it not, in the very act of calling the council, pledge itself to abide by each advice unless very extraordinary reasons should exist for declining it? Such reasons can hardly be pleaded in this case. The issue involved a single alternative. Should the brother be ordained or not? If the council had "traveled out of this class line of inquiry, and brought in some complicating issue, the church would have good ground for declining its advice. But does it not seem that in a plain issue like this a church ought not to ask advice if it is beforehand certain that it will take advice only if consistent with that foregone decision? And if it does ask advice, can it disregard that advice, when given, without so far making wholly valueless this one only method of appeal in questions of procedure among Baptists? We raise these points, not at all by way of censure, or even criticism, but in the interests of order and denominational harmony. There is a tendency amongst us which needs no encouragement, on the part of churches, to pay slight regard to the acts of advisory councils, and there are not a few judicious brethren who often anxiously inquire how certain facilities here arising may be guarded against. It really seems to us that it would have been better for the

Second church, whatever its own view might have been as to the necessity for further ordination, to yield the point in deference to the opinion of the council it had itself called; and where there was no such reason to fear that any other course would place the brother himself, whom they had received into their number, in an equivocal position before the denomination.

If, And then as to the question of re-ordination itself, in such a case. It is not altogether a question of procedure, and yet largely it is so. We can not see what harm would result, if in some cases the council called to consider in what way a minister from some other evangelical denomination shall be received into the fellowship of the Baptist ministry, should prefer to do this by an act of ordination, and in others by simply a public service, identical with that of ordination in all save the laying on of hands. In every such case, without doubt, a council should be called in the same way as for ordination, and whatever may be arranged, so made, of the brother as now received into the ministry should be an act of "the presbytery," as if it were "an actual ordination." But let us, at least, try to arrive at some understanding in the matter.

Whether there shall be the laying on of hands turns upon the single question whether such laying on of hands done by, say a Presbyterian minister, is sufficient. Upon this point brethren differ. Some of our most intelligent and influential ministers think that an assurance of ordination consists in a formal and adequate "setting apart" to the official work of the ministry, on the part of duly accredited representatives of an evangel-

ical body, may be regarded as sufficiently done in the case of a Pedobaptist; although no such "setting apart" can admit him to the Baptist ministry by any other door than that by which our own ordained men come in. Others maintain that ordination, in the sense used by Baptists, can be adequate and sufficient, only as administered to a baptized person in regular membership in a Baptist church, and by persons who represent the denomination in a duly called "presbytery." In favor of the former position it may be urged that we in some sense recognize the ordination of ministers in other evangelical denominations when we exchange pulpits with them, and when we receive into our churches those who have been inducted by them. In favor of the latter, it is argued that baptism, regularly administered, is so vital in our whole church order, and consistency in maintaining in the New-Testament integrity so important that we must insist upon it as that which shall give formal validity, not only to church-membership, but to every act, like that of ordination, which indicates anything beyond Christian fellowship.

It was our purpose, in beginning this article, to limit ourselves to such a statement of the question as we have now made. We put the matter in this form because we wish to have our readers consider it, first of all, without any possible bias as resulting from an expression of opinion on our part. Should it be necessary, we can return to the subject another time. Matters like this, however should not be settled by any editorial deliberation, however categorical, but by the intelligence and loyalty of the Baptist brethren themselves.—*Standard.*

Dr. A. H. BURLINGHAM found upon his desk on Monday morning the last two letters. They were duplicated, and mailed on the same day by Mr. Frank Phinney from Rangoon. They were sent in opposite directions for fear of loss. One went through China, over the Pacific and across our continent. The other went via Suez Canal, through Italy and so on over the Atlantic. The time from Rangoon in opposite directions, to this city, was exactly the same.—*Exchange.*

never ask him to bring me a drink! The "All things" for which we are to pray with thanksgiving, are such things as only God can give or do, such things as are included in his promise, and not such things as he has given us the natural ability to do ourselves. Sometimes it is too late for us to pray even for the things we can not do ourselves, as when one falls from a third-story window, it is too late to pray that one may fall on a soft place, or when one has sinned against the Holy Spirit, it is too late to ask forgiveness in any world. When we try to quit tobacco or any unnecessary habit, and utterly fail for lack of will power or natural ability, then it is our duty to pray for special help, and our Father will give it.

This reminds me of the story of the LITTLE GIRL AND THE BLACK CAT in the Field Notes of my last Recorder. By the way, I do not think Brother Cabanis ever writes such a thing that you do not read or search after; he is all ways so entertaining and so instructive. Besides, he is always on the right side of every question (especially of Indian missions, for which I thank him), except when he advocates the assumption of men's rights by the women, which a few quarter Indian is not yet prepared for. But this story about the little girl praying for the old black cat because nobody else would, and its application to Indian and Chinese missions, had too much of levity—so it seemed to me—to be associated with such grave subjects.

Missionaries to the west rest upon the death of Christ for the world, the command of Christ to preach to the world, the promise of Christ that all the world shall bear, upon the present wants of the world, and also upon the future, yet near destiny of the world. Momentous considerations! And as for the Indians, I have had a standing challenge for thirty-four years to any or to all men to show a single Bible reason why we should send the gospel to any people that is not also a reason why we should send it to the Indians. Think of this!

These I pledge myself to show that there are special reasons why we should preach to Indians, that will not apply to any other people. Here is my grandest one, which will pick it up!

H. F. BUCKNER.

Rebels, C. N., Sept. 12th.

Lysa Association.

The twenty-seventh session of this Association met with Corinth church Laramie county, the 18th inst. The introductory sermon was preached by Rev. D. Judson Brown. His theme was "Talking possession of the world for Jesus."

It was an excellent practical discourse, and was listened to with marked attention. W. J. Gaddie was elected, moderator, and W. J. Dodson, clerk. Among the visiting ministers, I noticed Thos. Underwood, of Russell's Creek Association, and B. F. Page, of Liberty, W. S. Coombs, of Salem, also V. E. Kirtley, and J. W. Warder. Miss Mary Hollinsworth was present, in the interests of the Baptist Orphan's Home, and secured \$375. Bro. Kirtley obtained some thing over \$21. The reports of the various committees were discussed with considerable interest. The Committee on District and State Missions, made a joint report, which was adopted. It provides for the appointment of a standing committee of one from each church in the association, and each church to appoint a messenger, whose duty shall be to collect his church's offerings, and make quarterly reports to the board, and send money to the association, and also to the District, State, Indian, or Home, and Foreign Mission Boards. One new chaplain was reported during the year. Bro. J. T. Gaddie read a production on the "ord" "Go" by a circular letter, which is warmly commended, and adopted, and ordered to be printed in the notes. The session was a pleasant & harmonious one. Bro. Kirtley preached the closing sermon at the end on Sunday. His theme was "In His name, progress, and latter day glory." Bro. J. J. Brown preached on "Heaven."

During the session there was preaching at the stand, church, and neighborhood, by Brethren Page, Coombs, St. Brown, Stiles, Bloyd, and Basy. Your humble servant was invited to preach at a Methodist chh at night, and before services

commenced, he was approached by a member of said church, who made the following interrogation, "Are you the fellow that is to blow the horn here to-night?" Alas! alas! what a specimen for a society noted for its facilities for education and refinement.

W. L. RANNEY.

Rebels, K. Y., Sept. 12th.

Reply to Rev. L. H. Salt.

I am glad you have undertaken to imitate Aquila and Friedella in expounding the Scriptures more perfectly, while I most cheerfully accept the position of Apollo. Your seven days calm on the Atlantic was truly distressing, but when broken by the gentle breeze, all hearts rejoiced. Your calm on land since the General Association was pleasant, except a little restlessness of mind for fear it would be broken, for you say you were watching closely the movements of the wind, in order to be ready and prepared for the emergency; but when a permanent calm seemed to be settled, you were, of course, a little more joyous in your feelings. But the breeze arose, and though harmless, was yet sufficiently strong to break the calm. And as my good brother Salt has unfurled his sails and laughed out on the great ocean of truth, I trust he will continue his voyage, taking the Bible for his chart and compass, till he finds proof for some of the positions he has taken, or furl his sails and come again to shore. You say you are in a defended position, attacked. Did I not attack it by showing that the high priest, representing Christ in heaven, interceding for his people? Paul says he entered into heaven itself. Now to appear in the presence of God for us. Heb. 9:24. He is there, not to make atonement, but to plead that the blessings of the atonement, made by the shedding of his blood, might be given to us. He is our advocate. 1 John 2:1. "Seeing he ever liveth to make intercession for us." Heb. 7:25. You ask if the picture you drew is scriptural. My remarks above will serve as an answer to the question. Prove to me from the New Testament that the atonement is made in heaven, and I will surrender. Christ, by the sacrifice of himself on the cross, satisfied the demands of justice, removed the obstacles to man's salvation, made a unlimited atonement or covering sufficient for all who will receive it, and all are invited. Yet the atonement secures the salvation of some but those who receive it on gospel terms.

You say those who received Christ while he was on earth, some of whom died before he ascended, are in the same condition as those who died in faith before Christ died for them. Admitting this to be so, and that the atonement is made in heaven, as you say, then they also became believers, were made perfect, and died in faith without an atonement. This may be said of all believers, in every age, who died previous to his ascension. According to this, Christ having ascended to the holy place, either has made, or will make atonements, for all believers who died previous to his ascension, or they will be saved eternally without an atonement, one of the two. Surely none will dare to dispute this, or will call it in question. The only legitimate conclusion is, that all believers, before and after his death, are saved, and will be saved by and through the virtue of that one atonement made by the sufferings of Christ upon the cross.

You admit that the thief went to Paradise without an atonement, and then ask, is Paradise Heaven? or is it a place in which Christ made a mistake when he said to Mary, "Touch me not, for I have not yet ascended to my Father which is in heaven." You further say that Christ had risen and had been in Paradise, and yet had not ascended. This is another new idea to me. When he said to the thief, "This day shalt thou be with me in Paradise," he, as God was then in Paradise while his body was on earth, and the thief was with him in Paradise that day, but the body of Christ was not there till he ascended. You ask, is Paradise Heaven? I ask, is it not heaven? Paradise defines it as the blissful state of sanctified souls after death, and quotes Luke 23:43. "To-day shalt thou be with me in Paradise." Paul was caught up to the third heaven or Paradise—2 Cor. 12:6. John says in Rev. 2:7: "To him that overcometh I will give to eat of the tree of life,

which is in the midst of the Paradise of God." If Paradise is not heaven, then the tree of life is not in heaven. God's throne is in heaven, and the pure river of the water of life, clear as crystal, proceeds out of the throne of God and of the Lamb. And the tree of life stands in the midst of the street of it. Here then is the throne of God in heaven, the river of life proceeding out of it, and the tree of life standing in the midst of the street of it, and the same writer, as quoted above, says it is in the midst of the Paradise of God. You admit that the thief went to Paradise without the atonement. If Paradise is not heaven, please tell me where it is, and give proof that the body of Christ had been there between his resurrection and ascension, for you emphatically say he had risen, had been in Paradise, and yet he had not ascended to his Father in heaven.

In order to support your theory of regular atonement-making in heaven for individuals, you quote the American Bible Union, which says that Paul's words, "holly place," and "having obtained eternal redemption," should be rendered "reconciliation," making it to the present tense, progressive form, which you say certainly harmonizes with your theory. Admitting that it does, what signifies that, should we find that it does not harmonize with Paul's theory? The American Bible Union must be wrong in saying that Christ, through his own blood, entered once for all into the holy place, etc. etc. etc. were holly places made with hands under the law. The priests went all ways into the first tabernacle, accomplishing the service of God, but into the second went the high priest alone. Heb. 9:6, 7. The 24th verse says: "For Christ is not entered into the holly places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." The 12th says, by his own blood he entered in once into the holly place (no place), having obtained eternal redemption for us. Heb. 11:13, alluding to Noah, Abraham, Isaac, Jacob and Sarah, who lived hundreds of years in the past, says: "these all died in faith, not having received the promises," etc. If "having obtained" is in the present tense, progressive form, so must this be, and we must read it in the present. These all died in faith (all know this is in the past tense), not receiving the promises, but seeing them afar off, and being persuaded of them, and embracing them, and confessing that they are strangers and pilgrims on the earth. See also verses 39, 40. Read them in the present tense, progressive form, also. The persons alluded to are Abraham, Isaac, Jacob, and others. Paul had not time to tell. Remember, while we read in the past, that the good report was obtained while they were on earth. And those all obtaining a good report through faith, receiving not the promise, God is providing some better things for us, that they without us should be made perfect.

I submit this in the love of truth, as a re-iteration of the lesson you assigned to me. Yours in Christian love, Madisonville, Ky., Sept. 14th.

A CORRESPONDENT of the Examiner writes the following: "The First Baptist church, Marquette, Mich., is just closing its first year's work under the ministrations of Rev. K. W. Tupper. In every department of labor it has been eminently successful. The work among the young has been a special feature. During last winter the highest order of Sunday school were baptized and a Young People's Meeting, in which over fifty regularly attend, is held each week. The church has a good membership during the year. Pastor and people are thoroughly and enthusiastically united, and all are working most harmoniously. The present house of worship being too small for the audience, a new \$30,000 brown stone building is projected and planned.

Our friend Langley makes a particularly good-natured suggestion. He says, "By the way, why can not the Bible Conference in the United States dispense with several localities named by meeting at the White Sulphur Springs? Colonel Peyton is a Baptist and a great gardener. He is well as a price of hotel keepers, and would no doubt make satisfactory arrangements for the meeting, while liberal donations from this great institution might be made in their great advantage in preparing certain of the delegates for their work."—Examiner.

MISSIONS.

At home the Moravians number only 20,000, but they gather 75,000 heathens to the field.

A Japanese Sunday-school paper, edited monthly by one of the missionaries at Tokio, has a circulation of more than 3,000, which indicates a good degree of interest there in Sunday-school matters.

A most encouraging fact connected with foreign missions is the increase in the proportion of native preachers and teachers as compared with the numbers annually sent out from Christian lands. And this increase has been the desire of the churches.

Some of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When certain converts at Raiates offered to enter the newly opened mission field in New Guinea their friends endeavored to dissuade them, saying, "There are serpents there, and there are wild beasts there, and there is pestilence there." "Are there men there?" was their answer. "If there are men there, we will go."—Zion's Advocate.

A MISSIONARY INCIDENT.—The following interesting incident is related by Rev. R. B. Hancock, missionary to Barbah. An incident which occurred during my first residence in Barbah, might be named in connection with the name of Judson—J. Jesus Christ's name—"and no doubt will be read with interest. Dr. Judson had an assistant in his work of translation. Mungoo Dwa, from Arracan, had "a good eye," was bright, witty and intelligent. He lived on the main street, a thoroughfare skirting the town on the river, north and south, and within fifty feet of the house where I then lived. He was standing in front of his house, and a little boy approached him, saying, "Are you Jesus Christ?" Without inquiring into his history, he immediately brought the boy into our house just across the street, and we adopted him into our family, calling him Stephen Gano, and he became a Christian, and died about five years ago. I attended the funeral of his wife when I was in Manlman, and Rev. J. R. Haswell attended his funeral a short time before his death.

At the time of the foregoing incident he was a slave, having been found by the side of a dead mother. As he grew up his condition was irksome and he had heard something about Jesus Christ, and that if he could find him his condition might be improved. He ran away from his master in Manlman, and became a Christian, and died about five years ago. I attended the funeral of his wife when I was in Manlman, and Rev. J. R. Haswell attended his funeral a short time before his death.

EDUCATIONAL.

Children in Austria will hereafter be obliged to attend school for eight years.

Of the 8,861 teachers of the Massachusetts public schools, 7,727 are women.

In the London Board schools there are nearly three hundred thousand children under instruction.

The will of the late Dr. Mangrove, of Philadelphia, leaves the bulk of his large property to Princeton College and Seminary.

An endeavor to establish a rule for the dismissal of all lady teachers intending marriage has just failed in the Chicago Board of Education.

The Hoopstall Polytechnic Institute, at Troy, has the prospect of receiving \$31,000 as the result of its recent appeal for funds.

A committee of the Wisconsin State Teachers' Association has recommended the establishment of schools savings banks.

The higher schools of Ceylon are doing a good work. In Jaffna College 80 out of the 73 students have renounced Paganism for Christianity.

The colored people of Georgia are struggling to establish another college for their race. They have nearly completed the payment for the necessary grounds at Atlanta.

Teachers of wickedness profit nothing; but righteousness delivereth from death.

TEMPERANCE.

The friends of temperance, I think, have heretofore made a great mistake when they have sought to make temperance a general measure by soliciting the indorsement of one or the other of the great political parties of the country. When they have succeeded in getting an indorsement by one party they very naturally and almost of necessity have incurred the opposition of the other party and thereby lost the votes of a large number, who under other circumstances would have voted with them. A large element of our voting population have a direct pecuniary interest in the liquor traffic, and will vote and spend their money, and use their influence in the interest of either party that will promise protection to their interest. So that when either party adapts a temperance platform this element will be found in the ranks of the opposition. Not so with the temperance man, having no pecuniary interest in the matter. He will not sacrifice party allegiance to vote for temperance. It is also so, I think, a mistake to nominate a candidate for political office on a temperance platform, expecting further the interest of temperance thereby. In this case we antagonize all other political parties, and the experiment has generally been a failure. This fact, I think, was fully established in our last State election. The temperance candidate was confoundedly the peer of either of the other candidates, and yet he only received about four thousand vote out of a total of nearly two hundred thousand cast. Is it to be understood that this vote represents the temperance element in the States? I think not, but rather that portion that was willing to go outside of their political parties to vote for temperance principles. The lesson to be learned from it, however, is, that it is not advisable for the friends of temperance to continue to make such nominations, seeing their efforts in this direction have been, and are likely to be, failures. It seems to me that the best way would be to present the question of prohibition on its merits independent of all political organization and personal interest. When thus presented, I believe a majority of the voters of the State will vote for it.

An important decision regarding temperance legislation has lately been given in the courts of Canada. The Scotch Act has been declared by the Imperial Privy Council valid. The act is prohibitory, and there was among a certain class strenuous opposition to its operation. One court has, however, reversed the decision, and the law will not go into effect in the district where it has been passed. Other cities and communities will be likely now to avail themselves of the advantages of this whole some statute.—Standard.

Brown University. Some wag has intimated that Rhode Island is just about large enough for a post hole. The first post put in it was Roger Williams, and there he still stands. There also stands Brown University, a pillar indeed in America's temple of learning. President Johnson adorned the pillar. The last thirty six years 35,000 volumes have been added to the library. Dr. R. A. Guild has now been in charge for thirty-four years. Professor J. L. Lincoln has been served thirty-eight years; Professor S. S. Greene has held his Chair for thirty-one years, and Professor A. Harkness for thirty-two years. For sixteen years Marshall Woods, A. M., has been the laborious and remarkably efficient Treasurer of the University, and has organized a new and happy method of keeping the books containing so many and such various accounts. Now, from protracted illness, he has resigned his management, but has concluded, greatly to the regret of the University, to lay down the great responsibility. It is worthy of note that hitherto all the treasurers of the University have served without a salary. From Mr. Woods' last report, which is a model of its kind, we learn that the institution now has thirty-six scholarships of \$1,000 each, and of these thirty-five were intended to be for the benefit of young men who are members of Baptist churches, and are organized in a new ministry view. The scholarship premium, prize and fund funds of the College amount to \$104,761.89. Probably no College in the land is more wisely and judiciously managed. It enjoins a better course and method of study.—F. D., in Examiner.

The fear of the Lord prolongeth days, but the years of the wicked shall be shortened.

Rev. Z. A. OVERTS, the bishop of Pensacola, in a letter to the Alabama Baptist, has some kind things to say of Louisville, which are denominated "the Gem City of the South." He says: "No city can afford a more delightful and pleasant home." It is fast becoming a Baptist center. How can Louisville help becoming a strong Baptist hold since the best Theological Seminary in the world has been established in her midst? Not only has this institution blessed the great city of Louisville with some of the most talented young men of the land, who go into the high ways and hedges and perform missionary work; but she has blessed her with one of the noblest facilities of any institution, who do a great deal of Christian work outside of their Seminary duties. Here, too, is published one of our leading Baptist journals—the Western Recorder—of which Dr. A. C. Caperton is the editor. No one can travel through Kentucky without feeling that this paper is wielding a powerful influence. An old pastor in that State said to me the other day, in substance: "I tell you, Caperton is making the Western Recorder a fine paper."

LITERARY NOTICES.

New Treatise. AMERICAN REVISED EDITION. Haswell, 22 N. 2d St., Philadelphia: American Baptist Publication Society, 148 Chestnut street.

This is the edition with the renderings preferred by the American committee incorporated in the text, and those preferred by the British committee put in the appendix, reversing the order of the copies that have been sold in this country. This is a marked improvement, because the American scholars were less hampered by ecclesiastical fetters and state church entanglements than were the members of the British committee, who were obliged to conform to the views of the British committee. We will send the book to any address for 25 cents.

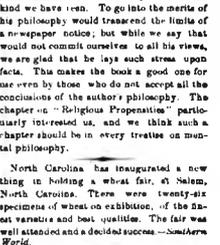
ERRATA. PRICES. William R. Hart Second Edition. 12mo., cloth, 50 cents. Philadelphia: American Baptist Publication Society, 148 Chestnut street.

Our author advocates a modified form of the doctrine of "conditional immortality." He does so give orthodox prescribes credit for much honesty and intelligence. He says that a man who could believe in the doctrine of the eternal punishment of the wicked, and could at the same time rest and sleep, would be worse than Nero. It is so help to a cause to impugn the honesty and intelligence of those who oppose it. Mr. Hart thinks the advocates of eternal punishment have but "eight texts," while he has the rest of the Bible on his side, and that he can expound the Bible more fully than any other man who has explained them away, we give the following: Rev. 14:11.—And the smoke of their torment ascendeth up forever and ever! The doom here spoken of is of a special punishment of certain men, who are guilty of a distinctly specified and enormous crime. If any man worship the beast and his image, is the condition of the penalty. No one has ever yet committed the crime. Ah! Then according to Mr. Hart the Bible speaks of what belongs to nobody and calls it "their." "Their torment" means nobody's torment according to this expositor. Here is a fair sample of his reasoning. Mr. Hart has a singularly mild and gentle way, but as a reasoner he is a sad failure, and his book is first-class trash.

METCAL PUBLISHERS. Am. Mass., D. D. L. D. 12mo., cloth, 20 cents. Chicago: R. C. Ortes & Co., 2 Washington street.

Mr. Mahan has given us a very good textbook on mental philosophy in use in schools and colleges. His method is simple, his language clear and concise, and there is nothing in this book that is so dry as any work of the kind we have seen. To go into the merits of this philosophy would transcend the limits of a newspaper notice; but while we say that it is a most valuable work to all who are engaged that he lays stress upon facts. This makes the book a good one for use even by those who do not accept all the conclusions of the author's philosophy. The chapters on Religion and Predestination are especially interesting, and we think such a chapter should be in every treatise on mental philosophy.

North Carolina has inaugurated a new thing in holding a wheat fair, at Salem, North Carolina. There were twenty-six specimens of wheat on exhibition, of the finest quality and best condition. The fair was well attended and a decided success.—Salem World.



ROYAL BAKING POWDER. Absolutely Pure. This powder never varies. A guaranteed purity strength and wholesomeness. No alum, no arsenic, no lead, no zinc, no copper, no iron, no tin, no silver, no mercury, no arsenic, no lead, no zinc, no copper, no iron, no tin, no silver, no mercury. Manufactured by ROYAL BAKING POWDER CO., New York.

The Family Circle

JUDGE NO. 1

By Helen Rowland. Judge no. 1, O. Christian brother. The rock of which you are called...

Who shall know what stress of temptation... Who shall know how low you are weary...

We believe New York claims to be the place where the street bootblacks first appeared...

At the close of a day's business, representatives from all the banks in the city...

The Clearing House was established for the convenience of bankers; it has proved of great value in other ways...

Those who have owned a bulky horse know that they are extremely hard to manage...

Shark fishing is a pursuit that would appear to be much more dangerous than sailing...

A gentleman once said to a physician, "I should think, doctor, that at eight years you would fear to work the day that you would not be able to sleep."

"My head hardly touches the pillow till I fall asleep," replied the physician. "I made up my mind," he continued...

"As well might the builder say, 'I don't care how I make the foundation of this house; anything will do here; I repeat till I get to the top then I'll do good work.'"

"By Smoke-Houses." A man who lives in Albany and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars...

"Why, I mean that twelve years ago I left off smoking, and I have put the interest, into my books. Hence I call it my smoke-house."

"Our Little Folks." Of all amusements of the mind, from foot down to brain, there is no one that you can find so very cheap as "wishing."

The HUIZER BANK—Made from human material, and adapted to the needs of fathers and fathers. Hence the HUIZER BANK has the highest rank as an elegant and reliable fire relocator.

In a certain museum there is a dog that was brought from Lapland. The poor fellow was very comical during the first few weeks after his arrival...

The keeper of the museum began to fear that "Lap," as he was called, would pine away, so he decided to know what could be done to drive from him the homesickness...

"My little girl," said the mother, "I am not troubled by any misgivings." A good rule for us all to follow: Too many are disposed to say, "No matter how I do this work now; next time I'll do better."

"I don't care how I make the foundation of this house; anything will do here; I repeat till I get to the top then I'll do good work." Said Sir Joshua Reynolds once to Dr. Samuel Johnson...

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The language of Disease is Pain. Respond to it wisely by the use of Dr. Williams' Pink Pills for Pale People...

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