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WESTERN RECORDER.

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Our Faith.

Presumptuous Confidence Concerning the Future.

SHORT SERMON BY J. M. PREDLTON, D.D.

To be sure, ye that say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do so, or that.—James 4:13-16.

God is the only Being who knows the future; for, as he is omniscient, he knows all things. The knowledge of creatures is confined to things past and present. They may reason from what has been and is, to what shall be; but they may be mistaken of nothing unless it is divinely revealed. This being the case, it is strange that men often speak and act as if they knew what they do not know. They presume on the future—their head of to-morrow. This was what Solomon wrote, "Blessed not thyself of to-morrow," and it was true when the words of the text were written. It is equally true now. The topic to which I invite attention is, PRESUMPTUOUS CONFIDENCE CONCERNING THE FUTURE.

I notice, I. How this PRESUMPTUOUS CONFIDENCE SHOWS ITSELF. The text informs us. There seems to be a special reference to traveling merchants, and there were many of them in apostolic times. Others, however, as well as merchants, presume on the future. "The presumptuous confidence condemned in the text is seen in four classes:

1. To-day or to-morrow we will go into such a city. The statement is glib. Nothing but presumption could prompt such language. No man can say, "with certainty what he will do to-day, and with much less certainty can he speak of to-morrow. Cowper said of himself, "Dupe of to-morrow even from a child." Such dupes are very common, and as they say only deceived in their expectations, they are better than persons who presume on to-morrow. How many have failed in their calculations on the future! What they have looked for has not come to pass. There has been no realization of their wishes. What they looked not for has come to pass, for they have died. No man can without presumptuous confidence say what he will do at any period in the doubtful future.

2. We will continue there a year. This is an increase of presumption. Suppose the first thing to be done—going into a city for mercantile purposes. What about continuing a year? Who can take a mortgage on future time? Many a man has gone into a city or a country place without continuing there a year. He may have remained a month, a week, or a day only. There are so many disappointments more common than those connected with expectations of future time. Can you not think of some of your friends who supposed they would live to see the end of the year: who has just closed? Where are they now? The snow covers the graves.

3. We will buy and sell. This is still spoken in a spirit of presumption. Even if the first two purposes are carried out—that is, if they go to a city, and continue there a year, who knows about the buying and selling? One person can not buy unless another will sell, and there can not be a seller without a buyer. There can be no course of business transactions if those willing to buy are not in communication with those willing to sell. But very often the same considerations which make one man unwilling to buy make another man unwilling to sell. The buyer would avail himself of low prices; the seller would rather wait till prices are higher. Thus there can not be buying and selling unless a compromise can be effected between the views of the two parties. It may be difficult, and often is difficult, to do this, and often it was a reasonable confidence when the persons referred to in the text said, "We will buy and sell." The same presumption is exemplified in this age.

4. We will get gain. Here the presumptuous confidence reaches its climax. If the first three conditions exist, the fourth does not of necessity follow. Many have gone to cities and sold there not one year only, but many years, buying and selling all the while, without getting gain. To buy is one thing, to sell is another, and to make a profit differs from both. Some are peculiarly ruined by buying, and others are involved in bankruptcy by selling. It is therefore an unjustifiable confidence and extravagant presumption to say, "We will get gain." No doubt many, if not most of the traveling merchants referred to in the text failed to "get gain." This has been true of merchants in every subsequent age, and of others as well as merchants. All classes of men in business enterprises are liable to failure, so that it is hazardous and reckless to say without qualification, "We will get gain." So much as to the manner in which presumptuous confidence shows itself.

and all this generation." It has over-looked them. When a man has died, all his brethren have died, and all his generation have died. There are some "born of women" who do not fall beneath the stroke of death. In the latter verses we read, "All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." The brevity of man's life and the permanency of the divine Word are presented in most impressive contrast. How soon the grass withereth, and the flower fadeth! How short is life! The cradle often rocks on the verge of the grave. If infancy unfolds into youth, and youth into manhood, and manhood into middle life, and middle life into old age, how soon all these periods pass! They make up life in its largest sense; but how short is it! The vapor vanishes. The shortness of life rebukes presumptions concerning the future. How can you make certain calculations on what will be when everything is so contingent on life, and life to a vanishing vapor?

3. Absolute dependence on God. "For that"—instead of saying, "To-day or to-morrow we will go into such a city," etc., "ye ought to say, If the Lord will, we shall live, and do this, or that." We are in the hands of God. Everything that concerns us, even the continuance of the short life for a moment, depends on the divine will. "If the Lord will, we shall live." We can live if the Lord pleases, not otherwise. Life is dependent on the will of God, and of course everything connected with it partakes of the dependence. This fact enlarges our conception of the greatness of God. He is the source of all life, and therefore life in all its varied forms proceeds from him, and depends on his will. Should he reverse his volition all creatures, from the angel to the worm, would cease to be. Surely then we should say, "If the Lord will we shall live." If he continues life we may "do this, or that." Our absolute dependence on God is the strongest rebuke of presumptuous confidence concerning the future. "For that"—is place of any words inspired by such confidence—"ye ought to say, If the Lord will we shall live, and do this, or that."

REMARKS

1. Many people are foolish and wicked. They leave God out of their plans and calculations. They imagine that they are connected with some impersonal power which enables them to do what they please. There is no impersonal power. Power belongs to God, and he is a Person.

2. We may learn a lesson from Psalm 127:1, 2: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

3. We should refer everything to the will of God and conform our will to his.

We have no objection to the very strong orthodox or even the self-righteousness of some people, but we have to their being so ugly about it. It rather spoils it. There is a good deal of spirit holiness, such as it is, in the world. It is like a nice fowl on the Christmas dinner table that is questionably sweet, or, if you please, in as homely figure, a good specimen, with some that damages its goodness. The sense of some orthodox is pepper-sauce. A man who can't hold a religious feast without getting angry over it would do well to go into an old-fashioned orthodox self-examination as to whether there was any religion about the matter at all. However he would probably come out of it self-satisfied as each devout self-examiners generally do—like some bank examiners, for instance. I don't be too good, my brother. It's the former sense.—T. B. R., in Christian Intelligence.

ship, to repeat a brief passage from the Bible lessons of the day before. Occasional references to conversation to these readings will also promote interest, and sometimes explanations may be given, or kindly questions asked. The best commentary for use in daily reading is probably the Annotated Paragraph Bible, New York, Sheldon & Co., \$6. This gives brief and clear explanations, which do not turn away attention from the sacred text, but help forward the reading. In pursuing the Scripture history, most interesting and helpful matter will be found in Kitt's Daily Bible Illustrations, or in Galt's Hours with the Bible, which may be had in separate volumes; and select portions of these will greatly interest the young.

Some families find great pleasure and profit in using the hymn-book. Choice hymns are committed to memory, and recited by one or another. Sometimes when the family are together on a Sunday afternoon or evening, for on some other day, each one reads aloud a favorite hymn. Among other religious books, perhaps none are so well suited to family reading (always excepting the Pilgrim's Progress), as religious biographies. They possess much of the interest which attaches to fictitious stories, while their lessons are more real, and, in general, more wholesome. It is a most important service to young people if we can teach them to take interest in the lives of real persons, who manifested an unfeigned, healthy devoutness. Some of the religious stories are also really good. Such a book as "Stepping Heavenward" is a blessing to both old and young. It is idle to rail at our Sunday-school libraries, but it is certainly a matter of the greatest importance to select them well, and to

will be really best for each individual reader.

A good religious newspaper will have interest both for old and young, and may thus be a bond of union in family reading. Let the older persons read the portions designed especially for children, and try to attract them more and more into reading other portions. And let us be thankful if we have a journal which is in fact, as well as in name, a religious paper; for there are papers thus named which contain one-third politics, one-third general literature and science, one-third social news, current events, etc., and the remainder is religious matter.

FAMILY WORSHIP.

This is an impatient age, and young people especially are restless; therefore it is commonly best to make family worship brief—sometimes very brief, but in other cases more extended than usual. If there is really no time for anything more, have at least a few sentences of earnest prayer, without reading from the Bible. In other cases read some long and impressive passage, and then make a very short prayer. When some recent event, or some topic of preceding conversation, or some sweet passage of Scripture or song of praise, has stirred the heart to unwonted emotion, let this have vent in more protracted prayer. It is well to make frequent mention, in the way of thanksgiving or appreciation, of matters in which all the family take interest. They offer for absent kindred or friends, individually, perhaps even by name; often, also, for the Sunday-school teachers of your children, or classes which some of you are teaching, for the missionaries of your denomination, especially those who are well-known in person, or at least by name, to the family. In a word, pray about matters of real interest. Happy the household in which there are good singers, for in family worship singing may be made a great power. Some families find it profitable, especially where there are no young children, to read before or after the Scripture passage a portion from some book of devotion, such as Spurgeon's Morning by Morning, or Evening by Evening, or William

Jay's Morning Exercises or Evening Exercises. These four volumes can be had separately, at moderate cost, and in profuse decoration, from a family worship, will be found full of religious instruction and encouragement.

The best times for family worship will depend upon the pursuits and habits of the family. These must determine whether it shall be before breakfast or after breakfast, and then whether immediately after supper or towards bed-time—only not this last where there are young children. Some can give more time to the morning worship, others to that at evening; and there are cases in which it is really practicable only once a day.

THE ENTIRE LIFE OF THE FAMILY.

How blessed are the ties which bind a family together. How mighty their mutual influence. Let us not wait to realize this as the mere memory of an irrevocable past, but let us stir ourselves up to appreciate now the privileges, and lovingly perform the every-day duties of family life.—Dr. J. A. Broaden, in Central Baptist.

Then and Now.

By the way, "old minutes" of our associations form an interesting study, giving, as they do, an insight into the simplicity of character of the people and the generally clear and sound views of their religious teachers. At that day most of the time of the association was occupied in hearing the letters from the churches, many of them so meagre length, and discussing queries concerning doctrine or discipline, sent up by the churches.

Churches were far apart, and, in many instances, so were their days of meeting; there were few ministers and little or no religious literature within reach of the people, and hence it was fit and proper that such

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Now the sessions of an association are devoted to the discussion of duties, while that of doctrine and discipline has been transferred to the pulpit, the Union Meeting and the religious papers. The deliberations of the body are not now so much occupied in talking and hearing what the fathers in the ministry have believed, as in ascertaining what ought and can be done to carry out the good commission of our Lord.—R. H. Griffith, in Southern Baptist.

The Christian Herald last week submitted to its readers the following question: "At how early an age, and under what conditions should children be received for baptism?" To this a large number of answers were received; but it seems to me that President Kendall Brooks, of Kansas College, stated the whole thing in a nutshell. He said: "The same principle should apply to children as to adults. They should understand the meaning of the ordinance and give satisfactory evidence of regeneration. If a child is old enough for these essentials he is old enough to be baptized."—Indiana Baptist.

Some one in Pennsylvania, writing to one of our Eastern papers, says: "I am glad to learn that a cheaper Baptist paper is printed. Many in our churches are not able to take a high priced paper, and therefore have taken none. The result is, they are not instructed in the Christian work as they would be if they read a good Baptist paper."

This is very applicable to a large number in Indiana, and the Indiana Baptist is doing its best to supply them with a good Baptist paper at a cost less than ten cents per week. This point it wishes the reach of every one. Now let every one subscribe.—Indiana Baptist.

In the day of my trouble I sought the Lord.

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A. G. CAPERTON, Editor and Proprietor. T. B. GRAINGER, Business Manager.

Address all letters for the Western Recorder to this paper, unless otherwise noted. Subscriptions, postage, etc., to A. G. Caperton.

LOUISVILLE: THURSDAY, MARCH 1, 1883.

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

Is There to be a Split?

In the Baptist denomination we mean. Some even among our own ministers are predicting it. They think it inevitable. They see the great domination that, for eighteen centuries, has held together strongly, whose faith has been a substantial unity, rent in sunder—its glory turned into shame and its influence nullified in the dust; and the bitter wine men they are, are casting about in their minds to see with which wing of the great army they will go when the eventual time shall come. But why should there be such a serious result? A split in the Baptist denomination would be the most astounding fact in the historical progress of Christianity. Nothing would so amaze; nothing would so thrill with commotion the entire religious world. Why are we become quite as anxious to become other denominations. The next few years will record more of them. With human opinion so largely interarding their creeds, splits are a natural sequence; but the Baptist faith, builded on the Bible, growing out of the plain teachings of the inspired Word, is usually regarded as about the most solid and enduring thing of which the world knows.

Why this prophecy? Simply because the Baptists are not a practical unit in the matter of our Bible work. That good men differ, and honestly, as to the best method of giving the Bible to the nations, we all know, and understand perfectly well. That there may be some very spirited discussions over the matter in Saratoga next May, we are prepared to believe. There will be difference of opinion, and these will be warmly and eloquently expressed. Methods may be adopted and conclusions reached that will commend themselves to all. On the other hand, we may utterly fail, be just as widely apart as we are today, possibly be separated farther. But in such serious cases, it is the split in the great Baptist body? We think not, and for the following reasons: First of all, Baptists, loyal, intelligent Baptists, realize too thoroughly the need of holding together. The Baptist faith is the hope of the world. Unrivalled, sound in all the cardinal doctrines of the gospel, it carries the blood of the race back to the cross, the blood, the righteousness of Jesus, as the only hope for lost and dying man. It is the bulwark against Romanism; the grand conservator of all that is true and of value in theologic thought. Hence Baptists will ever stand firm. The next fact is, Baptists can not split simply because they are Baptists. If a man is not a Baptist, then he should go out from us because he is not of us; but if he is a Baptist in heart, indoring the great distinctive principles and practices of the church, then he can never be anything else. Hence to talk of a split in the Baptist denomination is to talk the absurd nonsense. Baptists will stand where they have for eighteen centuries, even until the Son of man shall come.

But why, although not called upon to do it, let us as Baptists, and the Baptist brethren who are so anxious to get from under the yoke of liberal obsequies to Christ, that there was an ample supply of water in Jerusalem. There was, brethren. You ought to know it. You seem not to, however. We would advise you to, if short of time, you need not read widely to find this out. There was water sufficient to have baptized one hundred thousand in Jerusalem, in a single day. We find that in the pools in use in that day, i. e., in the principal pools in and very near by the city of Jerusalem, there was an area of 348,000 square feet. Surely a goodly number of believers could be immersed with so large an area of water.

Says the editor of the Sunday school Times, who is not a Baptist: "That ancient Jerusalem was supplied with water to a remarkable degree is evident from a study of its history. Josephus, writing in the fourth century, quotes a writer earlier than himself as saying: 'The whole city flowed with water, so that even the gardens were irrigated of those flowing waters out of the city.' Tacitus refers to Jerusalem as 'a fountain of perennial water, mountains hollowed out underneath; also fish-pools and cisterns; rain-water being preserved.'"

The Water Supply in Jerusalem.

There are, at times, certain things that puzzle us exceedingly as to which side we should look upon, the serious or the ludicrous. And that is much the way we feel about this question of water supply in Jerusalem. After all that research, investigation, and simple observation have done to establish, beyond a peradventure, the existence of abundant facilities in Jerusalem, in the apostolic age for baptismal purposes, it is indeed ludicrous in the extreme to see unsuspected doctors of divinity standing off and throwing in the face of Baptists the assumption that there was not sufficient water for immersion, and then calling it argument! Suppose it were not in evidence that there were facilities for baptism in Jerusalem in the apostolic days. What then? Are we to assume that there were no facilities because it is not in evidence that there were, and then force that into a weapon for the destruction of one of the precious ordinances of our Lord? Baptists are not called upon to prove the sufficiency of water. That there was a great multitude of people baptized at the time of Pentecost, we know. That there was water enough to baptize them, we also know. It helps the cause of those who profess to believe in sprinkling, pouring or baptizing in mass, not one whit to raise a dust about the insufficiency of water. There was water enough somewhere to do just what Jesus had commanded the disciples to do; and that precise thing is settled by the word used, and not by any possible or impossible surroundings. It is a matter of history that Guitau, on the 24 day of July, 1881, saw President Garfield in the city of Washington. That goes down to generations yet to come through the channel of history. Suppose that about the year 3700 some man arises, puts on his spectacles, looks wise, and says: "I don't believe that thing ever occurred in the city of Washington. All that it means is that Guitau threw some dust in President Garfield's eyes. I will give you my reasons for thinking so: I do not think it is in evidence that there was sufficient powder and lead in Washington to enable him to fire a shot; furthermore, the authorities would not let him do it!" Would it be necessary to meet so ridiculous an assumption in a serious way? Would it be necessary to go into minute historic details to show that there was abundance of powder and of lead, in Washington? Would not the word itself indicate the precise thing done? Is not "shoot" sufficiently definite? The matter of sufficiency of powder and of lead does not enter into the question at all. It is simply a question of the verity and accuracy of the historical statement. Well, then, the word used in connection with baptism is sufficiently definite. The declaration is that these persons, at the time of Pentecost, were immersed. There was water, then, to do it; and all this has to do with the possibility of immersion of water, is a social dodge to try to produce the thought of the people from the truth.

One of our worst enemies exchange given itself out as the chosen champion of the "old paths." The standing water and refrain of this excellent journal is, "nothing in faith or worship that is not as old as the New Testament." All have deserted the "old paths" but themselves and their people. They advocate "and accomplish the primitive state of Christianity," they also observe the "ancient order of things." The respected contemporary is never weary of denouncing the moderns' bench, because it is "not as old as the New Testament;" and yet it accepts and advocates the Sunday school, which lacks almost as much as the moderns' bench of being "as old as the New Testament." It denounces Christian experience, because they do not belong to the "old paths;" but it sometimes brings a favorable notice of Bro. Hinton's True Society, which is hardly "as old as the New Testament." It has a special aversion to Elder Hobbs's opinion, because it does not belong to the "old paths;" but it never says a word against the pulpit on that score, and for aught we can tell, its editor now and then mounts a pulpit without the slightest conception that his conduct in this regard is inconsistent and ridiculous. It advocates weekly communion, because it is "as old as the New Testament," and the General Christian Missionary Convention, which is "as old as the New Testament." The fact that it belongs to the "old paths" is sufficient reason for the practice of the love feast, or of the sacred kiss, or of associating the sick with oil. We confess we can not comprehend these freaks of literalism. They are certainly wild and wayward.

From the above showing, we should like to inquire whether this excellent paper is a New Path Guide or an Old Path Guide. Perhaps it could be reached by either designation, particularly if you were careful to direct that the letter be delivered in New Bedford, where is found no "logical hook-pole." But where they chop logic and measure syllogisms all the happy, live-long day.

The time for our great Baptist anniversary is drawing near. We are the time for our Seminary Commencement, the meeting of our Southern Baptist Convention, the General Association of Kentucky, our Northern Baptist Anniversary, our college commencements, etc., etc. It is our purpose to publish full and reliable reports of all these gatherings. The reports that we have published from year to year have been read with great interest and profit by those who take the Recorder. But it is important that all our people be informed as to the doings of their own denomination. The few who read our papers support all our other denominational interests, while the great mass who do not read, do not know. We can never bring up our people to the full measure of their duties and responsibilities until we can get them to read more largely. And then they need the information that our reports supply to lay before their neighbors and friends who are not Baptists.

In order, therefore, to put the Recorder within easy reach of every family, we propose to send papers, postage paid, to new subscribers from this till the first of June, for \$1.00. This is intended simply as an introduction of the paper. Every name will be dropped the first of June except those who read at regular rates. But to make this offer available to our people, those who read the paper must make known our proposition to those who do not. Factors, brethren, store, friends, please let your neighbors and friends know of this offer, and get their names and the money, and send to us, and thus help to build up your brethren and sisters in the work of the Lord. What you do, do quickly. Time flies.

Rev. W. E. Smith, ex-Governor of Michigan, a Baptist, is dead.

CONGREGATIONAL VARIETIES.

"If Baptists would only keep their hands off each other, they would take the world."—T. T. Eaton. The Rev. J. H. Smith, of the Seminary, is coming to Davis. He will serve the church as supply till May, when he will graduate. Bro. Hale will be succeeded in the pastorate by Mr. Liberty by his brother, J. F. Hale, also of the Seminary. The latter will continue his studies in the Seminary. Rev. W. S. Bailey, of McCracken county, Ky., died, Feb. 6, 1883, in the 73th year of his age. He was the only good man loved and honored by all who knew him. His son-in-law, Rev. E. W. Boone, of the same county, died a few months ago. Notice next week.

Washington (Ind.) church has no paper. This church is located in a thriving town on the O. & M. R. R., about twenty miles east of Vincennes. They have a good, substantial brick meeting-house, a good church and Sunday school, and are preparing to build a parsonage. Dr. A. S. Miller, pastor of the First Baptist church, Evansville, Ind., has just been selected for the fourth term, President of the Indiana Association, which is composed of the churches of that State. We regret to learn that Rev. J. O. and Mrs. Anderson, of Baytown, Mo., are out of health. Bro. A. serves the West Fork church two Sabbaths in the month.

Rev. J. L. Lusk preached Sunday morning to the Presbyterian congregation, corner Walnut and Eleventh streets, city. A member of the Walnut-street church says Bro. Hinton's preaching reminds him of that of the apostle, preached at a funeral. "Brethren, here is Jim. His soul is now in hell. Do question it, as ye grieve for fellow him." The Fifth-street colored church, this city, has had a series of meetings. Bro. Warren Lewis visited the pastor, who on Sunday night baptized 24.

What is to be done with a rich Baptist church that has a young pastor, just out of the Seminary (without money, just waiting to marry of course), to visit them at the college, prepared to do so, but he declines the call, refuses to pay his traveling expenses? The case happened. The church, and let them give it a wide berth.

Rev. J. B. Chevis, late editor of the Baptist Register, is journeying in this city, but desires to return to the pastorate. He would be willing, for a time, to act as pastor in protracted meetings, or to hold meetings with churches that have no pastors. Bro. C. is in the full vigor of manhood, and should not remain unemployed. Kill him out. Rev. H. Allen Tucker, of Harrodsburg, has been pastor of the church in Luba, Cal. for several months. The church has had four additions under his ministry. Bro. M. writes that he has been in the ministry twenty years, and has never preached fifty times. He would like a field of labor in Kentucky. Has a wife and a son, the latter nine years of age.

Please call to mind the forbidden fruit was—"J. D." We don't know. The Bible doesn't say. "Sovereign things belong unto God." A man walked into the Recorder office the other day, and said, "My name is Flood." "You are already flooded," said the editor. "But I want to get some money on the Recorder." "O well, we can be a vast deal more of that kind of flooding." The money was handed over, and he was given a few other false notions.

"I ask more people to take your paper than I can get to take it."—R. A. Ayden. Even so, Doctor, but then you have the satisfaction of seeing that you have done your duty in the premises.

A Virginia preacher refers to Dr. T. H. Fritchard, of this city, as "that hoghead of the pure extract of the milk of human kindness." Rev. L. H. Sells has resigned at Eminence, and accepted a call to the Buffalo Lock church, Shelby county, for half his time. The Ministers' Meeting of Concord Association will convene at Liberty Station, on Thursday, March 29th, and not on the 27th, as announced last week.

Dr. Brodus has returned from his sojourn in New Orleans, quite improved in health. We are pleased to see that the health of Rev. A. Hunter, of Shelby county, is improved. Rev. A. H. Knight, of Shelby county, is spending the winter in Florida. We hear some intimations that he may make his future home in that of sun and flowers.

REV. A. HARRY, one of the most trustworthy colored ministers of this city, is canvassing the State under the direction of the Rev. W. C. C. Elliott, of Baltimore, who is independent Order of Good Templars. In the last month Bro. H. has delivered about thirty sermons and lectures, has organized five lodges, and gotten four others under way. He has had a number of converts, and fields his cause, and women especially, ready to take hold of the good work. The white people attend his lectures and give him much encouragement.

Buckner College, Arkansas, of which our friend, Dr. A. W. S. Wood, is president, opened its second term with 91 students. Provision has been made for the payment of the debt on the new main building, will be completed in the spring.

THE BAPTIST WORLD.

London. President—Pastor preached sermons and night to large congregations on communion. All night quite a number stood up for prayer. The pastor baptised 4 and 6 the previous Wednesday night 50 signs were given. In the evening Bro. Green City Smith preached to the children. Bro. Bates and Hinton pronounced a very sensible and appropriate sermon, and Dr. Bates was Bro. Smith to explain, though the Recorder says that he was not at the meeting, why girls are more religious than boys. The meetings continue every day this week, Bro. Hinton preaching at 8 and 10 and 12.

Chatham-street—Pastor preached. Congregation large in the morning. In the evening a temperance meeting was held with the children, and several good addresses were made. Dr. Fritchard has taken hold of the children with a will, and it is believed that he will soon work it off.

Chatham-street—Pastor preached. Received 1 by letter, 3 for baptism.

West-street Mission—Pastor preached. Commencement by letter, 10 for baptism.

West—Pastor preached. Attendance good at Sunday-school and preaching.

Chalmers-street—Pastor preached. Two confessions, one addition by baptism.

In the meeting with the Central church, Dr. L. B. Woolfolk, which the pastor was assisted by, there were about 60 present, over 30 of whom have been received into the church.

President E. G. Robinson commenced, on March 27th, a course of lectures at Cross Street. His subject is to be "Christianity and Ethics."

The brethren in Waco are doing everything possible to have the very best railroad convention on all roads leading to Waco. They want at least one thousand delegates and visitors. The committee of arrangements hope to secure from the railroads in Texas a grand excursion throughout the State.

Bro. Spurgeon has for several years been engaged in raising a fund which by his looks for pastors of limited salaries. \$6,720 has already been subscribed in 1882. In 1883, over 45,770 volumes have been distributed.

The Southern States ought to send at least \$6000 a month to Dr. L. T. Tichenor, the Secretary of the Home Board, at Atlanta, Ga., during the next six months.—Eld. Wood.

A church voted its pastor a vacation. During his absence a minister was invited to occupy the pulpit one Sunday. He accepted the invitation, prepared to do so, but he considered the request as a cost to himself of three days and five dollars.

The Southern Baptist Convention meets May 1st, in Waco, Texas. There will be nearly forty ministerial students at Waco College, N. C.

At Waco, Texas, the Sabbath-school paper published at Mazon, Ga., of which our good friend, Rev. D. Boyce, is editor, is exceedingly well edited. It is issued weekly, in a year, and might well be introduced in schools north of the Ohio.—Journal & Messenger.

In the annual meeting of the Social Union of New York city, the other day, Dr. T. E. Brown, of Providence, pleaded for the gray-haired minister's right to a service in the pulpit as in other callings, and showed how, in the case of the churches and the cause of Christ it always seeking young men for pastors.

In April the Emanuel church, Brooklyn, N. Y., will be two years old. It numbers 100 members. They are building a chapel at a cost of \$45,000, which will be dedicated in the coming April.

Dr. Edward Judson's work in New York city never had more success in Chicago. The other day, Rev. O. P. Bester read a paper on "The Relations of Young Men to the Christian Church." He took the ground that there is a widespread indifference and even contempt for the Christian religion in this country, and would save the church, and even in the church, to the preaching of a high standard of piety. Among the causes of this was given the neglect of the family altar in the home—a startling degree of this delinquency would appear on investigation.

In the Conference referred to above, Bro. Perrin, of the Western avenue church, also read an essay on "Permanence in the Pastoral Office." Among the facts brought out was that Baptists are not more changed in this respect than the average of denominations, even among the Presbyterians the average pastorate being only three years.

Dr. Hagon, accepted missionary to Constantinople, is sending a wife in Miss F. Woodward, of Rochester, N. Y., to go with him to his native land.

REV. E. A. TAYLOR DENIES A CALL TO THE FIRST CHURCH, CHICAGO.

Rev. W. T. Moore, North Madison, Ind., has so far lost his voice as to be unable to perform ministerial duty. It is in doubt whether that situation was caused by that more than ordinary Phlegmatic habit of consumption, all because of this purpose habit of baptizing in water? It is thirty years or so since the writer of this paper happened to see the Journal of Moore.

Parents who refuse to take any religious paper may have liberally from twenty to one hundred dollars in a lifetime, but they do so, often at the expense of the chastity and sanctity of their children.

Dr. Emson, of Chicago, has been granted the conversion of his four sons. Just a little over two months before the Southern Baptist Convention will meet in Waco, Texas, the Times Baptist Herald says that 5000 churches in Texas ought to be represented in that city; every pastor should go on company, \$100, raised from his own church or churches in his own State, worth the name, but can raise \$100 for missions by the meeting of the Convention.

Rev. H. M. Wharton, of Baltimore, is mentioned by J. L. Burrows in a meeting in North Carolina.

Dr. Lorimer, of Chicago, has accepted an invitation to deliver the annual sermon before the graduating class of Waco Forest College (N. C.) at the approaching commencement.

An unscrupulous person: How to rid the country of ministerial trash.—Bible and Recorder.

Dr. Theo. Winfield, of Spartanburg, S. C., has been called to the pastorate of the church in Goldsboro, N. C.

UNBAPTIZED. The number of theological students now in the theologic seminaries of the Presbyterian church is 441.

We have just heard of forty preachers being candidates before a certain church, among our brethren.—Old Path Guide.

"The men of worth in this world are Christian men."

Eld. S. F. Gay, of Harrodsburg, who has almost made a complete failure in his efforts to endow the Bible College at Lexington.

The General Methodist says to its delinquent members: No matter whether we need the money or not; you owe it; it is your right, and so let it come along.

If all our pastors were at the same place to have their people read and inform themselves as to the doings of our denomination that Dr. Eaton is, we should certainly have a much more intelligent, working and liberal-minded collection of people in the "publicly and from home" to take and read our denominational papers, and their own home paper first of all. On two occasions recently he has made calls for the Recorder and offered a most interesting paper. At a recent Wednesday night meeting he spoke of the Foreign Mission Journal, and expressed a desire to see that paper in every family connected with his church. Whereupon a brother in our congregation did but take and supply a hundred families with the Journal, and in a very few minutes \$20 for that purpose had been raised. How easy and delightful it would be to serve the denomination as a liberal-minded collection of people who are interested in circulating our papers.

Dr. R. F. TAYLOR—I have carefully read your articles addressed to the Trustees of Georgetown College. They increase in interest. The last but the quite excellent. Let us have some more like them, with the hope that much good will result. Then can you tell me whether a collection of people is induced to take as much interest in educating and training their boys as they are in raising their horses? A Trueword.

Feb. 17, 1883.

ACKNOWLEDGMENTS.

Sunday-school and Children's Record, Dec. 20, 1882, 10.00
Previously acknowledged, 810.28
Baltimore Sunday-school per Foster, 7.80
David's Fork church, Fayette, by H. A. M., 6.19
Madison-street church, Covington, 6.00
Sale of Bibles, 1.00
Bethel Association per Clark, 7.10
Business Sunday-school per Drahn, 2.58
Sale of books, 2.58

Home Missions Southern Baptist Convention, Dec. 20, 1882, 10.00
I. General Fund: Millersville church, 53.00
Howling Green church, Warren, 9.30
Walnut-street church, Louisville, 329.58
Olivet church, Carroll, 14.10
Baltimore church, 16.20
Baltimore Association, 20.00
Richmond church, Madison, 80.10
Texas Creek church, Madison, 14.50
Miss Ella Yeager, 1.00

II. New Orleans: H. A. Tupper, 810.00
R. T. Goodrum, 29.00
Previously acknowledged, 9481.51
Total, 9644.81

Lasans Browns: L. 864.88

Home Mission Board, Baltimore: \$1000.00
Maintains the work of the groups of destitute regions in (1) Texas, (2) Arkansas, (3) Florida, (4) Kentucky, (5) North Carolina, (6) Virginia, (7) New South Wales, (8) India, and (9) the great South-west.

Rev. J. E. Wheeler, of Baltimore, N. Y., received a call to the Walnut Hill church, Chicago.

Our Field Notes

BETTER OR WORSE?

Some Northern philanthropists who have been here often... they have been very much interested in seeing the colored people...

THE JAMES OF THE JENNA.

The JENNA, an intellectual white race, were chased by centuries of slavery in Egypt... they brought them out of slavery and led them through the wilderness with a pillar of cloud...

EXAMPLE OF THE ANGLO SAXONS.

It has not yet been twenty years since the negro was set free... let any one read the history of our country...

"THE HOLY DANCE."

Some persons are shocked, because in some colored churches the members in stinging jeers or wry their bodies and keep time with the hymns they are singing... "the holy dance"...

EXAMPLE OF THE NEW LIGHTS IN KENTUCKY.

Only sixty or seventy years ago the white people here in Kentucky held meetings that for doctrine and excitement surpassed anything we have ever heard of...

As "History is philosophy teaching by example"

As "History is philosophy teaching by example," we may look in the light of these historical examples, decidedly upon the Negro...

ITEMS.

The best way to preach slaves to Christ is to preach Christ to slaves... A happy thing it would be, if we could get every pastor to realize the fact...

ITEMS.

The Chinese have a singular custom of paying every debt they owe on or before New Year's day... The Chinese have a singular custom of paying every debt they owe on or before New Year's day...

THE FLOODS, AND HOW THEY HEADED THEM.

We came to Trenton, Ky., and were blindsided by the flood... we were deluged with floods... we came to Morton's Gap in Hopkins county...

PRINCETON AND OUR LUTHERANS.

At Princeton we stopped with our old friend, T. E. Binchy, who is selling Hodge's "The Bible"...

THE BAPTIST CHURCH.

While we were discussing plans for services in the Baptist church for Sabbath, the winds came and the snow fell all day Saturday and Sunday night... The church is now without a pastor...

THIS INCLUDES THE NEW ORLEANS FUND.

Monday, the roads were so deep in mud, that the aid of Mr. Morehead and others, we obtained some new subscribers and collected some remittances... We were considerably pestered about the rains and high water...

ATTENTION IS CALLED TO THE ADVERTISEMENT OF OHLSON, GUTHRIE & CO.

OHLSON, GUTHRIE & CO., manufacturers of Trunks, Bags, Valises, etc., are offering a special advertisement in their issue... We take pleasure in recommending them to our friends...

Save About \$100.

Let me say first to my dear Bro. Forgy that there is no mistake in the figures given on the 24th of January... Bethel Association was credited with \$93.45, all of which came from one church...

How much of it will you send now?

LAMAR BROWN, Lexington, Ky., Feb. 26, 1893

Remember Meeting.

I read with no little interest the sermon by Dr. Eaton on temperance, published in the last issue of the Recorder... but can not agree with him on one point...

St. Nicholas Magazine, March.

Contents: On Some of Shakespeare's Female Characters, Helena Park Martin; The Last Extremity; The Captain of the "Pole-Star"; Gomen, William Higgins; For Mankind; The Village of Oshagan; The Village of Oshagan; The Village of Oshagan...

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The Family Cook.

HOW IT GROWS. BY CLARA S. SMITH.

My dear Mrs. Jones to Mrs. Brown: The other day I saw a... How it grows... My dear Mrs. Jones to Mrs. Brown: The other day I saw a...

Baking Babies is Infallible. Mine Stage, a missionary in India, writes: "One of my pupils named Macon..."

Reassuring Animals. We confess that two points which have always struck our mind as distinguishing the nature of brutes from that of man..."

Advice to Young Ministers. Supply your libraries at the outset with the best works in Biblical literature..."

How Large is Alaska? Last month we took a look at Italy, and at the size of Mexico. How many of our young readers, or older ones..."

Alaska borders on three seas, the Pacific and Arctic Oceans, and Behring Sea and the Great Sea..."

A Significant Story. A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities..."

They found the man in a wretched house, in an alley, not far from the baker's dwelling..."

He found there a bill of Michael Godwin, for repairing children's shoes..."

No man has a right to be generous until his debts are paid..."

The Scripture which has engaged the attention of millions in the church for a few weeks past, is the International Sabbath school lesson..."

Our Little Girls. JANUARY AND JUNE. Said January to June: "For let us walk together..."

Whitehead was poor, and in "service," but he managed to get education..."

How many boys there are who can, but never do, because they have no will power, or, if they have, do not use it..."

Boys, adopt your motto. "If I can will," and victory will be yours in all his battles..."

The next day he came into my room, to recite another lesson in the same study..."

I always like those boys who are determined to do their own work, for they take out best scholars and men..."

My young friends, let your motto be: "If I can, I will."

Home Politeness. A boy who is polite to his father and mother, is likely to be polite to every one else..."

Be Steadfast. Whitehead was poor, and in "service," but he managed to get education..."

Be Steadfast. Whitehead was poor, and in "service," but he managed to get education..."

SUFFERERS OF WOUNDS. The continuance of pain and lesser-colored, with constant flashes of a crimson fluid..."

Dr. C. H. Hall's VEKIBUFOGE will certainly relieve a man.

AYER'S HAIR VIGOR. It restores the hair to its natural color, and cures itching humors..."

BUCKETT BELL FOUNDRY. We have just received a large stock of..."

Rev. Father Wilds' EXPERIENCE. The first of a series of lectures on the subject of the Christian's duty..."

AYER'S SARSAPARILLA. Cleanses, purifies, and strengthens the blood, and cures all diseases..."

MRS. POTTS' GOLD HANDLED SADDLE IRON. It is the best for the horse..."

ADVANTAGES. DO NOT RUB THE HAND, DETACHABLE WALNUT HANDLE, DOUBLE POINTED, FROM BOTH WALLS..."

CONSUMPTION. It is the best for the horse..."

C. B. SHYMOUR, Attorney at Law, 117 WEST GORHAM ST., COR. FIFTH.

INVESTORS get full information from our agents..."

RAILROADS. CHESAPEAKE, OHIO. SOUTHWESTERN R. R. NEW ROUTE WEST AND SOUTH. ONLY ALL RAIL ROUTE TO OWENSBORO, KY.

LOUISVILLE TO MEMPHIS. THROUGH AS FOLLOWS: Louisville, Nashville, Knoxville, Memphis..."

L & N THROUGH THE GREAT Through Trunk Line. Without Change and with Speed Unrivalled. SOUTH & WEST PULLMAN CARS. BEST ROUTE TO FLORIDA. SHORT LINE TO THE EAST. EMIGRANTS. 1893 & S. R. LERNER, 1893.

COMMENTARY ON THE ACTS OF THE APOSTLES. BY ROBERT S. HACKETT, D.D. Professor of Biblical Literature in Newton Theological Institute..."

VINEY'S LESSON SERIES, including "Lesson Book for Beginners," "Intermediate Lesson Book," "Senior Question Book," all fully illustrated with colored maps..."

BAPTIST SONGS, SELECTED AND ARRANGED BY A. B. CATTS. COMMENTARIES. From Rev. J. A. B. B. D. D. This is a new and valuable...

A. C. CAPERTON & CO., Publishers, LOUISVILLE, KY.

News in General

THE STATE
Henry Waterhouse, Reg., editor of the Louisville Courier-Journal, has been visited by the Literary Society of Vanderbilt University to discuss the anniversary address in June next.

Oct. Bennett H. Young has been elected President and General Manager of the Louisville, New Albany and Chicago railroad.

The builder of the great Exposition is to pay \$500 for every day he works after the day agreed upon for its completion.

George S. Lee has sold the Owen News to J. J. Orr.

Fifty-one deaths occurred in Louisville last week.

Mayor Nais & Neuner, of Louisville, are to have a huge fancy convalescent near the great Exposition.

Four prisoners escaped from the Harrodsburg jail Friday night by moving an iron bar.

GENERAL
The closing of the Laclede Rolling Mills, at St. Louis, through 600 men out of employment.

His Excellency Mr. Sargt. of the Imperial house of Japan, and suite, were entertained by the Governor of Utah, at Salt Lake City, Feb. 25.

A bill of the Pacific coast, has \$2,500,000 in it per cent.

The purchase of the Centennial Exposition buildings cleared \$350,000 by the speculation.

W. H. Vanderbilt has given \$100,000 more to Vanderbilt University.

A Texas paper of last week says: People are coming from all quarters. Every train is crowded to overflowing. The Texas claim will have over three million population in 1890, and in 1900 will be the third State of the Union.

The election of Gen. William Preston Johnson to the Presidency of the Tulane University, established in New Orleans, gives general satisfaction. He is the son of Albert Sidney Johnson.

Recently the Legislature of Colorado met all day Sunday and adjourned at an early hour Monday morning.

The wife of a Memphis saloon keeper ran off with another man, taking over \$10,000 of her husband's money. He is satisfied if he will only stay away.

A bill has been introduced in the Tennessee Senate to prohibit the sale, lease, or gift of obscene literature.

The Maine Senate has passed a bill allowing women to vote on school matters.

The hope of the dwellers below Memphis, on the Mississippi river, is the strength of the levees. Ayes but one small one has failed them, and the flood caught that in an incomplete condition.

Lettermen are trying to get money to erect at Washington a colossal bronze statue of Martin Luther.

The House of Representatives will adjourn by constitutional limitation at 12 o'clock next Sunday.

The convalescent committee has chosen Oct. 1, 1893, for the two-cent letter postage to go into effect.

Four hundred and eighty-three thousand dollars have been subscribed for an exposition building in St. Louis.

M. C. Bookwith, of Pittsburg, Pa., has applied for a patent on a pneumatic railway signal, which is a positive prevention of collision.

The system is divided into sections. As the train passes either way the signal is set in front and behind. As it passes out of one section the signal approach remains set, the one behind is closed and the one in advance, about to be entered, is set. The signal is operated by the wheels passing over a lever, which operates an air pump, conveys the air through pipes to the front and rear signal, and the one passed over.

There was an attempt to burn the Missouri penitentiary.

POSSIBLE
The French ministers tendered their resignation on the 13th, on account of the rejection of the expedition bill by the Senate.

The London Times bewails the farming prospect. Much of the autumn sowing is rotting and that all Europe is in a similar condition.

Two hundred million marks are annually extorted in the name of charity from the German people by means of the German money which probably is adopted to ease the land of such burden. Already the whipping post has been adopted in Saxony.

LIVE STOCK.

Chicago, Feb. 28, P.M.
Cattle—Receipts 10,000 head; market steady and active; about all sold to move from this district on last week's prices. Good for the week's work.

Sheep—Receipts 10,000 head; market steady and active; about all sold to move from this district on last week's prices. Good for the week's work.

Hogs—Receipts 10,000 head; market steady and active; about all sold to move from this district on last week's prices. Good for the week's work.

TOBACCO.
Louisville, Feb. 28, P.M.
The market for day was as follows: 1 lb. 10c; 2 lb. 18c; 3 lb. 26c; 4 lb. 34c; 5 lb. 42c; 6 lb. 50c; 7 lb. 58c; 8 lb. 66c; 9 lb. 74c; 10 lb. 82c; 11 lb. 90c; 12 lb. 98c; 13 lb. 106c; 14 lb. 114c; 15 lb. 122c; 16 lb. 130c; 17 lb. 138c; 18 lb. 146c; 19 lb. 154c; 20 lb. 162c; 21 lb. 170c; 22 lb. 178c; 23 lb. 186c; 24 lb. 194c; 25 lb. 202c; 26 lb. 210c; 27 lb. 218c; 28 lb. 226c; 29 lb. 234c; 30 lb. 242c; 31 lb. 250c; 32 lb. 258c; 33 lb. 266c; 34 lb. 274c; 35 lb. 282c; 36 lb. 290c; 37 lb. 298c; 38 lb. 306c; 39 lb. 314c; 40 lb. 322c; 41 lb. 330c; 42 lb. 338c; 43 lb. 346c; 44 lb. 354c; 45 lb. 362c; 46 lb. 370c; 47 lb. 378c; 48 lb. 386c; 49 lb. 394c; 50 lb. 402c; 51 lb. 410c; 52 lb. 418c; 53 lb. 426c; 54 lb. 434c; 55 lb. 442c; 56 lb. 450c; 57 lb. 458c; 58 lb. 466c; 59 lb. 474c; 60 lb. 482c; 61 lb. 490c; 62 lb. 498c; 63 lb. 506c; 64 lb. 514c; 65 lb. 522c; 66 lb. 530c; 67 lb. 538c; 68 lb. 546c; 69 lb. 554c; 70 lb. 562c; 71 lb. 570c; 72 lb. 578c; 73 lb. 586c; 74 lb. 594c; 75 lb. 602c; 76 lb. 610c; 77 lb. 618c; 78 lb. 626c; 79 lb. 634c; 80 lb. 642c; 81 lb. 650c; 82 lb. 658c; 83 lb. 666c; 84 lb. 674c; 85 lb. 682c; 86 lb. 690c; 87 lb. 698c; 88 lb. 706c; 89 lb. 714c; 90 lb. 722c; 91 lb. 730c; 92 lb. 738c; 93 lb. 746c; 94 lb. 754c; 95 lb. 762c; 96 lb. 770c; 97 lb. 778c; 98 lb. 786c; 99 lb. 794c; 100 lb. 802c.

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The market for day was as follows: 1 lb. 10c; 2 lb. 18c; 3 lb. 26c; 4 lb. 34c; 5 lb. 42c; 6 lb. 50c; 7 lb. 58c; 8 lb. 66c; 9 lb. 74c; 10 lb. 82c; 11 lb. 90c; 12 lb. 98c; 13 lb. 106c; 14 lb. 114c; 15 lb. 122c; 16 lb. 130c; 17 lb. 138c; 18 lb. 146c; 19 lb. 154c; 20 lb. 162c; 21 lb. 170c; 22 lb. 178c; 23 lb. 186c; 24 lb. 194c; 25 lb. 202c; 26 lb. 210c; 27 lb. 218c; 28 lb. 226c; 29 lb. 234c; 30 lb. 242c; 31 lb. 250c; 32 lb. 258c; 33 lb. 266c; 34 lb. 274c; 35 lb. 282c; 36 lb. 290c; 37 lb. 298c; 38 lb. 306c; 39 lb. 314c; 40 lb. 322c; 41 lb. 330c; 42 lb. 338c; 43 lb. 346c; 44 lb. 354c; 45 lb. 362c; 46 lb. 370c; 47 lb. 378c; 48 lb. 386c; 49 lb. 394c; 50 lb. 402c; 51 lb. 410c; 52 lb. 418c; 53 lb. 426c; 54 lb. 434c; 55 lb. 442c; 56 lb. 450c; 57 lb. 458c; 58 lb. 466c; 59 lb. 474c; 60 lb. 482c; 61 lb. 490c; 62 lb. 498c; 63 lb. 506c; 64 lb. 514c; 65 lb. 522c; 66 lb. 530c; 67 lb. 538c; 68 lb. 546c; 69 lb. 554c; 70 lb. 562c; 71 lb. 570c; 72 lb. 578c; 73 lb. 586c; 74 lb. 594c; 75 lb. 602c; 76 lb. 610c; 77 lb. 618c; 78 lb. 626c; 79 lb. 634c; 80 lb. 642c; 81 lb. 650c; 82 lb. 658c; 83 lb. 666c; 84 lb. 674c; 85 lb. 682c; 86 lb. 690c; 87 lb. 698c; 88 lb. 706c; 89 lb. 714c; 90 lb. 722c; 91 lb. 730c; 92 lb. 738c; 93 lb. 746c; 94 lb. 754c; 95 lb. 762c; 96 lb. 770c; 97 lb. 778c; 98 lb. 786c; 99 lb. 794c; 100 lb. 802c.

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