

WESTERN RECORDER

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WESTERN RECORDER.

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Our Faith.

Hands Fall of Honey.

A SERMON BY H. C. BURBANK.

And Samson turned aside to see the corner of the lion; and, behold, there was a swarm of bees and honey in the corner of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not his father and his mother the honey out of the corner of the lion. Judges 14: 9.

It was a singular circumstance that a man unarmed should have slain a lion in the prime of his vigor; and yet stranger, that a swarm of bees should have taken possession of the dried carcass, and have filled it with honey. In that country, what with locusts, birds, and insects, and the dry heat, a dead body is soon cleaned from all corruption, and the bones are clean and white; still the killing of the lion and the finding of the honey make up a remarkable story.

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We are not to-day resting at the house of "Gains, mine host," where the pilgrims assembled themselves with a dish of nuts after dinner; but we are on the march, and must attend to the more important matter of refreshing and inspiring those who are in our company. Neither are we going to discuss difficulties; but as Samson took the honey without being stung, so we would, with a strain without debate. We have in these days so much to do, that we must make practical use of every incident that comes before us in the Word of God. My one design is to cheer the desponding and stir up all God's people to greater diligence in His service. I conceive that the text may legitimately be employed for this purpose. By the help of the Divine Spirit, even after this lapse of time, we may find honey in the lion.

The particular part of the incident which is recorded in these two verses appears to have been passed over by those who have written upon Samson's life; I suppose it appeared to be too inconsiderable. They are taken up with his favorite riddle, but they omit the more natural and commendable fact of his bringing forth the honey in his hands and presenting it to his father and mother. This is the little scene to which I direct your glances. It seems to me that the Israelite hero stands with a stain on the background, standing out in the open road with his hands laden with masses of honeycomb and dripping with honey, which he holds out to his parents, makes a fine picture, worthy of the greatest artist.

A TYPE OF JESUS.

And what a type we have here of our Divine Lord and Master, Jesus, the conqueror of death and hell. He has destroyed the lion that roared upon us and upon Him. He has shouted "victory" over all our foes. "It is finished," was His note of triumph; and now He stands in the

midst of His church with His hands full of sweetness and consolation, presenting them to those of whom He says, "these are my brother and sister and mother."

"As he is, so are we also in this world." All that are true Christians are, in a measure, like the Christ whom some they bear, and it is His reward. When He shall appear we shall be like Him, for we shall see Him as He is; and meanwhile, in proportion as we see Him now, "we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." The Samson type may well serve as the symbol of every Christian in the world. The believer has been helped by divine grace in his spiritual conflicts, and he has known "the victory which overcometh the world, even our faith."

He has then become more than a conqueror through Him that loved us, and now he stands in the midst of his fellow-men inviting them to Jesus.

With the honey in his hands, which he continued still to feast upon, he displays the heavenly sweetness to all that are around about him, saying, "O, taste and see that the Lord is good; blessed is the man that trusteth in Him." I have before now met with that popular artist, Gustave Dore, and suggested subjects to him. Had he survived among us, and had another opportunity occurred, I would have pressed him to execute a statue of Samson handing out the honey; strongly distributing sweetness; and it might have served as a perpetual reminder of what a Christian should be—a Conqueror and a Comforter, slaying lions and distributing honey. The faithful servant of God wrestles with the powers of evil; but with far greater delight he speaks to his friends and associates, saying, "Taste ye that which is good, and let your souls delight themselves in sweetness." Set the statue before your mind's eye, and now let me speak about it.

Three touches may suffice. First, the believer's life has its conflicts; secondly, the believer's life has its sweetness; and thirdly, the believer's life leads him to communicate with those who are his.

I. First, the believer's life has its conflicts. To become a Christian is to enlist for a soldier. To become a believer is to enter upon a pilgrimage, and the road is often rough; the hills are steep, the valleys are dark, gulls block the way, and robbers lurk in corners. The man who reckons that he can glide into heaven without a struggle has made a great mistake. No cross, no crown; no sweat, no sweat; no conflict, no conquest. These conflicts, if we take the case of Samson as our symbol, begin early in the life of the believer. While Samson was a child, the Spirit of the Lord moved him in the camp of Dan—see the last verse of the thirteenth chapter; and as soon as he was on the verge of manhood, he must smite himself with a lion.

Yes, and the young believer, who as yet has not wrestled with the powers of darkness, will not be long before he bears the roar of the lion, and finds himself in the presence of the great Adversary. Very soon we learn the value of the prayer, "Deliver us from the evil one." Most of the Lord's servants have been men of war from their youth up. Without are fightings even when within there are no fears. This early combat with the savage beast, was intended by God to let him know his strength of the Spirit, and to train him for his future combat with Israel's enemies.

These conflicts, dear friends, may often be very terrible. By a young lion is not meant a whelp, but a lion in the fulness of its early strength; not yet slackened in its pace, or carbed in its fury by growing years. Fresh and furious, a young lion is the worst kind of beast that a man can meet with. Let us expect as followers of Christ to meet with strong temptations, fierce persecutions, and

severe trials, which will lead to stern conflicts. A young believer will, on a sudden, have a doubt suggested to him of which he never heard before; and it will roar upon him like a young lion; neither will he see all at once how to dispose of it. Or he may be placed in singular circumstances where his duty seems to run counter to the tenderest instincts of his nature; here, too, the young lion will roar upon him. Or, one who has been an intense respect may trust him; he will become his follower of Christ, and the affection and respect which he feels for the person may make his opposition the more grievous; in this also it is with him as when a lion roareth. Or, he may suffer a painful bereavement, or sustain a severe loss; or he may have a disease upon him, with consequent pains and depressions, and these may cast the shadow of death upon his spirit; so that again a young lion roars upon him.

These conflicts come early, and they are very terrible; and moreover, they happen to us when we are least prepared for them. Samson was not hunting for wild beasts; he was engaged on a much more tender business. He was walking in the vineyards of Timnah, thinking of any thing but lions, and "behold," says the Scripture, "a young lion roared against him." It was a remarkable and startling occurrence. He had left his father and mother and was quite alone, no one was within call to aid him in meeting his furious assailant. Human sympathy is exceedingly precious, but there are points in our spiritual conflict in which we can not expect to receive it. To each man there are passages in life too narrow for walking two abreast. Upon certain crags we must stand alone.

As our constitutions differ, so our temptations must differ, also. Each individual has a secret which which a friend can not understand, for every life has its mystery and its hid treasures. Do not be ashamed, young Christian, if you meet with temptations which appear to you to be quite singular; we have each one thought the same of his trials. You imagine that no one suffers as you do, whereas no temptation hath happened unto you but such as is common to man, and God will with the temptation make a way of escape that you may be able to bear it. Yet for the time being you may have to enter into fellowship with your Lord when He trod the wine-press alone, and of the people there was none with Him.

Is not this for your good? Is not this the way to strength? What kind of pity is that which is dependent upon the friendship of man? What sort of religion is that which cannot stand alone? Beloved, you will have to die alone, and you need therefore grace to cheer you in solitude.

It was by the Spirit of God that the victory was won. "And the Spirit of the Lord came mightily upon him, and he smote him as he would have rent a kid." Let the Holy Spirit help us in our troubles, and we need neither company nor weapon, but without Him what can we do? If God fight in us, who can resist us?

Sometimes our conflict is with past sin. We doubtfully inquire, "How can it be forgiven?" The temptation vanishes before a sight of the dying Redeemer. Then indeed faint roars against us, and we overcome it through the blood of the Lamb, for "the blood of Jesus Christ, His Son, cleanseth us from all sin." Sometimes a raging corruption, or a strong habit, were upon us, and then we conquer by the might of the sanctifying Spirit of God, who is with us and shall be in us evermore. Or else it is the world which tempts, and our feet have almost gone; but we overcome the world through the victory of faith; and if Satan raises against us the lust of the flesh, the lust of the eye, and the pride of life, all at once we are still delivered, for the Lord is a wall of fire round about us. Where-

ever with a Holy Spirit, meet them such such to deliver you. If life has to be given. We are not always killing lions, we are sometimes eating honey. Certain of us do both at a time; we kill lions and yet come not to eat honey; and truly it has become so sweet a thing to enter into conflict for Christ's sake, that it is a joy to contend earnestly for the faith once delivered to the saints. Samson Lord who hath hidden us from ourselves, like men; be ye not afraid, then, to rejoice in the Lord always; and again I say, rejoice.

Of these joys there is plenty; for Samson found, as it were, a living spring of honey, since he discovered a supernatural boon. So abundant was the honey that he could take huge masses of the comb and carry it in his hands, and go away with it, bearing it to others. In the love of Christ, in pardoned sin, in acceptance in the beloved, in resting in God, in perfectly acquiescing in His will, in the hope of heaven, there is such joy that none can measure it. We have such a living swarm of bees to make honey for us in the precious promise of God, that there is more delight in more than any of us can possibly realize. There is infinitely more of Christ beyond our comprehension than we have as yet been able to comprehend.

Our joys are often found in the former places of our conflicts. We gather our honey out of the lions which have been slain for us or by us.

There is, first, our sin. A horrible lion that! But it is a dead lion, for grace has much more abounded over abounding sin. O brothers, I have never heard of any dainty in all the catalogue of human joys that could taste a morsel of pardoned sin. Full forgiveness! Eternal forgiveness! See, it sparkles like dew of heaven. To know that God has blotted out my sin in knowledge is worth sweeter to him. My soul has begun to hear the songs of seraphim when it has heard that note, "I have blotted out thy sin like a cloud, and as a thick cloud thy iniquities." Here is choice honey for you!

The next dead lion is conquered desire. When a wish has arisen in the heart contrary to the mind of God, and you have said, "Down with you, I will pray you down. You need to master me!" I fall into a habit and I was with sweetest to him, but I will not again yield to you. By God's grace I will conquer you. I say, when at last you have obtained the victory, such a sweet contentment pervades your heart that you are filled with joy unexpressed, and you are devoutly anxious to have been helped of the Spirit of God to master your own spirit. T as you have again a eaten spiritual honey.

When you are able to feel in your own soul that you have overcome a strong temptation, the fiercer it was, and the more terrible it was, the louder has been your song and the more joyful your thanksgiving.

We find honey again from our troubles after we have been enabled to endure them. "Blessed is he that endureth temptation, for when he is tried he shall receive a crown of life that fadeeth not away." Death, too, O, the honey that is found in death. Death is a friend, and we triumph over him, and are no more afraid of him than little children are of a dead lion. We pluck him by the beard, and say to him, "O death, where is thy sting?" O grave, where is thy victory? We even look forward to the time of our departure with delight, when we shall leave this heavy clay and on spirit wings ascend unto our Father and our God. Let others say as they will, we are a happy people, happy in Christ, happy in the Holy Spirit, happy in God our Father.

III. The believer's life leads him to communicate these sweets. As soon as we have tasted the honey of forgiven sin and perceived the bliss that God has laid up for His people

in Christ Jesus, we feel it to be both our duty and our privilege to communicate the good news to others. Here let my little stance stand in our midst; the strong man, conqueror of the lion, holding forth his hands full of honey to his parents. We are to be modeled according to the fashion.

And, first, we do this immediately. The moment a man is converted, if he would let himself alone, his instincts would lead him to tell his fellow. I have then the moment I came out of that little chapel wherein I found the Savior, I wanted to pour out my tale of joy. I could have cried with Omnicheck:

"What a dear Savior! What have I found! I'll put on the redoubting blood! And say, 'Behold the sinner that I am!'" I longed to tell how happy my soul was, and what a deliverance I had obtained from the crushing burden of sin. I longed to see all others cured and trust my Lord and His!

I repeat my assertion, that it is the instinct of every new-born soul to communicate the good tidings which grace has proclaimed in his heart. Just as Samson had no sooner tasted of the honey than he carried a portion off to his father and mother, so do we hasten to invite our neighbors to Christ. My dear young friend, as soon as ever you know the joy of the Lord, open your mouth in a quiet, humble way, and never allow yourself to be numbered with the deaf and dumb. Do not follow the bad example of those who have become dumb because of their cowardice at the beginning.

Samson took the honey to his father and mother who were not far away. With each of the most natural action would be to tell a brother or a sister or a fellow-workman, or a bosom friend. It will be a great joy to see them eating the honey which is so pleasant to our own palate. It is most natural in a parent at once to wish to tell his children of best love how he has all done so.

The believer will do this as best he can. Samson, you see, brought the honey to his father and mother in a rough and ready style, going on eating it as he brought it. Perhaps you think, "If I am to speak to any person upon true religion, I should like to do it in poetry." Better do it in prose, for perhaps they will take more notice of your verse than of your subject. Give them honey in your hands, and if there is no dish they can not take notice of the dish.

But then Samson did another thing, and every true believer should do it too; he did not merely tell his parents about the honey, but he took them some of it. Nothing is so powerful as an exhibition of grace itself to others. Do not talk about it, but carry it in your hands. "I can not do that," says one. Yes, you can, by your life, your temper, your spirit, your whole bearing. Let our lives be full of Christ, and we shall preach Christ. A holy life is the best of sermons.

The sum of what I have to say is this—if we have tasted any joy in Christ, if we have known any consolation of the Spirit, if faith has been to us a real power, and if it has wrought in us peace and rest, let us communicate this blessed discovery to others. If you do not do so, mark that you will have missed the very object for which God has blessed you. I heard the other day of a Sunday-school address in America which pleased me much. The teacher, speaking to the boys, said, "Boys, here's a watch, what is it for?" The children answered, "To tell the time." "Well," he said, "suppose my watch does not tell the time, what is it good for?" "Good for nothing, sir." Then he took out a pencil. "What is this pencil for?" "It is to write with, sir." "Suppose this pencil won't make a mark, what is it good for?" "Good for nothing, sir." Then he took out his pocket-knife. "Boys, what is this for?" They were American boys, and they shouted, "To whittle with," that is to experiment

on any substance that need to thereby by cutting a notch in it. "But," said he, "suppose it will not cut, what is the knife good for?" "Good for nothing, sir." Then the teacher asked, "What is the chief end of man?" and they replied, "To glorify God." "But suppose a man does not glorify God, what is he good for?" "Good for nothing, sir."

"That brings out my point most clearly; there are many professors of whom I will not say that they are good for nothing, but methinks if they do not soon stir themselves up to glorify God by proclaiming the sweetness of God's love it will go hard with them. Remember how Jesus said of the virtuous maid, 'behold, it is good for nothing.' What were you converted for? What were you forgiven for? What have you been preserved for? What have you been preserved on earth for but to tell to others the glad tidings of salvation and so to glorify God? Do, then, go out with your hands full of the honey of divine love, and hold it out to others."

A new argument against immersion for baptism appears in current history, which we earnestly commend to the attention of our Pulpitist friends. Near Coates, in Georgia, two hundred people had gathered on a bridge to witness the baptism of candidates in the river according to primitive custom. The bridge gave way, and precipitated the two hundred spectators into the water. No lives were lost, though limbs were broken, according to the published statement. Now, it is not manifest, that this accident is to be laid to the charge of Baptist bigotry, and the persistent and whitish purpose of immersion converts on a profession of their faith. For if speaking had been used they would not have gone to the river where there was a bridge; and if they had, nobody would have cared enough to witness the ceremony to have crowded the bridge as spectators. Therefore the accident would have been avoided.—Watch Tower.

The Brooklyn Assembly, the Baptist Symposium, of the past week, was, altogether, a notable meeting, both as to the general character of its exercises, the attendance, and the almost uniform excellence of the papers read and the addresses made. And we are sure the Baptists have no occasion to be ashamed of their representative men, either old or young, whether as thinkers, scholars, or workers. A dozen other similar assemblies might have been convened at the same time, in as many different portions of our wide Denominational domain, which would have discussed the same programme with just as much interest and ability as did this company of scholars and workers. The meeting was a success and an encouragement to repeat the experiment.—Watch Tower.

The editor of the Alabama Baptist recently visited a Baptist church in which everything was moving along nicely, because they had appointed a "grabbling committee" consisting of one good natured brother. No one had the privileges of grabbing except him. It would be a good idea for several churches wherever we know to appoint such a committee. But we must take this statement of our brother editor "cum grano salis" for he who could grabble in the presence of Cleveland must be depraved indeed.—Central Baptist.

TWENTY-FIVE YEARS AGO AND NOW.—Many of our readers will remember that the year 1856 was made memorable by a work of grace, which spread throughout the country and resulted in bringing great numbers into the different churches. The work began soon after the opening of the year and during the following months was continually spreading. It was a great blessing, and brought into the churches many who stand fast unto this day, having grown in grace and increased in usefulness as the years have rolled by.—National Baptist.

GOVS WAY.

Gov's way is not our way. He only sees what he would like to see. He knows the weakness of the people...

TEMPERANCE.

Seven whisky and beer saloons in this city were sold out by voluntary during February, and two more are expected to be sold early in March.

What Sen Purnell Did for Japan.

In 1880 the Prisoner of Kioto had an unusual number of political prisoners, taken during the rebellion of the island of Kushu.

BOOK NOTICES.

DEAR BROTHERS GENTLEMEN.—Bro. Habott, through you, ask why there are no tributes on the passage program at Truett.

PICTORIAL FAMILY BIBLE.

AMERICAN BIBLE SOCIETY, New York, 1923. Duplicates available, and suitable for study in Sunday schools.

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MISCELLANEOUS.

GENERAL.—The Baptist church of 50 members among the English-speaking people of Hongkong, British East Africa, and elsewhere.

TEMPERANCE.

The Chicago Times, though not notably an advocate of temperance, has the good sense to say: "Any decent man can stand the exercise of the prohibition law."

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FROM THE CHURCHES.

URANA, ILL.—We have had 140 inquirers and 10 professions. I am receiving and baptizing from five to twenty per day.

2 000 ILLUSTRATIONS' SPECIAL FEATURES.

Our Biblical material contains a large number of pictures and useful features that any other published, thus giving the subscriber a valuable gemstone and an elegant Bible, at the same price they would pay for one.

SOUTHERN BAPTISTS.

Rev. Mr. Herrick, a Theological Seminary student, who has been appointed a missionary to the Chinese in Western China.

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A. G. CAPPHORN, EDITOR AND PUBLISHER. T. E. CHAMBERLAIN, ASSISTANT EDITOR.

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

Recently Published.

Much has recently been said, especially among our Congregational friends, as to the matter of a second probation. As an observer of the current of thought in the religious world, we have been interested in noting the widely-opposing views that are held by different schools of interpreters. Those who teach a probation beyond death, base their view and argument largely upon the passage in 1 Peter 3:18-20. In the interest of truth we have been led to re-examination of this passage to ascertain whether, by fair construction, it can be made to teach that doctrine. The Greek words pot and otes, as they occur in this passage, are not fairly and fully rendered, as few Greek scholars would hold. The former of these, rendered "indeed," instead of being thus indefinite, is specific in the matter of time, and would better be rendered "at what time" or "at that time." The latter conveys the idea of finality, instead of meaning that "once" is the last offering of God waited for, the rather, means that "once for all" God waited, i. e., gave to these persons, whom they may have been, a final opportunity of repentance. Let us, then, attempt to render in a common-sense view and interpretation of this most important passage: "For Christ, also, hath once suffered for us, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which Spirit also he went and preached unto the spirits in prison; which, at that time—the time herein specified—were disobedient, when once for all the long-suffering of God waited in the days of Noah." The simple teaching of the passage is that Christ, through Noah, impressed, moved upon by the Holy Spirit, had preached the gospel "once for all" to the antediluvians who had so suddenly gone down, overwhelmed with the flood of God's waters. It is very common, and has been in all ages of the world's history, for men to quarrel, standing in the presence of that august judgment, that stupendous revelation of God's power, the flood in Noah's day, whereby multiplied millions were as in a moment severed into the presence of the Unseen, they boastfully, seemingly inquire, Where is the justice of all this? Why did not these men have extended opportunity of repentance? The passage under consideration is an answer to the question. "At that time" God waited—waited long, waited for an hundred and twenty years; sent Noah, a preacher of righteousness, to entreat men that were doomed, without repentance, to be reconciled to God, that the stroke of His justice might be averted, and "dun," as Jerusalem afterwards, "would not," the stroke fell, and the opportunity given "once for all" never could be repeated. They went down, to rise no more. So this probation, instead of teaching a second probation, teaches the precisely opposite doctrine. Once for all, here in this life, men are offered of salvation. As it was in the days of Noah, even thus it is to-day. The offer of salvation, while it may be frequently repeated in this life, is confined to time. Once for all, God offers it. Failing to accept here is failure forevermore.

Rev. Dr. W. W. Evans has issued a new edition of his "Psalms Hand Book." Although it is nearly 40 years since the work was first issued, it has sold in every market, and this new and enlarged edition is certain to give it a new lease of life.—Noticed Baptist.

We would suggest to some of the Disciples papers that there is no crime or injustice in giving an account of the origin of Mormon theology. It is purely a question of historical inquiry, and the Disciples need not just resort to Professor Whitsett as being guilty of a "mean device" or of "vulgar detraction" if he refers to their body in connection therewith. His proper course is to give up the doctrine as untenable, and then, if they say, that Professor Whitsett has committed a blunder. Even if he is right in saying that Mormonism received its theological form from a man who had been deeply imbued with the opinions of Mr. Campbell, it does not necessarily follow that the faith of the Disciples is responsible for it, any more than that Christianity is responsible for Yatsianism.—Independent.

The attention of the Christian Standard, and particularly of President Pendleton, of Bethany College, is respectfully cited to the above extract from the Independent. The impartial Christian public, we think, are not willing that Prof. Whitsett or that his motives should be persistently vilified because he has raised and discussed a purely historical question. They desire that he should have fair play. They are not prepared to sanction or condone any unfair or unworthy treatment on the part of those who oppose him. Prof. Whitsett, or any other person, provided he has given himself the pains to become acquainted with the subject, has a perfect right to express and to defend his opinion with regard to the genesis of Mormon theology without being charged with a "mean device" or with an attempt to "defame Campbellites." These charges are all untrue and unjust. Prof. Whitsett made no attack upon the Campbellites of any kind, and he intends to make none.

Has any kind friend among those whose esteem and affection he values exceedingly. It would cause him the greatest pain to offend their feelings, and he has striven and will strive to avoid giving them any just reason to think ill of him. None of them, he is persuaded, would deny him the freedom of investigation and freedom of teaching. They are all, he hopes, ready to allow him this precious liberty. He would not think that any of them should be made to make this liberty the price of his friendship and regard.

We trust that the Standard and Pres. Pendleton and Prof. McGarvey and any others who have wantonly assailed the motives of a man whom they do not know, will perceive from the rebuke of the Independent that such a course is neither wise nor worthy. It is perfectly fair and proper for them, if they can prove it, to assert that the position of Prof. Whitsett is a "silly" position. Nobody could object to that course. The Standard has attempted at great length to prove that the position of Prof. Whitsett is a "silly" position, but with a total lack of success. The failure of Prof. McGarvey was even more decided. The effort which Prof. Pendleton has made was perhaps the best of all.

As the Independent suggests it is their duty to "rise up like the strong men that they are, and to show that Prof. Whitsett has committed a blunder. He can not escape from this duty by abusing Prof. Whitsett and charging him with slander and trying to excite prejudice against him. No person will believe that it is slanderous or improper to investigate the facts of Campbellite and Mormon history. The Campbellites are not loath to be respectfully reminded of their own history, provided the person who does it is honestly seeking after truth and is not striving to do them injury.

Should infants be baptized? Pedobaptists affirm that the children of one or of both believing parents who, one of their writers says, "are, in accordance with scriptural usage, denominated 'infants,' are to be admitted to baptism. The Westminster Confession says: "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." The Larger Catechism has the following: "Infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized." Without passing to inquire as to the meaning and force of the phrase, "in that respect," which in our mind is rather unintelligible in such connection, we pass to the question of the baptism of infants. Baptism is not to be administered in any who are out of the visible church till they profess their faith in Christ and their obedience to him; but the children of such as are members of the visible church are to be baptized." And the "Directory for Worship" declares: "The seal of the faithful have no less right to this ordinance, under the gospel, than the seed of Abraham to circumcision."

This, then, is one of the pillars of Pedobaptist theology. The Reformers, so also the Lutherans and the Anglicans, teach, with remarkable uniformity, that the members of the visible church consist of "believers and their children." "It is therefore plain," says a no less authority than Dr. Hodge, "that, according to the standards of the Reformed church, it is the children of members of the visible church who are to be baptized." Yes, surely, "according to the standards of the Reformed church," but how according to the inflexible standard of the Scriptures? What do they say? We have searched the Scriptures through for a passage that indicates that the children of believers occupy a vantage ground different from or superior to that of the children of unbelievers, and we can not find it. We find that every one coming into this world of ours is "conceived in sin," and a child of wrath, even as he or she, and if any man can bring forth a single passage which by fair and honest interpretation can be made to reveal such a difference, we shall be glad, and thankful also, to see the proof printed that is usually harnessed for service and pushed to the front, in the inverted language of Peter, Acts 2:38: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." For the promise is unto you and your children, and so ye are star off, even as "many as the Lord our God shall call." But there is not the slightest ghost of allusion here to infants, whether of believers or unbelievers. A man who would seriously so contend, we should order to school. The Greek text signifies posterity. These children might have been a hundred years old, but the passage enjoins repentance and baptism any who are sufficiently old to be able to report. But it is a promise that is extended to the parties addressed and their children. Baptism is not a promise, is it? "The gift of the Holy Ghost;" is hence the passage finds its explanation there. But that which forever excludes the idea of infant baptism is the limiting phrase, "As many as the Lord our God shall call." When God effectually calls men, we recognize it by baptism. But the divine call must come first.

Rev. P. S. Henson, D.D. We are gratified to announce that Dr. Henson, of Chicago, formerly of Philadelphia, is to lecture on Thursday night, the 15th inst., at the Broadway Baptist church. He comes at the request of the unity of the Southern Baptist Theological Seminary, and will lecture before the students. The subject of his lecture, "Gunsbury," and the occasion are of such suggestive of the sprightly, humorous, pungent, and satirical way in which Dr. Henson is accustomed to speak. The lecture will be a rare treat. It was delivered at Point Chataqua last summer, and was much appreciated. The consequence was that when Dr. Henson agreed to make a lecture before the Seminary, he was specially requested to select this from among a large number of popular lectures which have made him famous, and which have always insured him crowded audiences.—Independent News.

A Baptist has been found in Texas with a church letter thirty-four years old.

State Mission News. The First church, Lexington, has contributed \$93. The church in Midway, \$38.69. The Mayfield church had added \$6 more to its subscription. That church now stands next to Walnut-street and this Mission.

Rev. W. C. Taylor has visited one of the churches in the West Union Association, and raised in cash more than had been appropiated to the cause.

Dr. Warder preached in the morning of the 4th at Eminence, and at night at Smithfield, at both of which places he had a good hearing, and he reports the interest in our mission work as growing.

A mission field embracing London, Williamsburg, and other towns on the Kentucky Branch R. R. is being prepared upon the attention of the Board by Bro. Beasley, lately returned from the Seminary. This is a grand field, and one that ought to be immediately occupied. Just to the east of the town of Harrodsburg, and Pleasanton, both country seats and important stations centers which our State Board would immediately occupy if it had the means. The fields are extensive and "white unto the harvest." Let us put in the sickle and reap.

EDITORIAL VARIETIES. Rev. W. H. Williams is now a resident of Elizabethtown. He serves three churches in the county, which is as much as the state could employ him to do. The brethren at Elizabethtown are rejoiced to have him in their midst. No minister was ever more popular in Hardin county.

Rev. G. R. Logan, an aged and much respected pastor of the First church, died at home in Homer, Logan Co., Ky., on the 4th inst. A well written tribute by Rev. Geo. H. Baker will appear next week.

Brangant Nelson did a good work in his meeting with the Walnut-street church, and has made many warm friends in the city. He is now riding Pastor McManaway in a meeting in Indiana. From there he expects to go to Ashland and Collettsburg to hold circuit meetings as directed by the State Mission Board. This is the sixth effort Dr. Warner has made to occupy that field.

Rev. Alton Smith's address is changed from Berry to Penderfester, Harrison Co., Ky. Bro. J. C. Dyer, D.D., has now united with the church in Berea, and at work. His correspondents will please address him at that place and not at Russellville, where he has lived so many years.

Rev. W. H. Warren, State Sunday-school Superintendent, expects to be at the meeting of the Kentucky Convention of the Divisive county Association at South Carrollton, Tuesday, March 20th.

Rev. C. Y. Duncan, of Nashville, is spending some time with friends in this city. Bro. D. has been quite out of health for some months, but is improved.

We regret to hear that Rev. A. B. Hunter, of Shelby Co., Ky., is dangerously ill of pneumonia. We pray the Lord to spare his usefulness.

THE BAPTIST WORLD. LOUISVILLE. Walnut-street—Pastor preached morning, afternoon and night. Baptized 11, making 29 since the meeting began; several others approved for baptism. Evangelist Eaton preached his last sermon on the night of the 5th, since which time the services have been conducted by the pastor. Dr. Henson, of Chicago, preached Wednesday night.

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Bishop Keener held the ladies of a church in Tennessee who had held meetings for some time. He gave them a copy of the Bible and a copy of the system and ice-cream, keep your money.

Walton B. son of Rev. W. D. Lee, of Jeffersonville, Ind., died last Tuesday night after a lingering illness of consumption. Deceased was a consistent member of the church in which he died, and was a member of the funeral service was preached by Dr. Rezin.

ELIZABETHTOWN.—On the 4th inst. the officers of the Episcopate composed a notice of meetings. On the night of the 5th, Rev. Green Clay Smith came to his usual office. Bro. S. has preached twice a day, on Saturday and Sunday, three times a day. The congregations increased steadily. On Sunday the 10th, the services were held in the hall, and were attended by a large number of people. The services were held in the hall, and were attended by a large number of people.

WHAT A WOMAN CAN DO. Many persons in the United States think it absurd to suppose a woman can know enough to be a legislator, or to hold office, and they boldly affirm that it would corrupt her morals if she were admitted to such things. For the information of all such we give below a sketch of the daily duties of a woman in the United States, just as the President of the United States does. The Ladies' Trunk tells us, as you will see below, that "the Queen looks into everything here, and the public have little idea of the prodigious number and variety of the subjects that come before her for decision. It is an axiom among all who have served the Queen, that if they can only get their cases looked into by her Majesty, strict justice is secured."

WHAT ANOTHER WOMAN CAN DO. We now wish to call your attention to what another woman is doing, who is at the head of a government whose people, forty years ago, were in heathen darkness and paganism.

THE QUEEN OF MADAGASCAR has ordered a public inquiry into the conduct of the President of the United States, and the result of the inquiry is to be reported to the President of the United States.

WHAT SOUTHERN WOMEN CAN DO. As the people of the South were slow to believe women have the capacity to manage anything larger than their households, the men were slow to give up their rights for them, and the women, with rare exceptions, had not the courage to attempt anything more, knowing they would be considered as meddling and interfering. But now, the women are beginning to show their ability to manage anything larger than their households.

News in General

THE STATE
All the Government houses in Louisville...

On Taylor, of Louisville, has issued instructions to the police to go into all...

At a meeting of the Building Committee of the Southern Exposition, March 13th...

GENERAL
The Wilsons say that slightly-five actions of New York...

Thirty thousand negroes in Indian Territory were found to have never cast a vote...

The total contributions to the Relief Fund in Cincinnati are \$153,826.25...

At 1:30 o'clock, on the night of March 7th, the east-bound passenger train...

Secretary Folger has asked for the resignation of Edwin, Collector of Customs at Galveston.

It is stated that the late Wm. E. Dodge made large investments in Southern lands...

St. Louis, March 7.—The St. Louis Freight Bureau announces the establishment of a regular line of shipments between Liverpool and New Orleans...

The new pension law will no doubt take over \$30,000,000 out of the Treasury...

Wiggins' storm came modestly, but it came on time. The overnight storm for years was felt in Quebec on the 11th...

The Finance Committee of the San Francisco Board of Supervisors decided to discontinue street lamps in order to reduce expense.

New York custom officers seized a large quantity of smuggled goods from a fashionable tailor. A Nassau street tailor's trucks contained over \$13,000 worth of goods.

Special Treasury Agent Adams has since discovered that certain New York tailors have long been in the habit of paying stamenable employes to smuggle cloth and clothing from the other side of the Atlantic.

Not only are paper wheels in use, but it is announced that a trial will soon be made on a Western road of paper rail. The claim is that these rails, made wholly of paper pulp subjected to a pressure that renders it solid as metal...

The new postal note which Congress authorized at its last session will be ready for issue in September next. It will pass current satisfactorily as money. The note is to be bought like a postage stamp, payable to bearer, in an amount from three cents to \$5. It will be about the size of the ordinary greenback.

The grand jury at Milwaukee found a true bill against George Scheller for bringing the McMillan House, and he was remanded to jail in default of \$10,000 bail.

The new five-cent coin has been ordered to be prepared by the Mint at Washington, because of its easy susceptibility of being passed, by gold-plating it, for a five-dollar gold coin.

It needs the designation of five cents upon it instead of merely a Y.

The public was reduced over \$3,000,000 during February, the shortest month of the year.

TRINITY-EIGHTH ANNUAL REPORT

New-York Life Insurance Co.

OFFICE, Nos. 346 and 348 BROADWAY.

JANUARY 1, 1933.

Statement of Net Cash Assets, January 1, 1933. \$45,100,000.00

REVENUE ACCOUNT
Premiums received, \$10,000,000.00
Interest and other income, \$2,000,000.00

EXPENSE ACCOUNT
Salaries, \$1,000,000.00
Commissions, \$500,000.00
General expenses, \$2,000,000.00

ASSETS
Cash on hand, \$1,000,000.00
Real estate, \$5,000,000.00
Bonds, \$30,000,000.00

LIABILITIES
Policyholders' accounts, \$40,000,000.00
Unpaid claims, \$5,000,000.00

CASH ASSETS, January 1, 1933. \$50,900,396.93

Dividend Surplus at 4 per cent. \$4,900,943.79

During the year 12,178 policies have been issued, insuring \$41,285,500.

Trustees: MORRIS FRANKLIN, DAVID DOW, EDWARD MARTIN, HENRY BOWEN, JOHN MALLON, JOHN H. MURPHY, WILLIAM HARTON, LOUIS S. WHITE, MERRY TUCK M. D., WILLIAM A. WOOD, ROBERT S. COLEMAN, A. S. FISHER, A. S. FISHER, JOHN M. FURMAN, CHAS. WRIGHT, M. D., CHAS. WRIGHT, M. D., CHAS. WRIGHT, M. D., CHAS. WRIGHT, M. D.

Officers: THOMAS H. BANTA, President; D. O'DWELL, Superintendent of Agencies; CHARLES WHEAT, M. D., Medical Examiner; MERRY TUCK, M. D., Secretary.

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MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country...

W. J. HUGHES & SON, Manufacturers and Dealers in Doors, Sash, Blinds, Lumber, Shingles, Laths, and Hardware.

CHILTON GUTHRIE & COMPANY, Manufacturers of Trunks & Traveling Bags.

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W H I N K Y W H I T E C U R E. Dr. B. M. WOOLLEY, Atlanta, Ga.

GATARRI. Genuinely Cures Gonorrhea, Gleet, Syphilis, etc.

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EGGS FOR HATCHING. Eggs for Hatching. Eggs for Hatching.

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PARKE'S HAIR BALM. Parke's Hair Balm. Parke's Hair Balm.

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