

# WESTERN RECORDER.

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## WESTERN RECORDER.

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## Our Faith.

A Gospel Sermon to Outsiders.  
BY C. H. SPURGEON.

Be of good comfort, rise; be callest thou Mark 16:40.

Before I attempt to deal with my text, let me describe to you the plan of salvation. You know it, the most of you. O that we could get at the thousands of London that do not know it, the multitudes that never enter a house of prayer or yield attention to the gospel message. Our hearts yearn over them, but what can we do for them? They are perishing in willful ignorance. Thanks be to God that so many are here to-night; I will seize the opportunity to declare the plan of grace. Though so many of you know it, let us tell it to you again. By sin, by unrighteousness, by violation of God's law, we have broken our peace with God. It is not possible that he should be the righteous governor of the universe and to allow sin to go unpunished. To punish sin is the necessary purpose of an angry God. It is inevitable in the universe that where there is evil there should be suffering. If not in this life, yet in another life, which will shortly succeed that which now is, every transgressor must receive its most recompense of reward. The question is, How can we be forgiven? How can we steadily with divine justice, can our iniquities be blotted out? This is not an abstract problem left for us to work out; God's way of peace is made clear by revelation. God, in his faithful Word, has told us the means and appliances by which guilty sinners can be made righteous before him; and, instead of being driven from his presence at the last, may be accepted and dwell at his right hand. He tells us that, inasmuch as the first sin that ruined us was not ours, but Adam's, and by the transgression of one man we all fell, so it became possible for him, in consistency with justice, to obtain that another man should be forthcoming in whom we may rise, and be restored. That other man has come—the second Adam, the Lord from heaven. But the task of fitting up was much harder than that of casting down. A man could run us, but a mere man could not redeem and reconse us. Therefore, God himself, the ever-blessed, clothed himself with the nature of a man, was born of a woman, lay in Bethlehem's manger, lived here on earth a life of humiliation and self-denial, and at the last took upon him the sins of men as one man. Even as the Sibley Atlas was said to carry the world upon his shoulders, so he took sin and guilt upon him and bore it in his own body on the cross. On the cross, Jesus hung as the substitute for all our sins that ever will befall on him, and there as then he put away by his suffering all the transgression and iniquity of believing men, so that now we can preach to mankind and say, "He that believeth in him is not condemned. He that believeth on the Son of God hath everlasting life." When you go to a foreign city for the first time and stay at an inn, it may be that you miss your way when you

go out, and are not able to get back again as easily as you wish? It is generally expedient, therefore, for travelers to hire the male streets of every town which they visit. In Rome we come to know which way the Corso runs; and when we get outside of the run of that main thoroughfare, we, by and by, are able to pick our way through the city. Now the main street of the gospel is salvation. "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." The main street of the gospel runs crosswise; follow it, and you will know the line and out of the other great streets before long. This is the High Street of the City of Grace—Christ hath redeemed us from the curse of the law, being made a curse for us. Christ stood in our stead, and suffered that we might not suffer. He "died, the just for the unjust, to bring us to God." Whosoever believes in Christ is saved from the damning power of sin, and delivered from the wrath to come. Take this fact in all its length and breadth, and never doubt, and you will have the key of the gospel. However, I say, trust his soul with the Lord Jesus Christ, relying on that sacrifice which he offered, and that death which he endured, is saved. Let him not doubt it. He has God's Word for it; let him believe in it and rejoice in it. "Whoever believeth in him is not condemned," for, "like as Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up; that whoever believeth in him should not perish, but have everlasting life." Simple child-like reliance upon the Lord Jesus gives immediate and complete salvation to the trustful soul.

**I. FIRST, MANY PERSONS WHO ARE LY WAST COMFORTING.**

I know there are many such here to-night. You long after everlasting life. God has wrought in you a desire to be reconciled to himself; you are sorely encouraging, for you labor under a sort of undefined fear that these good things are not for you. Partly your conscience, partly your unbelief, and partly Satan—these three have joined together to throw a mist over you, and you really think that you can not be forgiven. You would not like to put it into exactly those words, but such is the tenor of your thoughts. There is a heavy idea about you that there are many very good saintly people who will be saved, and, indeed, that there are some great transgressors who will be saved; but you do not think that you can be saved. O that I could destroy that unbelieving thought! There is salvation, there is mercy, there is forgiveness; and it is true to every soul that will come and take it. It is in his faithful Word, and he told us the means and appliances by which guilty sinners can be made righteous before him; and, instead of being driven from his presence at the last, may be accepted and dwell at his right hand. He tells us that, inasmuch as the first sin that ruined us was not ours, but Adam's, and by the transgression of one man we all fell, so it became possible for him, in consistency with justice, to obtain that another man should be forthcoming in whom we may rise, and be restored. That other man has come—the second Adam, the Lord from heaven. But the task of fitting up was much harder than that of casting down. A man could run us, but a mere man could not redeem and reconse us. Therefore, God himself, the ever-blessed, clothed himself with the nature of a man, was born of a woman, lay in Bethlehem's manger, lived here on earth a life of humiliation and self-denial, and at the last took upon him the sins of men as one man. Even as the Sibley Atlas was said to carry the world upon his shoulders, so he took sin and guilt upon him and bore it in his own body on the cross. On the cross, Jesus hung as the substitute for all our sins that ever will befall on him, and there as then he put away by his suffering all the transgression and iniquity of believing men, so that now we can preach to mankind and say, "He that believeth in him is not condemned. He that believeth on the Son of God hath everlasting life." When you go to a foreign city for the first time and stay at an inn, it may be that you miss your way when you

French—while another thing, which the severer, indeed, of which half the message had led men to forget. Then when you hear half the gospel, it may appear to condemn you; but you have only to hear the other half to find out its encouraging meaning. I would say, be diligent in hearing the gospel; be diligent in searching the law in the sacred book, which God has given to us; and when you know the truth more fully, you will find faith come to you by the hearing and the understanding of the Word of God. Leave those ministers who preach only portions of the gospel, and try to know all the message of love; and you will, by the teaching of the Holy Spirit, soon lose your fear. Do you not think, too, that some seekers miss comfort because they forget that Jesus Christ is alive? The Christ of the church of Rome is always seen in one of two positions—either as a babe in his mother's arms, or else as dead. That is Rome's Christ; but our Christ is alive. Jesus who rose has "left the dead no more to die." I was requested in Turin to join with others in asking to see the shroud in which the Savior was buried. I most confess that I had not faith enough to believe in the shroud, nor had I seriously sought to wish to look at the Sibley Atlas. I would not care, penny for the article, even if I knew it to be genuine. Our Lord has left his shroud and his grave, and lives in heaven. To-night he so lives that a sight of yours will reach him, a tear will find him, a desire in your heart will bring him. Only seek him as a living, living Savior, and put your trust in him as a man from the dead no more to die, and comfort will, I trust, come into your spirit.

**II. NOW, IN THE SECOND PLACE, MANY INDIVIDUALS, AND WHEN IT COMES, IT IS NOT REDDED, OR IF RESTATED FOR A WHILE, IT IS ULTIMATELY YIELDED TO, SO THAT THE MAN IS CONSTRUED TO COME. O Holy Spirit, give that call to-night. There were two brothers fishing, and Jesus said to them, "Follow me." They threw down their nets and followed him. Matthew was sitting at the receipt of custom, with his pen behind his ear, and his accounts books before him. Jesus said, "Follow me." He up and followed him, and followed him as that little fellow, the tax gatherer, had climbed up a tree because, being short of stature, he could not see over the heads of the crowd. While he was looking down from among the leafy branches, the Master stood at the bottom of the tree, and said: "Zaccheus, make haste and come down, for to-day I must abide in thy house." Down came Zaccheus. How could he help it? The Spirit of God had given the effect of his call, and Jesus was in that man's house shortly after, and the man gave abundant evidence of a change of heart. Oh, what the Eternal Spirit speak in that fashion to some here present, so that they may at once yield and follow Jesus Christ!**

Now, last I weary you, I am going to close with the third head, which is that THE COMFORT DRAWN FROM OUR CALLING SHOULD LEAD TO IMMEDIATE ACTION. "Be of good comfort, rise, be callest thou." That exhortation to rise means instant decision. You have been healing and hanging like the scales of balance, trembling between heaven and hell. Which is it to be? May the Holy Spirit call you so that I shall be Christ, salvation, eternal life. I am not always sorry when men grow angry while hearing a sermon. The worst thing that can happen to me is to be angry for you all to be satisfied. But when some people get very angry they will think, and thinking they will feel and feeling they will do. Despite their anger, they will come again. The book is in the man's law. He shall have this fall. Let him draw out the line further and further, for it will hold him. Let him have before long. Have the leader—no ready! There is nothing better for some man than

to have their antagonism to the gospel aroused for a time. The truth has come home to them. It is at work on them, and, before long, we trust the blessed work will be complete, and the soul will be saved. "Rise," says the text. That is, do not let it be any longer a question, "Shall it be?" or "Shall it not be?" but decide to-night—"It shall be." By the grace of God, I will be a Christian. By the grace of God, if there is salvation to be had, I will have it. I do not ask you to come to that decision for the mere sake of making a resolve, which you will cordially adopt and then carelessly forget; but I do ask the grace of God to lead you to say with purpose of heart, "It shall be."

O dear friends! I pray you listen to the text. "Be of good comfort. He calleth you, Rise." Rise to something more than decision; rise to resolution. You have all heard of the poor woman who could not get justice done here by the judge. She called on him a great many times, but he would not hear her to her. At length, she made up her mind that she would attend to her; so she was present on the first court day, and as soon as the judge came in she rose and said: "My lord—" "Have I not told you not to trouble me?" "But, my lord," she cried again. "I tell you to sit down." She sits down; but, before the court is up, she says, "Can't I have a hearing?" "I cannot attend to you now, my good woman." But, when the judge comes out of court to go home, there she is standing at the carriage window, saying, "When will you hear my case. There are my poor children starving." She goes to the house and knocks at untidy hours. "Who is it?" the judge asks, and they tell him, "It is that poor woman." "What is it that she has to be heard?" He bids them chase her from his gate. She goes home, sad and determined, and the next morning she is in court again. The unjust judge had commanded the ushers out to let her in, out she has entered somehow, and the first thing that is heard is that shrill voice—"My lord, will you hear me?" At last he grows tired, and he says, "Though I fear not God, nor regard man, yet, because this widow troubles me, I will avenge her." And he does avenge her. Though the just God bears no resemblance to an unjust judge, yet the widow's importunity that prevailed in the teeth of such unpromising surrounding may urge you to incessant prayer. Treat the great God with the importunity which Christ by so bold a simple counsel and commands. Easy thus yourself: "I cannot persevere. I must persevere if I do not have salvation, and therefore I will have it. I will do it, with the foot of the cross if I die I must, but I will have it!"

But dear friends, if you get to that decision and resolution, there is one thing more, and that is, cast away everything that hinders you from fleeing salvation. The poor blind man cast away his garment. Now, if you would be saved, you must resolve in your soul, by the blessing of the Holy Spirit, that every sin and every habit of yours which hinders your fleeing Christ at once shall be given up. There is no pleasure worth keeping at the price of your soul. No sin or work preserving on any account whatever, let all your old pleasures and habits go and give yourself up to Jesus Christ.

Now have I told you what should be done, but God alone can make you do it. We can lead a horse to the water, but we cannot make him drink; so we can set the plan of salvation before men, but we cannot induce them to accept it, save only as an answer to prayer, the Eternal Spirit moves in the souls of men. He is moving upon you now. We are conscious that he is brooding over some of you at this hour. Resist him not. Yield yourselves wholly to his motions. As the bulrushes in the stream bow their heads to the passing breeze, so bow before in the motions of the ever-blessed Spirit. May he help you so to do, for Jesus' sake. Amen.

## Getting All Year Care for Him.

In the summer of 1878, I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me unconsciously a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. It doing this he asked for all; but I chose to keep back a few for special care. I soon found there no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my Alpine stock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he again said, "Now you are free."

Then a voice spoke inwardly: "O foolish, willful heart, hast thou, indeed, given up all thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself, "And even thus will I follow Jesus, my Guide, my Burden bearer. I will rest all my care upon him, for he careth for me."—*Ernest Smith.*

## What Is Prayer?

It is a great thing to find out how much there is to enjoy, to get some kind of a catalogue or inventory of the blessings heaven has sent you. Why, there isn't a man in a thousand that has any religious conception of what God has given us to enjoy. All the revelations of science are being us in that direction. When we come to see the beauty and order and nobleness of the universe, we are naturally led to our happiness in ways we had overlooked. To live in a world like this, with so much beauty, with singing birds and blooming flowers, gilded by sunshine, a world in which God is painting cloud pictures, lake pictures, landscape pictures, and have no sense of enjoyment in them,—what kind of a soul is that? It is a great thing to find out what there is to enjoy. Some people don't seem to have anything to be grateful for. They are perfectly blind to their mercies, but wide awake to their miseries. They rehearse these every time you meet them. It is just as easy to cultivate the acquaintance of your mercies as your miseries, and it is a great deal pleasanter for your own enjoyment, just as it is a great deal pleasanter to be introduced to your friends than to your enemies.

## How to Pray.

An article founded upon the unpublished papers of the late Dr. A. Alexander, on "Circumlocution in Prayer," closes with the following practical suggestions to young men who are forming their habits "in respect to prayer. They are equally applicable to all who pray in public, and especially to those who pray in the Sunday school:

1. Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.
2. Adopt no fixed forms of expression, except such as you obtain from Scripture.
3. Express your desires in the briefest, simplest form, without circumlocution.
4. Avoid the use of compound terms in place of imperfect terms.
5. Hallow God's name by avoiding its unnecessary repetition.
6. Adopt the simple devotional phrases of Scripture; but avoid the mere use of its figures, and all quaint and doubtful application of its terms to foreign subjects.
7. Pray to God, and not to man.

Teach me to do thy will; for thou art my God. Thy Spirit is good; lead me into the land of uprightness.

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1893. FOURTH QUARTER. Sunday, October 25.

JESUS BETRAYED AND TAKEN. Mark 14:1-54.

Memory Text:—The Son of man is betrayed into the hands of sinners. Mark 14:41.

GENERAL STATEMENT.

At the last prayer of the Savior risen from the dead, the confirmed disciples were able to see their leader surrounded with a throng of men. Out from the crowd some Jesus approached...

EXPOSITORY.

1. BETRAYED. At 4:10 immediately, while he yet spoke, came Judas, one of the twelve, and with him a great multitude with swords and staves.

Jesus raised him, bowed (John 18:19), and against this statement goes to a thief and a robber, he here protests; and he indicates, plainly enough, why they arrested him—for his "teachings" in the temple, why, of right, they ought to have put him to death...

So And they all followed him, and said—Mark 14:12. And there Jesus knew him a certain young man, having a sash about his waist...

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Commentary.

The Pulpit Commentary.

This great English work is enthusiastically commended by the English press, also by many of England's most distinguished scholars, and preachers, and expositors.

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also books of the Old Testament with nearly half as many more on printed books of the New Testament, while the editorship of only two men, Casson Spruce and Rev. Joseph S. East, success through out the immense work unity of plan and execution.

A good line of commentaries on the sacred Scriptures is invaluable to the preacher, and a diligent use of them an incalculable service.

The plan of the Pulpit Commentary is novel, comprehensive and practically. The aim is to provide scholarly introductions to the sacred books, to divide the texts of Scripture into paragraphs, and to supply each paragraph with such expositions as shall meet the want of the student...

Temperance Correspondence.

I am just through with the annual general meeting with my church, an Episcop, Salem and Woodlawn, which resulted in eighty-two additions, sixty by baptism.

And on the third Sunday night in September, I commenced the above mentioned meeting, preaching twice a day to large and attentive congregations, which resulted in between forty and fifty conversions.

I have been almost constantly engaged in protracted meetings ever since second Sunday in July.

clation and State Board, can we not have a man to hunt up these points in this destination and let us go up and possess the land? Our churches would willingly furnish the money necessary to carry out the mission...

The Pastorship.

Permit me to pay due respect to Bro. F. F. Pursell, of Whitesville, Ky., who in your issue of September 22 condescends to take notice of one of my articles on this subject.

Dear brother, the question concerning these articles is not a question of extravagance, nor a question of blindness, but do I question the fact that you are a question of logic, much, but I esteem the Word of the Lord above all things human, because it is divine logic.

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The care of all the churches which came upon Paul, came upon him as a wise master-builder. (1 Cor. 3:10). not as a pastor, for he was never a pastor even for a short time.

Long Run Mission.

It is found to be gratifying that every branch of our religious work have its special advocate.

It is found to be gratifying that every branch of our religious work have its special advocate. So foreign missions has its Thurman, Indian missions, Kirtley, and I wish that these could accomplish one hundred times more good than they do.

Enterprise Association.

The sixth annual session of this association met with Fairview church, Johnson Co., Ky., and organized by re-electing Rev. T. J. Rigg, moderator.

Then get them wherever you can, and make your pupils grin with the best thoughts of the Bible.

And as soon as he was come, he went straight to him, and said, Master, Master, and kissed him.—Matt. 26:49. Luke 22:47.

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LOUISVILLE, THURSDAY, OCT. 19, 1892.

When writing to any one advertising in this paper, please state that you saw the advertisement in the Western Recorder.

Or late we have had considerable trouble with the mails, growing out of the fact that the department at Washington has been abolishing a number of offices and establishing new ones. But we are on the alert. We have employed the most careful and most experienced mailing-clerk in Louisville, and we are doing all in our power to have the Recorder go regularly and in time to our readers. If any fail to get their papers in time, they will please so inform us, and other copies will be mailed to them.

Our offer to allow any one sending us a new name and \$2.50, a commission of 75 cents, is hereby withdrawn. Special arrangements will be made with pastors and others who desire to do agency work for the Recorder.

Hersey vs. James.

The notorious Frank James, brother to Jesse, has surrendered himself to Gov. Crittenden, of Missouri, and asks executive clemency in his own behalf. In his letter to the Governor, which is quite a lengthy document, he says that he is prompted to this course by the love he bears to his wife and children, and from the desire that he has to retire into some quiet place in the dark shadow that rests upon it, and through it upon Western Missouri. He thinks that the sufferings he has already endured have expiated the offenses against law that he has committed. He submits the question, in closing, whether Frank James repentant, reformed, clothed and in his right mind, will not be a better example to the world than Frank James, the outlaw and wanderer? The intent and purpose of the letter, as we understand it, is simply to invoke executive clemency, secure executive favor, in a word, to be pardoned and be treated for the future. Upon the general question whether a State executive, and the public in general, can place much dependence upon the fair promises of a man who has been for years a common outlaw and desperado, we have nothing at length to say. In passing, however, we simply submit that so long as a man's nature is what it is, we cannot place much confidence in the promises of such a man, if matters not such sincerity they may seem to be made. A man who has, for say, killed such a life as he has, can hardly blame the public for looking upon him with suspicion, and receiving his promises of reform with doubt and hesitation. But suppose that he is perfectly honest and sincere; suppose further that we could be assured (a thing impossible in advance), that he would lead the life of a good, upright, honorable and useful citizen for all time to come—what then? Should the faults and the crimes of the past all be condoned, and he permitted to return to the quiet of his home?

It is readily admitted, as he says, that the influence of Frank James, repentant and reformed, will be much better than the influence of Frank James, the outlaw and wanderer. But it occurs to our own mind that the influence of Frank James, punished as his conduct deserves, will be much better still. He has, in the most flagrant manner, violated law over and over again. And the law is very explicit in regard to these things. And should the penalty of the law be set aside in his case, it would simply be an encouragement to other young men to follow in his footsteps. They would assume that they can plunder, pillage, burglarize, rob railroad

trains, fill the country with terror and alarm for a decade or more of years, then surrender, repent, reform and become a hero for the rest of their days. And Frank James committed a single offense and been apprehended, or even, after the deed, surrendered, he would have been punished according to law. Why not after having committed hundreds of offenses?

Such is the innocent statement made by the child tooting the comparative evil of killing hundreds, at Alexander's side, only when crime is only, as Abdiel Young had done. And there is a world of sense and of philosophy in it. We must avoid the danger of putting a premium upon crime and shrewdness in its commission by honoring great criminals. Nor do we believe for a moment, that the influence of Frank James, repentant and pardoned, will be more salutary than that of Frank James punished. Punishment is intended for example rather than for reformation. And it is only when crime is punished, as it deserves, and as the law requires, that the law becomes "a terror to evil doers," withholding them from the commission of deeds that are becoming quite too common for our nineteenth century civilization.

Faith vs. Practice.

It is one of the unaccountably strange things to many that Pedobaptist scholars give expression to one thing in their writings, and to another, and altogether different thing, in their practice. We refer now especially to the matter of baptism. That they, the men of critical learning, believe that the Greek baptizo signifies to immerse, and that immersion was the practice in the incident. It is stated over and over again in the historical and theological writings of Presbyterians, Lutherans, Episcopalians and Congregationalists. Laing, e. g., in his critical comments on Mat. 3:11 bears unmistakably testimony to the meaning of baptizo. He says, "I, indeed, baptize you in (or) water (immersing you in the element of water), unto repentance." He shall baptize, or immerse you in the Holy Ghost and in fire. Thus for the transaction. Now for the incident. "He was baptized as penitent, or, if impatient, he will overwhelm you with the fire of judgment, and at last with hell fire." Dr. Geike, in his life of Christ, gives this incidental testimony to the baptism of John. "Bathing in Jordan had been a sacred symbol, at least, since the days of Naaman; but immersion by one like John, with strict and humiliating confession of sin, and hope of forgiveness if they proved lasting, and all this in preparation for the Messiah, was something wholly new in Israel." This testimony surely is explicit as to what the external form of John's baptism really was. But if John was divinely authorized to immerse, surely the apostles went forth under the same authority to do nothing different. Prof. Plumptre in speaking of the baptism of the church by Philip, says: "The church would say its garments, descended chest deep into the water, and be plunged under it, in the name of the Lord Jesus." Kurtz says: "Baptism was administered by complete immersion in the name of Christ, or else the trine God."

The Coming Bible Conventions.

The convention is to meet in Saratoga, N. Y., the eight day of the coming November. It is a wise and fortunate thing that the original purpose of the committee has undergone a thorough and radical modification. That purpose was to make it a convention in which all the churches should be represented by delegates. It was foreseen, however, that, if complied with, would make the gathering so cumbersome and unwieldy that no practical results could be reached. Representatives from twenty thousand churches would bring together such a mass of people as had never been seen in a religious convention on either of the continents. Hence, it was finally decided to invite State conventions and general associations to represent themselves by delegates, each State and Territory being entitled to one delegate for every thousand members or fraction of a thousand. With two million and a quarter of members in our churches, this will secure a large meeting, if the basis of representation be followed out. It would bring together twenty two hundred people. This is surely large enough. The South can constitute a large part of this meeting, as the majority of our Baptist membership is found in this section. For this we do not care, as our only desire is to see this question settled in some way that will be honoring to God and helpful to the interests of truth. What the result will be no one can forecast. That Baptists, especially,

view of the history of the past, should do their own Bible work, both at home and abroad, is one firm and decided conviction; that there should also be unity of counsel, of plan and of purpose among our own people, a definite something to do, and then all rally to the doing of it, is surely all things desirable, and its attainment, we trust, will not be among the impossibilities.

Prayer Essential in Success. A writer in one of the religious papers, raises the question whether the popular interpretation of the incident in Jewish history, when Moses' hand upheld by Aaron and Hur gave victory to the army under Joshua, is the correct one. The general view taken, perhaps, makes Aaron and Hur represent the church, their upholding of his hands representing the prayers of the church, whereby the pastor is strengthened for more successful toil. We confess that this view of the matter has never been noticed in our own mind, for, if Aaron and Hur represent the church, who is represented by the army? As the writer suggests, it is not intended simply to teach that effort without prayer will be fruitless? When Moses hands were upheld, victory came to Israel; when they fell wearily at his side, defeat. Thus in any church, when there is much of this upholding, when the pastors hands are thus upheld, victory comes.

As it is our purpose simply to give a few samples of expression as to the meaning of the word, and the manner in which the rite was anciently observed, from some of the leading Pedobaptist scholars, we go no farther. These sufficiently indicate the faith in regard to this matter. Why, then, the question arises, do they not practice according to their belief? We might summarily dismiss the subject by saying it over to them for answer. They are of age, these respected doctors of divinity, they ought to be able to answer for themselves. But, as a help to some who stand right here, we may be permitted to mention two or three reasons. (a) All unconsciously to themselves, possibly, there is a tincture of the papal notion adhering to them, that the church has the right to modify the law and the ordinances of Christ's house, to suit times, localities, &c. The convenience theory is more and more coming to the front. (b) Another thing that influences the practice of our Pedobaptist friends is, that sincerity of purpose will take the place, and be accepted instead of literal obedience. Prompted by a sincere desire to do all for our "children that we can, if we dedicate them to God in baptism, he surely will accept of it! And if our hearts are only right, if the Holy Spirit dwell within us, and we sincerely desire to honor God in our life, what difference can a few drops of water make? We cannot here now attempt the work, say though it be, of unmaking these errors. They would, if pursued by the masses to the right, defeat the law and the ordinances of heaven's own appointing forever. And the people, happily, are beginning to see and to realize this. Faith and practice must go together, hand in hand. These, and these only, is safety.

Dr. College and Seminars.

We are sure that our Baptist people do not set a true value upon the importance of our educational institutions to our denominational prosperity. We give them a fact or two to think about. In the city of New York, the State, and some of the most prominent and successful ministers in it, is the son of a Baptist widow. He became a Pedobaptist while attending a Pedagogical College. Had he attended a Baptist College he would to day almost surely avoid the ranks of the Baptist ministry, and be laboring to build up and multiply our churches.

Dr. College and Seminars.

Dr. T. T. Eaton says in the New York Examiner Dr. and Mrs. J. Lawrence Smith have added to their previous princely donations a gift of \$15,000 to our Baptist Orphan Asylum. Some recent law belonging to the home are being improved by donations to be made out, and the income will be increased. It is already doing more good than any similar institution in the South, in proportion to its expense.

Dr. College and Seminars.

Dr. F. W. H. Row, a prominent business man of Cincinnati and useful member of the Ninth-street church in that city, was brutally murdered by a hood or so ago as we were going to a home in his own suburbs. Immense crowds gathered at the funeral in Louisville, Ky., was held at the last Sabbath morning with great splendor. Dr. Lottier, preaching in Plymouth church, in the evening Dr. Broad was in the latter place and Dr. Lottier at his own. The growth of the Sunday-school has been in the year from 68, the first session, to 308 on the fifty-second.

Dr. College and Seminars.

The Standard, Chicago, has entered upon the thirtieth year of its history. It is one of the best of our national weeklies and is improving all the time.

Dr. College and Seminars.

Dr. Bates says that Theresia Groschus Jones, of Nashville, is a man of rare culture and rare taste, and when he kindles, he is "historically and colossally eloquent."

A Pleasant Entertainment.

The ladies of the Broadway Baptist church gave a reception last Friday night in honor of their newly-ordained pastor, Dr. T. H. Fritchard, and his wife. The elegant and spacious parlors of the church were tastefully decorated with flowers, lace curtains, Chinese lanterns and beautiful vases, as they run liberally by Dr. Fritchard's most excellent and brilliant spouse.

A Pleasant Entertainment.

For an hour Doctor and Mrs. Fritchard stood in the center of the large parlor and were presented to all guests by the officers of the church, and a committee of polite ladies chosen from among the students, after which the company were entertained by music rendered by different members of the church choir, by a quartette choir from the seminary, and by the harmonious and sentimental selections furnished by Prof. Whipple and Howard and Miss Shansbury, and by brief speeches from Dr. Bates and Dr. Fritchard.

A Pleasant Entertainment.

Dr. Bates and Boyce provided in tone, and after partaking of the simple and appetizing refreshments provided for the occasion, at a late hour, the large gathering dispersed, seemingly much gratified with their participation in one of the most enjoyable reunions of the season.

A Pleasant Entertainment.

Mrs. M. F. Crawford, missionary to China, has had a warm welcome to Louisville, and she is in turn imparting to our people much valuable information, and will be here until the 15th inst. on the 15th inst. On Friday evening she met some two hundred ladies at the Broadway church and gave them a talk on China. Saturday evening she met the Seminary students in Dr. Fritchard's parlors and gave them a paper read by Dr. Manly, an able discussion of the discouragements and encouragements of mission work in China. On Sunday evening she met a large congregation of ladies in the First Baptist church, and gave a talk on domestic life in China. Mrs. C. was invited to attend the General Association of Missouri.

THE BAPTIST WORLD.

LOUISVILLE.

Wednesday—Pastor preached. Congregations large. The night sermon was on the Apostle John, being the second of a series that the pastor is preaching on the inspired scriptures.

Brooklyn—Pastor preached. Congregations large, especially in the morning. An increase of 20 to 25 in Sunday-school.

Charleston—Pastor preached. Congregations large. Sunday-school well attended. Received one by baptism, and one by relation. At the close of the morning session, the pastor divided his church into sixteen sections with a chairman and secretary to take, to develop them "socially, spiritually and intellectually." The work outlined is for the new office.

East—Pastor preached in the morning and P. B. Thamm, of Shelbyville, at night. Congregations large. Bro. Greene has hands in the office. He will go to his new field of labor, St. Louis, the last of this month.

Portland—Pastor preached morning and night, and had an open air meeting at corner of Thirty-fourth and Main streets in the afternoon.

Chattanooga—Both preaching service and Sunday-school well attended. Received one by baptism.

Fourth-street Mission—Rev. C. C. Green preached in the morning. Bro. G. goes to visit some churches in Northwest Missouri.

Dr. Boyce preached in the Broadway Methodist church.

Dr. C. S. Gardner, Seminary student from Tennessee, preached morning and night in Shelbyville.

Dr. Fritchard will deliver a lecture on the Tongue, in the Portland-avenue church, on the 19th inst. at 7 o'clock. He would to day almost surely avoid the ranks of the Baptist ministry, and be laboring to build up and multiply our churches.

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Rev. A. W. Lamer, of Mecon, Ga., accepts the office of pastor of the First Baptist Church of that city. Rev. C. C. Green to the Central church, Louisville.

The Baptist Year-Book will be issued in a few months. Clerks of churches, associations, State conventions, and all others who are in a position to do so, should promptly forward their names to the committee on the Edition Society at Philadelphia, to the end that our denominational statistics may be made as full and accurate as possible.

There are five churches and nearly 2,000 members in Boston Poland.

Rev. B. J. Davis, one of our Seminary boys, from Tennessee, is greatly appreciated by his brethren in Indiana, where he labors. He was recently elected moderator of his association, and of the two churches which he served last year have unanimously chosen him for another year with increased salaries.

The pastor of the Sixteen Baptist church at Bankton not only serves without salary or expense, but also is greatly appreciated by his brethren in Indiana, where he labors. He was recently elected moderator of his association, and of the two churches which he served last year have unanimously chosen him for another year with increased salaries.

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The Family Cook

THE SKIN WE WIND. If I could only... Our life-work policy: seek to serve on the good side...

side of the field, and at the end they place a large cage with one or more decoy birds inside. The idiotic-looking cow... The birds are attracted to the decoy...

to keep that gate open, and the country in which it is situated peacefully. This was a short... My father is treated because he forswore...

"It was my man of the fence," he said. "I knew we should have only good, genuine wool from him... The London Economist condemns the habit of writing late into the night...

MOTHERS READ. Current—About nine years ago I had a child two years old and another dead... THE PUREST AND BEST... THEY ARE COMPOUNDED FROM...

Ask Your Druggist or Physician. "Do not suffer yourself or let your children suffer from any of the ailments... Ask Your Druggist or Physician."

Our Little Folks

LITTLE GUIDO'S COMPLAINT. BY MARGARET J. FERRISS. The story is of Guido Reali, the celebrated artist born in Bologna, Italy, in 1575...

Our Little Folks

My father is treated because he forswore I have not his marvellous talent to lose. The late-forgotten, medieval folios...

Our Little Folks

My father is treated because he forswore I have not his marvellous talent to lose. The late-forgotten, medieval folios...

Our Little Folks

My father is treated because he forswore I have not his marvellous talent to lose. The late-forgotten, medieval folios...

A visitor among some of the English poor during one of the lockouts, when mills were stopped and labor suspended...

"There, sir!" remarked the old lady, "she don't look much the worse for the lockout, do she?"

Uncle Sam. This term is applied to America just as John Bull is to England, and came about in this way...

Salvors often suffer from the tooth-ache and have to bear the pain at a time when they are most needed...

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work creditable to himself...

He had one occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools...

It was a large and well-selected stock of School Supplies, consisting of Text Books, Books, Stationery...

By the most popular authors. 18 pages, illustrated. Reproductive Service. Prepared by W. P. Sharkey...

VALUABLE BOOKS. Life and Words of Christ by CUBBERHAIN GIBBS, D.D. Price Reduced from \$9 to \$6.00...

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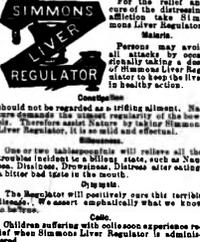
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Wheat and Corn

NEW YORK. The heavy crop is short all over the State. The ruling price of Irish potatoes is 40 to 50c.

What is selling in Danville at 80 to 85 cents. In Lexington old hemp is 85, and new 84.50.

Hog cholera is in the south of Clark County. A strange disease is killing a great many cattle in Henry county.

Several farms have been rented in Fayette county as from 75 to 85 per acre. In Bourbon county corn outfits are getting 10c per bush and board. The yield is very heavy.

J. T. and E. Southland, of Clark county, sold 500 bushels of potatoes to W. D. Southland at 40c per bushel of the new crop.

Leather Vanhook, of Harrison county, dug 100 bushels of splendid potatoes from about one-fifth of an acre.

Wm. Wilson, of Clark county, raised this year on half an acre of ground, 5,000 bushels of cabbage which will be sold at an average of 25 cents each, equivalent to 8500 per acre.

The Jennings family has found two acres of corn in that county which yielded 27 bushels per acre.

A. J. Tapp, of Clark, has raised this year on less than two acres of land 11,000 bushels of corn which he sold at 8c each or \$880 for the lot or over \$200 per acre.

It is the annual report of the Louisville and Nashville Railroad Company, a resolution was adopted increasing the capital stock to \$80,000,000.

The total amount of property assessed in Kentucky for 1893 is \$38,800,448, in which the colored people are represented by \$1,129,030. The total valuation exceeds that of \$3,763,056.

The Court of Appeals has decided that a process officer has the right to sue an attorney without a warrant when acting upon a process that a felony has been committed by the parties sought to be arrested.

Clark farmers are usually done curing corn and the yield is a very fine one. Many fields are averaging as much as 20 barrels or 100 bushels per acre, and the milling process has been carried down to about \$2 in the field.—(Clark County Democrat).

A young lady at Elizabethtown, had her father's head and neck cut off as it had been hanged, securing fifty bushels of grain to sell for her own account.

Hog cholera is killing most of the pigs in lower eastern county, and most of the farmers in that locality will be compelled to buy hogs elsewhere.

The tobacco crop of this county is about all out, and safely housed. The number of acres in cultivation is estimated at 600.—Woodford News.

GENERAL ITEMS. The Cincinnati Exposition cleared \$18,000. The public debt was decreased \$14,905,945 in September.

Texas has over 4,300 miles of railway. The total number of miles of railroads in the United States is 104,818.

Robert Boucher has paid \$682,000 for land here since 1859. In South Carolina a young lady was awarded \$50,000 damages for breach of promise.

In the last twenty years \$4,000,000,000 has been paid in the United States as internal revenue tax.

It is estimated that the saving of property in the recent storms on the Atlantic Coast by means of the Signal Service amounted to nearly \$10,000,000.

Petroleum exports for the eight months ending Aug. 31, 1893, were \$80,946,864; corresponding period the previous year, \$80,150,840.

The receipts of Indiana State Fair foot up about \$28,000. It is thought the average will not exceed \$12,000, thus leaving a handsome surplus to apply on the bonded debt.

The Supreme Court of Pennsylvania, has made a very sensible decision, viz., that a railroad need not honor its tickets when the ticket holder has been a railroad ticket sold by a "scoundrel."

Tennessee has not enough hops by one-third to utilize its splendid crop this year. The grain can easily be used through by feeders in other ways.

The potato crop in Switzerland is a total failure. The demand for American potatoes is expected to be brisk.

The Fort Worth Journal claims that short-horn cattle, after becoming acclimated in Texas, will yield more beef to the age than any other cattle which can be obtained in that region.

The caterpillar instead of the grasshopper, has been a burden this season. The grasshopper and other insects which have been so numerous, and which have been so destructive and serious.

Catfishes that have not been had may be taken up before hard frosts set in in a cellar or pit, with the roots in earth, and many will grow tolerably far made during the winter.

There is, we believe, a law in New York State requiring owners of land to mow the roadside in front of their property twice a year. How many farmers, we wonder, have complied with this simple requirement all this year? It is good government, as well as good citizenship, to obey the law, for wayside weeds are noxious crops of seeds, which, if sown, will spread far and wide over the farmer's fields.

The editor of the Rural New-Yorker says he has an ear 16 1/2 inches long! No wonder he wants somebody else to come to having an ear 16 inches long. But to come to this, it's an ear of corn he refers to.

A Missouri sheep-grower advises breeding from polled rams. The animals he says fight less, never fly-blow around the horns, are more conveniently shorn, grow faster and grow longer. This is his opinion, after also great experience.

A bin for housing potatoes may be made of narrow staves, with a space between them, and having legs to raise it above the cellar bottom. It may be made of any desired length, and cross-boards may be put in to separate varieties, if preferred. An arrangement of this kind will prevent injury from dampness, and provide thorough ventilation.

The large purple plants that ripen late and have long stipes should be peeled before they are preserved. This may be done quickly and with ease by pouring boiling water over them for an hour or so, then wash them in cold water.

If you then let them lie in an earthen dish for an hour or so, they will be sugar enough drain from them to put with the sugar to make the syrup in which they are to be cooked.

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WHYER CANS OF BARK-YAM. The general practice is to locate the barn on elevated ground, so that when the rain falls from the roof of the barn and shed it will quickly flow away through the litter and manure, and leave the yeast-can empty and dry.

It is a rule of the yeast-can manufacturer to put in a siphon, which will draw off the liquid, and leave the yeast-can empty and dry. It is a rule of the yeast-can manufacturer to put in a siphon, which will draw off the liquid, and leave the yeast-can empty and dry.

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How to Cure It.

RESPECTED FROM THE FALLS. An accident happened on the river yesterday, which came near causing the death of two small boys. It seems that from some knowledge...

DIDN'T KNOW IT WOULD GO OFF. Some excitement was caused on Hancock street at about eight about 7:30 o'clock by the report of a pistol shot. It seems that Casper Brainer, a saloon keeper, has been continually annoyed by the boys...

ARABI'S DEMANDS FOR COURTESY. Cairo, Oct. 16.—Arabi Pasha persists in declaring he will defend himself if denied English courtesy at his trial.

It is believed in official circles that proof of Arabi Pasha's complicity in the June massacre will not be obtainable. It is claimed that it can be proved that many Bedouins were shot on Arabi's order for looking for evidence of Arabi's complicity in the June massacre...

A FRENCH-ENGLISH MISUNDERSTANDING. London, Oct. 15.—The Times says it has reason to believe there are good prospects of a friendly understanding being arrived at between France and England in regard to Egypt.

ARABI'S DEFENSE. Paris, Oct. 16.—Gerville Roche, member of the Chamber of Deputies for Guadeloupe, offers to defend Arabi Pasha.

FRANCE. Paris, Oct. 16.—An appeal by Victor Hugo, dependent on the execution of Arabi Pasha, is published.

DISCOVERY OF INTERNAL MACHINES. A dispatch from Montecarlo Marse reports that gun-armies discovered fifteen dynamite cartridges with lighted fuses attached hidden near the school. The fuses were extinguished without explosion.

THE PROTECTION OF OCEAN CABLAGES. The International Congress for the Protection of Submarine Cables held its first sitting at the Ministry of Foreign Affairs to-day. The Minister of Posts and Telegraphs presided.

CUBA. Havana, Oct. 16.—Although the tobacco seedlings under growth in Yaguala Abajo were destroyed by a cyclone, no serious loss yet to be feared, but the crop will be late and inferior producing perhaps nothing above leaf of the second class.

GERMANY. Berlin, Oct. 16.—The appointment of Count von Hatzfeldt Secretary of State for the foreign affairs is gazetted.

RUSSIA. St. Petersburg, Oct. 16.—Fearing weather has set in. Navigation has been suspended in the Volga and Kama rivers.

THE CAUSE AND DEGREE OF THESE EPIDEMIC VISITATIONS ACCOUNTED FOR. Every careful reader and observer must have noticed the large number of sudden deaths which have occurred...

On the 14th of April, 1871, while the Rev. John F. O'Connell, D.D., the famous 'corn preacher' of Gen. Grant's term of office, was preaching in Madison Square Church, New York, he was suddenly overcome with intense pain...

These events happening within a few weeks of each other, and extending to persons who are conspicuous in public life, naturally attract the attention of the public, and raise the query as to the cause of the sudden deaths.

Heart disease, valvular, aortic, paralytic, and similar complaints are all often, not uncommonly, the result of a system brought by the neglect of some vital organ.

Some of the early symptoms which indicate the beginning of such troubles are: Twinkling and convulsions of the muscles, loss of memory, defects of sight and hearing, nausea, vomiting and bad skin, general prostration, and a general loss of energy.

At the highest scientific and medical authorities have examined these symptoms, and traced them to their source, seen with one accord to agree that they are due in the majority of cases to the deranged condition of the kidneys, which disorders also so common are often unrecognized.

A BRIEF CATECHISM OF BIBLE DOCTRINE. By Rev. Jas. F. Hayes, D.D. Paper, 24 pages, 10 cents per dozen. Intended to promote catechetical instruction in the family and Sunday school.

TOBACCO. Louisville, Ky., Oct. 16. The market was steady, with sales of 75,000 lbs. The Kentucky Tobacco Association and the Louisville county fair...

THE GREATEST, THE LARGEST AND THE MOST COMPLETE MUSIC EMPORIUM. D. P. FAULDS, 523 Fourth Ave., Louisville, Ky. PIANOS: Having an immense stock of the following magnificent world-renowned...

CHICKERING, KNABE, WHEELLOCK, GROVESTEIN, CABLER, KURTZMANN. THE ORGAN! THE ORGAN! THE ORGAN! In the gem of musical wonders—the instrument and musician combined.

WHAT WILL THE WEATHER BE TOMORROW? Pool's Signal Service Barometer. THE BEST IN THE WORLD! Large Increase in Our Business. The More We Have the More We Want.

THE BEST WASHER. AGENTS WANTED! Louisville, Ky., Oct. 16. The market was steady, with sales of 75,000 lbs.

KENTUCKY AT FARMERS. FORTY YEARS' EXPERIENCE OF AN OLD NURSE. A VALUABLE TREATISE FOR INDIGESTION, CONSTIPATION, DYSPEPSIA, WEAKNESS, GREAT PAIN IN THE BACK, COLIC, LIVER, BILIOUSNESS, AND ALL AFFECTIONS OF THE DIGESTIVE SYSTEM.

RECEIPTS IN THE LAST TWENTY-FOUR HOURS. Cattle, 1,098; Sheep and lambs, 1,068; Horses and mules, 1,068; Total, 3,234.

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H. A. WITHERSPOON, OAK HALL, ONE PRICE CLOTHING HOUSE, N. E. Corner Fourth & Jefferson. TO MINISTERS AND THEOLOGICAL STUDENTS. Ten Per Cent. Discount.

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ONE PRICE HOUSE. MAMMOTH CLOTHING, HAT & CAP HOUSE. TOWER PALACE, 424 to 430 W. Market St., bet. Fourth and Fifth, LOUISVILLE, KY.

SILVER PLATED WARE. C. P. JAMES & CO. PEPPER BOX, 81 1/2; MATCH BOX, 81 1/2.

Hellmuth Ladies' College, London, Ontario, Canada. THE LOUISVILLE BRYANT AND STRATTON BUSINESS COLLEGE, South-West Corner Third and Jefferson Streets.