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LOUISVILLE: THURSDAY, SEPT. 26, 1884.

Importance of the College.

Our thought has recently been called afresh to the importance of the denominational school. That the Christian college is the center of the direction and control of Christian men is a paramount necessity of the times, is admitted by the best and ripest Christian thought of the age. State schools, take them as they run, are a curse rather than a blessing. They are oftentimes hot-beds of infidelity in its most specious and attractive forms. As we wish to have our children, during the term of their college life, the period when the mind is taking on shape and receiving its mold, we wish to have them as will tend to strengthen their faith in divine revelation, and give them a well rounded out view of all truth, it is all important that they be under Christian instructors. But as each denomination of Christians has its "peculiarities," peculiarities of faith and practice, it is essential to the growth and well-being of these, that each one have well furnished schools of its own. This should be in every State. Indeed, so far as we can see, the same argument that establishes the necessity of a denominational church, establishes the necessity of a denominational school. The Catholics are wise in this regard, and this is one of the sources of their strength, one of the secrets of their growth.

But some one may be disposed to inquire, What the need of writing in this strain, when we have two good colleges and several schools of lower grade under Baptist control in this State? A college under Baptist control is not, of necessity, a source of strength to the Baptist denomination. A minister or a lawyer may have a fine, well-selected library, books of rare value on theology and on law, but that is of no advantage, unless the books are read. Even thus the denominational character of a list of practical values to the denomination unless it be patronized. And right here is our mistake, in many instances. We have two good colleges in our State. The work of instruction in these schools is in the hands of able and competent men. The moral and religious influences that cluster about these schools is helpful. The teachers, and quite a number of the students, are earnest Christian men. We can not do better than to send our sons to these schools. There is not a school under the control of any denomination in our State that offers better superior advantages, or that offers better facilities to those desiring to secure the advantages of a higher education. Now, why should we patronize these schools? A first reason is, that they are our own schools. They were established by the fathers, who long since "have fallen on sleep." Great names are associated with their history. Eminent men have gone forth from their halls who have done, and are still doing, a grand work for Christ and for the Baptist denomination. These schools are "lengthening" our "roods" and "strengthening" our "stakes." They have the image and superscription of the Baptist faith upon them; and whatsoever tends to strengthen and advance the interests of our denomination should commend itself to the sympathies, prayers and contributions of every Baptist throughout this great State.

Another reason why Baptists should patronize their own schools is the fact that young men are influenced, unconsciously perhaps, in their religious thinking and life by the influences surrounding them during their college course. Often has it occurred that a young man or a young woman has been lost to the Baptist denomination simply by sending them to other schools than our own. We have known a good many Bap-

list ladies to be sent to Catholic schools, on the specious plea that they are cheaper, or that they afford, at certain points, superior facilities, and we have never known an instance where they have not been lost to the denomination, or, at least, been badly married and wasted in the ordinary life. Baptists can not afford to run such risks as these. The Baptist faith is the hope of the world. It underlies all that is precious in the kingdom of Jesus. In our own interests as a people, and in the interest of the race, we want this ancestral gospel faith to extend till the whole world shall receive it.

As Baptists we are able. There is abundance of means in our hands. Let that means be concentrated. Lift up these schools out of the darkness into the light of an earnest, proper basis. Put them upon a solid financial basis. Send your sons and daughters to the institutions that are under Baptist control. Pray for the schools, pray for the teachers; pray for the students, and God will take care of our interests and make us a still greater power in this great Commonwealth.

The Baptist Principle as Applied to Recruitments.

In our last issue we gave our readers Dr. Williams' statement of the Baptist principle as applied to obedience. We now show how this principle applies to the Baptist church. There is no commandment that forbids Baptists to sit down at the Lord's Supper with P-objobaptists; and it is equally true that there is no commandment that enjoins intercommunion.

On both sides also explicit command is wanting. We are left to infer the will of Christ. "Repeat and be baptized" is the command. (No discrimination in authority is made here, but Christ says with his own mouth and what he says by the mouth of an apostle.) Every one that "repeats" is directed next, and in immediate response to be "baptized." This follows a command of a great nature to be obediently obeyed. This last commandment, being not moral but ceremonial, is, in reason as a fact, placed subsequent to the command, "Repeat." This all admit. It is also placed subsequent to the command, "Be baptized." If repeating must precede the baptism, being baptized likewise, must also, so much for the order of Scripture. As for the order of reason, the rite which symbolizes creation, being first, and the rite of baptism, of course, precedes the rite which symbolizes sustenance, continued nurture. Plainly, therefore, the baptism of Christ is, first, baptism, afterward, the Supper.

To the spirit of obedience the clearly implied will of Christ is just as binding as his expressed will is.

But still further, the principle of obedience requires us to extend our influence to induce others to act accordingly.

I meet a Christian man who has never obeyed the ordinance, "Be baptized." He may have been sprinkled, he may even have been immersed, in his infancy; but he has never, in any way, straight forward sense of the word, obeyed the command, "Be baptized." I, a Baptist, meet with a man. I say to him, "Come, sit with me at the Lord's Table."—What, I invite him to do what I believe to be the will of Christ, how does he do it? He does it to fulfill Christ's will? He does it to comply with my principle of obedience? But he says to me, "My conscience is satisfied." It is obliged to be satisfied, is it not? Satisfy your conscience, but be baptized! On the other hand, the same man invites me to sit with him at the Lord's Table. My sitting at the Lord's Table of some suitable occasion is no objection, and he is not commanded. My sitting with him on invitation, at the Lord's Table is not an act of obedience, because I am not so commanded. But if my sitting with him should signify approval or regard of Christ's will, in not having previously obeyed in being baptized, why should I be guilty of disobedience myself? And if my act did not signify approval of his course, what good result of fellowship with him would be gained? The last is, Baptists could not conscientiously partake themselves of the Supper without previously obeying the command, "Be baptized." So they can not conscientiously partake of the Supper without the same previous obedience. They can not in any way be another to disregard what they believe to be the will of Christ, any more than they can disregard what they themselves have done. The only way in which they can be said to abstain from any implication of themselves in an act which involves disregard of Christ's will. The practice of "restricted communion" is simply such a course of abstinence as "is a consequence of a conscientious abstention from the withdrawal of protest and silent approbation." "Restricted communion" has it in looking but the disapproval of the protest that it contains. We dare not retract this solemn, negative, and strong denial, to our Lord and to our brethren. We are sorry to give offense—we like to be liked, but not to offend.

During the last decade Protestantism in this country has contributed for missions, home and foreign, \$65,136,658. In the decade beginning with 1810 the amount of contributions for the same objects was \$200,210. Every ten years shows a large and steady increase.

Greenburg, the county seat of Green county, Ky., was once a flourishing town and the center of a large trade; but in the change incident to the building of railroads and the changing of names and villages of other points, her trade fell off, and many of her enterprising men went elsewhere.

So long as Greenburg prospered in business our church there was a life giving, edifying work. It has been fast falling into disrepair and establishing churches in the surrounding country; but as business declined and men and capital went to other points the church was weakened in numbers and efficiency. The membership had been reduced to less than fifty and the house of worship for some time ago had been used for a seat. About two years ago the brethren resolved to raise and build. Rev. W. B. Arris, of Campbellville, was called to the pastorate, and under his wise and inspiring leadership, a neat and commodious edifice 52x65 feet, has been erected and paid for. The hymns have been revised and paid for. The hymns have been revised and paid for. The hymns have been revised and paid for.

The morning sermon was on "The aim of our work," as suggested by Col. 1:28. "That we may present every man perfect in Christ Jesus." The following points were presented and elaborated in terms of glowing eloquence which held the congregation in breathless silence for an hour.

1. The aim of all church work is to beget and to perfect Christ in man.

2. The end of our work is to beget Christ in man.

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17. The end of our work is to beget Christ in man.

18. The end of our work is to beget Christ in man.

19. The end of our work is to beget Christ in man.

EDITORIAL VARIETIES.

A brother who is traveling among the churches says: "The outlook for the Revolution was never so bright as at present. It is gathering force all quarters. W. M. and Mrs. Jackson, of Uniontown, Ky., are suffering from malaria, and so that account went to take a higher latitude. Bro. Jackson is an ardent young preacher, a man of good record, and willing to work. He is a fairly good live and moderate salary. Some of our pastorate churches would do well to write to him at once."

Pastor J. J. Taylor baptised six into the fellowship of the Upper-tract church, Lexington, on the night of the 14th inst., and received another for the ordinance. Our Louisville churches were all occupied last Lord's day by ministers from the Methodist conference, which has just closed its annual session, in this city. Hence we have no reports from the city churches this week.

Rev. J. J. Taylor, of Lexington, declines the call to Georgetown, Ky., church, seeking a more congenial field, and is arranging to build a parsonage. Rev. C. C. Grant has resigned the care of the church at Lorain, Ohio, to take effect the 28th of Oct. He will for the present move his family to another place.

William M. Sharrard, son of the late Deacon Sharrard, of Broadway church, died at Paris, Va., the 4th inst., in the 47th year of his age.

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Our Field Notes.

In putting Rev. J. S. Felix into the field the Trustees of Georgetown College have made no mistake. Horn and brought up in the vicinity of the College, and education, and looking for it all the derivation of a son for a minister, and being truly an enthusiastic advocate of higher education, he is just the man to complete the endowment of the institution. And then he has the ability to instruct the brethren in the good cause. With a earnest, eloquent and enthusiastic, he is heard by delighted crowds wherever he goes, nor does he fail to impress his hearers with the importance of his work or to win their sympathies there.

Already he is read with the prospect of success not only in getting the needed funds but also with the prospect of increasing the attendance on the institution, and in this he can do so much for the denomination as in raising the endowment.

Bro. Felix can not do all the work himself, nor should it be left to him alone. He needs the active co-operation and the material support of every lover of higher education. He is a fairly good live and moderate salary. Some of our pastorate churches would do well to write to him at once.

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THE BAPTIST WORLD.

There were 41 additions to the churches in Chicago, in August.

Chicago University has opened with fifty Sunday prospects.

Rev. J. A. O'Hara, a young Methodist preacher of considerable ability, has been called at Georgetown, Tex., Aug. 31. He was a Baptist minister.

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SPECIAL.

We have not proposed to reduce the subscription price of the Recorder except to churches, and to such churches only as give us an increase of circulation. We are spending on the paper every year several thousand dollars more than the subscriptions bring in. The only safe way for us, and the denomination, to reduce the price of the paper is to increase the circulation. To these churches who are willing to raise the price of the paper, we make no effort to build up the circulation here so far as to ask or expect a reduction. Please take due notice and govern yourselves accordingly.

To the Baptist Ministers of Kentucky.

At the last meeting of the Kentucky State Teachers' Association a committee was appointed, which Bishop Dodley was chairman. The committee has the honor to inform you that the Kentucky State Teachers' Association is a body of men who are engaged in the noble work of educating the youth of our State. It is a body of men who are engaged in the noble work of educating the youth of our State. It is a body of men who are engaged in the noble work of educating the youth of our State.

What Shall We Do with Them?

In the issue of the Recorder of Sept. 11th is an article taken from the 'Central Baptist' in which the writer gives his advice as to the treatment of certain classes of members who come to the church.

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The Family Circle.

OUR OWN LIFE. 'Tis a life for man to live! Life is brief, And life is here. Our life is but the falling leaf, A drop of dew, We have no time to waste on things that will not last...

And with the advantage offered at Zurich, Miss Sargent did not care to have the society which most solemnly attend her admission. "How many young ladies are there at Zurich?"

Probably the most important piece of news in the week—at least, admitting that it is in every respect, at least, in the account of the balloon against the wind, and, according to the account, with the utmost accuracy as regards her observations...

Working for the Lord.

Working for the Lord necessitates prayer, and this is a great blessing to us. If a man wholly give himself to soul-winning, he must be much in prayer...

What's this, Poi?'

"What's this, Poi?'" asked his uncle, picking up the book on the lamp evening after tea. "O, that's my account book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

Vermont's Great Chemist.

"I find, on analysis, that the Royal Baking Powder advertised as 'absolutely pure' contains 'Ammonia.' Ammonia is a DRUG which should never be administered to a well person. Talc, with the fact that bread baked with such powder retains the ammonia, indicates that the same medicated bread we have the better for public health."

The Royal Baking Powder Co. can not evade this issue, "Ammonia," by any of their tricks, crying Lime. Dr. Price's Cream Baking Powder does not contain Lime. The public demand that the "Royal Co." defend the use of the disgusting drug Ammonia.

DO NOT TAKE OUR WORD FOR IT.

Every housekeeper can prove the truth of our statements by placing a tin of the "Royal," top down, on a hot stove until heated, then remove the cover and smell "AMMONIA." This test will show that the "Royal" contains AMMONIA, that Dr. Price's Cream Baking Powder does not contain Ammonia. The strength of our powder can be proven by the consumer's reliable test.

BROOKLYN'S GREAT CHEMIST.

"This is to certify that I have made a careful analysis of Dr. Price's Cream Baking Powder and also of the Royal Baking Powder." "I find that Dr. Price's Powder is made of pure materials and mixed in the best chemical proportions for the object to be attained."

"It contains no Carbonate of Ammonia, but one-half as much starch as the Royal Baking Powder, evolves more carbonic acid gas, both by analysis and by a practical test in the preparation and baking of biscuits, makes a lighter, better flavored, and, in my opinion, more wholesome article of food."

"I regard the Price Baking Powder as superior to the Royal Baking Powder for the following reasons:

- 1. It contains no Ammonia, a substance which is not advisable in articles of food and unnecessary, if it is not positively injurious.
2. It contains less starch, and, therefore, weight for weight, contains more of the active ingredients and is a purer article.
3. It evolves more carbonic acid gas, and is therefore more efficient, as shown by analysis and by experiment with a weighed quantity of biscuit dough.
4. The ingredients are mixed in better proportions, so that there is less free alkaline carbonate remaining in the dough to impair digestion by neutralizing the gastric juice.
5. It gives a lighter and better flavored dough, owing to the facts stated in Nos. 3 and 4 above."

"I know of no respect in which Dr. Price's Cream Baking Powder is inferior to the Royal Baking Powder." I am very respectfully yours, ELIAS H. BARTLEY, B. S., M. D., Chemist to the Dept. of Health, City of Brooklyn. Lecturer on Physiological and Practical Chemistry in the Long Island College Hospital, Medical College.

Do not take our word for it. Let every Housekeeper Prove it. PLACE A CAN OF THE ROYAL TOP DOWN, ON A HOT STOVE UNTIL HEATED, THEN REMOVE THE COVER AND SMELL. PRICE BAKING POWDER CO.

DR. SCOTT'S ELECTRIC CORSETS & BELTS.

Advertisement for Dr. Scott's Electric Corsets & Belts. Includes images of corsets and belts, and text describing their benefits for various ailments like indigestion, constipation, and general weakness. Prices listed as \$1.00, \$1.50, \$2.00, \$3.00.

Our Little folks.

PUZLING.

"Well—whose boy am I, anyway?" I fell down last Saturday. I don't know how I got there. If you had seen me the lamp! And mamma called me when I cried, and I don't know how she said, 'O! it's increasing rapidly in proportion to the size—and that those balloons will wholly transform the art of war. Certainly, if every fortress is to be enclosed to the possible extent, the sight of a strong armed force into the mind circle of the defenses, fortifications will become almost useless. The armaments will become more and more strong—strong enough almost to terrify themselves.—London Spectator.

What an old man has noticed.

I have noticed that all men are honest with their money. I have noticed that diamonds, silks, furs, broadcloths, gold watches and chains are often bought with other people's money. That there is more gratitude in dogs than there is in men. That parson will hold nickels as well as gold. That most philantrophy like giving a man a pair of boots. That sea/skin waives and jewelry will win more women than youth and beauty. That the most enduring love is that of a mother for her child. That nearly every office-seeker is the right man in the right place. That a Christian, Mohammedan, Jew and Infidel worship one God. It is spelled G O L D.

Always give my own money.

"I don't think it's any giving at all unless you do that. You're not the best man, I'm sure," said Tom, soberly. "They say it's the regular giving that counts."

And then, of course, what you give is just as good as what you'd like to spend on yourself."

Yes, said Phil, feeling very self-denying and virtuous.

I'm going to try your way," said Tom, and he kept an account and see what it would amount to.

The three boys were on their way home, first Sunday school, when they had heard from a missionary some very interesting accounts of the great work which is going on in Africa.

He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life, and love for the poor creatures whose souls were fast perishing in him in earnest seeking for the knowledge of the way of life.

And, as he sat, always awake, stirring the sympathy of his hearers as he told of lives wretched and degraded in this world, and hopeless regardless any other of down-trodden women and neglected children, who are crying out to those in our favored land: "Come over and help us."

That many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need for the truth.

He explained that missionary interest was to be centered in the Dark Continent, and little societies were formed among Sunday school children, by which they would be pleased to put their gifts together, than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over, and Phil brought his account book to put down their names as the first members of their society, with a promise to contribute which were high-sounding words, setting forth their resolves and intentions.

American Girls in Foreign College.

EX MINISTER SARGENT'S VIEW.

While chatting with ex Minister Sargent recently, I asked him about the American girls who are studying the classics and sciences abroad. People who write letters from Europe tell us all about Americans who are everywhere in society in art, in science, in the drama, but we hear very little of those who are studying the solid branches of the world's knowledge. The cable letters keep us posted about Miss and Minnie Palmer and Lillian Russell, and what they do, and what is interesting of them, and if there is a scandal we are sure to get all the interesting details, but of the American girls who are studying chemistry, medicine, and political economy, never a word is said.

"There are twenty American girls," said Mr. Sargent, "at the University of Zurich, Switzerland, studying the higher branches of science and fitting themselves to become doctors. I have two daughters there, Miss Ella who is taking a classical course, and Miss Lizzie, who is studying the eye and ear under the most famous specialist in the world. Her father took a degree in medicine in this country and was licensed to practice here, but she wanted to learn all that an oculist could do, and she has been at the Zurich University for some time."

"Co-education encouraged in Europe."

"Not at all. On the contrary, the doors of every university in Europe except that of Zurich are slammed in the face of women. The French admit women to their medical colleges, but not to their universities."

"How does Zurich stand?"

"It is abreast of Heidelberg, Cambridge, or any of the continental, and women are admitted there on equal terms in every respect. They take no advantage, no protection, they have the same instruction and are subject to the same rules as the men. Co-education in any way. In Germany women are prohibited from entering the universities; in fact, they are not recognized as a legal profession. There is no ambition among European women; they seek no higher degree of mental acquirement, and only aspire to social distinctions. There is a love of social advancement of women, against higher education, except among the British, and in some cases among the Russians. There are a few medical girls at Zurich studying medicine, for there is a splendid career open to them among the Mohammedans, along the border, where a religious prejudice exists against physicians who are not allowed to attend to women patients. The Mohammedans would rather see a Mohammedan woman doctor than call in a male physician to attend her, and the few women physicians who have gone there to practice have achieved remarkable success, such as to attract many others to enter upon similar careers."

"Does the Russian Government encourage this?"

"Only partially. The government objects to its subjects seeking educational facilities outside the realm, for fear they may become indoctrinated with liberalism."

"Did your daughters try to enter the German University?"

"Yes; for reasons that are natural we were preferred to have our daughter educated at Berlin, because she was living, and Miss Sargent applied for admission to the University; but her application was politely but positively refused."

"Zurich, where she was admitted upon equal terms with the male students."

"A few months after, I received an intimation that, if she could renew her application to the Berlin University, it would be favorably received, but we took no notice of it. Subsequently I learned there had been a fight in the faculty over the matter, and that a majority had decided to vote in favor of her reception. It was a lame case, and, being well satisfied with the advantage offered at Zurich, Miss Sargent did not care to have the society which most solemnly attend her admission."

"How many young ladies are there at Zurich?"

"I don't know, but there are twenty American girls, including my own daughters, and the daughter of Congressman Kelley, of Pennsylvania, who is studying law. There are a number of young ladies of fortune, and I do not know how many. Zurich is the only place where the higher branches of science can be reached by them." Correspondent, Inter Ocean.

Working for the Lord.

Working for the Lord necessitates prayer, and this is a great blessing to us.

What's this, Poi?'

Vermont's Great Chemist.

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He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life, and love for the poor creatures whose souls were fast perishing in him in earnest seeking for the knowledge of the way of life.

And, as he sat, always awake, stirring the sympathy of his hearers as he told of lives wretched and degraded in this world, and hopeless regardless any other of down-trodden women and neglected children, who are crying out to those in our favored land: "Come over and help us."

That many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need for the truth.

He explained that missionary interest was to be centered in the Dark Continent, and little societies were formed among Sunday school children, by which they would be pleased to put their gifts together, than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over, and Phil brought his account book to put down their names as the first members of their society, with a promise to contribute which were high-sounding words, setting forth their resolves and intentions.

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