

EASTERN RECORDER.

Fourth Avenue, in Courier-Journal Building, Louisville, Ky.

THE LABEL. Labels on the label of your paper shows to you what you have paid.

Our Pulpit. Preaching in the ways of the Lord.

A GIBSON BY C. H. SPURGEON.

They shall sing in the ways of the Lord for great is the glory of the Lord.

I say that they are always "the way that the Lord God has blessed."

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

Lord and earnestly stir up all my fellow-pilgrims to sing in them, for they have been good ways to us.

How shall we sing of the ways of the Lord? We will arrange them under two heads. We will sing of the ways that lead us to God.

We will sing of God's ways to us; but where shall we begin? Shall we begin where God began with us?

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

when it is bright with him, for our darkest darkness is brighter than the finest brightness of his light.

How shall we sing of the ways of the Lord? We will arrange them under two heads. We will sing of the ways that lead us to God.

We will sing of God's ways to us; but where shall we begin? Shall we begin where God began with us?

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

ing up into everlasting life." Why, there are fifty reasons why he that has the grace of God truly in him, and is really born unto God, shall not fall away.

How shall we sing of the ways of the Lord? We will arrange them under two heads. We will sing of the ways that lead us to God.

We will sing of God's ways to us; but where shall we begin? Shall we begin where God began with us?

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

Work. We have a very good subject on the subject of the "dignity of labor," and we are not very orthodox on the subject of the "dignity of labor," and we are not very orthodox on the subject of the "dignity of labor."

How shall we sing of the ways of the Lord? We will arrange them under two heads. We will sing of the ways that lead us to God.

We will sing of God's ways to us; but where shall we begin? Shall we begin where God began with us?

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

Anybody, it seems, can be a doctor now. The law is an accommodating medicine in freedom. Even the pulpit does not entirely escape. Now and then we have sermons from men who have not the least aptness to teach, and prominent little aptness to learn.

How shall we sing of the ways of the Lord? We will arrange them under two heads. We will sing of the ways that lead us to God.

We will sing of God's ways to us; but where shall we begin? Shall we begin where God began with us?

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

Anybody, it seems, can be a doctor now. The law is an accommodating medicine in freedom. Even the pulpit does not entirely escape. Now and then we have sermons from men who have not the least aptness to teach, and prominent little aptness to learn.

How shall we sing of the ways of the Lord? We will arrange them under two heads. We will sing of the ways that lead us to God.

We will sing of God's ways to us; but where shall we begin? Shall we begin where God began with us?

Well, we sing of them, because it is a good road to heaven. It is a splendid road, and it has had some fine travelers on it.

And there is such good accommodation on it, that you can go on it as comfortably as on any other road.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

And the best of it is that we have daylight to travel by for us as we walk in the light of the kingdom of the light.

"HE KNOWETH ALL"

The veil that hid the light is gone I find my way now.

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1884. THIRD QUARTER.

BY REV. S. BOYKIN, Editor of Kind Words.

Sunday, Sept. 23.

A GENERAL REVIEW.

It is the year 1085 B. C. Saul and Jonathan are dead. One son of King David is living, by name Ishbosheth. He is declared to be the king, by Saul's uncle Abner, who was the chief of the army and an able statesman.

The first thing David did was to capture the district of Zeb. held by the Philistines and make it his capital, which he called Jerusalem. Then he defeated the Philistines in two great battles, and took their capital city-Gath.

1. David King over all Israel. Motto: "I have found David my servant: with my holy oil he anointed him." Ps. 132:17.

2. The Ark in the House. Motto: "He dwelleth in the habitation of the just." Prov. 8:38.

3. God's Covenant with David. Motto: "Thy throne shall be established forever." Topic-God's Promises are Sure. Time-Shortly after 1045 B. C. Place-Jerusalem.

4. Kindness to Jonathan's Son. Motto: "These are your friends, and thy father's friend, remain to me." Prov. 17:10. Time-About 1040 B. C. Place-Jerusalem.

5. David's Repentance. Motto: "My sin is ever before me. Topic-Godly Sorrow Worketh Repentance. Time-B. C. 1084. Place-Jerusalem.

6. Abimelech's Injustice. Motto: "Honour thy father and thy mother, which is the first commandment, that thou shalt love thy Lord thy God with all thy heart, with all thy strength, with all thy mind, and with all thy power." Ex. 20:12. Time-About 1085 B. C. Place-Jerusalem and Hebron, west of Jerusalem.

10. Goodness in God. Motto: "The Lord is my light and my salvation: whom shall I fear?" Topic-The Lord is to be Feared. Time-Probably just after Abimelech's rebellion. B. C. 1022.

11. Waiting for the Lord. Motto: "I sought for thy faith, O my God." Topic-Strength Through Faith and Prayer. Time-About 1020 B. C. Place-Jerusalem.

12. A Song of Praise. Motto: "Bless the Lord, O my soul, and forget not all his benefits." Topic-God's Mercies Deserve Praise. Circumstances-David probably wrote this Psalm during the last years of his life.

13. A MORE PARTICULAR VIEW. One of the best things David did, after he had subdued his kingdom, and built his new palace and the city of Jerusalem, was to carry the ark of God to that city. He built a tabernacle for it, and desired to build a temple for it, but the Lord prohibited that, and said that the temple should be built by David's son.

David did not forget the promise he made to Jonathan, that he would be kind to Jonathan's sons. So, when he became a great and powerful king, he treated all any of Jonathan's children very kindly. He learned that one son only of the noble Jonathan was alive. His name was Mephibosheth. David sent for him, and carried him to his court and took care of him as long as he lived. These events are recorded by the first four chapters of the 2nd book of Samuel.

14. David's Prayer. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

15. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

16. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

17. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

18. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

19. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

20. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

son of his. Abimelech was very proud, ambitious, and cruel. He killed his own brother and his father, so as to become king. He was probably just after Abimelech's rebellion. B. C. 1022.

11. Waiting for the Lord. Motto: "I sought for thy faith, O my God." Topic-Strength Through Faith and Prayer. Time-About 1020 B. C. Place-Jerusalem.

12. A Song of Praise. Motto: "Bless the Lord, O my soul, and forget not all his benefits." Topic-God's Mercies Deserve Praise. Circumstances-David probably wrote this Psalm during the last years of his life.

13. A MORE PARTICULAR VIEW. One of the best things David did, after he had subdued his kingdom, and built his new palace and the city of Jerusalem, was to carry the ark of God to that city.

14. David's Prayer. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

15. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

16. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

17. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

18. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

19. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

20. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

21. The Ark Brought to Jerusalem. Motto: "The Lord is my strength and my shield." Topic-Prayer. Time-About 1085 B. C. Place-Jerusalem.

Correspondence.

Infant Baptism.

If it is true, our Episcopalian friends claim, that baptism takes the place of circumcision, it necessarily places the child under the same obligation that circumcision did to keep the law of God, and without his knowledge or consent he is placed under the old covenant of works, which requires perfect obedience, and is deprived of the blessing of Christ; for Paul says in his letter to the Galatians: "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify against to every man that is circumcised, that he is a debtor to do the whole law." Again, Paul says to the same letter: "If ye will be in Christ, ye shall observe the law. For as many as are of the law, shall be justified."

1. The Bible record is that women desired children of the Lord; and God's Word addresses all ages; but physicians all over the land testify that vast multitudes of women are killed and a great number of infants become the subject of premature deaths, and are sent to the almshouse or to the workhouse. I have been informed that in one of our laborers at M. C. S. S. where I baptized here, whether in the Sunday-school prayer meeting, or on some other service on committee or otherwise, she was always ready to give good word and work. She was greatly missed in the church community, and her place had to be supplied.

2. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

3. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

4. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

5. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

6. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

7. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

8. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

9. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

careful, tender and loving, has never known any different account of her mercy than that she came to be a great benefactor to the poor and the afflicted, and her friends and neighbors became the subject of premature deaths, and are sent to the almshouse or to the workhouse. I have been informed that in one of our laborers at M. C. S. S. where I baptized here, whether in the Sunday-school prayer meeting, or on some other service on committee or otherwise, she was always ready to give good word and work. She was greatly missed in the church community, and her place had to be supplied.

10. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

11. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

12. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

13. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

14. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

15. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

16. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

17. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

18. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

19. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

20. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

21. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

22. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

23. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

24. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

25. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

26. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.

27. We are in the midst of a vitiated public sentiment. From every pulpit in the land should go up a united protest against this monster sin, against practices that would bring blushes to the cheek of the Puritans who guard the gates of hell; against women who sit with strew boxes and folded hands praying, "Lead us not into temptation," and then deliberately walk into it and sin the sin of the Sodomites, and then wonder how it came to pass that they are so unclean.



WESTERN RECORDER.

A. G. CAPRETON, GENERAL ADVERTISER. T. B. ORSHED, ASSISTANT ADVERTISER. A. B. GARLAND, FIELD REPRESENTATIVE AND GENERAL AGENT. J. D. GILMAN, SPECIAL ADVERTISER.

Address all orders for the Western Recorder to that paper, and all letters, etc. to A. G. Capreton, 800.

LOUISVILLE: THURSDAY, SEPT. 10, 1884.

United Preaching.

There is no work of such vast importance as the preaching of the gospel. In the matter of an awful, overwhelming responsibility, the work of the Christian minister stands far in advance of every other. Other men deal with questions and interests of a temporal character—law, literature, politics, and the general principles of statecraft, and of government; but the minister of Christ deals with matters of eternal concernment—the law of God, the gospel, the soul and its eternal destiny. Hence the necessity that the minister should be divested of his work. And by this we do not mean college and theological training. This, in most instances, is important. It will give increased power. But we have seen a good many men who have enjoyed the advantages in the way of mental drill and equipment, men thoroughly familiar with the classics, and well versed in theology, who are failures as preachers and pastors; while we have seen others who have enjoyed none of these advantages, but who is a splendid success. This suggests the question, What is the matter?

Without at all attempting to pronounce upon this in an official way, yet we have an opinion of our own. We are convinced that, without intending it, ministers, in many an instance, fall into a silted, grandiloquent style that fails of the object of preaching. It is entertaining, it charms and pleases; it may be interesting, and may provoke thought; but in "perfecting the sinning for the work of the ministry" and "edifying the body of Christ," it fails miserably. Many a minister has enjoyed developed, lifted up, and enlarged; but the pastor is not prepared by previous training for his work, not because he is not thoroughly a good man, but the rather, because his preaching does not, somehow, meet the spiritual wants of the people. Preaching, to be effective, must have primary reference to man's spiritual nature and redemption. The intellectual is not the spiritual. The mind need not be interested. He who fails to arrest attention, yes, to please, in the better sense of the term, can not succeed in infusing man religiously, whether saint or sinner. But they are to be interested, not by dealing in speculative theories, neither by the presentation of some novel views, nor even by finely conceived and well-constructed literary essays, historic recitals or disquisitions upon morality. The gospel, the gospel of the ages, can be presented as to rivet the thought and enchain the attention of every man, colored or uncolored. There is nothing that has the attractive power of the cross. Calvary has lost nothing of its freshness and fragrance. "I, if I be lifted up, will draw," said Jesus; and he has been drawing all ages through. And to draw men should be the purpose of every sermon. This does not mean that a minister should be boorish, stupid, and ignorant. It means anything that the average man can not endure in a minister, it is the presence of either of the qualities denoted by the foregoing adjectives. Graces of manner, graces of elocution, graceful forms of expression, should be studied by the minister. He should seek to win, to captivate the ear, the eye, the attention of those to whom he speaks. He may weave the flowers, the stars and all manner of beautiful things into his sermons; but he has scattered these with a lavish hand over the face of nature. But all this for a purpose—simply that he may get the gospel into the hearts and lives of men, and the danger that is to be guarded against at this point is that there may be no

many flowers, that men will lose themselves in admiration of the brilliant beauty, instead of receiving beautiful and lasting impressions from the truth itself.

The purpose of preaching is not to please, to entertain, or to instruct, as a end. For this we have lectures, concerts, and art exhibitions. The purpose of preaching is to arouse men—alone. And the preacher must ever keep this one purpose steadily in mind; therefore he must get off his stilts and put his thought on a level with the comprehension of the people. He must get the food down where the lambs can reach it. He may win by appealing to the ears among the stars, or by the discomfiture of curious speculative theories; but he will not win souls; and it is all a mistake notion that we must be lofty and profound in order to attract and interest. Christ was simple in his methods of statement and in his illustrations. Spurgeon, Moody, and all the most successful preachers are the same; and wherever and whenever the preacher walks in the footsteps of the Master in this regard, the truth is honored and his labors are richly-blessed.

Principle vs. Policy.

There are two general and diametrically opposed laws in this world of ours whereby human conduct is governed. These two laws are principle, and what, for want of a better, we term—policy. Some are governed by the one, some by the other. Or they class ask themselves the question, What is right? The other, which course will it be to my interest to pursue? Every question of duty is settled by the one by an appeal to principle; by the other, by a consideration of what the world may think and say. The one has faith in God and is in right doing; the other leaves God out and attempts to build character and shape destiny for themselves.

We believe that, in a very important sense, every man is the architect of his own fortune. In another sense we believe he has nothing to do with it. We believe most thoroughly that duties are ours; and that consequences are Gods. We are to shape our actions aright, and give ourselves no anxiety as to results. We are, simply, faithfully to perform every duty that comes to us in every station in life, and leave the matter of consequences just where it belongs—with God.

Right and right here is where many make the fatal mistake of their lives. They are continually spending their time and wasting their strength in vain attempts to solve the question, What will the world think or say if I pursue this or that course of conduct? It infests our churches and our public botches, greatly abridging the power of each.

It is true we are to have respect to the opinion of others. The fear of man is in a good measure to be laid to the exercise of care in selecting our ground, and in mapping out our course of conduct. It has a tendency to check and restrain recklessness in life and in morals. But when we squarely face the question of right, we have nothing to do with the opinions of others. "Be sure you are right, then go ahead," is a grand motto for every man. "Stand by right, though the heavens fall," is the principle that should govern and control every life. Right is eternal and immutable as God. It triumphs over wrong, and stands when all opposing powers shall fail.

"The right shall fight, and the Lord is with it." "Right shall fight, and the Lord is with it."

The world's history abounds in illustrations of the fact that the man who makes right his law succeeds in the end. For a time the seas may be rough and the heavens overcast with clouds; but, sooner or later, the waves and billows will be quieted, the clouds will all be blown away, the sky, and the sun of prosperity will ascend the heavens. Stand ever firmly by right and consequences will take care of themselves. Let us interest ourselves simply and only in our part of the work; the Lord will take care of his, according to his own promise.

A Louisville correspondent of the Central Baptist says: "Baptist interests are brightening in all parts of the State. About the city we might mention the selection of a church-site for our college. The Committee on Location have decided to recommend the purchasing of a twelve-acre lot on one of the beautiful hills in east Oakland. From this there is a view of Oakland, the bay and the golden state. General Oakland and the Franco-prussians are beginning to preach to their churches, 'Arise and build.'"

The Baptist Principle.

In that very able and scholarly book, "The Baptist Principle," by Rev. W. O. Williams, D.D., the author puts the subject before us in the most convincing way. We commend, for the sake of our readers who may not have the book, his statement of the Baptist position.

The one occupying principle of Baptists is, OBEDIENCE TO CHRIST. An essential part of obedience to Christ consists in baptizing to obey him. Christ said, "be baptized." To baptize is obedience. But Christ said, "Whosoever believeth in me shall be baptized." To baptize is to obey him. To baptize is to obey him—this is the mission of Baptists.

We insist upon baptism, not because it is a rite, but because it is an ordinance. It is not the baptism so much as it is the obedience that occurs to us. To have been baptized is, comparatively, nothing; to baptize is, comparatively, all. It is to obey him, to baptize is to obey him, to baptize is to obey him.

Baptists, therefore, misunderstand their own position when they are misunderstood by others, where they consider themselves or suffer themselves to be considered merely or mainly the champions of immersion for baptism. Immersion for baptism is not the Baptist principle; it is the Baptist principle of obedience to Christ. It is not for baptism immersion, but for baptism obedience to Christ. It is not for baptism immersion, but for baptism obedience to Christ. It is not for baptism immersion, but for baptism obedience to Christ.

In a future article we will let our readers see how our author makes the Baptist principle of obedience to Christ apply to the Baptist practice of restricted communion.

In the Southern part of Illinois, at Kitchener, a new named John H. H. Moffett, has been preaching for some time. His preaching has been so successful that he has been called to preach in the same of the Jews of all that region. At Kitchener recently an assembly of one hundred Hebrew families declared their readiness to accept of the Christian faith on the principles of Christianity. They do not wish to become members of any existing church, but desire to be recognized as a "Hebrew branch" of a church. They still cling to many Jewish practices. What the end of the movement will be is impossible to tell; but that God will do it we have not the slightest doubt. What a glad day it will be for the world when the Jews acknowledge Jesus for their Messiah! The Jews are the result of such a movement as this from the dead." May God speed the day.

From the last issue of the Baptist Recorder we gather the following items of good news.

On the 23rd ult. Rev. D. G. Brown, baptist Rev. John Davis, who had been a Methodist minister for nearly a quarter of a century, was called to the pastorate of the First Baptist church of Lexington county. He will probably be ordained to the Baptist ministry in October. On the same day Bro. Green baptised Bro. Hall, T. B. House and R. W. Mahan had a meeting at the Centennial, McCaskey on 10th addition, 8 by baptism, one at 10th, W. Carson and G. Holden held a 12 days meeting at Walnut Grove church (Richmond county) 67 conversions, 50 additions, 37 by baptism, 15 by letters. Rev. W. O. Taylor, pastor at Mayfield, says the church there is doing very well. They had their Sunday-school in the Purchase; prayer-meetings well attended and a full list of 115 in the church. The pastor is healthy, cordial, and the pastor's salary being paid to-day.—W. H. Williams and B. E. Bailey had meetings with Hephew, Mount Pagan, and Trent Creek churches, in the Purchase on the 10th ult. The addition by baptism and a number returned.

SPECIAL.—We have not proposed to reduce the subscription price of the Recorder except to churches, and to such churches only as give us the names of their contributors. We are spending on the paper every year several thousand dollars more than the subscribers bring in. The only way we can, and the demonstration, to reduce the price of the Recorder is to discontinue the circulation. To those churches who help us to raise the circulation we make special rates. Individuals and churches that cannot afford to help us in this way, please take no right to reduce our subscription price. We have no right to reduce our subscription price. We have no right to reduce our subscription price. We have no right to reduce our subscription price.

EDITORIAL VARIETIES.

Rev. J. W. Orr, of the Current Recorder, writes for lack of space to discontinue the publication of These News and Old. His paper was published at Lexington.

Dr. J. R. Graves is still preparing and conducting his church. He requires the prayers of his friends and patrons, and also their assistance in keeping up his business interests which, by reason of his illness, will require a greater supply of money than heretofore.

Rev. T. B. Thames will preach his first sermon as pastor of the North Star church, Chicago, next Lord's day. We regret to lose Bro. T. from Kentucky, but rejoice in his enlarged sphere of usefulness. His field is said to be one of the most thriving and hopeful in the West.

Rev. Dr. Solomon, of Owensboro, mourns the death of his mother, who departed, this life, the 19th inst., in a ripe old age. Dr. S. and family have been greatly afflicted of late. The Lord pities and sustains them.

Dr. H. H. Moffett has returned from his tour of study at the University of Chicago, Illinois, and is now at the head of his school.

The Hebrew year begins next Saturday. The Presbyterian in the South have two theological seminaries and are to add five more. Should they succeed in building them, they will have a large number of students.

The Louisville Methodist conference met yesterday, in Broadway Methodist church, a city.

A new Baptist mission was started last Sunday at Jackson, on the Point between Jackson and Hancock streets, this city.

Bro. O. H. Edwards preached at Cedar Creek church, Jefferson county, last Lord's day. This church he called Bro. L. W. Wright in the place of Bro. J. H. Wright.

Bro. F. G. Gilles became pastor of the church in Salem, Ind., in June last. There have been three additions to the church by the pastor of the church in Salem, Ind., in June last.

Bro. J. H. Wright has just closed a meeting with the little church at Utica, Ind., to which there were several additions. He was accompanied by Bro. G. M. Hays, who has been called to the pastorate of the Holston church, Missouri.

The Graham House in the place to stop when you go to Midway, Bro. A. S. Brown is proprietor, than whom there is not a more accommodating gentleman in Kentucky.

The church in Bowling Green has purchased a neat and comfortable house for a parsonage, at a cost of \$1,000, and turned it over to Pastor Riley free of rent. Here is a list that knows the value of a good parsonage.

In a meeting at Cedar, Orange Co., Va., organized by W. J. Decker and J. H. Moffett, the subject of religious liberty was discussed. Rev. Geo. Gray Smith has spent nearly two weeks laboring with the little church at Williamsburg, Wadswell county, which was partly broken by the death of Bro. J. H. Stool.

The Tabernacle church, New Albany, has called to the pastorate, O. T. Owsen, D.D., of the University of Chicago. His salary is \$1,000 per year. His wife has been called to the pastorate of the Broadway church, this city. During Pastor Tupper's short pastorate of four months the congregation has grown to be large, the Sunday-school has increased in attendance and is interest, and more than 60 persons have been received into the church.

Dr. Hiden, of Lexington, has been supplying the pulpit of the Grace-street church, Richmond, Va., for a few weeks.

The Louisville Normal and Theological Institute for colored Baptists had last year 200 students. The name has been changed to the Louisville Normal and Theological Institute. The article on "Usefulness in Advancing Years," by Dr. L. H. Shuck, of Paducah, which we republished from the Recorder, is going the rounds. We see it in several of our exchanges. Dr. S. should have more frequently been collected in the Recorder and sent open to him.

Mrs. Florence Bradford Smith, wife of Rev. O. E. Smith, both of whom had been chosen missionaries to Africa by the Foreign Missionary Board of the Southern Baptist Convention, died at her father's residence in this city yesterday. She deceased was a gifted and highly educated young woman and was of a deeply pious nature. We extend our sympathy to her bereaved friends.

THE BAPTIST WORLD.

Walden-street.—Pastor preached morning and night to large congregations. Received one by letter.

Brookwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

Greenwood.—Pastor preached morning and night to large congregations. Received one by letter.

retiring preacher, and the widow and three children of deceased preacher. A church member urged his pastor to preach on missions. The pastor replied that he would preach on missions, but he would not answer the church member's question as to whether he would do so. He would do so, but he would not do so. He would do so, but he would not do so.

The late Morgan L. Smith, of the City Church, Newark, N. J., during his life has donated \$50,000 for the welfare and to carry on this work in the future to the sum of \$100,000 for the founding of a seminary.

The Congressionalists have introduced a new missionary bill, the M'Clung Bill, and it was held only by a narrow majority in the House of Representatives. The bill is estimated at about \$500,000.

A respectable medical authority reports that a meeting of the Board of Christian Missions, held in New York, has decided to suspend the practice of medicine in some of our churches. A meeting house is a sanctuary at that point and the way seems to be opening for the practice of medicine in some of our churches.

The Dime Savings Bank, which was established in New York, has received \$1,000,000 in deposits, and has already had \$100,000 on deposit. It is thought of it as a small amount, and yet if all the Baptists in Texas were to contribute a dime a month to Christ's Hospital, it would be a large sum of money.

A "puritanical association," having for its object the liberation of souls in progress, has been organized in New York. The president is a large man with a white hair, and is called the "Catholic" because of his great rapidity.

The United States is represented by about two hundred delegates at the General Conference of the Ecological Alliance, now in session at Copenhagen.

Another religious paper has died, and a very short life. It was cheap, very cheap, and its history and that of the "Week-End" were very similar. It was very much inferior because it was cheap.—Copyrighted.

A new law in Tacoma, in Washington Territory, is the Payroll Reservation, which is a large tract of land, and is to be used for the benefit of the Indians. It is a large tract of land, and is to be used for the benefit of the Indians.

A letter written in the Journal of Messengers speaks of a large number of "Baptists and pastors" of a certain church, who were glad that it was not a Baptist church, for with our denomination to be in contact with an absurd and unscriptural class is of that nature, that it is a great deal of a disadvantage. It is a great deal of a disadvantage.

At Oldham, England, four men and three women insisted on being immersed on the ground of faith by the minister of the establishment. They were refused, but they were interrupted and ordered him to administer it upon the authority of the rubric.—Baptist Herald.

Evolution. Our readers have heard a great deal about evolution and evolutionists; but most men are vague as to what evolution really is. Some say it contradicts orthodox religion, some say it does not. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen. Some say that an evolutionist must be an infidel, that he is a heathen, that he is a heathen, that he is a heathen.

Our West Virginia Letter.

All the-approving interest in my church... The all-approving interest in my church...

My next plan was to put one such paper... My next plan was to put one such paper...

If they grant our plea and my papers... If they grant our plea and my papers...

How I have never seen a place where there... How I have never seen a place where there...

These Figures.

Dear Bro. Carpenter: From several discus-... Dear Bro. Carpenter: From several discus-

The figures I gave were from official... The figures I gave were from official...

The second Sunday in August, at the... The second Sunday in August, at the...

Our Field Notes.

A TROUBLE AND THE REMEDY. The Rev. C. W. Dickson is troubled... A TROUBLE AND THE REMEDY. The Rev. C. W. Dickson is troubled...

In this trouble here is the remedy sug-... In this trouble here is the remedy sug-

WHAT A SUNDAY-SCHOOL DID. On the late, prominent merchant of... WHAT A SUNDAY-SCHOOL DID. On the late, prominent merchant of...

AN OLD STORY.—Mrs. Catherine Smith... AN OLD STORY.—Mrs. Catherine Smith...

Dear Bro. Moody.

Bro. Moody, in his recent book with... Bro. Moody, in his recent book with...

A PROLEGOMATA.

At Athens, on the Tennessee line, met... At Athens, on the Tennessee line, met...

outlook. We have a large Bazaar club in... outlook. We have a large Bazaar club in...

Rev. C. W. Dickson has bought a small... Rev. C. W. Dickson has bought a small...

THE COLORED BAPTIST STATE CONVENTION, OF KENTUCKY.

Recently met in Franklin. The white peo-... Recently met in Franklin. The white peo-

Head for the Creek Church.

Here is a note from Bro. Sealey which... Here is a note from Bro. Sealey which...

Dear Bro. Sealey.—The campaign has... Dear Bro. Sealey.—The campaign has...

A MARRIAGE IN CHINA.

Mr. Nislin W. Hancock and Miss Mattie... Mr. Nislin W. Hancock and Miss Mattie...

At Athens, on the Tennessee line, met... At Athens, on the Tennessee line, met...

WALNUT GROVE.—A good meeting in pro-... WALNUT GROVE.—A good meeting in pro-

We take pleasure in calling atten-... We take pleasure in calling atten-

RELIGIOUS ANNOUNCEMENTS.

Announcements made on the following will appear... Announcements made on the following will appear...

We shall attempt to do the advertisement... We shall attempt to do the advertisement...

Meetings of Associations, 1884.

Oshon, Sept. 18, Stephansport, Breckinridge... Oshon, Sept. 18, Stephansport, Breckinridge...

In answering our advertisements please favor us by mentioning the WESTERN RECORDER.

ADVICE TO MOTHERS.—Mrs. Winslow's... ADVICE TO MOTHERS.—Mrs. Winslow's...

BETHEL COLLEGE opened Thursday.

Ninety-five students have matriculated... Ninety-five students have matriculated...

legislators.

Outside of our cities the summer is... Outside of our cities the summer is...

As there were publications during the... As there were publications during the...

WALNUT GROVE.—A good meeting in pro-... WALNUT GROVE.—A good meeting in pro-

27 PER CENT DIFFERENCE.

The "Royal" is the Strongest and Purest Baking Powder.

Our attention has been called to publications from the Price Baking Powder Co., the obvious purpose of which was to

As to whether the Price baking powder is equal to the "Royal," the facts are that when the cans were purchased on the open market, and examined by Prof. Chandler, of the New York Board of Health, the report revealed the fact that

When compared in money value, this difference would be as follows:

- One pound can Royal Baking Powder worth 50 cents. One pound can Price's worth 36 cents.

The Royal Baking Powder Company has been fighting for years past to break up the practice of substituting Alum, Phosphate, Lime, etc., as cheap substitutes for cream tartar, as well as short weights, and low test in baking powders, and the "stop thief" cry will not deter us from pointing out all who are engaged in the nefarious business of palming upon the public cheap or injurious baking powders at the same price at which a pure and wholesome article is sold.

The Royal Baking Powder has the commendation of the most noted chemists in the country for its purity and freedom from any substance of an injurious nature, being manufactured from grape cream tartar, in which no lime exists.

J. C. HOAGLAND, Pres't.

ROYAL BAKING POWDER CO.

BAPTIST PERIODICALS AND GRADED LESSON HELPS FOR FOURTH QUARTER, NOW READY.

LARGEST CIRCULATION YET GAINED! Order Early, to Prevent Delay and Disappointment. FOR PRIMARY GRADE. FOR ADVANCED GRADE. Picture Lesson Quarterly. Bible Lesson Monthly. Our Young People. For Superior Grade. Intermediate Quarterly. The Young Reader.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 Chestnut Street, PHILADELPHIA; 256 Washington St., and 10 Trueman Temple, BOSTON; 9 Murray St., NEW YORK; 709 Adams Avenue, CHICAGO; and 800 St. Louis.

\$500 CASH FREE! UNCOLORED ROYAL TEA. The first lot of uncolored tea was sold in New York...

SOUTH BAPTIST COLLEGE. MARION TEMPLE, N. W. cor. Fourth and Green Sts., LOUISVILLE, KY. REAL PRACTICAL BOOK-KEEPING. (No Text-Books.)





News in General.

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

THE COTTON BROKER... The cotton broker... The cotton broker...

MOTHERS, YOUR BOYS

Probably need NEW SUITS for School. If they do, it would interest you to look at our New Stock. We have paid especial attention to the wants of School Boys, and confidently offer a more desirable line than has heretofore been offered in this market.

DEPPEN'S CLOTHING HOUSE. CORNER FOURTH AVE. AND MARKET STS. LOUISVILLE, KY.

PUBLISHERS' ARRANGEMENTS. A VALUABLE CHILL TONIC.

Head and neck weakness. GERMENON, ALA., Jan. 1, 1883. Messrs. R. A. Robinson & Co. Gentlemen—

EDUCATIONAL. GEORGETOWN FEMALE SEMINARY.

THIS Institution, situated on the C. & O. R. F. R. R., in the far-famed Blue Grass Country, is now open for admission.

YOUNG LADIES. SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

Full Theological Course, or a Partial Course at the option of the student. For Catalogue, address Rev. J. J. Rucker, Georgetown, Ky.

DESERVED SUCCESS.

When the HARRIS HYMNAL appeared, it was greeted with enthusiasm by the Baptist churches in this State.

JOY TO THE WORLD.

ROUND NOTE EDITION AND CHARACTER NOTE EDITION. MORE THAN 100 TUNES.

THE STAR CHURCH BOOK.

A new and complete collection of hymns for Sunday schools, by J. O. Easton and W. F. Sewarey.

TEN PER CENT. DISCOUNT.

MINISTERS' OUTFITS. MINISTERS' OUTFITS. MINISTERS' OUTFITS.

WHERE TO BUY.

It is a great convenience and satisfaction to business to know who is reliable and just.

PRICE REDUCED.

In heavy, stiff paper, each... In light, sample copy...

H. A. WITHERSPOON, OAK HALL, ONE-PRICE CLOTHING HOUSE.

Cor. Fourth and Jefferson. BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY.

THE BEST.

As a table delicacy, the best... The best...

ROCKFORD WATCHES.

Are unequalled in EXACTING SERVICE. Made by the Chief...

Advertisement for GOLD PENS, C. P. BARNES & BROS. LOUISVILLE, KY. Includes an illustration of a fountain pen.

Advertisement for THE JAPANESE STORE, 547 4th Ave. LOUISVILLE. Includes an illustration of a Japanese lantern.

Advertisement for BAPTIST SONGS, PRICE REDUCED. Includes a list of song titles and prices.

Advertisement for VASSAR COLLEGE, PULMAN NEW SLEEPING CARS. Includes an illustration of a Pullman car.

Advertisement for THE DIRECT ROUTE TO LYNCHBURG, DANVILLE, NORFOLK. Includes an illustration of a steam locomotive.

Advertisement for CONSUMPTION, THE BEST. Includes an illustration of a person sitting at a table.

Advertisement for OPIUM, THE BEST. Includes an illustration of a person sitting at a table.

J. O. HANDS, SUCCESSOR TO J. & H. HANDS & CO.

Wholesale and Retail Purchasing Agent. Persons who purchase here have obtained the best quality of goods...

Advertisement for ROYAL POWDER, Absolutely Pure. Includes an illustration of a woman in a long dress.