

WORLD RECORD

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WESTERN RECORDER.

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Southern Baptist Convention.

Fourth Day.

Convention met at 9 a. m., leading in the prayer. Dr. Marston, of Missouri, Dr. Harrison, of Texas, and 23 delegates from 25 churches, announced that they were all wearing red neckties, which they would gladly connect delegates to any part of the city.

KIND WORDS.

The report on *Kind Words*, the Sunday-school papers of the South, was read by Dr. R. H. Hodson, of Georgia. The report shows that the paper is doing a great and much needed work, and recommends a more liberal appropriation of the fund. Dr. B. yielded the floor to Rev. S. Boykin, editor of the paper. Dr. B. said that for the last seven years the paper has been a source of revenue to the Convention. More than 100,000 copies of the paper are published weekly, and 200,000 monthly. Dr. Boykin assured the Convention that he was going to put considerable mission news, such as will be helpful to the children, into the paper, and make a strong appeal for a more generous appropriation.

WOMAN'S WORK.

Dr. Williams, of Maryland, for the committee on woman's work, reported that the most hopeful and promising feature of the work of foreign missions is in the interest that women are taking in it. Woman's work was commended. Pastors should organize the women for Christian work. It was urged that women should be encouraged and stimulated to keep informed on the subject of missions. A revival of the missionary spirit in the churches is needed. The work of the missionary pastors, and then we will have a missionary church in reality, as well as in name. Funds will be raised to stimulate the pastors, and if the women become more missionary, they will train the children in this sense, and there will be greater hope for the new generation. The Board in this regard was warmly commended. The report of the committee was based on three essential elements. First, take care of the child; second, secure the co-operation of the women, and third, walk close with God ourselves—draw our supplies from God—and then your ministry will be a success and your reward will be a "well done, good and faithful servant." The speaker stated that he had reached the conclusion that the greatest hindrance to Christian religion was Christian doctrine without Christian practice. No man can expect to win souls by preaching right doctrine without right practice; well doing here, well done there.

Dr. Tobacco, of Georgia, agreed with the preceding speaker, but begged to remind the brethren and sisters that there were other fields of work than the foreign mission field. Some of the best work is done in the home.

Dr. Pratt, of Kentucky, followed on the same subject, and emphasized the importance of the woman's work. He urged the Convention to take up the woman's work as a special committee.

Dr. Boykin, of Missouri, followed in support of the report, and stated that the matter is being carefully considered by the committee, and the purpose of building a good church at Louisville was most heartily approved, and the committee recommends the matter to the people.

hoping that aid extended from all over the country. In support of the report, Dr. Wharton made a motion to take to the convention at Jacksonville as the gateway of Florida, opening to a population of many thousands.

Rev. S. M. Povey, of Georgia, introduced a resolution recommending the report with instructions to modify it. Mr. Boyd remarked that his object had been accomplished when he reached inconsiderate action on the matter. The report was re-read and amendments and substitutes offered. The discussion was participated in by Rev. Mr. Furman, of South Carolina, and closed by Mr. Wharton. The previous question was ordered by a vote of 112 yeas and 117 nays.

CALIFORNIA MISSION.

The report on missions to the Chinese of California was read by Dr. Chaplin, of Texas. The report shows that the mission is doing well. We report on the mission to the Chinese of California, read by Dr. J. A. Hartwell and Mrs. Jane R. Sartor, and their work is greatly hindered for want of more room. Mr. C. is compelled to turn over her Chinese girls to the Salvation Army, as she has no place for them. Dr. Hartwell's efforts are greatly crippled by the fact that he is confined in his home in San Francisco, while his headquarters are outside of the city. On motion to adopt the report, Dr. Chaplin said, this is a difficult field, but the question is, "Are these people for whom Christ died, to whom the gospel should be preached?" Very third motion was adopted. A Chairman. When we convert a Chinese, we set on a large portion of the blood. The Chinese of this country contributed \$12,000 to the yellow fever sufferers. They sent money also to the relief of the Irish sufferers, and in many other ways are they doing what they can to meet the wants of suffering humanity. Preachers are being raised up among them who will carry back the gospel to their native land.

J. E. Carter, of North Carolina, has recently read from the pen of a missionary an account of a Chinese convert.

The testimony led by the happy death of that man more than compensates for all the sacrifices we have made in sending the gospel to that people. Report was adopted.

BRASILIAN MISSION.

The report on Brazilian mission was read by Rev. Hodson, of Georgia. The report shows that encouraging progress has been made in our mission to the Brazilians. Taylor, and their wives, are winning the hearts of the people. The report recommends that our laborers there be re-encouraged. Pleading motion was adopted. A Chairman. The convention adjourned to 3 p. m. Prayer by Dr. Goodell, of Missouri.

CHINA MISSIONS.

The report of the Committee on Mission to China was read by J. L. Carroll, of Virginia. The report recommends China as the grandest of all our mission fields, speaks encouragingly of the success of our work there. Some of the best reinforcements are soon to be sent to that field. The report was adopted.

Rev. B. B. Maxey, of Texas, read the report of the committee on constitutional questions. The report submitted that it is inadvisable to make any changes at the present time, believing that needed corrections can be made to the constitution by calling attention to them. The report was adopted.

Afternoon.

The convention met, Prayer by W. L. Brown, of North Carolina.

Dr. Luther, of Texas, then proceeded to discuss the report of the Brazilian mission committee in a full and well put sentence. He spoke of the great work that is being done there, and the great need of more help in this vast field. Report was adopted.

POSSIBLE POPULATION.

The committee on foreign population by Dr. J. Leitch reported that, except a few missionaries to the Chinese in California, but little had been done to evangelize our foreign population. It is suggested that more be done toward extending mission work among them. Dr. Lofton, in support of the report, spoke of the need of more missionaries to the Chinese. Especially be alluded to the Germans, whom he referred to, in his unconverted state, as a class of natives that have been neglected. Bergardens are flocked. Turner halls

are filled and theaters in full blast. The result in case of conversion is a great contrast, no people constitute better Christians when converted than the Germans. Upon motion the committee report was adopted.

The next committee to report was that on foreign missions and their progress also adopted.

CURSOR BUILDING.

The report of the Committee on Church Building fund was read by Dr. A. B. Woodfin, of Alabama. The report recommends that the board be instructed to try to secure a fund by which it can aid churches in need of help in building, and that the Home Mission Board be incorporated by law.

Judge J. D. Stewart, of Georgia, addressed the convention in support of the fund. Judge S. said it is not the purpose of the Home Mission Board to real estate business, but it is to be in a position to secure desirable lots in new and growing towns before they have all been taken up by others. Judge S. gave a number of good reasons going to show why the convention should have such a fund.

Rev. W. C. Cole, of Louisiana, said that for the last six years he had been gathering the lost sheep in the city of New Orleans. He said that little can be done without suitable houses in which to worship. The attractions out of doors in that city are such that little can be done by open-air meetings.

Rev. W. C. Popo, of Texas, supported the report. He had considerable experience in this matter. He knew many places where good churches could be built up, if the people had houses in which to worship. In new towns you can often get houses for a trifle. A man in Louisiana got four lots for \$150 each. He had to pay recently \$400 for one of the lots. If we are ever going to have a church edifice fund, it is time we had a committee to do it. The fund the Home Mission Board has built up is a source of great service to that society. The report was adopted.

WESTERN TERRITORIES.

Introduced a resolution recommending that the Home Mission Board be instructed to purchase the house in which the first church, New Orleans, was built up, provided the house does not cost more than \$5,000 and provided the \$2,000 now in the treasury of said church be available in the purchase of said house.

Adopted without discussion. Bro. B. B. Davis, of Alabama, read the report of the Committee on Credentials, showing that the convention was called to New York has been had in attendance 634. Kentucky was entitled to 110.

The report on this subject was read by Rev. W. T. Barrett, of Missouri. He recommended that the appointment of a separate Secretary and Evangelist for these Territories, to be under the control of the committee. Adopted without discussion.

Dr. J. B. Taylor, of North Carolina, read the report of the Committee on the Home Mission Board. The report submitted some remarks, paying a tribute to the memory of H. F. Backner, Elias Dodson and Yang Sang Sang, of China.

Dr. Graves, of Tennessee, read the report of the Committee on Memphis and other points East. The report set forth strong terms the claims of Memphis as an inviting mission field. Epidemics and other calamities have reduced this city to the plane of a mission field. Eighteen thousand people are residing there in the last three years, and the prospect is at the same rate of increase will continue. The laborers of the Home Mission Board in that city, are being blessed. Bro. E. M. Parks is also laboring with encouraging indications in that city.

Dr. M. P. Venable, of the report. He said that Memphis is the most important place in the world, but he thought it one of the most important. He said that Memphis is the most important place in the world, but he thought it one of the most important.

Dr. Solomon, of Kentucky, spoke of the importance of system in giving aid of the necessity of training the young in the habit of giving, for after a man gets to be 40 years old he better change his habits.

Dr. J. C. Farmer, of South Carolina, showed how we are dragging on with 24 cars to a little wagon which two small mule-could manage.

Dr. W. F. Hatcher, of Virginia, said we are dragging on with our success of the Board. He would say to the brethren, go forward, aim to do more this year than last year. He said that the Board would spend \$50,000 this year on the missionaries alone.

Dr. G. A. Nunnally, of Georgia, spoke of the importance of putting forth more vigorous efforts. The State of Georgia would give to the different agencies of the convention the year \$50,000. Let others do as well.

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said that his heart had been interested in the evangelization of Mexico for thirty five years. He had impressed upon his mind, for many years, the conversion of Mexico. He had a dozen Baptist girls to-day in the Catholic convent in Waco. He had many girls to carry the gospel into that long-neglected but inviting field.

Rev. W. M. Flournoy, a missionary agent in the State of Columbia, Mexico, gave some interesting facts about the progress of the work in that land.

Rev. J. B. Massey, of Texas, said he had been well acquainted with the condition of Mexico for the last thirty years. Railroads are opening the way to that country. It is a country of great resources. Establish your churches there through the Anglo-Saxons who are going there, and they will build up the cause of Christ.

Rev. W. D. Powell, missionary to Mexico, said that for the first few months he had preached in Spanish, but for several months he had preached in English, and the results will be glorious.

From the first meeting they have had a revival in the city of Waco, seeking salvation. Left them in the care of a native preacher. It means something and costs something for a man to be a Christian. Whatever of persuasion they have come from the lowest and most ignorant people. He had received much kind-ness from the people, was not afraid to leave his life in the care of the people. Up to this time ten have been baptized. Mexico is ready to receive the gospel. The greatest difficulty is indifference on the part of Christians.

Convention adjourned till 8 p. m. Prayer by Rev. A. A. Fisker, of Georgia.

Night.

Convention met at 8 p. m., President in the chair. Prayer and praise. Dr. Inman, of Tennessee, leading.

The Convention voted to hold its next session at the Bereans church, Baltimore.

Dr. J. C. Farmer, of South Carolina, read the report of the Home Mission Board, recommending more thorough organization, and an earnestness in the work.

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our pastors and churches to aid these people. Much has been done, much more needs to be done.

James Pollard, Esq., of Baltimore, made the report on the Foreign Mission Journal, urging that increased efforts be made to increase the circulation of that paper. The report was adopted without discussion.

Prof. Frazer, of Alabama, read report on European missions. On motion to adopt, Dr. H. McDonald, of Georgia, said that it is especially incumbent on Baptists to sustain missions in Europe. We should not be impatient in our work. Rome was not built in a day, nor will the old ecclesiastical systems of the old world give way at once. There must be years of patient labor and waiting.

Rev. G. A. Nunnally, of Georgia, introduced a resolution disavowing the custom of taking collections at the meetings of the convention. An objection being made and a request that the resolution be referred to the author of the resolution, made a very forcible speech in support of the resolution. Dr. Eaton, of Kentucky, introduced a resolution disavowing further discussion by the author of the resolution and Dr. Hatcher, of Virginia, the resolution was withdrawn.

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Rev. Alexander McLaren, D.D.

Rev. Alexander McLaren, D.D., is one of the most distinguished ministers in Great Britain. His congregation at Manchester, England, is one of the largest in the world; and wherever he goes to preach or lecture, he is listened to with the greatest profit and delight. His published sermons contain some of the finest thoughts in our language. He may be said to fairly rival even Mr. Spurgeon in ability, popularity and usefulness. Indeed, not a few consider his utterances as ranking among the very highest productions of the age. He is a pronounced Baptist, and a great honor to our denomination, as well as to the entire Christian family. We abbreviate the following sketch of his life from the "Baptist Encyclopedia," recently published.

Alexander McLaren, D.D., was born in Glasgow, Scotland, in 1825. His father was a Baptist minister. On his father's removal to Australia, he attended the ministry of Dr. James Patterson, and was baptized by him May 7, 1840. His education was completed at Glasgow College, London. At the close of his course of study, he received the degree of A. B. from the London University, with a prize for proficiency in Hebrew and Greek Scriptures. His first settlement was at Portland Chapel, Southampton, where he succeeded Rev. John Palford, a noted minister. His success for several years at Glasgow and Southampton was greatly discouraged about himself. He persevered, however, and eventually won the attention and interest of a large circle of hearers. In 1868, he was induced to remove to Manchester, where he still remains.

The great mercantile city cherishes his ministrations, and his sermons, while the literary and theological world esteems him one of the foremost preachers of the age. A devoted man, he has been almost always too small to accommodate the congregation; and the church is the center of evangelistic activity. Sermons of his sermons have been published on both sides of the Atlantic. He has also written a little book on Italy, which attracted favorable notice.

In 1870, the University of Edinburgh recognized his distinguished ability, conferred upon him the degree of D.D.

"Remember Let's Will."

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There are in these United States, and in a large portion of them are in the South. They are exerting a powerful influence upon our people. Many of them are enemies of the principles of the Lord Jesus Christ. What shall we do with them? These Germans are American citizens. They are invested with the elective franchise. Do they not in all our large cities hold the balance of power? Do they not in many cases obstruct the execution of the laws? How shall this difficulty be met? Not by legislation. We must change the people, and to do that you must change the head and heart. Nothing but the gospel can do that. They have all the social and educational advantages that our own children have. Look at the influence which Germany is exerting over the literature of our country. Many of them are saturated with materialism, rationalism and infidelity. Our people are going over to Germany more than ever before, and in many cases our young men think their education can not be polished off unless they go to Germany, and in nine cases out of ten, they return sadly deteriorated. The Indians and the Chinese are not exerting a tinge of the influence for evil upon our country that the Germans are doing, and yet we have not even one missionary among the literature of C. K. Brodrie, Bishop of Texas, did not intend to make a speech. There was a little matter to be settled, and he wanted the audience to help him. He would tell his experience. He was a missionary all over. He heard the voice of the Lord calling him to love and obedience. He was not disobedient to the voice. He obeyed, and when he was baptized his pocket book went under also. If he were a preacher, he would not baptize a man unless he had his money paid in his pocket, and if he were a Democrat, he would not sprinkle a lady unless they put some money in his hand. The speaker then proceeded to lift a collection for New Orleans, which amounted in cash and pledges to about \$1,000.

MISSIONS.

NORTHERN HOME MISSIONS.

The fiscal year closes with a debt of \$40,000. This year is due to a falling off of large contributions from the friends of the societies' work. Never have Baptists done so magnificent work as during the past year.—*Home Missions Monthly.*

The amount raised for the new chapel at Salt Lake City is \$40,000. As much again is needed for it.

The work is going on in Northern Dakota, but more men are needed. A missionary writes: "I want to see Baptists at the front here. Investigation here is simply enormous. I can not hold all of this great country. Towns are growing up all over the country. We have Baptist material everywhere. Men of Israel, help."

Many have united with the Oregon (Utah) church. One of these is a son of a prominent member of the Mormon church. He was raised in that belief.

Our Northern brethren have wrought well in other States and Territories, and have been pressing their operations among the Freedmen of the South besides. There is, therefore, on the one hand, great cause for rejoicing that the work of God is growing upon them, and on the other, the greatest sorrow, on account of the debt which they are burdened.

SOUTHERN BAPTISTS.

Three bishops at Abbeville, Africa, where Rev. P. A. Eubanks and wife are stationed.

Rev. W. F. Eubank writes: "On a trip from Lagos to Abbeville, Africa, I found some of towns before all of which were fetid, offerings and sacrifices. Before one I saw the saddest and most abominable of all sacrifices—a human being beheaded and disemboweled before an altar of stones. O, let us devise some plan to give Rev. D. D. the people the idea for, and anything else he can do to help them."

Rev. Z. C. Taylor writes from Bahia, Brazil: "Our prospects are fine. At singing there are from twenty to forty; at prayer-meeting from thirty to sixty on Sundays; from thirty to eighty. The latter number we had only once, several times as many as sixty or seventy. Last Sunday a Government official attended with three of his family. Six or seven soldiers came of their own accord, having in view a little 'goodness.' I informed them that we would pay them only in case of service, and that we paid no one to attend, but preached to them free salvation. The people's ignorance of the plan of salvation is almost as great as if they had never heard of Christ. This is pronounced by all a hard field. In due time, with God's blessing, we hope to be able to preach to congregations of 100, and later to a strong church in this corner of error and Romanism."

TEACHERS.

Teachers, subscribe for our *Public School Journal*, only \$1 a year. Our *Teachers' Agency* is the largest in the United States. Good positions are being secured in all the States, and we are sending out men to fill the same. If you are a teacher, and are desiring new or improved positions anywhere, should as once send for our circular, enclosing a list of positions. Address: W. E. Williams, C. O. No. 307 Central Avenue, Cincinnati.

A Very Pleasant Visit.

In pursuance of an engagement between us, Dr. T. G. Keen, of Hopkinsville, and I exchanged pulpits last Sunday. Leaving Evansville on the early train Saturday morning, I enjoyed a delightful ride to the classic town of Hopkinsville. The streets were clothed in the beautiful and variegated hues of spring; the wild birds were caroling their lovely notes, and all nature seemed to be in harmony with the Creator. The charming company of Hon. Mr. McKee, the talented ex-Congressman, which Mr. Donaldson, an old Christian county friend and I had the pleasure of enjoying en route, made the time speed away all the more rapidly; and I soon heard the brakeman's cry, Hopkinsville near! My old and genial friend, Prof. J. W. Rust, so well and favorably known throughout Kentucky and the South, met me at the depot with just such a greeting as one would naturally expect from a friend who takes so much pleasure in my company. With Mrs. Rust, a most hearty welcome awaited me, and I was made to feel perfectly at home. In the afternoon Miss Anna Trice and Mrs. Prof. Rust kindly took me out riding, and I had the pleasure of seeing Hopkinsville and its surroundings under the most favorable circumstances. That evening I enjoyed a delightful visit from Rev. Mr. Venable, whom I knew so long and well as the accomplished pastor of St. Joseph's Episcopal church at Versailles. He called with Mrs. Campbell, whom I had met in Evansville as the friend of Mrs. E. C. Rosch, Dr. Keen's daughter.

Of course I attended the Sunday-school, which is under the wise and prudent superintendency of Prof. Rust, and I unhesitatingly pronounce it a model school. I was much interested in the management of the school, and I am sure that the work being done there is just such as will be approved by the Lord of the Sabbath and its services. The teachers were all deeply interested in the work, and I heard one of them say that she had been in the Sunday-school all her life, and that she had been a teacher for forty-five years.

The attendance upon divine services was quite large both morning and evening, and the attention was all that could be desired. The audience, the singing, all the surroundings, in fact, were full of inspiration, and the man who could not preach under such auspices is to be pitied. I did the best I could, and the people seemed to be satisfied.

Baptists are the leading people in Hopkinsville, and they have long had the leading preacher there. Dr. Keen has been pastor of the Hopkinsville church about twenty-five years; and he very naturally has a strong hold upon the confidence and affection not only of his own people, but of the community generally, and I most heartily join in the prayer that his noble life and ministry may be spared to them yet many years.

Any minister of my visit to Hopkinsville would be incomplete without suitable mention of Bethel Female College, so long and officially presided over by Prof. J. W. Rust, LL.D., one of the best-known and most highly-respected educators in Kentucky. The school building is large and commodious, and the surroundings are such as to render the place charmingly attractive. The school is provided with an able and popular corps of teachers, and the percentage is large. The home-like appearance of everything about the school may be mentioned as one of the commendable features of this well-known and most deservedly popular institution of learning. The young ladies from our city, Misses Hays and Akin, expressed themselves as perfectly contented, happy, and delighted, and what is true of them seemed to be equally true of the entire school.

Gentlemen addicted to smoking in crowds, regardless of the discomfort they may be causing to their neighbors—and it may be observed that gentlemen of this class generally seem to choose rather inferior tobacco to blow into other people's faces—might like to read a little story related in the *Times*. It will show them that their inferior tobacco self-indulgence may occasionally prove so dangerous as it is at all times unbecomingly. A social nuisance, however great, is generally born in pain—till it dies. It is a story of a lady who was supposed that the narrow escape of the lady whose dress was set on fire by the lighted candle during the Eton and Harrow match, will prove a sufficient warning against this common, but not the less odious, ill-learned habit.—*Pitt Mail Gazette.*

there, has a well-sustained and interesting male school at Hopkinsville. I was glad to renew my acquaintance with him, and to find him doing so well.

Through the kindness of Mr. Trice's family, all of whom are so highly respected, I was taken by Miss Buckner to see an aged mother in Laurel, Mrs. Henry, Sunday afternoon. She is nearly 80, but retains her vigor of mind in a most remarkable degree. She had much to say of her long and varied experience, and the conversation with her was one of the most precious religious feasts I have enjoyed lately. As we talked and worshipped together, and she expressed an earnest desire to depart and be with Christ, I really felt that her position was an enviable one. A grand woman, a noble mother in Israel, in Mrs. Henry, waiting on the bank of the river the call to pass over and enter into life immortal, the saints' eternal rest on high!

I should like to have been able to comply with the earnestly expressed wish of friends, and remain several days in Hopkinsville, but my duties called me home; so I took the early train Monday morning, and at 10 o'clock I was at the meeting of the Pastoral Association in this city.

B. MILLER.

ORATION TO THE MINISTRY.

In the Middlebury church, Casey county, Ky., May 13th. Bro. R. B. Mahoney, of South Carolina, and a student of our Seminary the past session, was set apart to the work of the gospel ministry. Rev. Jas. Coleman, of McKinney, was chosen moderator, and J. M. Broca, of Stanford, clerk. The statements by the candidate of his Christian experience, call to the ministry, and views of Bible doctrine, were well received by all. Rev. J. J. Barnett, of Tennessee, preached a very earnest, forcible and appropriate sermon from the text, "Preach the Word," and while he led in prayer the council laid on hands. The charge to the candidate by Bro. Coleman was most tender and solemnly impressive; one of the best I have ever heard. J. M. Broca delivered the charge to the church. A very large and deeply interested audience witnessed the ceremony. Bro. Mahoney came to this community only a few months ago, but has succeeded already in making a fine impression both as a Christian gentleman and preacher of the Word. May heaven's blessing richly crown his life work. Bro. Mahoney will preach at Stanford the fourth Sunday in the month.

J. M. BRUCE, Clerk.

TEMPERANCE.

WHAT LIQUOR DOES.

A young lawyer won and married a bride who was the idol of her parents, refined and devotedly loved and the favorite of all the circles of her numerous friends. A beautiful couple, elegantly located and handsomely furnished by her parents, was the happy home of the loving pair. Several years glided by, and the husband began to ply the sparkling glass. Warnings from the Bible, entreaties from his devoted partner, and solemn pleas from his friends, could not arrest his downward path.

One fine, wintry night he came home reeling through the snow, and found his wife, with a miserable, cold room, an invalid, and a broken heart. He tried to keep her warm, but the drunken madman wore he would have it broken down. Midnight came. The tempter had increased; the elements were in fierce conflict, and the raging wind in human form was within. How he fired his home will never be known. Madmen care for nothing. The flames fanned by the wind, drove out the life, bearing her darling, to face the awful tempest. A quarter of a mile off stood the nearest house. Soon afterwards, she sank down in the snow with her helpless babe clinging to her mother. But a few minutes sufficed to render their lovely home to ash.

In the morning the averted author of the ruin, with the parents and friends, were searching under snow-drifts for the lost ones. At length, wrapt in a species of living-ice, they were found. While the mother, the lovely features of the mother disclosed from tears on her cheek, and the cherub form clasped in her arms.—*Prohibition Advocate.*

Gentlemen addicted to smoking in crowds, regardless of the discomfort they may be causing to their neighbors—and it may be observed that gentlemen of this class generally seem to choose rather inferior tobacco to blow into other people's faces—might like to read a little story related in the *Times*. It will show them that their inferior tobacco self-indulgence may occasionally prove so dangerous as it is at all times unbecomingly. A social nuisance, however great, is generally born in pain—till it dies. It is a story of a lady who was supposed that the narrow escape of the lady whose dress was set on fire by the lighted candle during the Eton and Harrow match, will prove a sufficient warning against this common, but not the less odious, ill-learned habit.—*Pitt Mail Gazette.*

EMERSONAL LIBERTY.

The California Assembly has passed by a vote of 45 to 20 a "questionable liberty" bill introduced by Representative Ferguson, and this fact is believed as the first return statute which favors Solons ever enacted upon. It provides that a murderer who enters a place of assembly shall first be removed for criminal actions, without regard to his crime; and if the court find him sane he shall be tried for murder, the false plea entering as an "aggravation of the offense." But if the plea of insanity is made, the defendant shall be sent to a madhouse by the court and never removed unless his sanity at the time of the murder is proven. Then he shall be taken away and tried on the original charge. The "emotional" feature is common on the Pacific slope, and this bill is calculated to discourage him.—*Springfield Republican.*

Here is an argument in favor of practical prohibition which can not be gainsaid. It is taken from the New York Evening Post, whose leading editor is Carl Schurz, which does not make a specialty of advocating temperance, but it presents a significant comparison in the following paragraphs: A striking contrast, affording the effect on municipal expenditures of the sale of intoxicating liquors, is made by comparing the expenditure of two towns not far from equal in population—Vineland, in New Jersey, where the sale of liquor is actually as well as legally prohibited, and Yonkers, N. Y., which has 145,000 drinking-pipe and seventy shops where liquor is sold contrary to law. Vineland has about 13,000 inhabitants and Yonkers less than 13,000. Yonkers spends on the police \$70,000, and the police duties of Vineland are performed by men stationed at the police expense of \$75. Yonkers has an annual wage with a salary of \$6,000 and a clerk who is paid \$700. Vineland has an police cost and needs none. The paupers of Yonkers cost the town \$12,000; Vineland has a corresponding expense of \$400. Altogether the annual expense of Vineland is \$10,000, less the \$75. Making proportionate allowance for the difference in population, the government of Yonkers, so far as these expenses are concerned, costs more than ninety times as much as that of Vineland. The alms-house which asserts that prohibition hinders instead of promotes temperance.

Now that the temperance question is attracting so much attention, a smart observation in a *Pecunia* (Ill.) paper by Mr. Gersh Martin, a veteran distiller, is of interest. Mr. Martin considers the whisky trade in a decidedly unhealthy condition at present. A few years ago a period of great prosperity set in, and American distillers were able to flood the European market, but the exportation has ceased, while manufacture has gone on at a tremendous rate, until there are now over 150,000,000 gallons of whisky on hand. Mr. Martin fears a collapse, which will be likely to begin in the failure of banks loaded down with distillers' paper, and may lead to a general panic. The most interesting feature of this distiller's paper in his statement that the country to-day with a population of 60,000,000, drinks less whisky than it did thirty years ago, with a population of only 25,000,000, and that the yearly consumption is steadily falling off, being now not over 60,000,000 gallons, though the yearly production is twice that amount and increasing. He attributes the change largely to the introduction of lager beer, which he pronounces "the worst enemy whisky has to face in the United States today," but he also recognizes the effect of the growing temperance feeling, and warns his brethren in the trade against offensively defying the moral and religious sentiment of American society, which he does not hesitate to admit is against them.—*Ex.*

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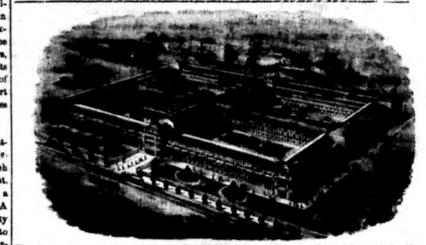
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LOUISVILLE: FRIDAY, MAY 24, 1893.

Industry of Talent.

Says the sharp and pointed F. W. Robertson: "There is in our day a marvelous industry of talent; it is a strange and grotesque thing to see how men go down before genius and success. Let us draw the distinction sharp and firm between these two things; goodness is one thing, talent another. When once the industry of talent enters a church, those favored to spirituality; when men ask their teachers, not for that which will make them more humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress."

We have quoted these words as the text from which to preach a little sermon. We are well satisfied that the evil here spoken of in the case of the great dangers to which churches in these latter days stand exposed. That has sprung up in the churches a sort of idolatry of talent; is a fact which can not be disguised. Our churches, almost without exception, are after pulpits stars, men of cultured brain, of fine social qualities, of dignified bearing, of magnetic eloquence; men, in a word, who will draw. Nor is there anything wrong in this desire. In this age of intense intellectual quickening and activity, there are few places where a cultured brain and staid habits are not well-nigh absolutely essential conditions of success. There is no place, certainly, where culture, with all the superaddition of a sprightly industry, will not assist the minister in amplifying and amplifying God's truth, and will fit him for higher forms of service and of efficiency in the kingdom of Jesus Christ. And, as men have a social side to their nature, and as through the avenue of the social life the truth is most readily reached, there is nothing wrong in that a church desires to have in its pastor a man of good social qualities—a Christian gentleman. And, as the public proclamation of the gospel is one of the ordained means for reaching and saving men, and as the manner in which the truth is presented from the pulpit has much to do in drawing the masses to the sanctuary, there is nothing sinful in a church desiring eloquence in its pastor. But the danger is that churches, in their eagerness regarding these things as desiderata in ministerial character, and the prime condition of assured success for the churches themselves. Success to the churches comes not from the mere combination of these human elements of strength in the minister. Some of the most successful ministers, measuring success by the divine standard, by souls saved and churches quickened, that we have ever known, have been men of culture, of fine social parts, and of entrancing eloquence in the pulpit or on the platform. The first question asked by every church, in regard to every man whom they may desire to secure as pastor, should not be, How is it as to his pulpit and social power? but, How is it as to his heart-power—his spirituality? Better, in a word, less culture and more spirituality, than the reverse.

Then our churches must remember that the membership is an important factor in the substantial progress of God's kingdom. Instead of expecting the pastor to gain a hold upon men that will draw them into the congregation, the members need to cultivate men, to gain a hold upon them; to make the church home as bright and cheery, and attractive that men will be drawn. Then when a pulpit star drops out, the church will still draw men to the courts of the Lord's house. Then, with warm, glowing fervid pity in the heart, the church will turn to God, and the God's kingdom will have constant enlargement.

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In Germany Baptists are not allowed to hold a "Sunday school" under that name; to make it lawful it must be styled "Divine Service for Children."

To Church Officers.—Send us your address, and we will send you a copy of the Recorder. We will also send you a copy of the Recorder. We will also send you a copy of the Recorder.

Some of our Pulpit friends

Some of our Pulpit friends seem to think that Baptist papers contain little more discussions on baptism, and that Baptist ministers preach upon nothing else. And as they are exceedingly anxious for our good, and also that we give to the people a whole gospel, they have taken it upon themselves to give us some friendly advice. We are always thankful for sound admonition when it comes in the right spirit, and yet we sometimes like to reserve the right of being heard in our own defense. We are not quite willing to be regarded as sinners above all others, unless it can really be made to appear that it is so. To every charge in the "bill of indictment" we shall unreservedly plead guilty, if guilty indeed we be.

But let us see. Ours, as most of our religious papers, is an eight-page weekly. It contains forty-eight columns of matter each week; and, on an average, there is one column per week devoted to the discussion of baptism in some of its various phases. That, we are aware, is a pretty large amount of space to devote to the consideration of the various bearings of an ordinance that Jesus Christ established, and to which he himself submitted! But we have this to say by way of extenuating the wrong that we have done, and our animadversions upon this subject have been prompted, alas! many cases out of a hundred, by some things that we have seen in our Pulpit journals on the other side of the same question. We are, possibly, slightly combative in our nature, and we are pretty sure that we do love the truth more than all things else; and when we see our friends wandering after the gods which men have made and set up, we feel strongly inclined to strive to win them from the error of their ways. And when we are grossly misrepresented, charged with holding doctrines that we never thought of holding, we can not repress the disposition to "talk back." We can not submit to those things as gracefully as our brethren of other faiths can. We have not, as yet, attained to the degree of grace to which they have attained. But be patient, brethren: truth will be growing in grace; and the trial of our faith is working patience.

But seriously, now, do we make too much of baptism? Do we make too much of it as the Scriptures do? Jesus made much of baptism. He established it. He submitted to it. He made it of binding authority upon the churches for all time to come. He made it the symbol of that grand pivotal fact in the economy of human redemption, his own resurrection from the dead. He emphasized it as the first duty of every believer. He linked it to inseparable union with repentance and faith, as a matter of religious duty. He gave commandment to the disciples to disciple men, baptize them. It occupied a prominent place in his own public work. The same is true in regard to the disciples and the apostles of our Lord. They preached that men should not simply repent and believe, but that they should be baptized. Had our Pulpit friends lived in the apostolic age (but, unfortunately for them, Wesley and Calvin had not then been born), they would have said, "Why, these apostles make all together too much of baptism. Even Peter, when the Spirit was so powerfully moving at the time of Pentecost, had to say something about baptism; and had he been as desirous for the salvation of men as he was for building up a church, he would have confined himself to the simple gospel. And Paul and Silas at Philippi had to get in something about baptism." For Lydia and the jailer, with the household, were baptized at once. It would be lame about baptism! That is the way Pulpit friends would have talked then; for we do not make half the ado about baptism that the apostles did, and that is the way they talk about us. But we are not to be quitted in this way. The only way for our friends to still our tongues or to stay our pens is to cast aside their human opinions and their Roman practices, and regulate their faith and their life by the teachings of the Lord Jesus Christ.

The church in Stanford, W. J. M. Brown, pastor, has resolved to rise and start, and a full description has been published for the purpose.

The Republic Herald recently directed attention to the well-known fact that the Mormon gospel is identical with the same as the "ancient gospel" of the Campbellites, with the trifling exception that the Mormons insert the laying on of hands between the terms of remission and the Holy Spirit. This is a point of great importance in the chain of proof that Mormonism springs from Campbellism, and the circumstance is so indisputable, as we have several times pointed, that even Prof. McGarvey admits it without hesitancy.

But the Herald also says that the Mormons reiterate for the remission of sins, and suggests that in this regard they are more logical and consistent than the Campbellites. It requests the views of the Christian Standard on this point, and desires to know whether it does not think the Mormons in this respect have developed the "ancient gospel" with better ability and success than the Campbellites. We hope the Herald will be more fortunate in its efforts to draw out the Standard than other people have been. Of late the Standard, for reasons of its own, which we do not pretend to be able to divine, has grown as "dumb as an ox" on these matters. We gravely doubt whether the Herald can induce its "good brother Errett" to say anything. Nevertheless, it is pleasant to have everything one's own way.

Editorial Correspondence. After a grand and harmonious session of four days and nights, the Southern Baptist Convention adjourned at midnight, the 19th inst. On yesterday all the pulpits (except Catholic and Episcopal) and halls in Waco, and many pulpits in the surrounding towns and country places, were occupied by members of the Convention. The 3,000 delegates and visitors are charmed with the people of Waco, and so far as they have seen, with the State of Texas. This morning about 350 brethren start on a free excursion to Mexico, to return to this place on Friday, the 18th, when the writer expects to start directly home to make ready for the gathering of Kentucky Baptists at Mt. Sterling. Meanwhile let all who expect to go to our General Association send in their names and postoffice addresses to Mr. W. P. Guthrie, Mt. Sterling, Ky. This meeting of the Kentucky Baptists will be an important one, and let us have a grand rally. Hoping to meet then and there hosts of our readers, we commend you to God and to the success of his grace. A. C. C. Waco, Texas, May 16th.

Conventional Sentimentality. Spurgeon has time for all good works, but no time to come to America to preach for money.—Senator Jos. E. Brown. "Bygone History Co. are the sentimental preachers of science; and that is saying a great deal against them."—Dr. J. P. Broadus. "Your time is long, Dr. Hillsman," said President Hall. "I'm glad it is not," replied Mr. H., gratefully bowing himself to his seat. "The Naples and die" is a proverb. It, and half a million souls are seeing it constantly, and are dying without the gospel."—Dr. J. P. Broadus. When Senator Cobb, of Texas, made a liberal contribution to build Baptist churches in Mexico, Bro. W. D. Powell, our missionary to that land, exclaimed, "What a glorious thing it is, if a man is not a Baptist himself, for him to have a good Baptist wife." "I would not give a sixpence for a man who wants to be a foreign missionary, but who will not do any good work at home."—Dr. J. P. Broadus. "For what do you admire Judson?" For his sublime heroism? For burying his loved one far away? No, no, no; but for his unselfish love to God and his unselfish love to man."—Dr. J. P. Broadus. Dr. Curry said of Dr. Broadus' great sermon on the Bible: "It was worth all the journey from Richmond to Waco just to hear that sermon."

"Such as an Oyster."

The Republic Herald recently directed attention to the well-known fact that the Mormon gospel is identical with the same as the "ancient gospel" of the Campbellites, with the trifling exception that the Mormons insert the laying on of hands between the terms of remission and the Holy Spirit. This is a point of great importance in the chain of proof that Mormonism springs from Campbellism, and the circumstance is so indisputable, as we have several times pointed, that even Prof. McGarvey admits it without hesitancy.

But the Herald also says that the Mormons reiterate for the remission of sins, and suggests that in this regard they are more logical and consistent than the Campbellites. It requests the views of the Christian Standard on this point, and desires to know whether it does not think the Mormons in this respect have developed the "ancient gospel" with better ability and success than the Campbellites. We hope the Herald will be more fortunate in its efforts to draw out the Standard than other people have been. Of late the Standard, for reasons of its own, which we do not pretend to be able to divine, has grown as "dumb as an ox" on these matters. We gravely doubt whether the Herald can induce its "good brother Errett" to say anything. Nevertheless, it is pleasant to have everything one's own way.

Editorial Correspondence. After a grand and harmonious session of four days and nights, the Southern Baptist Convention adjourned at midnight, the 19th inst. On yesterday all the pulpits (except Catholic and Episcopal) and halls in Waco, and many pulpits in the surrounding towns and country places, were occupied by members of the Convention. The 3,000 delegates and visitors are charmed with the people of Waco, and so far as they have seen, with the State of Texas. This morning about 350 brethren start on a free excursion to Mexico, to return to this place on Friday, the 18th, when the writer expects to start directly home to make ready for the gathering of Kentucky Baptists at Mt. Sterling. Meanwhile let all who expect to go to our General Association send in their names and postoffice addresses to Mr. W. P. Guthrie, Mt. Sterling, Ky. This meeting of the Kentucky Baptists will be an important one, and let us have a grand rally. Hoping to meet then and there hosts of our readers, we commend you to God and to the success of his grace. A. C. C. Waco, Texas, May 16th.

Conventional Sentimentality. Spurgeon has time for all good works, but no time to come to America to preach for money.—Senator Jos. E. Brown. "Bygone History Co. are the sentimental preachers of science; and that is saying a great deal against them."—Dr. J. P. Broadus. "Your time is long, Dr. Hillsman," said President Hall. "I'm glad it is not," replied Mr. H., gratefully bowing himself to his seat. "The Naples and die" is a proverb. It, and half a million souls are seeing it constantly, and are dying without the gospel."—Dr. J. P. Broadus. When Senator Cobb, of Texas, made a liberal contribution to build Baptist churches in Mexico, Bro. W. D. Powell, our missionary to that land, exclaimed, "What a glorious thing it is, if a man is not a Baptist himself, for him to have a good Baptist wife." "I would not give a sixpence for a man who wants to be a foreign missionary, but who will not do any good work at home."—Dr. J. P. Broadus. "For what do you admire Judson?" For his sublime heroism? For burying his loved one far away? No, no, no; but for his unselfish love to God and his unselfish love to man."—Dr. J. P. Broadus. Dr. Curry said of Dr. Broadus' great sermon on the Bible: "It was worth all the journey from Richmond to Waco just to hear that sermon."

The Metropolitan Baptist church, London, England, had a wonderful prosperity. Mr. Spurgeon is home the great London preacher. The following interesting statistics for another year are furnished: Additions by baptism, 267; by letter, 116; by profession, 67; by restoration, 4; total, 444. Departed by letter, 140; total, 444. Deaths, 57; discharges, 18; dismissed for other causes, 5; deaths, 68; total, 227. Net increase, 117; total membership, 5,427.

It is time for those who subscribed for the RECORDER to the first of June, under our special rates to send us their renewals. As before stated, the paper will be stopped unless this is done. Do not get off on the "I forgot, brethren, but let us hear from you at once."

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The Family Circle.

For the Western Recorder. LIFE IS NOT SHORT IF WE LIVE IT WELL. I never on the earth's golden shore...

Pet Animals and Contagious Diseases.

The fact that pet animals can carry contagion, and thus become the means of spreading the fatal disease, is not widely known...

Call the Poor.

People inform us that an Arab prince will often dine before his door, and call to all that pass, even to beggars...

SYMPTOMS OF WORRIES.

The symptoms of a mind overworked, with constant strain and dissatisfaction, are: the eyes become dull...

RAILROADS. CHESAPEAKE, OHIO. SOUTHWESTERN R. R. NEW ROUTE WEST AND SOUTH. OWENSBORO, KY. SOLID TRAINS LOUISVILLE TO MEMPHIS.

CARRIAGE REPOSITORY. Two-Wheel Village Phaeton. No Horse Motion. SEND FOR OUR CATALOGUE.

Religion is a life. It is a life of good deeds. A man's faith or profession is vain unless there is a right living.

Such a life comprehends faithfulness to all our obligations, which are summed up as follows: We should love the Lord...

The Bible furnishes us with a portrait of the life that is well pleasing to God. It is a pure and blameless life.

The strong man armed will certainly hold his castle unless displaced by a stronger than he. There is nothing like the presence of Christ in the heart...

A great deal of talents is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men...

Many London ladies crop their hair short and wear an extreme wig, and consequently are distinguished from their American country...

Prayer is a necessity of our humanity rather than a duty. To force it as a duty is dangerous.

Next, the necessity of expressing the sense of a crushing fate. The feeling that all things are fated and unalterable...

It is necessary to raise a warning cry against a most mischievous superstition, which has recently been circulated...

Our Little Folks. Two little girls, one rainy day. Who had been playfully at play. His happy heart was all right.

What are you doing, Johnnie? "Picking myself up." "What do you mean by that?"

A Tumble on the Ice. "What are you doing, Johnnie?" "Picking myself up." "What do you mean by that?"

AYER'S HAIR VIGOR. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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SPRING. Right and correct instructions. All seeds and plow fields. In the month of the year...

KENTUCKY ITEMS. The Kentucky Miller's Association will meet at Louisville during the Exposition. Recent reports indicate great damage to tobacco plants by the H. in some localities...

FRUIT TREE CULTURE-1. Instead of "trimming up" trees according to the fashion, to make them long legged and lank-legged, trim them down, so as to make them even, mag and symmetrical.

RAISING A COIT-V. A coit is regarded as an insurance because it is useless until he arrives at a suitable age and work, but it really costs very little compared with his value to raise a coit.

THE CHARLOTTE TRUCK. Two big trucks of that section were sold recently to James Robinson's circus for \$2,500. At the time of the sale the big truck weighed 1,480 and 1,170 pounds.

THE TOBACCO FAIR. The tobacco fair to be held at Georgetown during the first sessions raised in the United States.

GENERAL ITEMS. Crops are remarkably good all over Louisiana. The first shipment of new peaches from the South was made from Montgomery to New York May 18th.

BOIL AND POTATOES-The potato, like all robust growing vegetables, can be grown with varying success on soils of all kinds and in all conditions of fertility.

SHAKES AS LIFE DESTROYERS-The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Oonopson, which is as deadly as the cobra, is a snake which is not so deadly as the cobra.

FRUIT TREE CULTURE-2. Instead of "trimming up" trees according to the fashion, to make them long legged and lank-legged, trim them down, so as to make them even, mag and symmetrical.

FRUIT TREE CULTURE-3. Instead of "trimming up" trees according to the fashion, to make them long legged and lank-legged, trim them down, so as to make them even, mag and symmetrical.

MILKING QUALITIES AND BEEF PRODUCTION-Many farmers have given very little attention to the breeding of good dairy cows, because they thought that good milk-producing qualities were inseparable with beef production and the raising of good oxen.

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