WESTERN RECORDER.

VOLUME XLV. LOUISVILLE: THURSDAY, MAY 8, 1879. NUMBER 84

Western Recorder.

IS PUBLISHED EVERY THURSDAY,
Office: 529 Fourth Avenue, in Courier-Journal Building, Louisville, Ky.

TERMS—IN ADVANCE.

One copy, one year with postage..... $2 00
Active ministers..... 2 00
After three months, the extra is all same.
To churches in which we have a circulation of one for every ten members..... 5 00
To churches in which we have a circulation of one for every five..... 10 00

☞ The date on your paper is sent us to show you how we stand with you. If proper time has passed after the receipt of your money, you have not received your credit. In either case give us your immediate attention.

THE LABEL.

The date on the label of your paper shows to what time you have paid. It serves both as a receipt and a request for payment. Thus: "1 MAY 79," shows that the paper has been paid for up to that time. "1 MAY 80," shows that the time will then expire. If proper credit has not been given within TWO or THREE WEEKS from time of payment, notify us.

Importance of True Repentance.

In the gospel, the salvation of the sinner is made conditional upon repentance and faith. It is interesting to remark the manner in which the Christian world has, in different ages, mistaken and perverted these simple conditions.

In the exercise of repentance the conscience is awakened, spirituality is aroused, reverence for God, his word, and his law is exalted, the pride of the heart is humbled before him, and the whole spiritual nature is quickened and brought to a vivid, realizing sense of divine things. Repentance empties the sinner of self: faith fills the sinner with Christ. The old carnal nature is subdued and broken down to repentance: the new spiritual nature has birth and development in faith. Repentance fits the soul for the reception of Christ: faith installs the Redeemer as the Savior and Sovereign of the soul.

Without faith, repentance is incomplete, and leaves the sinner unsaved, oppressed with the burden of sin: for the sorrow of the soul can not purify its stains; forgiveness and the favor of God are granted only to faith trusting in the atonement of Christ the crucified, and the intercession of Christ the Mediator. But faith, on the other hand, can only be properly exercised by the sinner, humbled in repentance, feeling deeply his unworthiness and condemnation, and his need of a Savior. If repentance finds completion in faith, faith has its only proper foundation in the penitence of an awakened soul. They are twin graces.

In presenting the plan of Salvation, the Christian ministry should give to each its appropriate place, and not dwell upon either to the exclusion of the other, or give to either a too prominent or overshadowing position. But, unfortunately, the tendency has been, in every age, to dwell exclusively upon one or the other of these graces as the means of salvation.

In the first centuries of Christianity, excessive prominence was given to repentance as a saving grace. The office work of Christ was in great measure lost sight of.

This led to the outgrowth and abuses of Popery. The nature of repentance was first lost sight of, and, instead of a spiritual exercise of the soul, it came to be regarded as an external act of penance by which the sinner might himself expiate his sins. Out of this view grew the mortifications of hermits who retired from active life to solitary cells, where, by fastings and scourgings, they might obtain the pardon of sin and secure salvation. This in turn developed into monkery; and when the idea became firmly fixed that penance was the means of salvation, aside from spiritual repentance and faith in Christ, as it was necessary that a power should be lodged somewhere to prescribe the measure of penance necessary to expiate different classes of sin, Rome seized the opportunity, claimed the keys of the kingdom, and usurped the power to affix the penance, and to pronounce the pardon of sin.

As against this Popish dogma of salvation by penance, Luther raised the standard of the Reformation in proclaiming the great truth of salvation by faith in the Lord Jesus Christ. This doctrine has been a grand distinguishing characteristic of Protestantism against the salvation by penance of Popery. But the idea of penance as a means of salvation seems ingrafted in human nature; and though throughout the Protestant era a spiritual repentance and faith have been taught, yet repentance has in some measure overshadowed faith. Sinners were taught to repent and pray until light dawned in the soul. It was the special aim of the ministry to incite the sinner to repentance by proclaiming the threats of the law and the terrors of judgment; and there was failure, perhaps, to present to the penitent a present salvation to be obtained by immediate exercise of faith in Christ. The penitent was left, instead, to grope his way through prayers and tears with the guidance of the Holy Spirit to the cross. The sinner often felt that he could not hope for the mercy of God until he had in some manner expiated his sins by prayers and tears, and often peace was found at last through a dream, or some emotion inspired by a hymn, by prayer, or preaching, or meditation, without an intelligent apprehension of the way of salvation through faith in Christ. They came to Christ at last, because they felt warranted in coming to him by a sense of peace diffused in some manner through the soul, instead of coming to him burdened, and sorrowing, and desolate, to find peace by trusting in him. And I have noticed that Christians thus converted are apt ever afterward in their spiritual moods to live a life of repentance instead of a life of faith, constantly bowed beneath a sense of unworthiness—very meek and humble—full of reverence for God; but without the peace and joy and love which are only inspired by faith in Christ. They have a hope, a precious hope; but it is a trembling hope; they do not live rejoicing in hope, full of faith, and constantly able to say with the apostle, "I know in whom I have believed."

If the past age has erred in causing repentance to overshadow faith, we are now entering upon a new age, which seems in danger, perhaps through reaction against former extremes, of discarding repentance altogether from the plan of salvation. Modern evangelists make faith in Christ their exclusive theme. They, or some of them at least, do not require repentance as a part of Christian experience. Some held with "the Current Reformation" that repentance is not a spiritual emotion of sorrow for sin and the humbling of the soul before God, but is a mere reformation of life following faith. They therefore invite sinners to "accept Christ" indifferent as they are, and perhaps wholly unawakened to the evil of their own hearts and the exceeding sinfulness of sin.

The clear presentation of the Savior and the fullness of salvation is a great advance in one regard upon the revivalism of former times. But the omission to enforce repentance for sin and to exalt the majesty of God is a great evil, which must, unless arrested, lead to deplorable results. If men do not learn humility before God and the sinfulness of sin in the exercise of a true repentance, can there be the profound soul-stirring essential to a deep work of grace in the heart? And is there not danger that men brought into the church without the following of the soul, which is the especial work of repentance, will in after life allow the untamed pride and passions of the soul to sway them still? May not this discarding of repentance usher in the perilous times of the last days foretold by the apostle, when men should be lovers of their own selves, proud, heady, high-minded, having the form of godliness but denying the power thereof?

The discarding of faith and the substitution of penance for true repentance led to the darkness of Popery. To what evils the discarding of repentance in our day will lead it is impossible to foresee. Baptists, who in past ages maintained the truth against the errors of what we may term the Age of Penance, should in our day lift up the standard against new methods of presenting the plan of salvation, which ignore entirely the office of repentance. As God's appointed witnesses we have a testimony to bear in our age to the fundamental truths of Christianity as important as that we bore in the dark ages of the past, when we alone upheld the standard of truth against the errors of Popery.

L. B. WOOLFOLK.

Commencement of La Grange College, Mo.

On my return from California, I stopped for a few days in the town of La Grange, where La Grange College is located. It was my good fortune to arrive in time to witness a portion of the examination exercises, and to attend all the public exercises including those of commencement day.

It affords me very great pleasure to state that the examination of President Cook's classes (I heard none of the others) was eminently satisfactory to the examiners, and highly creditable to both teacher and pupil. The method of conducting the examination made it impossible for any one to suppose that it was a "cut and dried" affair, as it too often the case in such examinations. No book was used, though they were given to all who desired them; but the whole subject, whether of astronomy, chemistry, or any other was announced as that upon which the class was to be examined; and all persons present were permitted and requested to take part in examining the class. Rochester University, Regent Park College, England, and other colleges and universities were represented among the visitors; and it is but just to say that all were highly gratified at the evidences of the thorough instruction imparted to the pupils, and of the manifest industry of the great mass of the students.

The commencement sermon was preached by Rev. Mr. Moseely, pastor of the Baptist church in Keokuk, Ill., and a late graduate of Rochester Theological Seminary. The sermon was a good one, and was well delivered. Bro. Moseely is a young man of promise; and, unless the writer is mistaken, he will prove a power for good to the cause of Christ.

The literary address was delivered by Rev. Allen Carr, of Dubuque, Iowa. The address, full of wit and pithy anecdotes, was generally well received.

Commencement day was indeed a treat to all who were permitted to enjoy it. Orations were delivered by three young men, and essays were read by five young ladies. Mr. J. E. Cook, son of the President, delivered a very excellent address on *Communism*. He is a young man of fine promise, and will take a position in the College as Professor of Mathematics. He and J. F. Suter graduated with the degree of A. B. One young gentleman, W. P. Cherry, of Illinois, and five young ladies graduated in the Scientific course. Among those who received diplomas I was pleased to see Miss Theodosia E Ray, daughter of Elder D. B. Ray, well known in Kentucky, and Miss Josie E Joter, niece of the senior editor of the *Religious Herald*. Some of the essays of the young ladies were very excellent.

The degree of D.D. was conferred upon Eld. E. H. Sawyer, an alumnus of the college, who is pastor of the Baptist church in Macon, Mo. The degree was bestowed in rather a novel way: the President making the nomination, and the students and congregation ratifying it.

That our dear brother Cook has done a grand and noble work here, must be conceded. He has had to fight against poverty from the very first; nor even to this day has the College any available endowment. The wonder is that, under all his embarrassments, he should have achieved so much. Eighty nine young men and young women have received diplomas from this institution, and many of them have taken high position as teachers, preachers, lawyers, etc. The Baptists of Northeast Missouri place a very high estimate upon the labors of Bro. Cook. He has hosts of friends and admirers, especially among his patrons and pupils; and, with the encouragement and aid of those whom he has prepared for the battle of life, it is hoped that he may live to see La Grange College amply endowed, and his ideal of a college fully realized.

A. S. WORRELL.

St. Louis, May 1st.

P. S.—I shall stop in St. Louis for a few weeks, where my correspondents will please address me till further notice.

A. S. W.

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

Were Old Then Before.

One William Moses Evans, once an usher, now a temperance evangelist, as they call them, has crowded the Baptists' house of worship nightly, and by his persuasive address induced many to sign the pledge. Pastor Adams was delighted to see the old house crammed, and some drunkards converted, so he told us in the ministers' meeting. But Mr. Evans and his temperance society demanded nearly all the time, and all the money collected, and left God's church at the tail end of reform—a little subordinate concern. Pastor and trustees protested, and Mr. Evans went off and led away the crowd—converts and all—to Columbia Opera House, where he has "free course." And so done Bro. Adams isn't even where he used for he was doing well. Many will say, "The church of God against temperance!! Temperance is good enough church for us." *The Watchman.*

S. B. Theological Seminary.

ADDRESS

By James P. Boyce, D.D., LL.D., Chairman of the Faculty.

The bestowal and reception of these diplomas have terminated your relations as undergraduate students to our Seminary. But with this ceremony will neither cease the desire you will feel for its prosperity nor that of its professors for your welfare and success. We shall ever remember you with anxious and prayerful hearts, and we believe that you will ever seek, so far as you can, to foster the interests of this Seminary.

You leave us to day to enter upon even more important duties of the ministry than have heretofore been permitted you. This is also true of most of those who have received to-day the diploma of English graduate, and indeed of nearly one-third of those who have this day been graduated in our separate schools. These no less than you expect at once to become pastors of churches, over the which by the call of their members and by the guidance of the Holy Spirit you will have the oversight. Well may you hesitate at the responsibility of the position you are about to assume, and well may we follow you with earnest exhortations to discharge faithfully your duties, and heartfelt prayer to God for that guidance and aid which alone shall insure success. This is attainable, with God's blessing, wherever he may call you to the discharge of the pastoral relation. But it must come as the result of persistent and prayerful efforts upon your part to do all in your power for its attainment.

In wishing you success in your future work as pastors, ours is not necessarily a desire that you may be popular pulpit orators. The idea that makes the oratory of the pulpit the test of ministerial efficiency is one of the popular fallacies of the day. Rightly used, as it is indeed by many, the gift of persuasive eloquence is greatly to be desired. It has its place among the most effective means conferred by God upon the preachers of his Word. But in most cases those who have carefully studied its effects have found that its tendencies are really destructive rather than edifying, leading to sinful admiration of and attachment to the person of the preacher instead of to his Master, and undue exaltation of his opinions above those of the Word of God. If, therefore, any of you shall find your selves possessed of this desirable yet dangerous gift, we beseech you to see to it that it is used in strict subordination to the great objects of your ministry, and that you carefully guard yourselves and your people against the many evils which have sometimes accompanied it.

Neither do we desire that your ministry shall chiefly consist in bringing multitudes into the churches of Christ.

How often do we see references made in the obituary notices of ministers to the hundreds or even thousands whom they have baptized as converts to Christ. This is of itself a matter of rejoicing. Every soul is precious and every Christian heart must be made glad when even a single one is restored to God. But it is feared that too many of our past and present ministers have regarded this result as the great end of their ministerial work, when, indeed, it is but its beginning. Our denominational statistics give us serious warning upon this point. Our Year Book shows that while during the past year throughout the United States 102 739 have been added by baptism, 30 266 have been excluded from fellowship. Were the churches more particular in the reception and more faithful in the exclusion of members, these figures would be greatly changed. But as it is, the fact stares us in the face that three out of every ten of those received are thus excluded. To what then is this due? No one cause will account for it alone. But I venture to say that it arises mainly because so many of the ministers either really, or practically regard their work as completed with the profession of faith in Christ and baptism upon that profession.

Whence is it otherwise that we have so large a membership and so few effective churches? Whence too that so many of our so-called strong churches are utterly inefficient. Why is it that in many not one seventh to one-fourth make any contributions at all for work abroad, or even for the expenses of their church work at home? Why is it that so often the roll of the membership has to be reviewed and names cut off because no one, not even the deacons, yea, not even the pastor knows what has become of them?

Many other indications of this evil might be pointed out, but I only refer to these to show you why in wishing you a successful pastorate we do not mean one which shall be chiefly marked by the numbers which you baptize.

Nor do we have the desire that you shall be called to large city pastorates. The success of a minister is often measured in this way. The important places which have been filled by him are often mentioned as indications of his great ability and fitness for any others. Yet manifestly we ought to look not so much at those places as at the manner in which their occupant has discharged their duties. Thus you will find that some men have held important positions by constantly changing from one to another, never staying in one place longer than two or three years. Having by that time exhausted the whole round of pulpit preparations possessed before they came, and having been unable from the pressure of other work to make new ones, a change has to be made. It is plain that the history of such persons, so far from having shown ability for such places has manifested utter inability, from the evil effects of which they have only escaped by removal before their insufficiency became too plainly apparent.

The difficulty in filling such pastorates does not however arise so much from the extraordinary demand for fresh and thorough pulpit preparation as from the need of executive ability by which the church shall be trained to growth in holiness and working power for Christ. Such training is indeed needed everywhere. It is the lack of it which causes all our denominational work to languish and our churches to be feeble instead of strong and mighty in their faith and works. But in smaller churches the young pastor who has gained the true idea of what is needed can put it in practice with comparative efficiency. The work will not be so large, nor so various. The ability demanded will not be so great. The pastor will have time to train himself for it. The experiments which he must sometimes make will be on a smaller scale, and the mistakes more easily rectified. They will be directly under his eyes and he will not only be able to see more quickly, but also more clearly when there is danger of failure. And when time shall have proved to him and others that he has either naturally or by acquisition the power necessary for the more important field, it will then be soon enough for him to enter upon it. In wishing you successful pastorates we earnestly recommend that you begin your work with some church in the country or in some small town and gradually fit yourselves for charges which will make greater demands upon you if you should ever be called to assume them.

From the few points I have thus made, it will be apparent what must be the work of a successful pastor.

1. He must win souls to Christ. This is the foundation work. He must either gather a church of believers, or he must take one already established by another. Yet in any community, even in any congregation, however largely composed of church members, there must always be a large number dependent upon his ministrations for the acceptance of Christ through the offer of the gospel.

2. These thus brought into the church need to be instructed in the doctrines and duties of God's Word. That minister is culpable whose members continue to be always babes in Christ, feeding simply on the milk of the word and not capable of digesting its strong meat.

3. It is one in which the church is led in paths of increasing holiness. Faith and hope are but first principles. Repentance should be constantly bringing forth a deeper sanctification. Christianity is not simply a profession. It is not a mere system of opinions. It is a life, and life means growth until the perfect stature of manhood is attained. It is union with a personal Saviour, and that union should become more perfect, bringing Saviour and saved more closely together, and assimilating the child of God daily more and more unto his elder brother. Some one has said that this increase in holiness in the flock, is the only true test of a successful pastorate. While this may not be true, it is one of the most important tests; and that pastor who sees his people daily attain more holiness of life, may well thank God and take courage even amid many discouragements.

4. A successful pastor is also one under whom the whole church is at work. There is no room for idlers even in the largest church—certainly no need for them in the smallest. It is the pastor's duty to see that every one does some work, that he does the work for which he is best fitted, and that he does it faithfully and efficiently. If any one be not thus engaged, the pastor should studiously discover what work that member should do, and induce him to perform it.

5. A successful pastor will also see that the benevolence of each church member is exercised to the fullest extent possible. He will naturally know the pecuniary ability of each one and the extent of his contributions, especially those connected with his religious life. If these be not in accordance with that ability, it is his duty to instruct and urge, to warn and exhort, and to point out on the one hand the sin of covetousness, and on the other the great blessedness to be experienced in giving.

6 A successful pastor will also develop the power of prayer among his members. He will teach them and lead them to adopt the best methods in this respect. The duty of secret and family prayer will be enjoined. None will be encouraged and exhorted to unite in the prayer-meetings of the church and personally to engage publicly in prayer upon all suitable occasions. Only through such attainments will the church be spiritually developed; only through such prayers of his people will he himself be able most successfully to discharge all his duties among them.

From these glimpses at the nature of a successful pastorate, does the work appear to you to be one beyond human power? I grant that it is, and that only through divine grace can you perform it. I need not tell you that that grace must be sought, nor remind you that a faithful God has promised it to the full extent that it is needed. Pray for it with all the earnestness of one who feels his utter need of God's help; but remember that God blesses not the prayers of the idle, but will grant his favors only to those who laboriously strive to perform the work to which he has called them.

Go forth, then, this day with the earnest desire and purpose by the help of God to become successful pastors of the churches to which you may minister. "Let no man despise your youth, but be an example of the believers in word, in conversation, in charity, in spirit, in purity." "Give attendance to reading, to exhortation, to doctrine." "Preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "Feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." "Give yourselves continually to prayer, and the ministry of the Word." "Be strong in the grace that is in Christ Jesus." And "may grace, mercy and peace from God our Father and Jesus Christ our Lord" be with you at all time and in all your work. Amen.

COMMENCEMENT ADDRESSES.

The following are the Addresses of member not the Graduating Class

CONDITIONS OF THE DISCOVERY OF TRUTH

By John H. Hagar, of Mississippi.

Everything false is doomed to destruction. Upon truth, and truth alone, is fixed the seal of a blessed immortality, for within it abides a power divine that will insure its victory over error. "Truth is the corner wherein all things repose." It is the foundation upon which every noble and permanent superstructure must be reared, the immovable rock against which the storms of error shall beat in vain. Truth is precious, above the price of glittering gold and sparkling gems, and to man nothing in God's broad universe can be so important, so ennobling.

This being granted, the attainment of truth becomes a vital question, meeting not only the philosopher, the scientist, the preacher, but also the politician, the lawyer, the merchant, in fact every citizen and honest man. Is this truth, or is it error? Must I believe this, or must I believe that? Must I pursue this course of action, or must I pursue that? These are the perplexing questions that constantly present themselves, and constantly call for an answer. What are some of the conditions upon which the surest and most satisfactory reply to such questions depends?

Some men are ever searching, but never finding; ever inquiring, but never able to come to a knowledge of the truth. Their mental, moral, and spiritual faculties are so thoroughly warped by fear, vanity, prejudice, selfish interests, or all of these combined, that truth is hidden from their minds, and they sometimes descend to the sad, fatal condition of those who were given over to believe a lie, to call good evil, and evil good.

I would urge, then, as the first condition, a genuine, unselfish love of truth, for, like a modest maiden, truth must be loved and wooed in order to be won. But bear in mind, I do not mean love of creed, or sect, or party, for nothing is easier, and nothing more common. As proof of this, how numerous the examples! Here is a man who professes, perhaps honestly, to be searching after truth, a scientist, a politician, or even a preacher, who displays great earnestness and enthusiasm, showing readiness even to die for the honor of his cause. But dissect his motives sharply, bring out the real facts in the case, and you will often find that it is not so much truth as party or creed that he loves, or, to say the least, only that truth found in these, and this becomes the touchstone of all his endeavors. To insure the highest success, to make the nearest approach to the right and the true, there must be pure, genuine love of truth, of truth for its own sake, unbiased, if possible, by prejudice, and unhindered by the narrow limits of creed or party. This love should be thoroughly unselfish, lifting us as out of ourselves that we may live for God and for humanity.

Who has not realized, if he has been honest with himself, that selfishness is the most prominent trait in his nature, the last and most difficult to conquer? With most of us self is large and the world is small. Self becomes the mainspring of action, and, alas! too often it shortens our arms, blinds our eyes, hardens our hearts, blunts the keen edge of our mental and moral perceptions, and thus clogs the channel through which truth must enter. But pure, unselfish love sharpens the mind, quickens perception, and brings one into union and sympathy with its cherished objects; so that as the husband who truly loves his wife will be keenly alive to her every interest, in like manner he who stands in the same relation to truth has made the first step towards its discovery.

But love alone, however pure and unselfish, is not sufficient, but must be accompanied by *patient, persevering search after truth*. It is be true that "faint heart never won fair lady," much more can it be said that indifference and inaction never won laurels in the domain of truth. I admit that now and then even indolence may stumble upon truth, perhaps some new truth; but those who have been most successful in bringing to light secret and unknown things, have been men whose hearts were on fire, and whose lives were one long, patient, and perhaps painful struggle. Work, lifelong work, this is the philosopher's stone. As Jacob, infatuated by her charms, served seven years for the beautiful Rachel, counting them but a few days because of the love he had for her, so must man serve for the truth; yes, "as the heart panteth after the roe or brooks," so must the soul of man pant after truth.

This investigation must be prosecuted with a spirit of true independence, with a firm resolve to have an opinion, a judgment, a decision of your own. Manly independence is that quality of mind without which nothing truly great can ever be accomplished, while a timid, cowardly, or indolent imitation, in any sphere of life, is the greatest barrier to true and healthy progress. Why has the Roman Catholic church so far progressive scholars to-day? Why have the Chinese, with all their natural aptitudes and gifts, remained so far behind other great nations of the earth? When independence is surrendered, when a man's faith and practice are moulded and shaped by his party, or by any one else. Then originality ceases, then true progress is at an end, then truth is insulted and veils her face. In this great crowding world of ours every man stands awfully alone, and as each must give an account of himself, so each must think out not for himself.

But to restrain and keep within proper bounds this spirit of independence, there should also be genuine simplicity and humility. There must be a deep consciousness of one's own feebleness, of his liability to err, and a willingness to turn thankfully to light from what ever source it may come. The divine Word assures us that while God resisteth the proud he giveth grace to the humble, and the Great Apostle has declared, "When I am weak, then am I strong." The proud, prejudiced spirit that is continually asking, "Can any good thing come out of Nazareth?" has blinded many a man to some of the most precious and sublime truths of life. "The bird of wisdom flies low and seeks her food under hedges; the eagle himself would be starved if he always soared aloft and against the sun."

But there is yet another condition, a condition which I would strongly emphasize, for its importance can scarcely be overestimated; and that is, every man must be honest with himself, and true to his convictions.

Where are those among us who fear investigation, who would rather shut their eyes and close their ears than run the risk of having revealed to their minds those things that will seriously conflict with their long cherished (but not firmly established) beliefs and prejudices. Yes more; are there not men who continually prove untrue to their positive convictions, and whose daily lives are a standing fraud against their minds and consciences? A man may become skeptical, or no longer able to receive the truth, by being untrue to his convictions. "If you bring your intellect to try questions by the answer to which you do not mean to rule your conduct, do not wonder if you find yourself, at length, in doubt and an asymmetry." There must be the desire, the intention, the fixed determination to let true and honest convictions be our guide, and to follow them out to their legitimate end at all hazards. This is a task not always easy or pleasant, and sometimes calls for the greatest self sacrifice and for the highest type of moral courage. Truth is not always hailed with favor and delight, for it comes into collision with men's immediate interests—with their sins, exposing and denouncing them,—with established opinions and usages—with what is held sacred, and what has grown venerable by age"—and hence a man may be called upon to oppose or leave his immediate party, or even, like Athanasius, to stand out against the whole world—the faithful enunciation of his honest convictions. We must make faithful use of the light we have, in order that more may be given. We must never hold a principle on which we are not prepared in any hour to act, and in any hour to risk the consequences of holding it. We must not turn our back with craven fear because the public frowns, our party cries heresy, or disloyalty is insinuated. "Truth," I cried, says Carlyle, "though the heavens should rush in ruin for following her; no, falsehood, though a whole celestial Lubbland were the price of apostacy!" "There is no pleasure comparable," says Bacon, "to the standing upon the vantage ground of truth." Let us not deny ourselves this heaven born pleasure; let us humble ourselves before the meekness and quietness of truth, that she may exalt us; let us come up out of the misty vale of cloth and selfishness, that we may take our stand upon the summit of vision, luminous with the lightness of God's countenance; let us freely open our minds and our hearts to the slightest intimations of truth, obey her commands with unfailing fidelity, and our long as shall be lifted above the false, corroding atmosphere of earth, and shall be permitted at length to rejoice forever in the sweet sunshine of eternal truth.

CHRISTIAN MANHOOD.

By James P. Greene, of Mississippi.

Pope said, "An honest man's the noblest work of God." I would rather say, "A Christian man's the noblest work of God." This includes what he said, and much more. Honesty is one of the noblest traits of true manhood, but of itself it is not enough to make one truly noble. Let us take the higher view that man is most noble when he approaches most nearly the divine pattern. God made man a little lower than the angels, and gave him dominion over the works of his hands. The creature thus exalted was in every way fitted for his position. His past was without regret, his present was happy and free, his future was full of hope. The auspicious beginning of his existence gave promise of a glorious future. An easy way seemed open for eternal progress and his pure soul was aglow with every manly virtue, and animated by the sublimest hopes, as he beheld himself the center of the world-plan and the object of the divine favor. This is the divine pattern, the picture of perfect manhood, purified, ennobled, and glorified by the image of the Creator—*a noble work of God.*

But we are disappointed in the sequel. Man plunged from this eminence into the vilest depths of sin. His fortune is crushed, his future is darkened, his hope is changed to despair, and the image of his Maker is well nigh effaced. We see now only the shadows of those virtues that once adorned his manhood, and these only flit over the lives of the best men. The "very good" written on creation's work must be exchanged for this sad, yet true inscription, "There is none that doeth good, no, not one."

Then is man's condition hopeless? Is his birth-right gone forever? "Is there no eye to pity, no arm to save?" For ages these questions have been going up in the sighs of humanity, and the answer which God has given, may well be called, "the glad tidings." Man still has a future, God has not quite forsaken him. He has "found a ransom" for his fallen creature and brings him back by a new and living way to that primal state of favor and hope. This is the exalted mission of Christianity. The manhood that is distinctly renewed, purified by the blood of Christ, governed by the principles and precepts of Christianity, animated by its hopes, and sustained by its faith is called *Christian manhood*, and this is re-affirmed to be "The noblest work of God."

There are some who think that one should cease to be a man when he becomes a Christian; they can see no point of union between true manhood and Christianity. They are led to this by the magnitude of their own sins, or by a morbid view of humanity and the Christian religion. Withdrawing themselves from the world, they crucify every passion and desire. Because they can not cease to be man they revile themselves and doubt their religion. If they succeed in crushing out every bit of human nature, they look down on other men with contempt, and extol their view of Christianity as the only true one. Such a view is unnatural and untrue. If God so loved sinful man as to provide for him a religion which is able to save both soul and body, what right has man to despise himself? No one need imagine that he pleases God by despising his work. There is nothing unnatural in man but sin, it is this that Christianity opposes, and not man himself. As Christ came not to destroy the law and the prophets, so he came not to destroy our manhood, but to save and perfect it. He did not stand far off in his righteousness and look with scorn and contempt upon our sinful and weak humanity, but mingled with men, pitied them, helped them, loved them. He even took upon himself the nature of man, showing us that that nature is not essentially sinful, and thus forever uniting Christianity and manhood in indissoluble bonds. The religion of Jesus never despises humanity; it was made for man, for man where homes are in "the wide, wide world."

On the other hand, many have made the opposite mistake of supposing that man have no need of Christianity. They think humanity can work out its destiny without any interposition or aid from above. Many are driven to this by the false claims of religious fanatics. To them Christianity appears to be nothing but sackcloth and ashes, and no wonder they prefer the purple and fine linen. This exaltation of man and his severance from all divine rule are based on superficial views of humanity and religion. Christianity is man's greatest need, and a thoughtful man should know that he is unable to battle with sin, should know that without Christ he is "wretched, and miserable, and poor, and blind, and naked."

Of these two extremes, Christianity despising humanity, and humanity despising Christianity, it is difficult to tell which is the worse. Both are ruinous, because both are false. We might inquire into the origin of these errors if we were curious, but rather let us throw them away and accept the true view. Let us join the two together as reason demands and as God designed they should be. Man needs Christianity and Christianity was made for man. *Christian manhood* is a proper expression. A man is not truly a man unless he is a Christian, and a Christian is not truly a Christian unless he is a man. What God has joined let not man put sunder. There is a harmony between the two so profound and beautiful as that between the humanity and divinity of Jesus. Let them grow together and twine about each other "till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ."

The existence of this harmony may be shown by examining the traits of true manhood and seeing whether these are contradicted by anything in the Christian system. There are many virtues which are essential to the character of a true man which he can not surrender on any account and remain true to himself. The true man must be honest, truthful, kind, manlish, temperate, pure, humble, courageous, faithful, hopeful and loving. Does he have to sacrifice any of these attributes to become a Christian? Are they not just as essential to Christian character as to true manhood? They are found in the Bible clearly defined and enjoined upon every child of God. It was mainly from this source that men learnt these virtues. They shine forth in the life of Christ unbelounded by a single defect, and Christianity is following Christ. The Christian soil is their home, here they are under their natal skies.

A man is never so manly as when he embraces with all his heart the religion of Jesus and yields himself wholly to its spirit and power. He is brought into harmony with himself and with his God, and the horrible discord of sin is hushed by the sweet strains of *faith, hope, and love*, "sweetest music that ever reached the ear of man." Faith in God, an unwavering confidence in his love and providence, an unshaken belief in his power and willingness to save me through the merits of Jesus Christ, is there anything unmanly in it? Hope in God, a fixed expectation that the arms of a loving Father will hold me up amid the storms and floods of life and at last bear me away in triumph to an incorruptible, uncoiled, unfading home, is there anything unmanly in it? Love towards God, towards him that first loved me, and love towards all men, a love that suffers long and is kind, a love that envies not, is not puffed up, that seeks not her own, is not easily provoked, thinketh no evil, that rejoices not in iniquity, but rejoices in the truth, that beareth all things, believeth all things, hopeth all things, endureth all things, a love that *never fails* is there anything unmanly in it? Man could not be more untrue to himself than to spurn these Christian graces. The highest types of manhood are found in those who are the purest and most exemplary Christians. It has been so in all ages. Such names as Enoch, Abraham, Gideon, David, Daniel and Paul can never be stricken from the catalogue of the good and the great. Their religion made them superior to the men of their day.

And the religion of Jesus is now making the men that future ages will call great. She is stretching out her hands to bless the nations. She embraces the world in her love. No sacrifice is too great and no labor too arduous for her hopeful spirit. She goes from clime to clime, and treads with unweary foot the tropic sands and polar snows, seeking everywhere the lost and ruined of our race. She neither despises humanity; it was made for man, for man whose homes are in "the wide, wide world."

On the other hand, many have made the opposite mistake of supposing that man have no need of Christianity. They think humanity can work out its destiny without any interposition or aid from above. Many are driven to this by the false claims of religious fanatics. To them Christianity appears to be nothing but sackcloth and ashes, and no wonder they prefer the purple and fine linen. This exaltation of man and his severance from all divine rule are based on superficial views of humanity and religion. Christianity is man's greatest need, and a thoughtful man should know that he is unable to battle with sin, should know that without Christ he is "wretched, and miserable, and poor, and blind, and naked."

Of these two extremes, Christianity despising humanity, and humanity despising Christianity, it is difficult to tell which is the worse. Both are ruinous, because both are false. We might inquire into the origin of these errors if we were curious, but rather let us throw them away and accept the true view. Let us join the two together as reason demands and as God designed they should be. Man needs Christianity and Christianity was made for man. *Christian manhood* is a proper expression. A man is not truly a man unless he is a Christian, and a Christian is not truly a Christian unless he is a man. What God has joined let not man put sunder. There is a harmony between the two so profound and beautiful as that between the humanity and divinity of Jesus. Let them grow together and twine about each other "till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ."

The existence of this harmony may be shown by examining the traits of true manhood and seeing whether these are contradicted by anything in the Christian system. There are many virtues which are essential to the character of a true man which he can not surrender on any account and remain true to himself. The true man must be honest, truthful, kind, manlish, temperate, pure, humble, courageous, faithful, hopeful and loving. Does he have to sacrifice any of these attributes to become a Christian? Are they not just as essential to Christian character as to true manhood? They are found in the Bible clearly defined and enjoined upon every child of God. It was mainly from this source that men learnt these virtues. They shine forth in the life of Christ unbelounded by a single defect, and Christianity is following Christ. The Christian soil is their home, here they are under their natal skies.

A man is never so manly as when he embraces with all his heart the religion of Jesus and yields himself wholly to its spirit and power. He is brought into harmony with himself and with his God, and the horrible discord of sin is hushed by the sweet strains of *faith, hope, and love*, "sweetest music that ever reached the ear of man." Faith in God, an unwavering confidence in his love and providence, an unshaken belief in his power and willingness to save me through the merits of Jesus Christ, is there anything unmanly in it? Hope in God, a fixed expectation that the arms of a loving Father will hold me up amid the storms and floods of life and at last bear me away in triumph to an incorruptible, uncoiled, unfading home, is there anything unmanly in it? Love towards God, towards him that first loved me, and love towards all men, a love that suffers long and is kind, a love that envies not, is not puffed up, that seeks not her own, is not easily provoked, thinketh no evil, that rejoices not in iniquity, but rejoices in the truth, that beareth all things, believeth all things, hopeth all things, endureth all things, a love that *never fails* is there anything unmanly in it? Man could not be more untrue to himself than to spurn these Christian graces. The highest types of manhood are found in those who are the purest and most exemplary Christians. It has been so in all ages. Such names as Enoch, Abraham, Gideon, David, Daniel and Paul can never be stricken from the catalogue of the good and the great. Their religion made them superior to the men of their day.

And the religion of Jesus is now making the men that future ages will call great. She is stretching out her hands to bless the nations. She embraces the world in her love. No sacrifice is too great and no labor too arduous for her hopeful spirit. She goes from clime to clime, and treads with unweary foot the tropic sands and polar snows, seeking everywhere the lost and ruined of our race. She neither despises the ignorant and degraded, nor despairs of lifting them up and saving them. She carries the arts of peace and civilization, and makes the desert blossom as the rose. She sows, and reaps, and garners into life eternal. She literally counts all things but loss "to win the nations to his love" and reconcile men to God. Who will dare to say that she is cursing the world, that she is making men less manly, less pure, less free? Before he speaks, let him look at the Christian nations that now rule the world, and furnish the highest types of civilization and culture.

No, there is no war between manhood and Christianity. They have ever walked hand in hand when permitted to do so, and when thus walking they have always been invincible, and must ever be so. By this union man is made divinely strong, and can say in exulting confidence, "I can do all things." There is such a harmony between the two that our manhood can not strike one note of virtue without being accompanied by Christianity, with a thousand variations in sweet accord. You have heard "Home, Sweet Home" with variations. The setting of the tune sound at long intervals, but you are surprised with the variations filling up those intervals, echoing and re-echoing the notes of the tune until the sound is flooded with harmony. You are charmed to recognize "Home, Sweet Home" in that strong of melodious sounds. It seems perfectly at home, and you hardly know which is the more pleasing, the tune or the variations. So Christianity note our manly virtues with variations, blending the human and divine in such sweet harmony that we are lost in wonder and admiration.

Then let us be men, and let us be Christians—none the less men because Christians, and none the less Christians because men. Christian manhood is the sphere in which humanity is to work out its glorious destiny. The man "without a model and without a shadow" is the man Christ Jesus, and let us press on to the mark he has set before us. I would rather be a *Christian* man than to be an angel.

FALLEN MINISTERS.

By A. J. S. Thomas, of South Carolina.

In the early part of January, 1879, there appeared an article in the *Cincinnati Commercial* headed, "Preachers' pranks, a record of the misdeeds of American clergymen for 1878." and it was copied into the *Courier-Journal* of this city. A long roll of fifty-five, giving in each case the name, place of residence, church to which he belonged, and the crime with which he was charged. These men professed to be preachers of the glorious gospel of the blessed God; they were reconciled by their fellow-men as messengers of the truth of heaven, but here they are held up before the world as criminals, some of them charged with terrible crimes.

Now this list may be inaccurate, and no doubt is. Some of these, we may be sure, were unjustly accused, and some guilty ones may not be included. What prompted the editors, managers or reporters of the before mentioned journal to gather up these names and publish them, I am unable to say. Whether it was a general desire to show up fallen humanity, or a special desire to publish fallen ministers, or a lack of other news, is unknown and altogether immaterial for the present occasion.

In listening to such news and reading such reports,

I. *Two tendencies must be avoided*:

1. The first is the tendency to suppose from this large number of fallen preachers, that the ministry is becoming corrupt. When a preacher of national reputation has fallen and his name is hurried over the land with lightning rapidity and heralded in the thousands of newspapers as connected with some shameful deed, people for the time are shocked and naturally inquire, "what is the world coming to?" Their faith is staggered and grows weak in some one respect. They are in danger of losing confidence in religion itself. "No," they say, "I feel in my soul that religion is not to blame; but the preachers are not so prudent and pious as they were in the days of old Father Brown; they seem to be growing corrupt, for every few months we hear of the fall of some one." They orget that there are more preachers now than in the days of Father Brown, and of course faulty ones are more numerous. But it is a superficial view to conclude that the ministry is becoming corrupt. It any think so we respectfully refer them to history, to the times before Luther and even since his day.

But this number is small, make it as large as you can. The roll referred to gave fifty-five names. What are they, or even ten times fifty-five, among all the preachers of America? The Baptist preachers alone number about ——. Add to this the preachers of all other religious creeds and then divide them by fifty-five and tell me if the ministry is becoming corrupt.

2. The second tendency is to lose confidence in the individual minister.

When people hear of the fall of a minister they most naturally think of the minister they best know; they begin to think of their own pastor. They argue thus: "If Rev. Mr. A., whom everybody thought so good, was a corrupt man, we do not know whom to trust, and therefore it is wise to watch all." Now this is unfair reasoning and unjust judgment. Are all lawyers dishonest because one in your community stole that widow's property? Do you distrust all merchants because one or two Jews on Market street will cheat? Are all politicians rascals because some have gained office by bribery? You see it is not fair to judge the whole class by a few of that class. If then a few men who were preachers have been published as guilty of crimes as dark as the catalogue of crime can furnish, don't suppose that they are all so. We claim and demand a fair showing.

Since some ministers have fallen, it may be well to inquire,

II. *What are the chief causes of such falling?*

I mention only two:

1. The dangers arising from the minister's peculiar relation to those around him. Since he is a preacher of righteousness and a teacher of morals, the people expect him to practice what he preaches. It he says an indiscreet or unwise thing, it is seized upon and told from house to house, growing as it travels. So also in all his actions. In many cases he becomes a confidant and an adviser. And O, he needs grace then to sustain him and keep him. He becomes intimate in many houses do, and in many cases it is better to be intimate in the blacksmith shop than in the mansion.

2 Again, as has been truly said, *the lack of a habitually devout life is dangerous to any preacher*. It is to be feared that some preachers do not pray. You have seen some men who always show in their private and public life that they are men of prayer. But others do not so strike you. The man who is to speak to man for God must be often in king with God, seeking from him wisdom to guide him, not only in his preaching the gospel, but in his living the gospel. He must have a living spirit of prayer. He must have habits of prayer—certain hours of private devotion, and as far as is possible let him meet his God at his set time and place. I said it is to be feared that many preachers do not have such habits; if this is true, the devil has a fair chance at such men. Some may have had such habits at one time of life; but growing older, and as they suppose stronger, and therefore able to resist temptations, they leave off their habits of prayer, and then, to their great shame, the devil comes when they are off their guard and they fall suddenly with a tremendous shock.

III. *What may we learn from all this?*

(1. *Let us begin right.* We are young—just starting out in a life-work in which many have terribly failed. Let us learn from the failures of others. Study their failures and see why they fell. If it was owing to something they lacked, try to supply that in ourselves. If it was owing to something they did, let us by all means avoid that. Let us form good habits. Not only be very diligent to avoid forming bad habits, but strive with greater earnestness to form good habits. My young brethren, *pray!* You have been told before this to pray. You say that you do pray and will pray. But I say we don't pray; we will let something hinder us in spite of ourselves. Pray often, pray from habit, pray from duty, *pray because you love to pray.*

2. Finally, take heed how you stand, lest at any time you fall. You say there is no danger of your falling because you are strong and so careful. Remember one who, when warned and told to be careful, said he was strong and he would prove faithful though everybody else should prove false. You are so stronger than Peter. You say God will help you and keep you from falling; yes, blessed be his name, he will help you, but then you must help yourself.

Will any of us fall? Put the question to your own soul and take heed, for men have gone forth from such schools of sacred learning and have fallen. This all the more teaches us who are now to go forth to take heed, watch and pray. We do not know what is ahead of us, and this, too, ought to teach us to take heed.

My last words, my brethren, servants of God, ministers of his gospel, will be this warning, take heed lest you fall and your names be written on some dark roll of fallen ministers.

BOW AND ARROWS.

By H. Allen Tupper, Jr., of Virginia.

We all have and use bows and arrows. We can, yes, must effect something in life; but what is the power which is exerted, what are the means upon which this influence is spent and what are the ends which we aim to accomplish?—these are questions which may well be pondered. It is never too late to do better than we have been doing. Let us snap the bow-string, fling away the arrows and turn our eyes from the target, if they be unworthy of us.

I wish to offer three suggestions:

First, *Make your own bow and arrows.* There is no article so commonly used now-a-days as crutches. The times do not appear to afford stimulus to original, independent thought and action. We are too often led by our fathers, teachers and favorite authors. A young man flushed with hot blood and inspired by brightest hopes, stands upon the shore, while a deep ocean rolls before him. When so many ships are proudly plowing their way through the water and invite him on deck, there is no inspiration that whispers to him to plunge into the deep, and like Cassius and Cæsar fight with his own arms the wild waves and swim for yonder shore.

Men are making short-cut routes to wealth and reputation, and we younger ones are tempted to follow in their tracks. If people follow their natural inclination they are just as lazy as they can

be. Mr. Micawber was forever waiting for "something to turn up," instead of *turning it up himself*. How many sons and daughters has he in America to-day? "Help yourself and heaven will help you." Make your own bow and arrows. If you have nothing but poor wood to work on and a dull blade to trim with. Do not borrow another man's hickory or knife. Our powers and place should be as peculiarly ours as our noses are. Touchstone said of his wife: "It is an ill-favored thing, but mine own." He loved her because she belonged to no one else but him. Your own your head and hands—why despise them so much as to use another's? "Strive," as an enthusiastic orator exclaimed, "to put honor upon your *individuality*." Try to develop the best stuff that is in you. Nebuchadnezzar's image was made of gold as well as of clay—so are you! Find where the gold is and brighten it by hard rubs. No two men are alike in features or potentialities. You have a larking power within you that the Creator has put within no one else. There is something for you to do, which if not done by you will always remain undone. Why hitch up your own ox and plow another's field, while the one you have inherited lies waste?

"Every one has two educations," Gibbon tells us—"one which he receives from others, and one, more important, which he gives himself." Beware lest the former make us forgetful of the latter. If we have a taste for such things, we have frequent opportunities to shoot other people's arrows. While books and periodicals can be had for little or nothing, second-hand knowledge is the cheapest thing in the market. We should read widely and seek after good advice and solid information, and with it all, let our lives prove that manly dependence and manly independence can walk hand in hand.

Second, *Always keep one arrow in the quiver*. Never run completely out of ammunition. A thing is never great unless there is a greater something behind it. What a man *is* should be greater than what he *does*. Charles I said of Barrow, that he was an unfair preacher because he never left anything for any one else to say. This was all well as long as Barrow left some thing for Barrow to say. The great heart of the deep never beats as if it were tired. A mile beneath the waves that rise and fall there is an omipotent calm. Raphael's "Transfiguration" in the Vatican is more than paint. The man as you study it, the more you feel that there is still something unstudied. There is a hidden, an invisible power—it is the genius of the great artist himself. We must always be greater than our work—leave something undone, unsaid, that could have been done or said. We must study ourselves. It is worth a world to a man to know what he can do, and, a matter of equal importance, to know what he can not do.

Our country looks composure. The tendency is to put forth all of its strength in its madness for immediate results. Too many of our books are wanting in suggestiveness. You feel when you lay one of them aside that the author was struggling from beginning to end to let fly every arrow in his quiver. This is why volume II is often inferior to volume I. When *Isaiah* was written in the first volume, the well was completely dry. Is it not true that many of our promising young men, by assuming greater responsibilities than they can well carry, spend their strength before they attain to years when manhood should be most vigorous? Healthlife are good things; but there is danger of injury if one insists on lifting six hundred pounds when he can lift only five hundred well. Fellow students, it is death to one of us to try to obey the spirit of the age which tempts us to mount as high upon the ladder as we possibly can before we are ten years out of our teens. If the mulberry leaf was impatient, it would never be come satin. Patience is power. While you are holding on and holding fast, learn to hold out. Perhaps we have a long life before us. Husk your soul demand new strength. Let us then lay aside for to-morrow,—always keeping a little powder in the flask, one arrow in the quiver.

Third. *Pick your game, take dead aim and shoot*. A man who was once a store-keeper, then an insurance agent, then a stump-speaker, then a preacher,—is pretty apt *now* to be nothing. As a rule, have *one* main purpose in life and let all else be subordinate to the pursuit of this. You and I are made to do one thing better than anything else. Fortunate are we if we address the energies of our head and heart to ward this. Faber found out what he was made for, and to-day, his lead pencil has a world-wide reputation. Do not have only one idea,—have many ideas, but let them all help move you on toward your grand life purpose. Some birds light on higher trees than others, and a weak-stringed bow can not send an arrow to them. Examine well the bow-string, or perhaps you may lose an arrow which would have done the service had it been aimed at a bird on a lower limb. Remember, too, that there is game which no good archer shoots. Do not waste a spike-arrow on a sparrow. Our lives should never remind one of the words of Peter Pindar about Dr. Johnson. He

> "Uplifts the club of Hercules—for what?
> To crush a butter-fly, or knock a gnat!
> Creation's shuttlecock from this earth, to draw
> A goose's feather or scarce half a straw!
> Bids ocean labor with tremendous roar
> To heave a cockle-shell upon the shore."

It is a greater mistake to point too low than to point too high. Find the exact position of your game, if possible, and then do not fail to take *dead aim and shoot*. Determine to kill, when you once point your arrow. John C. Calhoun, while a student at Yale College, was ridiculed because of his intense application to his books. "Why sir," he replied, "I am forced to make the most of my time, that I may acquit myself creditably in Congress." There are few things more powerful than persevering, concentrated energy. No talents, no opportunities can take its place. Do well what you attempt. If success be within your reach, press toward it with unflagging steps. If our first and second arrow miss the mark, let us remember that we have done at least one thing that Demosthenes and Robert Hall did. Before the string stops quivering, let another arrow be ready to fly.

I borrow my closing words from one of our own poets, whose poems were pictured in her life:

> "A second burden in the life ye bear,
> Look on it, lift it, bear it calmly, calmly,
> Stand up and walk beneath it steadfastly.
> Fall not for sorrow; falter not for sin,
> But onward, upward, till the goal ye win."

The Sunday-School.

BIBLE LESSONS, 1879.

[International Series.]

Prepared expressly for the Western Recorder.

May 18, 1879.

LESSONS FOR SECOND QUARTER

April 6—Sanctified Affliction.....Job 36:11-22
April 13—Repentity Rewarded.....Job 42:1-12
April 20—Queen Esther.....Esther 4:10-17
April 27—The Coming Savior.....Is. 42:1-10
May 4.—The Suffering Savior.....Is. 52:1-12
May 11—The Savior's Call.....Is. 55:1-11
May 18.—The Savior's Kingdom.....Micah 4:1-8
May 25.—The Holy Spirit Promised.Joel 2:28-32
June 1.—Prophecy Applied Pro.... Ezek. 37:1-14
June 8.—The Valley of Dry Bones. Ezek 37:1-10
June 15.—The Root of Jesse's Spirit. Is. 11:1-10
June 22—Consecration to God.....Mal. 3:6-18

THE SAVIOR'S KINGDOM.

GOLDEN TEXT—Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. Micah 4:2

INTRODUCTION.

From Jeremiah 26:18 we learn that Micah prophesied (and perhaps wrote) in the days of Hezekiah, king of Judah, and the words in Micah 3:12 are quoted. It is, therefore, likely that some time between the accession of Jotham, 758 B. C., and the death of Hezekiah, 698 B. C., this prophecy was uttered; for Micah 1:1 says that "the word of the Lord came to Micah, the Morashthite, in the days of Jotham, Ahaz and Hezekiah." It was probably, between 727 and 722 B. C., in the earlier years of Hezekiah. His main endeavor is to reform the people, who were in the full tide of corruption, wickedness and decay.

He never lets his people forget that their sufferings were the proper fruit of their evil deeds. They had become debased and dishonest, mutual confidence had perished in the nearest relationships of life, the magistrates were open to bribes, the judges were reckless in cruel and rapacious, the priests had become hirelings, the prophets were greedy traitors to a universal calling, into the state of things under Ahaz, and under Hezekiah at the very beginning of his reign before his reforms had taken effect. But, in condemning this sinful and ruined condition of society, he was never permit ed to lose sight of the divine promises. Again and again he abruptly turns from the sad picture of good that should come; but he never fails to keep in mind that the restoration of the old chosen race is but a part of the reign of the Messiah, and that the days of the temporal kingdom is ever connecting itself with the kingdom to come, which is not of this world.

EXPLANATORY AND EXPOSITORY

The preceding verse, 12 of chapter 3 gives a picture of ruin and desolation—Zion shall be plowed as a field and Jerusalem shall become heaps, and "the mountain of the house," shall become wild, overgrown and deserted; but—

THE ESTABLISHMENT.

1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

The *but* is emphatic and antithetic. He has been speaking of a ruined kingdom; he is now going to speak of the establishment of an exalted, peaceful and everlasting kingdom—a kingdom of which Judah was but a type or emblem. *In the last days*—in the Christian dispensation, the days of the Messiah, meaning, the last religious period, established and permanently fixed, denoting the perpetuity of the gospel; *in the top of the mountains*—(or so) the head of all the mountains, denoting the unrivaled elevation of the Christian worship (Ezek. 17:22, 24). The kingdom of Christ—its power and influence—will become greater and more widely extended than all the world-powers. (John 4:21-24) *People shall flow, &c*—hence shall be converted to the religion of Jesus, and become subjects of his kingdom.

The idea is that of streams of different nationalities flowing from different quarters of the earth toward the one grand center—to the one exalted temple—JERUSALEM. In the spread of the gospel and its acceptance thus we find the beginning of the fulfillment.—PAYNE.

Many nations shall come—manifesting a voluntary desire to embrace Christianity. In fact the gospel has spread rapidly, and within the last fifty years over four thousand centers of Christian influence have been opened outside of nominal christendom.

Whole nations have been changed from heathen to Christian worship, and hundreds of thousands of most degraded heathen have during a long a year turned to the Lord with all their hearts. During forty-six years the entire group of Sandwich Islands was Christianized.

Go up to the mountain of the Lord—that is express an earnest desire to enter the spiritual Zion—embrace Christ's religion. Witness the Karens, Teloogoos, New Zealanders, and Sandwich Islanders, to say nothing of more Christian nations. *He will teach, &c*—that he may teach, so that we may walk, &c, that they may learn the will, precepts and ordinances of God and walk in the way of true religion, salvation and eternal life and in obedience to God's commands; *the law*—God's law of love—the gospel and the way of eternal life are made known by the religion of Jesus only—by the spiritual Zion. Zion and Jerusalem are regarded as the religious center of the world. From this center shall go forth the word of the Lord to bless all mankind. This is indeed literally true; but it is also just as true in the ideal sense. Zion and Jerusalem are the type of the church of Christ, and from this church, or from Christianity, there goes forth the law and word of the Lord to instruct, enlighten, and direct the nations of the earth.

THE FRUITS

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.

Judge—act as arbiter—be acknowledged as ruler and decide all questions and settle all differences and difficulties among men. Then they will not go to war—peace will reign, and the benign influence of religion prevail. (Joel 3:10) *Rebuke*—the religion of Christ is a standing rebuke and protest against wrong doing, war, &c.; *afar off*—distant from Jerusalem; *beat swords into ploughshares and learn war no more*—the meaning is that the arts and industries of peace will supplant those of war—husbandry will take the place of war; as Christianity advances war becomes less prevalent; for a warlike spirit is unchristian. The time will come when there shall be an end of all wars—when the Prince of Peace shall reign. *Every man shall sit under his vine and fig tree, &c*—in his own house-yard, a type of peace and prosperity (1 Kings 4:25; Psa. 72:7). There shall be perfect peace and safety. *None make afraid*—there'll be no robber, assassin or enemy. See Levit 26:5, 6. This shall come to pass; "for the mouth of the Lord hath spoken it." *For all people will walk, &c*—the sense is, let other nations serve their false god-s; we will serve, obey and follow the Lord our God forever, meaning conform their conduct to the will of Jehovah.

They (the Jews) witnessed (during their dispersion) the sequence with which the idolaters around them devoted themselves to the service of their gods, and they hoby received that attitude and long-abiding name, which added themselves to the worship of Jehovah.—HAMMOND.

RESULTS TO ISRAEL

6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from hereafter, even forever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

That day—the last days—during the Messiah's reign; *her that halteth*—goes lame, backslidden, alluding to the smitten and long-rejected servant of Israel; *driven out*—exiled, dispersed, scattered (Ezek. 34:16); *afflicted*—on account of their sins; *make her a remnant*—there shall be a remnant of the Jews who shall continue faithful (Rom. 11:26). It shall grow strong; and by and by will be moved into the great and universal kingdom of Christ, which shall be greater than all other kingdoms; to it there shall be no end—no power shall ever throw it—it will exist forever.

Mount Zion: This is so constantly used in the Old Testament as a type of Christ's spiritual kingdom on earth, that most probably nothing is said here of any actual restoration of the Jews to their native land. The whole prophecy looks on to the perfect reign of Christ (Ger. 3:14).

Tower of the flock—literally "flock-tower." In the next clause it is called a *stronghold*, and was originally a tower belonging to the palace on Mount Zion, and built for its defense. The name Micah here gives it, is a keeping with his representation (chap. 5:2) of Messiah as a shepherd, and of the Israelites as sheep (7:14). Similar towers were erected as a means of safety for the flocks (2 Chron. 26:10). *Come*—*&c*, come back, return; *first dominion*—the former or ancient one. Jerusalem is supposed to have been already destroyed (3:12), and the meaning is, that the position and authority she had once enjoyed should be restored to her. The splendor of David's rule should be revived is that of "David's greater Son," who is Christ the Lord. In other words we have here the promise of the sure establishment of the Christian religion as the kingdom of Christ.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

Marriages

Marriage notices, free to actual subscribers and their immediate families; to others, 50c., to be paid in advance.

HILL—RINES.—On March 5th, 1879, by Rev. E. B. Johnson, Benton Hill and Miss Mary Ida Rines, all of Madison county, Ky.

Deaths.

Simple announcements free to actual subscribers and their immediate families. When in excess of 20 lines, 20 cents per line (eight words to a line), to be paid invariably in advance.

BRUNER.—Bro. Peter Bruner, at Pellville, Ky., February 7, 1879 in the 76th year of his age. He was born in Greenbriage county, Ky., and removed to Hart county, Ky., about the year 18 2. He was married to Hannah Davis in 1826. She was the mother of twelve children. After the death of his first wife he was married to Mrs. Nellie Vorier, who survives him. He leaves six children, all of whom are members of the Baptist church, and are following in the footsteps of their pious father. Bro. Bruner was converted and united with the Baptist church at Blackford in 1826, and was baptized by Rev. Sr. Wm. Monroe; moved to Pellville church, December 11, 1869. He was a man of strict integrity and unblemished moral character. From the day he joined the church to the day of his death he was a faithful to his Master, and a shining light to the world. He was true pearl to the church of his choice, and a father indeed to the weary preachers, at whose house he always found a happy home. For nearly fifty years he walked with God, and was moved by all who knew him. When the trying hour came he had the victory, saying in triumph he was ready, and fell asleep in Jesus. He is now with the angels, and his joy is perfect, and victory complete. T. V. T. BAKER.

Pellville, Ky., March 1, 1879.

WEAVER.—Mrs. Martha J. Weaver, late of Boone county, Ky., after a severe illness of two weeks, departed this life on the morning of the 23d of February, 1879, aged 54 years. The deceased had been an exemplary and faithful member of the Big Bone church since June, 1846, the date of her baptism. She labored for the interests of religion at home and cheerfully and freely contributed of her substance for its advancement abroad in the earth. The Master's cause was ever dear to her heart, as witnessed by one of her last deeds of her life, viz., a bequest to her church of $2 0 for religious purposes. She passed away in the calm and peaceful assurance of an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." We greatly lament her loss and most sincerely sympathize with our dear Bro. J. J. Weaver, who has sustained so great a bereavement. May he fully realize the precious one of the promise, "My grace is sufficient for thee." J. A. KIRTLEY

Dr John Bull's
SMITHS TONIC SYRUP
FOR THE CURE OF
FEVER & ACUE
Or Chills & Fever.

The proprietor of this celebrated medicine thinks modesty but a hypocritical virtue and believes ever adhered to the public for the SAFE, CERTAIN, SPEEDY AND PERMANENT cure of Ague and Fever, or Chills and fever, whether of short or long standing. He feels at liberty to invite the attention of sufferers generally to bear him testimony to the truth of the assertion, that in most cases it will be found to cure if the directions are strictly followed and carried out. In a great many cases it might seem has been sufficient for a cure, and whole months have been taken off of the misery and with a perfect restoration of the general health. It is however, prudent, and in many cases more certain to cure, if its use is continued for a few days after the disease has left the system for some one-half, more especially in different and long-standing cases. Taking this medicine will not require any aid to keep the bowels open, as it will do that of itself, however, require a cathartic medicine, after having taken it for a few days. All persons have Dr. JOHN BULL'S celebrated FAMILY PILLS will be found invaluable.

The proprietor has found it necessary to have Dr. JOHN BULL'S medicines manufactured for him, DR. JOHN BULL only has the right to manufacture and sell the original JOHN J. SMITH'S TONIC SYRUP, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on the bottle, do not purchase, or you will be deceived.

Dr. John Bull,
Manufacturer and vendor of
Smiths Tonic Syrup,
Bull's Sarsaparilla,
Bull's Worm Destroyer,
The popular remedies of the day.
Principal Office, 319 Main Street, Louisville, Ky. july18 1y

Cor. Fourth & Jefferson Sts.
LOUISVILLE, KY.
OAK HALL
JOHN WANAMAKER'S
Popular ONE PRICE Clothing House!
In addition to our immense Stock of Men's and Boys' Clothing
OUR MERCHANT TAILORING DEPARTMENT
is filled with the greatest variety of patterns for suits to order for Spring and Summer, at prices slightly in advance of ready-made clothing.
THE OAK HALL GUARANTEE.
With every article sold the following guarantee is given.
1. That the prices of ready-made clothing shall be as low as the same grade of clothing is sold anywhere in the United States.
2. That the quality of goods shall be represented to be exactly the same as represented on printed labels.
3. That the full amount of cash paid will be refunded, if customers find the articles unsatisfactory, and return them unworn and unsoiled within two weeks of date of purchase.
OAK HALL John Wanamaker Wm Hallstaff Proprietor & Manager.
apr 17 3m

Southern Boot and Shoe Store.
M. R. SCULLY,
118 Market Street, between Third & Fourth S S.
NEW STORE & NEW GOODS.
Having just opened a new store and new goods, I am determined to give bargains to everybody in need of Boots and Shoes.
BOTTOM PRICES! BOTTOM PRICES!!
COME AND SEE
M. R. Scully,
118 Market (s s), bet Third and Fourth.
apr 17 3m

THE NEW
7-Octave UPRIGHT PIANO
At $230, $30 Cash and $8 Per Month,
IS NOW THE ATTRACTION OF PIANO BUYERS.
These Pianos are strong, reliable and well made. The cases are double-veneered, with rosewood. The tone is FULL, SWEET AND POWERFUL. Any person who will make the effort can place one of these beautiful Uprights in his home and pay for it, and not feel the expense. Those who are renting Pianos should think of this. Is it not better to have your own Piano at such prices and terms than to pay out hundreds of dollars for rent on other people's Pianos? Please call and talk with us on this subject, or send for circulars, &c.
Address WESTERN RECORDER, 149 Fourth Ave., Louisville, Ky.

RETAIL PRICE LIST
—OF—
CAPERTON & CATES,
BOOKSELLERS AND STATIONERS,
No. 149 Fourth Street, - - - Louisville, Ky.

ADD TO SCRIPTURE STUDY.

Bible Word Book, by Swinton	.8 60
Bible Text Book	75
Bible Manual, by Lockhart	75
" Concordance, unabridged	6 00
" " revised	2 00
Teacher's Pocket Concordance and Text Book	50
Brown's Concordance	75
Cruden's Complete Concordance to New Testament	1 50
Critical Greek and English Concordance	6 00
Smith's Bible Dictionary, unabridged, 4 vols.	12 00
" " abridged	2 50
Pronouncing Dictionary of Scripture Proper Names	25
Student's Old Testament History, by Smith	2 00
" New " " "	2 00
Clark's Notes on Matthew	1 00
" " Luke	1 00
" " Harmony of the Gospels	1 50
Barnes' Notes on Old Testament, 10 volumes, per vol	1 00
Barnes' Notes on Psalms, 3 vols, per vol	1 50
Notes on Genesis, by C. H. M	1 00
" " Exodus, " "	1 00
" " Leviticus, " "	1 00
" " Numbers, " "	1 00
Alexander's Notes on Matthew	2 00
" " Mark	2 00
" " Acts, 2 vols	4 00
Robinson's Harmony of the Gospels	2 50
Robinson's Greek Harmony of the Gospels	3 00
Cherrwood's Notes on New Testament, 2 vols.	3 00
Matthew Henry's Commentary, 4 vols., quarto, sheep	20 00
" " Commentary, 4 vols., quarto, cloth $16 00; sheep	18 00
Gaussen's Hewson's Life and Spirit of Prophecy, Sheep, 12 00; Cloth	10 00
Gaussen's Hewson's Life and Spirit of Prophecy, Sheep, 12 00; Cloth	10 00
Spurgeon's Commentary, 2 vols., per vol.	1 50
" Commentary, 2 vols., (sold separately)	1 50
Lange's Commentary, 12 vols., (sold separately)	3 00
Hodge's Notes on Epistles, First and Second Corinthians, 2 vols., each	2 75
Jacobus' Notes on the Gospels and Acts, 2 vols., each	2 50
Jacobus' Notes on Genesis, 1 vol	1 50
" " Exodus, 1 vol	1 50
Robertson's Notes on Genesis	1 50
Miller's Commentary on Proverbs	1 50
Horne's Introduction to Scripture Study	5 00
Help to Reading the Bible	1 50
Gumpenhouse's Bible, by Barrows	1 50
Historic Origin of the Bible, by Hissell	1 50
Bible History, by Blackie	1 50
The Land and the Book, by Thompson, 2 vols	5 00
Bible Lands their Modern Customs and Manners, by Van Lennep	2 00
Sinai and Palestine, by Stanley	2 50
Desert of the Exodus, by Palmer	3 50
Land of Moab, by Tristram	1 50
In the Holy Land, by Thompson	1 50
The Land and the Life, by Geikie	1 50

THEOLOGICAL AND RELIGIOUS.

A'Kempis.—Imitation of Christ	$1 25
Almon's Priest	1 50
Arnot.—Parables of our Lord	1 75
" Laws from Heaven	1 75
" Sermons to Men	1 75
Angus.—Christ our Life	1 50
Augustine's Confessions	1 50
Barrows.—Sacred Geog. and Antiquities	1 75
Baxter.—The Saint's Rest	1 50
Bell.—Angelic Beings; their nature and ministry	1 50
Bernard.—Progress of the Spiritual Life	1 50
Bonar.—Bible Thoughts and Themes, 6 vol., per vol.	2 50
" Night of Weeping	75
" Morning of Joy	75
Boyd.—Old Times, paper 50c.;	75
Bogatzky.—The Golden Treasury	75
Brooks.—Heaven Our Home	1 50
" Preparation and Delivery of Sermons	2 00
Brown, (Phillips)—Christian Worship	1 50
Brooks, (J. H.)—Maranatha; the Lord Cometh	1 50
" " Christian Dancing, paper	25
" " How to be Saved, paper	25
Bunyan.—Pilgrim's Progress	1 50
Bible Illustrations	1 50
Balmerino.—Christ His own Witness	1 50
Chalmers' Works, 12 vols	18 00
Chrisman's Secret of a Happy Life (3c)	50
Christian's Death, paper	25
Clarke.—Scripture Promises	1 00
Cook.—Lectures on Miracles	1 50
Cook.—Lectures on Biology	1 50
Daily Texts	1 00
Dagg.—Manual of Theology and Church Order	4 50
Dick.—Philosophy of Religion	2 00
Dick, (John)—Lectures on Theology	2 00
Dickson.—All about Jesus	1 50
Dale.—Lectures on Preaching	1 50
" —Conflict between Religion and Science	1 50
D'Aubigne.—History of the Reformation, (abrd'd)	3 00
Darwin.—Origin of the Species	1 50
Edwards, (Jonathan)—On the Will	1 50
Everts.—Pastor's Hand-Book	75
Farrar.—Critical History of Free Thought	2 00
" Science and Voices of God	1 00
" Life of Christ, 2 vols., (or 1 vol. without notes), $2 50	
Felix.—True Womanhood, paper	15
Fisher's Butler's Analogy	1 50
" Autobiography	1 00
" Revival Lectures	1 50
Fuller, (Andrew)—Works, 3 vols	3 00
Fuller, (Thomas)—Sermons, 1 vols., per vol.	1 50
Fraser.—Lectures on the Books of the Bible, 2 vols.	3 00
Fox.—Book of Martyrs	2 50
Fulton.—The Way Out (of a Convent)	1 50
Fasson.—Young Man's Difficulties with his Bible	1 25
Gotlie.—Life and Words of Christ, 2 vols	2 00
Griffin.—Science of Twigs, or Sermons From-work	1 75
Grosser.—Bible Months; the Seasons in Palestine	25
Gotlieb.—Lectures on Ezekiel	1 50
" On the Parables	1 50
Graves, (A. P.)—From Earth to Heaven—sermons	1 50
Hervey.—Guide of the Inquiring Dead	25
Hints on Bible Reading	1 00
Hand-Book of Bible Reading, (paper 50c.)	1 00
Hints on Bible Marking	25
Jay.—Morning Exercises	1 50
" Evening Exercises	1 50
Jewish Temple its Typical and Spiritual Meaning, paper	25
Kitto.—Biblical Cyclopedia, 2 vols., royal 8 vo., cloth $16 00, sheep	20 00
" Bible Illustrated, 4 vols	6 00
Krummacher.—The Suffering Savior	1 50
" The Risen Redeemer	1 50
" Elijah, the Tishbite	1 50
Life of our Lord—in Bible language	1 00
Life and Times of David	75
Locke.—Commonplace Book of the Bible	1 25
Monod.—Footsteps of Paul	1 50
" Footsteps of Peter	1 00
" Worship and Night Watches	1 00
" Mind and Words of Jesus	1 00
Montgomery, (W. F)—Sermons and Treatises, (paper 50c.)	1 00
McCosh.—Methods of Divine Government	1 50
" Christianity and Positivism	1 75
" Reply to Tyndall	50
Miller, (Hugh)—Footprints of the Creator	1 50
" Testimony of the Rocks	1 50
" Headship of Christ	50
Macdonald, (Geo.)—Miracles of our Lord	1 25
Manning.—Sermons, 2 vols., per vol.	2 50
" Addresses, (paper 50c.)	75
" Anecdotes	50
Child Stories	50
The Second Coming of Christ	50
The Way and the Word	25
How to Study the Bible	25
Moll.—Preliminary Practice	1 50
Neander.—Ecclesiastical History, 2 vols	4 00
Neander.—Life of Christ	1 25
Neander.—Life of Christ	1 50
Paley.—Evidences of Christianity	1 50
" Complete Works	2 50
Parker.—The Paraclete	2 50
Porter, (J. L.)—Giant Cities of Bashan	1 50
Porter, (Rev) Syria over Driftwood	1 50
" Winter Five	1 25
" Years that are Fled	1 25
Prime.—Fifteen Years of Prayer	1 50
Prime.—The Salt Sea	1 50
Plutarch's Lives	3 50
Pressense, (Rev. E.)—Hopping Heavenward	1 50
" Home at Greylock	1 50
" Hemesath	1 50
Pulpit Themes	2 00
Porth's Lectures on the Heathen	1 50
Robert Hall's Works, (Life of)	1 50
Shipton.—Promises and the Promisers	75
" Full Journey, (paper 50c.)	75
" Secret of the Lord, (paper 50c.)	75
" Pulpit Power, (paper 50c.)	75
Spurgeon.—Sermons, 9 vols., per vol.	1 50
" Gems	1 50
" Commenting and Commentaries	1 50
" Type and Types	1 50
" Lectures to my Students	1 25
" Morning by Morning	1 25
" Evening by Evening	1 25
" Flashes of Thought	1 50
" Saint and his Savior	1 50
" John Ploughman's Talk	1 50
Spencer.—Great Testament with English Notes	1 50
Salis.—The Converted Jew	1 50
Taylor, (Isaac)—Loyola and Jesuitism	1 25
Taylor, (Jeremy)—Holy Living	60
" Holy Dying	60
Tholouck.—Hours of Christian Devotion	1 50
Thomson.—Bible Lands in Ancient Palestine	1 50
Trench.—On Parables	3 50
" On Miracles	3 50
" Epistles to the Seven Churches	1 50
Tuck.—Fifty Three Kings of Israel, 2 vols	1 50
Williams, (W. R.)—Religious Progress	1 50
" Lectures on the Lord's Prayer	1 50
Wanderings in Bible Lands	1 50
Young.—The Christ of History	1 50

The bindings of the books in this price-list are cloth unless otherwise specified.

Those books marked with a * are not, and cannot be prepaid when sent by mail.

Our terms are STRICTLY CASH, but we will fill orders G. O. D., when one-fourth the amount accompanies the order.

Books not mentioned in this list will be procured when desired.

DISCOUNTS.—On orders to the amount of Ten Dollars or over, we will give a discount of 5 per cent.; to the amount of Twenty Dollars, or over, 10 per cent.; to the amount of Forty Dollars, or over, 15 per cent.; to the amount of Fifty Dollars, or over, 20 per cent.

These discounts will apply to all articles in the above list which are not marked with a *, if sent without any expense to us of freight or postage.

WESTERN RECORDER.

A. C. CAPERTON,
EDITOR AND PROPRIETOR.

SPECIAL CONTRIBUTORS:
J. M. PEBBLES, SAMUEL BOYLE,
J. C. BURROUGHS, NORMAN ROBINSON,
MRS. LEORA E. ROBINSON.

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

☞ Address all letters for the Western Recorder to that paper, and all letters about books, Sunday-school papers, job printing, etc., to Caperton & Co.

LOUISVILLE:

THURSDAY, ... MAY 8, 1879.

We will take subscribers to the RECORDER for 5 months at 65 cents, for 6 months at $1 20, but the payments in such cases must be made in advance.

Things Above.

The exhortation of Paul to his Corinthian brethren, "Set your affections not on things of the earth," and the multitude of analogous Scripture precepts, are often misrepresented or made an occasion of evil. By one class of modern theorists, all such exhortations are looked upon as unnatural and visionary in the extreme. That specious type of philosophic skepticism which in many circles is so fashionable to profess—which has such an unbounded reverence for "man," that it has very little left for God, which deals in "great swelling words" about "Scientific Progress," "the needs of humanity" and "the destinies of the race," but has very whist to say about such commonplace matters as "sin" and "guilt" or the "life to come"—this type of skepticism is quite positive that the actual facts of existence are totally at variance with the language Scripture. Too disciples of this faith lo a "faith" tell us that the great "Existence"—whose character is unknowable, if paradoxure there is any such Being—but left us here on this earth with wants, faculties, aims, all bounded by the circle of this life; that if there is any "beyond" it is utterly outside of both our present knowledge and present hopes and aims; that we have no personal concern with it, and that it is utter folly to trouble ourselves about a "future" of whose existence we have no proof, of whose conditions we are utterly ignorant. Of course the obvious inference is that Nature and Revelation contradict each other, and that the Bible, though "a very excellent classic"—nearly equal indeed to the writings of Plato or Zoroaster or Mohammed or Confucius—is really quite unmitted in the actual condition of things as we find them in the world.

The current living of the age has much in common with this view of the matter. So far as the spirit of the times is exemplified in its arts, its commerce, its institutions, social and civil, it is intensely material. Life to most men is a horizon that shuts sharply down upon the round rim of the present world. The grave is to them a sunset with no twilight. Here and there we find Asceticism repeating the old error of attempting to secure the next world by an unnatural renunciation of this. But the current all sets in the opposite direction. Men in general are disposed to look out for this life and not trouble themselves about the next. It is bustle and rush, hurry and hot pursuit—a spirit which drives men too fast for thought and too continually for wise, safe-treading foot steps, into the very thick and whirl of the most crowded avenues of life.

The Gospel teaches a more excellent way. Rightly understood, it forbids alike the folly of the Anchorite, who attempted to gain Heaven by disregarding the most obvious laws of life, and the even more grievous mistake of the modern scientist, who allows the present to completely overshadow the future, and who would put aside all thought of responsibility for the next world by plunging into the very thick and turmoil of this.

The Gospel does violence to no element of our nature. Its purpose is not to divorce Heaven from Earth, or to magnify the one at the expense of the other. Its aim is to lift us to a just perspective, where each can occupy its true place. It does not demand that life shall be etherealized into an impossible condition of freedom from temptation, nor does it urge that in order to become a saint it is necessary to cease to be a man. The claims of the world and the next are not placed in conflict or competition. The Gospel intendes to harmonize both. It does not propose to mar or destroy the life that now is for the benefit of the life hereafter, but to make one the outgrowth of the other, to invest both with a new and glorious beauty and power. So Christ himself prayed for his early disciples, not that they should be "taken out of the world," but that they should be "kept from the evil that is in the world."

So long as we live in the world we must be a part of it. Ties of family, of kindred, of friendship will still exist. Obligations, civil, social and political will still assert their claims upon us. The aim of the gospel is to ennoble and purify this life in all these varied relations. Without discussing the essential attributes or in anywise interfering with the natural laws of human life it renews and sanctifies and crowns them all. It impresses our present life as only the beginning of what by divine grace may be made a continually rising and expanding and increasingly glorious condition of being. It does not confound the journey with its heavenly ending, nor does it ask the pilgrims who travel the one and seek the other to forego any of the innocent comforts or pleasures of the land through which they are passing and temporarily sojourn. It asks him to set their affections on things above because they are "above," because such "things" are the highest and noblest on which earthly eyes can look and earthly affections can rest, because our vision is purified by turning often upwards, and because "where our treasure is there will our hearts be also." It is only thus that the powers of the soul find their highest development; only in Christ that the highest ease and joys of this life and the life to come perfectly unite; only in "things above" that the conflicting claims of this world and the next find a complete and glorious adjustment; only in the possession of such "heavenly treasures" that the spirit finds tranquil blessedness and everlasting rest.

Seminary Commencement.

The Southern Baptist Theological Seminary has just closed a successful and prosperous session, and now the faculty and students have an opportunity of engaging in employments which will be pleasant because of their variety, if for no other reason. The commencement exercises took place in Walnut-street church on last Monday afternoon. After the opening prayer by Dr. J. M. Weaver, diplomas were conferred upon the graduates in the several schools. This occupied about half an hour, after which the audience arose and sang the hymn commencing, "I gave my life for thee." The next exercise was an address by Rev. J. H. Eager, on the "Conditions of the Discovery of Truth." Mr. Eager was followed by Rev. J. P. Greene, pastor of East Baptist church, this city, in an address on "Christian Manhood." At this point the choir threw variety into the exercises by singing another beautiful hymn, after which Rev. H. A. Tupper, Jr., of Virginia, delivered his oration on "Bow and Arrows." The orations were well spoken and impressed the audience very favorably. Messrs. J. S. Dill, of Alabama, and A. J. S. Thomas, of South Carolina, were excused from delivering their speeches. All, with the exception of Mr. Dill's, which he modestly declined to furnish for publication, are to be found elsewhere in this paper.

After the speeches the diploma of English graduate was conferred on those young men who had completed all the schools of the Seminary except the Hebrew and Greek departments of biblical interpretation and the Latin department of systematic theology. The recipients of this diploma were Messrs. T. P. Bell, South Carolina; W. B. Hare, Alabama; A. J McCoy, South Carolina; J. D Simmons, West Virginia; T. B. Thomas, Alabama, and Paul Wallis, Florida. Messrs. J. S Dill, Alabama; J H. Eager, Mississippi; J. P. Greene, Missouri; A. J. S Thomas, South Carolina, and H. A. Tupper, Jr., Virginia, who had completed the entire theological course, were next called to the stand, and received the diploma of full graduate of the Seminary. Dr. Boyce, the chairman of the faculty, next delivered a very feeling address to the English and full graduates, in which were many valuable practical hints relative to the work they were just now ready to enter upon. Dr. Boyce's address will be found on the first page.

The exercises were closed by singing the "Seminary Hymn," which was composed for the first Commencement by Dr. B. Manly, Jr., then one of the faculty, and has been sung by the professors, students and friends of the institution at every Commencement since. After the hymn was sung Dr. Manly, who was in the pulpit, came forward and pronounced the benediction. There was then a hasty farewell, some tearful eyes, and seventy earnest men went forth to engage in the most exalted work to which human beings are called.

Walnut-street Church.

The auditorium of this church has recently undergone changes which are quite an improvement. Congregational singing has for years been a felt want. The organ and choir were in a high gallery at the rear of the church, and being thus cut off from the audience, there seemed to be little sympathy between them. The suggestion of the pastor that the organ and choir be transferred to a station in the auditorium near the pulpit, met with a hearty approval. This work has been accomplished during the last week or two, and was ready for the use of the Seminary on last Sunday and Monday. The organ had to be entirely rebuilt, which was accomplished in a very satisfactory manner by Messrs. Fisher & Sons, organ builders of this city.

The interior of the church underwent other needed repairs, as well as a thorough cleansing. Some of the corbels, pendants and moldings had become insecure, and these were taken down and replaced. The walls are calsimined in a light gray tint, the pendants, moldings and corbels a pure white, and the panels of the ceiling and around the pulpit were given a tint that is neither blue nor purple, producing a pleasing effect of depth.

In his sermon before the Theological Seminary, Dr. Tasker quite surpassed the expectations of the vast audience who heard him. The discourse was on the philosophy of baptism, or rather on the relation that baptism holds to the other doctrines of the Bible. It was terse and argumentative, yet very practical in its character and popular in its presentation. It occupied one hour and a quarter in the delivery, but was listened to with deep and unabated interest throughout.

We promised our readers that we would lay that sermon before them in this issue, but for reasons that we will explain hereafter we are not able to do it. Suffice it to say, that Dr. T. is not ready to have that sermon printed. We hope yet to be able to put it before our readers in some form.

Bro. Ware is getting the debt of the State Mission Board narrowed down to a pretty small compass. A little, though it be small from every reader of the Recorder, would pay off every cent. The obligations for this year are about all paid. Now, brethren, don't stand back because you have already contributed, but let all do something, and wipe out the whole thing.

The meetings at Broadway Baptist church increase in interest, the audiences being large and attentive. Up to date about 24 have professed conversion, six of whom were baptized on Sunday night by Dr. Burrows. Others who have professed will join Broadway church, and some have signified their intention of uniting with Walnut street church. Major Penn is earnest, impressing one as speaking from the heart, as being free from any desire to make self prominent. The meetings will continue, as heretofore, at 11 A. M and 8 P. M.

Of the English graduates of the Seminary, Rev. T. P. Bell, of South Carolina, will remain in Jefferson county, near the city, until September, and will then return home. Rev. W. B. Hare, of Alabama, who is broken in health, will engage in some secular pursuit for a while until he can mend up. He is a "good boy," and it is devoutly to be wished that he will become hale and hearty. Rev. J. D. Simmons, of West Virginia, has a call to a church in South Carolina, and will enter upon his duties in a few weeks. Rev. T. B. Thomas, of Alabama, has for some time been located as pastor in our neighboring city, Shelbyville, where he will remain. We have not yet learned the prospective locations of Messrs. A. J McCoy, of South Carolina, and Paul Wallis, of Florida.

A most shocking outgrowth of religious fanaticism occurred at Pocasset, Mass., on the first inst. Charles F. Freeman, an Adventist, under the delusion that he had been invested by a divine vision in which he was ordered to make a sacrifice of his sweet little five year-old daughter, to whom he seems to have been devotedly attached, arose from his bed, and, with the sanction of his wife, took the little thing's life. As the knife struck her she awoke, opened her beautiful blue eyes and exclaimed, "O papa," then gave a few gasps and was admitted into the heavenly circle. The entire community of Adventists land the deed, and this may be but a very feeble beginning of what is yet to come.

There is always a demand for men well qualified for the business in which they engage. Our Seminary boys are eagerly sought and their services engaged for months before they receive their diplomas. Rev. J. S. Dill, of Alabama, will take charge of the church at Auburn in that State. Rev. J. P. Greene, pastor of East Baptist church, will remain in the city. Rev. H. A. Tupper, Jr., of Virginia, has been called to the church at Harrodsburg, and will enter upon his work in the latter part of August. Rev. J. M Willard, of Illinois, will supply the church in the meantime. Rev. J. H. Eager, of Mississippi, has been accepted by the Foreign Mission Board for the work in China, and will be sent out as soon as possible. What he will do in the meantime he does not yet know. Rev. A. J. S. Thomas, of South Carolina, a polished gentleman, and like the others, a good scholar and preacher, will remain in Kentucky, but we failed to learn his location.

NEWS AND NOTES.

BAPTIST.

Home.—Dr. Mell was elected to preside over the late Baptist Convention of Georgia.

The Baptists of Georgia have abolished all agencies in that State connected with the Boards at Richmond and Marion, and propose to do their foreign and home mission work through their State Board. It is feared by some of the leading men in that State that the measure will be calamitous to the mission interests in the Empire State.

Dr. John A. Broadus is expected to preach the annual sermon before the graduating class at Wake Forest.—*Biblical Recorder.*

The State Board of Georgia, through its secretary, its Sunday-school evangelists and its numerous missionaries, shows a record of energy and success. Savannah is selected as the next place of meeting of the Convention.

Tennessee has contributed to the Home Mission Board of the Southern Baptist Convention during the conventional year, to date, $339 48, and is entitled to three delegates.

The American Baptist Home Mission Society has done the Central church, of this city, a great favor. It has cancelled all claims for past due interest ($850 11), and will charge no interest in the future. This reduces the debt of the church to $5 200.—*Baptist Reflector.*

We learn from the *Biblical Recorder* that Dr. J. M Pendleton has been quite ill.

A very delightful meeting is in progress in the Central church, Nashville, of which Rev. G S. Williams is pastor. Bro. W., the pastor, is assisted by Dr W A Nelson. There have been a number of conversions.

The Edgefield church has called Rev Mr. Waters, of New York, who will likely accept the long vacant pastorate. Brother Waters is a man of first-rate ability, and having been raised in the State, he is well acquainted with our work. It is hoped that he will accept. He will meet with a hearty welcome in Tennessee.—*Bib Repos.*

John H Deane, Esq., of the Calvary Baptist Church, in New York city, has done a very thoughtful and beneficent thing. He has purchased the library of the late R. J. W. Buckland, D D., and presented it to the University of Rochester. The library is composed of about two thousand volumes.

Rhode Island, founded by Baptists has 60 Baptist churches, with 10 906 members. The results of last winter's work in the cities are shown by the addition of 1 017 by baptism.

At Toledo, Ohio, twenty-five years ago, the first Baptist Sabbath-school was organized with eleven members. Now that school and those which have sprung up from it number eleven hundred.

It is reported that the Beth-Eden church Philadelphia, has called, as associate pastor, Mr W. L Kolb, of Hamilton Theological Seminary.

The New York Ministers' Conference has been discussing "The duty of our Ministry in the relation of Pastors and Teachers."

The First Baptist church of Lexington, Ky., have extended a unanimous call to the Rev. Lansing Burrows, of the North church, Newark, and, after deliberately considering the matter, he has decided to accept it. Last week he offered his resignation, and on Lord's Day morning, with great reluctance, it was accepted. The work of Mr. Burrows as pastor in Newark and the efficient services he has rendered as Secretary of the N J. Sunday-school Union will make his removal to be greatly regretted.—*Baptist Weekly.*

The First Baptist church in New York city has called to the pastorate Rev. H M. Sanders, of Yonkers, but it is not likely that his church will let him go.

The Rochester Theological Seminary is to receive gifts from J. B Hoyt, J. B. Trevor, Charles Pratt, and the brothers Rockefeller, of New York city, to the amount of $136 000. These gifts are for the library and a library building and to endow the chair of Hebrew Language and Literature. When will some of our wealthy men come forward and do something of the kind for our Southern Theological Seminary?

Tremont Temple (Boston) was thronged Sunday the 27th ult., as it has never been thronged before, and multitudes were turned away who would have gladly found admittance, to enjoy for the last time the pulpit ministrations of Dr. Lorimer, as pastor of the Union Temple church. In the evening the congregation was admitted by ticket, yet an hour before the time of service every seat in the house was occupied, and when the doors were opened the standing room was rapidly taken possession of. The hand of fellowship was given to sixteen members recently received by the church, including those baptized in the morning.

A memorial of the late Rev. H. C. Fish, D D., is issued in the form of a handsome volume, containing a sketch of his life by his children, and a Commemorative Discourse delivered on the twenty-sixth anniversary of his settlement in Newark, by William Hague, D.D., with a life-like portrait.

At a late meeting of the Baptist Ministers' Conference in Boston there were present 127 ministers.

Many of our churches in Western New York have been richly blessed in things temporal and spiritual. The Emmanuel church in Buffalo has been blessed with a continuous revival for fifteen months, and still the good work rolls on like a river of life.

MISCELLANEOUS.

The English Baptist Missionary Society will occupy San Salvador, 60 miles from the west coast of Africa and South of the Congo, as the headquarters of their work, with a station at Makuta.

The Synod of the Presbyterian church of England has resolved to appoint the Rev. Dr. Patton, of Chicago, to the chair of Apologetical Theology in the Presbyterian College of London.

The Friends' Mission in Mexico has the "most extensive publishing house of evangelical literature in the Spanish language in all Spanish America." The headquarters of the mission are at Matamoras, where there are 105 members.

Sixteen members of the House of Representatives are Methodists, 11 are Presbyterians, 10 are Christians, 7 are Baptists, 4 are Catholics, 3 are Universalists, 3 are Quakers, 1 an Episcopalian, 1 an Israelite, 1 Unitarian, 1 Independent, 1 Congregationalist.

The growth of the Baptist churches since 1851 in London has been somewhat remarkable. While Methodists of all kinds have increased 104 per cent., Presbyterians and the English church 43 per cent. each, Congregationalists 30, and Roman Catholics 98 per cent., the Baptists have grown at the rate of 115 per cent.

The *Indian Evangelical Review* says: "The secret conviction has been gaining ground among masses of the people that sooner or later they *must* become Christians."

A member of the Methodist church in Avoca, N Y., stood up at the close of a meeting recently, and asked permission to address the congregation from the pulpit. The pastor readily assented, and the brother read a confession that he had for years been stealing from his employers.

The *Weekly Review* (London) says that since 1860 upwards of six hundred Jews have confessed faith in Christ crucified, in the Episcopal Jews' chapel, Palestine Place. Since December last thirty-four persons have been added to the number.

Rev H H. Jessup, D D., returned missionary from Syria, gives a striking picture of the degradation of woman under Mohammedanism. He says: When women are educated under Christianity, it is in spite of Curiosity. But under the Koran, it is in accordance with the book. When a Turk or Arab mentions a dog, a donkey, a hog or a woman, he always couples the mention with the utterance of the word "ejslack;" which means, "Pardon me for naming in your presence so vile a thing;" and not seldom he cleanses his mouth by spitting.

FROM THE CHURCHES.

New Prospect, Ind.—I just closed a meeting with this new church. Results: 7 additions by experience, 2 by letter and 1 restored. Present number, 70.

W. Carpenter.

West Point, Ky., April 15.

Frankfort, Ky.—At a preaching station in the suburbs of South Frankfort, called Spring Chapel, Rev. G. C. Smith has been preaching at night for three weeks. Seven additions. Meeting still going on with good prospects. Milton McGraw.

Oak Ridge.—The church is in the eastern part of Lewis county—farther east than any church in Bracken Association. About the first of February they enjoyed a revival, which resulted in 65 additions to the church. Rev. Lewis Mitters did most of the preaching. J. K. R.

Corydon, Henderson Co.—We have succeeded in organizing a Baptist church in this place with 20 members, and there are perhaps ten more who will join soon. One brother agrees to give the lumber; a Methodist has given us a lot, and one of our members is a carpenter; so you see we have some prospect for a house. We are worshiping at present in the Presbyterian church. We are poor and have much to contend with here. This is a very promising district. We have a graded school, which is largely patronized.

April 27. J. P. Brooks.

Ripley, Tenn.—Will enter upon my fourth year's labor with this church the first Sunday in June, devoting, as heretofore, half my time to this church, the other half to Dyersburville. We have a good Sunday-school and prayer meeting at Dyersburville. Prospects encouraging. Six additions last Sunday. Bro. J. P. Kissell, former pastor at Dyersburville, is still in poor health, being able to preach only occasionally. He is a favorite preacher with us all, and his love is deeply felt. Many are the prayers offered for his recuperation. The Sunday-school in this place was reduced very low during the winter, and has not recuperated as it should since spring opened. We hope to get it working order and do a good work the remainder of the year. E. C. Faulkner.

May 1, 1879.

Items by the Way.

The Concord Association spent their fifth Sunday very happily, very profitably, and very much to the edification of visitors. The Ministers and Members' Meeting of this body convened at Harrisburg church, Owen county, the last Friday of March. It was gratifying to notice the interest manifested in the selection and discussion of the subjects presented. The essays which I had the pleasure of hearing "smelt of the lamp," and were thoroughly discussed. Bro. Waldrep's on "The Tares" elicited considerable comment; Bro. J. V. Riley's on "The Characteristics of a Successful Pastor," was commended very highly; Bro. S. H. Salin's, on "Modern Protracted Meetings," and Bro. Thomas Daniel's, on "The Immortality of the Soul," were excellent. Bro. G. W. Wheatley excused himself on account of not having time to prepare his essay on "The Element of a Strong Church." That body was too well acquainted with the man to yield so easily. They called for him to give them the advantage of his thoughts upon the subject, and right nobly did he respond. He had been speaking but a short time before he electrified the house, and the brethren were satisfied that the MS. was in the right place. Bro. The. Daniel preached one of his warm sermons, and in his felicitous speeches added very much to the interest of the occasion. This is a vigorous body of Christians. They are like a little theological seminary. The communities in which this body holds its meetings derive more information as to our doctrines than is obtained from our anniversaries. It is to a great extent owing to the frequency of such meetings that the Presbyterian church in Southland is indebted for the great hold their principles have on the people. They familiarize the minds of the people with their doctrines, and the seed develops and ripens into golden fruit. The Concord is blessed with a noble band of brethren. They are justly proud of Bro. L. H. Salin, who is a power anywhere. When we reflect on the zeal of this association, we are not surprised to learn that Owen is the banner county in the State, having between 4 000 and 5 000 Baptists within her bounds. I enjoyed my short stay with these good brethren very much indeed.

Harrisburg church has secured the services of Rev. Thomas Daniel, the younger, as an undershepherd. They are justly proud of him, and the feeling is reciprocal. They with their new pastor and new house and partly new congregations, have a promising outlook. I had the pleasure of meeting that good man, Bro. James Forsee, from whom I received substantial aid for our endowment.

Drennon's Ridge church, Henry county, is presided over by Rev. A. B. Morgan, who is popular within and has "a good report from them that are without." He speaks of attending the Seminary this fall. His church has placed a few bricks in those walls, which we sincerely hope may be finished at Winchester in May. Bro Morgan has a very kind and hospitable people to minister to, and is doing a good work for them.

The church at Eminence, over which Bro. A. S Pettie presides, has some of those whom the apostle denominates "fellow helpers to the truth" within her folds, e. g., Rev. J. N. Porter, M D., who said to the agent, "Here is my horse and buggy; go to this place tonight, to that to morrow. There is my horse and saddle to go to Drennon's Ridge church." And there is our good br ther Wilson, who knows so well how to make a stranger feel at home at his house. Sisters Burton, M Kendrick and Guthrie all very kindly came forward and gave on the "home pull."

The night that Bro. A. B Morgan and myself spent with Bro. C. M. Riley at his pleasant home in Sweet Owen was one not soon to be forgotten. And the pleasant way he gave the bond—well, I wish more would do likewise. If it is so delightful thus to receive, what must it be thus to give?

I am now canvassing Salem church, and hope to be able to report well. Their pastor set a good example, and Sister Nancy Morgan followed. I trust others will respond so nobly.

Owen Co., Ky. G. W. Given.

"My Commission."

I noticed in the RECORDER some time past the query, "Has a preacher the right after holding a protracted meeting to baptize and constitute the newly baptized into a church?" The answer was, that it depended on the instruction he had

With the assistance of another ordained minister, I proceeded as above in the constitution of three churches. In December, 1877, I commenced a meeting in Alton, Ind., on the Ohio river, in their schoolhouse, there being no church in the place. The congregation being too large for the house, the Spiritualists invited me to use their hall. I accepted and continued nineteen days. I baptized the converts and organized a church without calling for a council or other churches. Rev J. S. Walters was with me the last six days of the meeting and in constituting. Since that time some brethren have questioned my authority to constitute without a church council. To the answer of the query I will say, that no board, association, or even church, has the right to add to my authority in matters of faith what my ordination did not give me in the beginning. As for my authority, the church gave me the commission in my ordination, and it baptism and church organization are not in the commission, we have no authority for them. If teaching them to observe all things does not cover church organization, we are doing something that is of human authority and not from heaven. I have the same commission that the Lord gave to the apostles. It contained no more than than now. Paul is carrying out the commission planted churches. We have no example for calling a council of sister churches in apostolic times to organize churches; but we find some of the apostles gathered with the church at Jerusalem to meet a certain inter-church dispute. My church has the right to call in question any of my acts as a minister, and any body of Baptists has a right to complain of my course to my church, but it alone has the right to deal with me. I have no objection to the calling of sister churches in council to take into consideration the propriety of organizing a church when it is convenient. But the council is a question of policy and not of orthodoxy. If churches organized in heathen lands by our missionaries are orthodox, the same procedure here makes them orthodox.

B. F. JORDAN

In the RECORDER of February 13 1879, a sermon by Bro J. M. Pendleton was published, in which he said that Christ died as our substitute. In a subsequent number are some questions propounded to him or yourself by me. You said you were too busy, and handed them over to Bro Pendleton. I did not ask the questions because I did not believe the doctrine, but I can not comprehend it as I wish I could. I am sorry I asked the questions, if asmuch as you did not answer them, for the following reason: We have recently imported here a Reform preacher, a man of talents and a scholar. He saw my questions, and said that Bro. Pendleton would be like you, busy; and requested to see your answer when it came. He has called five times to see the answer, and no answer yet. He now says, "I told you so; he can't answer." Is it true that Bro Pendleton can not defend a doctrine which he says was sung to us by our mothers when in our cradles? or is it a subject not worthy his notice?

Bro. Howe, the Reform preacher to whom I allude, has preached a sermon on the same subject in which he took the ground that Christ died to prove to the world that God loved sinners, but not as a substitute. Please answer fully and satisfactorily.

J. D BOHANNON

Georgetown, Ky, May 5th.

Missouri Correspondence.

The arrival in your city of M. Jor W. E. Penn and his excellent wife, is followed by many in St. Louis with prayer and earnest expectation for the salvation of souls, the quickening to stronger faith and love of Christians, and consequent glory to God. The Writer shares in this feeling because it was the place of his ordination, and first pastorate, over the then newly organized J. Emerson st. Baptist church. Now under the care of Dr Weaver. It began with sixteen members, six of whom were males—Reed, McCoy, and the beloved Gates, a retired minister, were of the number. The ministers of that city then were, Drs. Everts, Ford, Helm, and Waller; the last honored man died in one week after Arrived. Then were living Charles Queirry, who purchased our house of worship, Marshal Halbert, Wm. Hull, Father Vandeskirk, Sister Meadows, Charles Queirry, Sister Names, all cherished by the churches. Gates and Edmunds are no more with us, save in influence. Garnett is in Chicago, Theo. Harris is still with you, and his picture is before me now as I write, and has been for eighteen years.

I trust all your churches will be blessed under their pastors, Grosse, Weaver, Warder and Burrows. I would take pleasure in being in that Walnut-street church once more, from which Thomas Smith was carried to his grave, and his loved mother, Qoerry, and Waller, and where I administered baptism for the first time—and all the time in Louisville; where I baptized Harris and his wife the same day; also one on the last Sabbath of my ministry there; where I heard Dr. Lorimer give in his experience for baptism, when a youth, who, afterwards, baptized hundreds where he repeated the blessed ordinance himself.

Bro. Penn is coming among you needs no commendation beyond his labors in the past four years. But evangelists, like pastors, have not all purchased for themselves degrees of equal excellence. There need be no anxiety about our brother. If he takes, or you cheerfully give him the reins to guide the chariot, you need not fear that it will be run off the track, or he, like the mythical Phaeton, prove himself unskilled in the management of celestial courses, and need be struck by some ecclesiastical Jupiter and hurled into the Po, or the Onio. He proves himself to be the Lord's recruiting officer for the "Holy War."

The third Baptist church, of St. Louis, which was started by Dr. Jeter, when pastor of the Second church, numbered eighty members in 1862, when I became its pastor. It now numbers five hundred, two hundred of whom joined since Bro. Penn came to the city. To Park avenue twenty five have been added, and to the German church twenty-five, and to the Fourth Baptist church fifty one. Three hundred have been added by baptism to the four churches, and perhaps one hundred and fifty have professed faith who have not joined any church or have gone to other denominations.

Bro. Penn left with us the signs of enlistment, which he had nearly worn out in Texas service: the shepherd's crook, and a little white flag suspended from it. Every time we meet in our church we find some inquirer sitting in front of this sign, which tells all, "Sirs, we would see Jesus"

Thus we are kept in memory of the miniature pentecost our church has enjoyed in the last three months. The blessing abides with us. May you in Louisville have the same and greater.

J. V. S

THE German Baptist church, Louisville, has been without a pastor since Bro Dietz left. They have had no marked increase for about three years, until last month Bro. H. Gellert, pastor of the German Baptist church of Newport, Ky., was invited to hold a meeting with them, which was a success, resulting in the revival of the membership and 18 additions, who were baptized in the Broadway church by Bro G. Many more are said to be under conviction, and it is hoped that Bro. Gellert's visit, which lasted only nine days, may prove of great benefit to the church. The congregations were very good, the house being full at all the meetings. The church has given Bro. G. two very pressing calls, but he has not accepted as yet, feeling reluctant to leave his present field, which is improving under his ministrations. The German interest is certainly one of great importance to us, and let us all pray God that our efforts to Christianize this people who are filling up our country may be successful. The church feel very thankful for the help tendered them by the State Board. The communion season enjoyed by this church with Bro. G. last month will long be remembered as one of unusual solemnity and impressiveness, many being moved to tears.

It is my purpose to visit, in the next few weeks, our churches in the counties of Grayson, Ohio, Muhlenberg, Daviess, Henderson, Union and Hopkins, to ask the brethren for help to sustain our missionaries in foreign fields.

The first place I have visited is Litchfield in Grayson county. This place has about 600 inhabitants, and is in the midst of a large tobacco growing district, shipping on an average 1,000,000 pounds annually.

The pastor of the Baptist church is Bro. J. H. Fallilove, who seems to be full of love to his brethren, and his brethren full of love to him. His positive way of preaching pleases his people, and commands the respect of other denominations. The cause of missions is waxing in the affections of the people. I have not met with a single dissenter not, and in my judgment never were needed for the worship of the churches. The churches that meet twice every Lord's day do not sing more than two hundred different hymns during a year. Six hymns every Sunday make only three hundred a year. Your next little book of well selected hymns contains enough for three and more than enough for all others.

Louisville, May 1. J. L. BURROWS.

He said he was the most religious and unfortunate of the human family, yet the world owes more to his than any other nation. They had committed less crime than any other nation, and all good governments have been modeled after theirs. Said he has never tried a Jew for lunacy. He takes care of his own blind, and lame, and poor. Said he had rarely seen a Jew intoxicated. He affirmed that Jesus was not murdered. Murder implies the right of self-defense, of which he was dispoiled. He died as the result of Roman diplomacy, the Jews furnishing the pretext. The Judge gave the names of distinguished Jews who had figured in military affairs, in the arts and sciences, &c. He closed by saying that the Jews were not agriculturists, choosing to hold real estate which they could readily change into something portable. "They toil not neither do they spin," yet they were the most glorious of all peoples.

B. G. HUMPHREYS

Do You Read?

Reader of the RECORDER, stop—stop and think. Think whether you are a Baptist. If you are, you will feel what I am going to say. You owe a debt to our retired missionaries of $500. A portion of this has been due for eight or nine years. Fifty cents from every reader of the RECORDER would pay, and more than pay, every cent of it. Will you send it? The amount is small; just get postage stamps and send by mail. I propose to appropriate every cent thus raised to paying this old debt, which has so long been an "eye-sore" to the denomination. Some may feel inclined to send more than the amount asked for, but let all send something, and then we are safe. Send postage stamps, unless the amount exceeds one dollar.

JOHN E WARR, Cor. Sec.

Louisville, May , 879.

Baptist Songs.

Baptist Songs received. A reasonable book, much needed and just the thing.

M. T. SUMNER.

Marion, Ala., April 30, 1879.

It is worthy of a place in all of our churches. Much taste is displayed in the selection.

J. M. WEAVER.

Louisville, May 2, 1879.

THIS selection is remarkably rich in standard hymns which everybody loves, and includes some pleasing new hymns. The tunes indicated seem to be well suited to the hymns—a matter of great importance. The compiler has shown devoutfeeling and good taste.

JOHN A. BROADUS.

Louisville, May 2, 1879

THE best hymn-book of its size I have ever seen, and the best suited for churches in the country or elsewhere when books must be carried in the pocket.

Louisville, May 1. JAMES P. BOYCE

It is a valuable and timely contribution to social and public worship. It is an admirable selection—brief but sufficient—restoring many of our good old hymns, and combining with them some of the best of the new. It is a little gem, containing much in little, and decidedly preferable to any of larger collection in one among us. Let it be made the hymn-book of our churches

GEORGE HUNT.

Versailles, April 30, 1879.

I AM really pleased with your little hymn-book. Your selection of hymns is very judicious and tasteful. You have retained nearly all of the old standard hymns and carefully winnowed the new ones. For general use among the churches I think you have prepared a good book. One of its excellencies is that it is cheap and does not contain a multitude of hymns that will not be used. You certainly missed it in not taking Judson's rendition of the Lord's Prayer while in prison at Ava, as the most compact and beautiful which the English language contains. I think too you have now and then put the wrong tune to some of the old hymns. But these are minor blemishes in a work of so general excellence.

R. M. DUDLEY.

Georgetown, Ky., April 30, 1879.

THE need of a hymn book like this must have often occurred to pastors. The purpose of the compiler in bringing together only such hymns as will be sung and enjoyed has been successfully accomplished.

J. W. WARDER.

Louisville, Ky., May 2, 1879.

I SINCERELY trust that the day for manufacturing great hymn-books for the churches—with 1,200 or 1,500 hymns, three fourths of which are not singable and are never sung—is over. These collections of sacred odes are valuable for private devotional reading, but they are not, and in my judgment never were needed for the worship of the churches. The churches that meet twice every Lord's day do not sing more than two hundred different hymns during a year. Six hymns every Sunday make only three hundred a year. Your neat little book of well selected hymns contains enough for three and more than enough for all others.

Louisville, May 1. J. L. BURROWS.

Books Received.

NOTES ON the Gospel of John; explanatory and practical. A popular commentary upon a critical basis, especially designed for pastors and Sunday schools. By Geo. W. Clark, D.D., author of "A New Harmony of the Gospels," "Notes on Matthew," "Notes on Mark," "Notes on Luke." With illustrations. Philadelphia: American Baptist Publication Society, 1420 Chestnut street. Price $1 50, to be had of Caperton & Cates, this city.

NEW YORK, May 5.

CATTLE—Receipts 5,850 head; prices are 25 per head lower than last week; sales range from 5c per 100 lbs lower; a few prime or extra at 6¼@6¾c, with a few prime steers at 6¾c. 5½c and 11c; strictly prime at 6¾@7c; medium to good 5@6¼c, with the bulk of the sales at 5¾@6¼c; exporters used 700 head, including 200 head for shipment after shipments for the week 6141 cattle and 4,500 quarters, including 10 quarters on Saturday.

SHEEP AND LAMBS—Receipts 18,600 head; market a shade firmer at 4¾@5¼c for mutons; springs brings 6¾@7¾c; shipments for the week 1,500 head of lambs and 800 sheep.

HOGS—Receipts 13,700 head; none go out alive; market dull at 5c; shipments for the week 8,600 dressed hogs.

BUY Hall's Vegetable Sicilian Hair Renewer. Use Hall's Vegetable Sicilian Hair Renewer. Adopt Hall's Vegetable Sicilian Hair Renewer.

BRONCHITIS.—Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which, if neglected, often result in a chronic trouble of the throat. 25c a box.

NO HOTELS in the world can equal the leading ones in the United States. To this flattering reputation the "St Nicholas" of New York has largely contributed by its palatial elegance and superior skill of *cuisine*. The proprietor is known far and wide for his knowledge and experience of the public taste. Result, a house which unites the proudest traditions of the past with the most fastidious attention to the demands of the present.

APART the test of time, we are warranted in saying that among the standard remedies for Chills and Fever, Hugnes' Tonic deservedly ranks among the foremost. In localities where it has been used it has continued to earn increased popularity. It is safe, quick and sure. It is prepared by Messrs. R. A. Robinson & Co., Louisville, Ky., from formula originated by a physician on whose large practical experience in treatment of disorders referred to, enabled him to so combine such thorough and efficient ingredients as to certainly break them up. Give it a trial and you will always have cause to be thankful that you saw this notice.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, the recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers Block, Rochester, N. Y.

july 4 1y eow

DR. O. W. SMITH'S Liver Tonic cures Biliousness. a17 3-eow

MAY ANNIVERSARIES.

GENERAL ASSOCIATION.

THE General Association of Baptists in Kentucky will meet with the church in Winchester, at 10 o'clock A. M., on Friday, May 23, 1879. Rev. E. N. Dickson to preach the annual sermon, Rev. Thos. Hall, alternate. The constitution says that "churches and associations auxiliary to this body, by contributing to its objects annually, are entitled to representation."

C. E. W. DILLARD, Sec.

RATES OF FARE.—The L. & N. R. R. will sell round excursion tickets to the Association at three cents per mile in each direction for all stations in Kentucky to Louisville and return, and from stations on Knoxville and Richmond branches to Danville Junction, May 21, 22 and 23, good until May 30th.

THE Kentucky State Ministers' Meeting will convene with the Baptist church at Winchester, May 22d, at 9 o'clock A. M. Programme: 1. Sermon for Criticism, W. P. Harvey; K. H. Tapper, alternate. 2. Exegesis, Genesis, iii, C Lewis. 3. The Scriptural Institute of Ministerial Support, J. M. Peay. 4. The Model church at Work, J. M. Weaver. 5. The Relations of the Evangelist to Church and Pastor, J. H. Spencer. 6. Lecture on Preaching, J. A. Broadus. 7. How may the Guidings of Providence be known? J. M. Lewis. 8. The History of Infant Communion and its bearing on the baptismal controversy, A. C. Graves. 9. Exegesis, 1 Cor. iii, 8, M. M. Riley. 10. Scriptural Views of a Call to the Ministry, G. P. Bagby. 11. Exegesis, Eph. iii, 3, E. Carter.

R. D. PRAY, Sec.

Ennis Tex., April 18, 1879

THE P. & E. R. R. will issue round-trip excursion tickets to delegates to the Southern Baptist Convention, to be held at Atlanta, Ga.; also to delegates to the General Association of Kentucky Baptists at Winchester, Ky., in May. Fare for the round trip will be six cents per mile, counting one way.

A. ANDERSON, Gen. Manager.

GENERAL ASSOCIATION.—All who contemplate attending the meeting of the General Association, to be held in this place in May, will please forward their names at once to the undersigned.

Winchester, Ky., March 11, 1879.

SUNDAY-SCHOOL CONVENTION OF Sulphur Fork Association meets with the Baptist church in Smithfield June 14th, and continues two days. Programme: 1. Opening service, 10 A. M., conducted by J. J. Porter. 2. Sphere of the Sunday school—R. Ryland, followed by W. C. Carpenter and others. 3. Is the Sunday-school Designed for the Benefit of Children Only?—Jenny Connelly, followed by J. W. Clare and others; 4. What Control, if any, Should the Church Exercise over the Sunday-school?—W. W. Force, followed by W. Wood and others; 5. Qualifications of Superintendents and Teachers—Ernest Yeager, followed by T. S. Hayden and others; 6. Bible Class (John iii 2-), conducted by D. N. Porter; 7. Sermon 11 A. M. Sunday—A. C. Caperton; 8. Assembling for singing, short speeches, &c.

READ OUR PRICES!

Summer Silks at 47c and 50c a yard.
Summer Silks at 55c, 60c, 65c.
Dress Silks at 90c, $1, $1 10, $1 25
Black Silks at 75c, 80c 85c, 90c, $1
Black Silks at $1 10, $1 20 $1 25 $1 35.
Black Silks at $1 50, $1.65, $1.75 $2.

LARGE STOCK OF TRIMMING SILKS AND SATINS.

Dress Goods at 7, 8 10, 12, 15 18 cents.
Dress Goods at 20 22 25 30 35, 40 cents.
Dress Goods at 50 60, 65 75, 85, 90c.
Dress Lawns at 7½, 8 10, 12, 15c.
Dress Linen Lawns, 16, 18, 20, 25c.

A LARGE STOCK OF CHOICE MOURNING GOODS.

Black Linen Suiting at 20c 25c, 30c.
Ladies' Ready Made Suits at $5, $10, $12, $15.
Ladies' Ready Made Silk Suits. $20, $25.

LADIES' PARASOLS AND SUN UMBRELLAS FROM THE CHEAPERT TO THE FINEST.

Nice Linen Curtains at $1.
Nottingham Lace Curtains at 25c per yard.
Ladies' Balbriggan Hose, extra long, 25c.
Ladies', Gents' and Children's Hosiery and Gloves.
Ladies' Three-button Kid Gloves at 75c.

In addition to the above goods we have an immense stock of Notions, Fancy Goods and Domestic Goods of every description, all at one price; also we have a large stock of Ladies and Children's Fine Shoes. We invite the readers of the Western Recorder to visit our stores or send their orders from any part of the country. Satisfaction is guaranteed. We forward goods by Mail or Express to any part of the country.

E. B. NUGENT.
148 1564 and 1562 Fourth Avenue, Louisville, Ky.

CANCER & CATARRH INSTITUTE, LOUISVILLE, KY.
Established 1866. Treatment of Cancer, Tumors, Scrofula, and Malignant Ulcers, without the use of the knife or loss of blood and with little pain. Catarrh radically or permanently cured in a short time. OPIUM and MORPHINE habit cured in 10 to 20 days. Cures guaranteed or no charge. For information, circulars and references, address Dr. E. S. Nixon, Cancer & Catarrh Institute, 108 West Jefferson Street, bet. Third & Fourth, Louisville, Ky.

RIDGE'S FOOD FOR INFANTS & INVALIDS
Dr. Sir Kerr of the Brighton Hospital for Children (Eng.), says: "It resembles mother's milk so closely that infants are reared and well reared exclusively upon it.

HENRY Male and Female College, NEW CASTLE, HENRY CO., KY.

THE summer session lasting twelve weeks will commence MONDAY, June 2, 1879, at which time pupils will be received for instruction in VOCAL and INSTRUMENTAL MUSIC. Parents who desire a diversion during the hour their children in rough instructed in either or both of these sciences can secure good board at the College at $10 per month, other information and terms for instruction and board sent upon request. Address R. RYL, President; or F. A. ATKINS, Teacher Vocal Music. may 8 4t

---

THE SOUTHERN MUTUAL LIFE INSURANCE COMP'Y OF KENTUCKY. LOUISVILLE.

J. S. TEMP, President
J. H. LIN EBERGER, Vice-Pres't
L. T. THOBIN, Secretary

THE management of the Company is under the direction of a board of able business men of the city of Louisville, it is one of the few companies in which its mortality experience is accurately calculated in its own office year by year, so that it may be known that its business is up on a safe basis.

The Company paid in the year 1878 for death losses $17,762 50, for dividends to policy holders, $27,652 35, an allowed in adjustment and returned and paid up policies, $4,641 60; and retained a clear surplus as to a policy holders of $100,000, after all drains of assets.

Its plan of insurance secures the most absolute justice to policy holders of any Company in America.

| Example of expansion allowed by this Company on a policy issued at a whole life premium of $100 | | |

The Home Circle.

COMFORT.

BY LYDIA M. MILLARD.

Say, Christian, art thou weary?
Way with thee your yoke to bear?
Through storms now art all around thee,
Thy God's mount's near.

What though to-day's is too full!
To-morrow may be glad.
Then why art thou so fearful?
O why art thou so sad?

There's always blue above thee,
Though heavy clouds may fall.
There's always God to cover thee,
Thy Father smiles through all.

Why Not Take It?

About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said, "My friend, you are not happy."

"No," he replied, "I am not."

I added, "You are not saved."

"No," said he; "I have been praying for it for twenty years."

"What!" I said; "praying for it for twenty years! Let me tell you a story, for you remind me of the circumstance:

"I saw a gentleman the other day who was paralyzed on one side, and was wheeled about in a Bath chair. As he was just one day he saw a poor man sitting by the road-side, and seated in the same manner, and calling out, "O, for God's sake give me a ha'penny!" The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out half a crown to the beggar. But the blind man still kept crying, 'O, for God's sake give me a ha'penny!'

He was blind. The gentleman said, 'Here, my good fellow, is half a crown for you.' But the poor man was deaf, and still he kept calling out for a half penny. The servant wheeled the gentleman nearer; and at last he made the poor man hear, and then he thankfully took the half crown.

"Now, my friend, this is just what you are about. God is offering you salvation as a free gift, through the blood of Jesus Christ; but instead of taking it and thanking him for it and rejoicing in it you keep on asking for it."

"What!" said he, interrupting me, "can I have salvation without asking for it?"

"Of course you can," I replied. "The gift of God is eternal life through Jesus Christ our Lord; and the thing to do with a gift is to take it, not to pray that you may have it." 'He that believeth on the Son hath everlasting life.'"

"O, sir; I see it all now!" he exclaimed, and turned away comforted.—*British Evangelist.*

What Breaks Down Young Men.

It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Havard University, collected by Professor Pierce from the last triennial catalogue it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholarship. Every one who has seen the curriculum knows that where Æschylus and political economy injure one, late hours and rum punches use up a dozen, and their two little fingers are heavier into the loins of Bacchus. Dissipation is a sure destroyer, and every young man who follows it is as the early flower exposed to an untimely frost. Those who have been inveigled into the path of vice are named Legion. A few hours sleep each night, high living and plenty of "smashes" make war upon every function of the body. The brains, the heart, the lungs, the liver, the spine, the bones, the flesh, every part and tissue are overtasked and enervated by the terrible energy of passion loosened from restraint, until, like a dissipated mansion, "the earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about.—*Scientific American.*

Good Advice.

In the pocket-book of Hon. Stephen Allen, who was drowned when the Henry Clay was burned on the Hudson, several years since, was found a printed slip, apparently cut from a newspaper, of which the following is a copy. It is worthy to be engraved on every young man's heart:

"Make few promises. Always speak the truth. Never speak evil of any one. Keep good company or none. Live up to your engagements. Never play a game of chance. Drink no intoxicating liquors. Good character is above all things else. Keep your eye on a cent if you have any. Never borrow if you can possibly help it. Do not marry until you are able to support a wife. Keep yourself innocent, if you would be happy. When you speak to a person look him in the face. Make no haste to be rich, if you would prosper. Ever live (virtuous examples) within your income. Save when you are young to spend when you are old. Avoid temptation, through fear you may not withstand it. Never run into debt unless you see a way to get out again. Small and steady gains give competency with a tranquil mind. Good company and good conversation are the sinews of virtue. Your character and one not be essentially injured, except by your own acts. If any one speak evil of you, let your life be so that no one will believe him. When you retire to bed, think over what you have been doing during the day. Never be idle; if your hands can't be employed usefully, attend to the cultivation of your mind."

Read over the above maxims carefully and thoughtfully at least once a week.—*Backings.*

Stumbling Before a Beggar Girl.

A touching begging story is told by *The Pittsburgh Telegraph.* A young man who had been on a three days' debauch wandered into the reading-room of a hotel, where he was well known, sat down and stared moodily into the street. Presently a little girl of about ten years came in and looked timidly about the room. She was dressed in rags, but she had a sweet, intelligent face that could scarcely fail to excite sympathy. There were five persons in the room, and she went to each begging. One gentleman gave her a five cent piece, and she went to the gentleman spoken of and asked him for a penny, adding, "I haven't had anything to eat for a whole day." The gentleman was out of humor, and he said crossly, 'Don't bother me; go away! I haven't had anything to eat for three days." The child opened her eyes in shy wonder, and stared at him a moment, then walked slowly toward the door. She turned the knob and then after hesitating a few seconds, walked up to him, and gently laying the five cents she had received on his knee, said with a tone of true girlish pity in her voice, "If you haven't had anything to eat for three days, you take this and go and buy some bread. Perhaps I can get some more somewhere." The young fellow blushed to the roots of his hair, and lifting the sister of charity in his arms, kissed her two or three times in delight. Then he took her to the persons in the room, and to those in the corridors and the office, and told the story and asked contributions, giving himself all the money he had with him. He succeeded in raising over forty dollars and sent the little one on her way rejoicing.

Bibles in Church.

Worshipers need the Word of God in their hands. When it is read there is a benefit in opening to the place and reading with the leader. The impression of the eye doubles that received through the ear alone. When the text is announced, to find and read the passages fixes it better in memory. More than this. There is the opportunity to glance at the connection. Many valuable thoughts relative to the sermon may thus spring up, and the exercise will not interfere with attention to preaching. On the contrary, the use of the Bible thus will help to hold the mind open and on the alert. Thought is swifter than utterance. Thus the mind may take in the words of the speaker, and yet catch many auxiliary suggestions from the open Bible.

There are still other uses of the sacred volume at church. A short responsive reading of one of the Psalms is a very appropriate exercise. It fulfils the direction, "Let all the people praise the Lord." There are occasions when the earnest pastor desires to hold a Bible reading. It books are habitually present he will be able to do so at any time. Thus he may increase the value of the instruction given his people.

Then, too, if Bibles are in church they will more surely have a place in the Sunday-school. We are very sure that no school can do its best without the sacred volume at hand. Although publishing and editing lessons helps, yet we are very frank to say that we regard the Bible as the most important document to have in the school.—*Church and School.*

The words of a tale-bearer are as wounds, and they go down into the inmost parts of the belly.

Our Little Folks.

ADVICE TO BOYS.

BY HENRY DUNTON.

Whatever you are, be brave, boys!
The flag's a coward and slave, boys!
Though clover at noon,
And sharp at sunset,
He's a sneaking and pitiful knave, boys.

Whatever you are, be frank, boys!
'Tis better than money and rank, boys;
Still cleave to the right,
Be lovers of light,
Be open, abroadand, and frank, boys.

Whatever you are, be kind, boys!
Be quiet, in manners and mind, boys;
The man gentle in mien,
Words and temper, I ween,
Is the great-souls true pattern, boys.

But, whatever you are, be true, boys!
Be truth a through, and through, boys;
Leave to others the shamming,
The "groaning" and "cram-ming,"
In fun and it earnest, be true boys!

—*Leisure Hours*

Written for the Western Recorder.]

The Two Brothers, Eddie and Bennie.

These brothers are the children of religious parents, the father a Presbyterian and the mother a Baptist. Eddie is in his twelfth year and Bennie is now ten. They are children of early impressions and training upon the subject of Christian benevolence—never willing to go to the Sunday school without something to give. They now live in one of our Southern cities, and in about one and a-half miles from the Baptist church, and their custom, heretofore, has been to spend ten cents each every Sabbath on the street cars, making a round trip to and from church, a distance of three miles. Having read of Dr. H. F. Buckner, our missionary among the Creek Indians, they became deeply interested in his mission and the moral condition of the Indian children, and said to their parents: "If you will give us the amount expended on the street cars to and from the Sunday-school (viz, 10 cents each every week), we will walk to church and save our expenses, and in one year we can contribute, each, $5.20 to purchase 140 copies of the New Testament, at 10 cents each, for the benefit of those Indian children, destitute of the word of life." To this proposition the parents at once acceded, and their noble boys now walk to the Sunday-school every Lord's Day.

Children of Kentucky, what think you of these warm hearted brothers? Is not their example worthy of your consideration and improvement? Just think of it: 140 copies of the New Testament distributed among those children of the forest, by the self denial and industry of these young but noble brothers. May the God of Missions greatly bless and prosper them. **.

"Don't Want to Say my Prayers."

A mother, sitting in her parlor, overheard her child, whom an elder sister was dressing in an adjoining bed-room, say, repeatedly, as if in answer to her sister, "No, I don't want to say my prayers; I don't want to say my prayers."

"How many members in good standing," thought the mother to herself, "often say the same thing in their hearts, though they conceal, even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two at the parlor door, the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going to get my breakfast."

"Stop a minute, I want you to come and see me first."

The mother laid down her work on the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder; his cheek upon her own. The mother rocked slowly backwards and forwards.

"Are you pretty well this morning," said she in a kind and gentle tone.

"Yes, mother; I'm very well."

"I'm glad you are well; I am well too, and when I waked up this morning and found that I was very well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone, half whisper. He paused after it—conscience was at its work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, seating him in her lap, and placing his fingers on her wrist.

"No; but I have felt mine."

"Well don't you feel mine now—how it goes beating?"

"Yes," said the child.

"If it should stop beating, I should then die."

"Should you?"

"Yes; and I can not keep it beating."

"Who can?"

A silent pause.

"You have a pulse, too, which beats in your breast, bye, and in your arms, and all over you, and I can not keep it beating, nor can you. Nobody can but God.- It he should not take care of you, who could?"

"I don't know," said the child with a look of anxiety, and another pause ensued.

"So when I waked up this morning, I thought I'd ask God to take care of me. I hope he will take care of me, and all of us."

A long pause ensued.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his simple and broken language a prayer for the protection and blessing of heaven.—*Christian Guardian.*

Willie's Talk with God.

Willie was a sturdy little fellow about four years old, who had considerable mischief in his little body, and had to be watched pretty closely.

One day, as he was walking with his brother, who is about three years older, he espied some very tempting apples on the stand of a Chinaman, and slyly took one and slipped it into his pocket, taking good care not to let his brother see it until they had gone some distance. Then, with an independent air, he produced the apple and commenced eating it.

"Where'd you get that?" exclaimed Eddie, his brother.

"Oh, somewhere," Willie managed to say, his mouth well filled with the delicious fruit.

After considerable urging, Eddie drew from him the story of the apple, and when they got home, told the story to his mother, who was very much shocked. She talked to him very earnestly about his sin, and at night, when he said his little prayers, told him to ask God to forgive him.

The next morning he went out to play, as usual, but soon came in with a very important air, walking round with his hands in his pockets for some time, and setting as if he had something on his mind that he wanted to say. Finally he burst out with, "Mother, I've been talkin' to God to day."

"Have you, my dear?" answered his mother. "What did he say?"

"He told, he did, 'Little boy, did you book an apple off of John Chinaman's table yesterday?' and I said, 'Yes sir, but I'll never do it again;' and he said, 'Oh, you naughty boy! Are you sure you will never do it again?' and then I said, 'Yes, sir, I'll never steal another apple so long as I live.' And then he said, 'All right, little boy, go home now.'"

His mother could not help smiling at his simple story, told in his childish way, and hope that in after years the remembrance of it may save him from sins of greater magnitude.—*Zion's Herald.*

Faithful Sandie.

Dean Stanley in the course of recent sermons to children in Westminster Abbey, told a touching story of an Edinburgh street boy. Two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a thin blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said: "Please, sir, buy some matches." "No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes, but you see we don't want a box," the gentleman said again. "Then I will give you two boxes for a penny," the boy said at last, and so, to get rid of him, the gentleman who tells the story says, I bought a box; but then I found I had no change, so I said, I will buy a box to-morrow," 'Oh, do buy them tonight, please,' the boy pleading again; 'I will run and get ye the change, for I am verra hungry.' So I gave him the shilling and he started away. I waited for him but no boy came. Then I thought I had lost my shilling; still there was that in the boy's face I trusted and I did not like to think bad of him. Late in the evening I was told a boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that got my shilling; but, if possible, still more ragged and poor and thin. He stood a moment diving into his rags as if he was seeking something, and then said: 'Are you the gentleman that bought the matches fra Sandie?' 'Yes.' 'Weel, then, here's fourpence out 'o yer shilling; Sandie can not come, he is very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your sevenpence, and both his legs are broken, and the doctors say he'll die, that's a.' And then putting the fourpence on the table, the poor child broke down into great sobs. The two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He said: "I got the change, sir, and was coming back; and then the horse knocked me down, and both my legs were broken; and oh, Ruby! little Ruby! I am sure I am dying, and who will take care of you when I am gone? Who will ye do, Ruby?" The kind hearted gentleman took the lad's hand and said he would take care of poor Ruby. Poor Sandie had just enough strength to look up at it to thank his protector, and then the light went out of his blue eyes forever.

Too Fond of Music.

Captain Tyson, the Arctic explorer, once angled an ookjook (seal) that had come up through a hole in the ice to breathe. The explorer beckoned to a companion to bring him a gun as quietly as possible and shoot the creature. Meanwhile, the captain whistled a plaintive tune as musically as he could. The ookjook was so charmed by the pleasant sound that he lingered until the gun came and he was killed.

Now, it is said that all seals are fond of sweet sounds, whether made by instruments, sung, whistled, or, sometimes, merely spoken, and that they will keep still and listen, giving a hunter time to come within shooting distance.

But perhaps there is a slight mistake, and the seal is only watching a good chance, while he grumbles to himself something like this:

"Pshaw! Only let me catch that troublesome little fellow, and I'll soon put an end to his noise!"—*Jack in the Pulpit.*

The Smartest Dog in World.

I have a dog called Guard, which, my little ones say, is "the smartest dog in the world." I think the readers of the *Nursery* will say so too when they read this story, which I can vouch for as every word true, strange as it may seem.

One day last month, I was overseeing the manufacture of some ropes, I had the misfortune to have my foot and ankle badly hurt—so badly, indeed, that I sent for a carriage, and drove at once to a doctor's office. Guard followed me, and stood watching the doctor with great interest while he dressed and bound up the foot. For a week after this I went every day to the doctor and had my foot rebandaged, Guard always going with me.

Some days after my foot was quite well, the doctor was surprised, one morning, at seeing Guard walk into the office alone, holding up one of his paws. On looking at the paw, the doctor found a nail in it, which he took out; then he tied up the paw, and the dog limped away. But the next day he came again, and he had his foot tied up as before. He did the same thing for a week, just as I had done.—*Nursery.*

A Young Hero.

Nearly thirty years ago a boy who had given his heart to Christ joined the church and partook of the Lord's Supper with the older people.

The next day he went to school, and at recess some of those boys who carry the blood of old Cain in them, formed a ring around him, and cried out:

"O, here is a boy Christian!"

What did this boy do? Get mad, kick, strike, or say angry words? Not at all. He quietly looked at the mocking boys in the face and said:

"Yes, boys, I am trying to be a Christian boy. Isn't that right?"

His tempters knew he was right and felt ashamed. They broke up the performing ring and went to play with the brave young Christian. I call him brave because there are many men who could easier storm a battery than stand to be mocked by the enemies of Jesus so meekly as that little boy did.

Where is that young hero of thirty years ago to-day? He is president of a college and preacher of the gospel.

FOUND AT LAST!

"SURE CURE," for CATARRH!

One Bottle of this Wonderful Remedy, Sent Free to any Address on Receipt of Price, $1.00. Guaranteed to be the Best, Cheapest, and Most Powerful Remedy ever offered for Catarrh. The Late Rev. BENJAMIN FRANKLIN, of Philadelphia, Discoverer of the Celebrated "Pulmonic Wafers," and now, after using the "DOCTOR'S SURE CURE" about three months, can truly say that we find free of the entire trouble in the head. "The remedy speaks for itself in the best testimonials." "DOCTOR'S SURE CURE" possesses the combined virtues of "Marine Extracts," the purest and most powerful Antiseptic and Tonic, and of other powerful Medicinal Agents, combined in such a manner as to insure a speedy and permanent cure. Only one bottle is required in most cases to insure a complete cure. Testimonials and testimonials of some of the most remarkable cures performed by this Medicine, sent free to any address. Remember, the "DOCTOR'S SURE CURE" is not a snuff, but a liquid, and is the only remedy ever offered for Catarrh, which can be sent by mail. Price, $1.00 per Bottle, or Six Bottles for $5.00. Address all orders to the Proprietors,

DOWNING & MITCHELL,
North Middletown, Bourbon Co., Ky.
may 1 4t

BAPTIST LIBRARY.

THE BAPTISTS: Their origin, continuity, principles, spirit, polity, position, and influence. By T. G. Jones, D.D. .75

CHRISTIAN DOCTRINE: A compendium of Theology. By J. L. Dagg, D.D. $1.25

MADISON-AVENUE LECTURES: A series of eighteen lectures on the distinctive views held by Baptists, delivered by a number of the most eminent divines in our denomination. $1.50

THE DESIGN OF BAPTISM, viewed in its Doctrinal Relations. By James A. Richey, D.D. $1.25

THE ACT OF BAPTISM in the history of the Christian church, beginning with John's baptism. By E. B. Savage, D.D. $1.25

BAPTISM OF THE AGES AND NATIONS. The MODE OF BAPTISM used by the great missionaries who planted Christianity among the pagan communities now constituting the chief nations of the earth. By William Cathcart, D.D. $2.50

BAPTIST HISTORY: From the foundation of the Christian church to the close of the eighteenth century. By J. M. Cramp, D.D. $2.50

PEDOBAPTISM: Is it from heaven or of men? By Rev. J. M. Pendleton, Jr. $1.25

MANUAL OF BAPTISM: By G. A. Buckley, D.D. $1.25

CHURCH COMMUNION, as practiced by the Baptists, examined and defended. By W. W. Gardner, D.D. $1.25

THE GREAT MISNOMER: A discussion on the Lord's Supper. By T. G. Jones, D.D. .75

MIGHTY OF TRUTH: A very satisfactory discussion of Baptist principles and practice. The author regards this as his best book. The chapter on dancing is especially adapted to the times. By W. W. Gardner, D.D. $1.25

CHURCH MANUAL, for the use of Baptist churches. A valuable and popular book. By J. M. Pendleton, D.D. .50

BAPTIST CHURCH DIRECTORY: A guide to the doctrines and practices of Baptist churches. By E. T. Hiscox, D.D. .50

BAPTIST SHORT METHOD, with Inquirers and opponents. By E. T. Hiscox, D.D. .25

THE DEACONSHIP: Its nature, qualifications, relations, and duties. By E. T. Hiscox, D.D. .50

BAPTIST SUCCESSION: A Handbook of Baptist History. By Rev. D. B. Ray. $1.25

THE STAR BOOK for Baptist church members, embracing Articles of Faith, Covenants, Rules of Order, Forms, etc. By E. T. Hiscox, D.D. .25

Sent by mail at the above prices.

Caperton & Onton,
may 8 1t 149 Fourth st., Louisville.

J. G. McMICHAEL & CO.,

THE HATTERS,

No. 109 Jefferson street,
may 15 3m (TYLER BLO'K)

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING

ROSES

THE BEST IN THE WORLD.

Over Five Hundred Thousand Sold Annually. Our Roses are Grown in Immense Rose Houses, Hence we can ship them Handsome Blooms. We deliver Strong Pot-Plants, suitable for transplanting, safely by mail at all post-offices, 8 Splendid Varieties, your choice, all labeled, for $1; 12 for $1; 18 for $1; 26 for $2; 35 for $3; 75 for $5; 150 for $10. Age-land for our New Guide to Rose Culture—50 cents, elegantly illustrated—and credit from over Five Hundred Finest Varieties. Address

THE DINGEE & CONARD CO.,
Rose Growers, West Grove, Chester Co., Pa.
feb 13 10t now

FOUND AT LAST!

A FILLING so hard as the teeth, and the same color, I can fill a tooth, the water as tight as paper, with perfect safety, and without any pain. Call and see specimens at

J. M. BEDFORD'S,
Dentist,
No. 30 Jefferson St., above Second.

A set of the best gum cases, on rubber plate, $10. Teeth extracted without pain. Pure gas. All work warranted. Established in 1866.
may 8-1y

Business Directory.

KIRTLAND & Co., Manufacturers and dealers in Children's, Boys' and Youths' Clothing, 107 W. Jefferson st., (Tyler block), bet. 3d and 4th avenues, Louisville, Ky. may 8 1y

BAPTISMAL PANTS, Rubber Coats, Rubber Gloves, Rubber Sheeting, Elastic Stockings, Air Pillows. FERRY & CO., 152 Fourth S reet. feb 8 1y

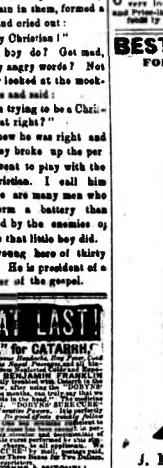
PIANOS, ORGANS, MUSIC AND Musical Instruments, &c. D. P. FAULDS, 165 Fourth Street. [feb28-1y

MRS. B. J. LORINGTON, Dress Maker 160 West Walnut, bet. Fourth and Fifth Streets, Louisville, Ky. Fit and work guaranteed. feb28 1y

CHILDREN'S CARRIAGES, at very low prices. Send for Catalogue and Price-list. FERRY & CO., 152 Fourth st. feb28 1y

BEST CLOTHING,

FOR MEN AND BOYS,



J. M. ARMSTRONG'S,
Jefferson St., bet. Third & Fourth.
apr 10 1m

Household and Farm.

Kentucky Items.

In Scott county quite are selling at 3½ to 4½.

Kentucky supports 188 publications, newspaper and periodicals.

The prospect for an abundant yield of wheat is good throughout the Ohio.

The State Medical Society of Kentucky will meet at Danville on the 13th of May.

The indications are good for a fine yield of wheat of the varieties of fruits peculiar to Central Kentucky, except peaches.

In Montgomery county cattle are selling from 2½ to 3c; when yearlings, 4c; choice calves, $18 per head; work cattle, $60 to $75 per pair.

Paris *Kentucky*: Woodford, Clay & Co., at Upper Blue Licks, have 4 000 head of sheep, and one of their shearers claims to shear over 100 per day.

Mr. Jos. A. Fares, a practical and well known Fayette farmer, has invented a machine for dropping and covering pea corn, which is a success. He has planted nearly one hundred acres of it in corn.

Corn is now being purchased in Cincinnati for Carlep's large distillery in Jessamine. It is delivered at $2 50 per barrel, which the Lexington Gazette says is 25 cents per barrel less than it can be bought in the county.

Danville *Advocate*: A Mr. Smith, of Nevada, has been in our county the past week buying jacks and jennet stock, and is paying much better prices than have been current for some years. Mr. W. L. Cold well sold him his imported jack, Alamo, for $650 and two jennets at $125. Ten dollars per head have been the best price that could be obtained for jennets until quite recently.

Lexington *Press*: The Commissioners' sale of fine stock belonging to the estate of Wm. H. Murphy, which took place on Wednesday, indicates a serious decline in chattels of that nature. A fine thoroughbred cow that has been than once sold for $2 000 brought but $100; Proud Duke Second, supposed to be worth $1 000, brought but $270. Of the thirty-two head sold, not one brought as much as twenty-five per cent of prices ruling five years ago.

General Items.

The Secretary of the Treasury has appointed a commission to devise a scheme of government for Alaska.

The total number of beer packed in the West this season was 7,450,548, an increase of 975,202 over last year.

Tomtoes are now shipped from this country to London wrapped in tissue-paper like oranges. They are picked when perfectly green.

The Postoffice Department is now having designs prepared for the international postal-card, authorized by a recent act of Congress, to comply with the terms of the Paris Postal Convention.

Texas journals are making earnest appeals for farm-hands. The crops promise abundantly; but in some sections the apprehension is that there will not be hands enough to gather them.

A public notary of Havana offers to draw up manumission papers, free of charge, for students who desire to give liberty to their slaves. During the last six months 600 slaves have been set free.

It is said of Northern Texas that the chiliers of the soil there make far more provisions than they have any use for, always have corn and meat for sale, and their cotton and cattle crops come in as clear profit.

Advices received from all parts of the West report more favorable weather and better crop prospects, with consequent lower markets in the great commercial centers. Cable advices indicate weaker and dull markets abroad.

The electric telegraph is being rapidly extended over the dark continent of Africa. It is stated, as regards the northern lines, that the Arabs, finding their camels travel much faster when following them, most scrupulously respect wires and poles.

People seeking homes in Western towns should carefully scan the election returns this spring on the question of "License or no License." Keep your children, by all means, out of those where saloon licenses are granted, for they are as dens of vipers.

A keg of gold, amounting to $12 000 was lately recovered from a mill pond in Wilkes county, Ga., where it had been hidden for fourteen years. A guide who was with Jefferson Davis when he was making his flight through Georgia stole the keg of money and rolled it into the pond. On his death-bed at the penitentiary, where he was soon afterward sent, he disclosed the locality of the treasure.

Machinery for shoemaking produces marvelous results. One class of machines owned last year 45,000 000 pairs of shoes, while another pegged 56,000 000 pairs in the same time. Ten men can make 500 pairs of shoes a day. In New England 650 bushels of shoe pegs are made in a day, and one cent's worth of pegs will peg four pairs of shoes. There are 578 patents on shoe pegs and pegging, and 3,000 on shoe machinery. Machinery turned out over two million shoe lasts in the United States last year.

Cows have a great liking for celery, and in Austria the leaves are fed to them, cut and mixed with bran mash, and are said to produce a better quality of milk than any other food.

A cow in milk requires about eighty pounds of bone material a year, and consequently a horse of twenty-five cows will carry off from our pastures and the barn a ton of bone material each year. It is apparent that this primary of subsoiling can not continue for a very long period without rendering our fields sterile. We must return to them the bone material they have lost.—*Vermont Chronicle.*

The Jersey milk has the largest globules. It will not generally make finest butter, whiter and sweeter. The cream will rise quicker; hence, it will retain more of its bone flavor and be less exposed to taints. But then Jersey butter is also yellowest, and the reason is, according to Dr. Sturtevant, that the fats of the Jersey, as a rule, are colored with an orange pigment, which remains in the butter.—*Col man's Rural.*

Fruit Fruit Trees.—Do one thing and well be done which is better for peach trees than to spread four to five inches depth of peat moss, or leaped wood ashes, for a distance of two or three feet around the trunks of them, and sprinkling a little salt on it to be washed down slightly among the roots. The same treatment will be equally beneficial for other fruit trees, and for small fruit bushes and other shrubs. Leaf-mold and decomposed manure also good to put about the roots of fruit trees and bushes, both to fertilize and protect them.—*Floral & Fruit Magazine.*

Justice to Wives.—A father who rears a family in a certain degree of comfort or luxury, cultivating in them habits of expenditure, not having provided them with the means of earning the money necessary to their basis, has incurred an obligation to them which he has no right to disregard in making his will. For a rich man who sends his boys to trades and makes his girls laborers in a factory there may be some excuse; for one who rears his sons and daughters in idle luxury and then disinherits them there can be only condemnation. The handsome of the first may have been wisdom; the posthumous unkindness of the second is brutally cruel.—*Methodist.*

Gas Tar and the Cholera.—I have for a number of years been trying remedies to prevent the cholera from staying plants. The remedies all failed until I tried gas tar, mixed with water and a small portion of wood ashes. The latter were added to assure the tar and water to mix more readily. This remedy has proved with me a grand success. In applying it, I use a syringe pump, such as is used for washing windows. The mixture is applied three or four times during the summer; the first time as soon as the fruit begins to form. The insects commence their ravages very early, and continue all through the season. After applying the remedy above given, the fruit and leaves are perfectly glazed. But by the time the plums are ripe there is not a particle of smell or taste at tar.—*Wm. L. Lockler, Smithsburg, Md.*

Sunscreen.—A writer in the *Western Rural* says he never knew a failure of carpet sunshine for sunscreen on houses, and he gives the following directions, probably valuable, as carpet has an excellent effect on many unhealthy sores: Wash the sores thoroughly with warm soft water and castile soap, then rinse them off with clear water, after which rub dry with a cloth. Now grate up some carrots (about a pint after grated) and bind them on the sores. The best way to bind it on is to take a cloth and wrap it around the sores, letting the lower edge come close down to the hoof; then tie a cord around this lower end, after which put the grated carrot into the opening at the top of the cloth, a little above the fetlock. This should be repeated every day for four or five days, when the scratches will be cured.

Tar in the Chicken House.—It seems that the value of tar is not sufficiently appreciated by poultry breeders, for we seldom either see it used or its uses advocated by writers on poultry matters. It can be used with most excellent results in fumigating the poultry house, when through neglect or inattention it becomes necessary to put it through "quarantine" by burning some of it in a suitable vessel, and then closing the doors and windows of the house to confine the fumes and smoke as much as possible. It is sure to purify the house. Tar is very offensive to insects which worry the poultry and infest the poultry houses. Whitewash does not seem to keep them away, especially the red mite. Tar is no trouble to use, and preserves must be had to some other substance. Just here tar is very valuable. Take an old kettle which is of no use for other purposes, put in some good tar, and heat it until it is thin and hot, then with a whitewash brush, brush into all the cracks and crevices where the insects "most do congregate," and they will start off, instanter, for the nearest or some other more congenial abode. Treat the perches and roosting benches to a dose of the same. When poultry cholera takes its appearance, if you thoroughly cleanse the house and treat it as above with tar, it will generally prevent the spread of disease.—*Poultry Journal.*

Mess About Infants.—It has been my experience if the baby was well to have no difficulty in making it a good one. Nothing worries me more than to see a mother let her infant cause every few minutes when it is already indulging from an over-full stomach. Never give the child nourishment oftener than once an hour when quite young; when a few months old let the intervals be three hours, and at nine months once in two hours is often enough. The mother pursuing this plan will find that her baby will be healthier and her own strength will not be so rapidly taxed. It is much healthier for a child to sleep in a crib by itself than to sleep in the same bed with its parents, especially if either be diseased. Do not let it form the habit of taking nourishment on all hours of the night. After it is three months old once between bed-time and day-break is often enough. Frequently the little tongue associated and cries a great deal, the physician is consulted and various remedies prescribed, cold baths and various expedients are resorted to when in reality the child is starving. In such cases other nourishment should be supplied immediately. Most persons think it almost impossible to raise an infant with the bottle, but I can assure them that with proper attention the child in many cases thrives better than when nursing its mother. First, the milk should be drawn from the same cow every time, and that a fresh, healthy one, with her first calf, if possible. The milk should be diluted with one part water, to four parts milk, and sweetened a very little with white sugar, heat about the temperature of the mother's milk. Care must be exercised not to let it get any sour milk, and the bottle must be thoroughly cleansed immediately after using and the rubber nipple put to soak. A little soda water or cream and water will cleanse the bottle nicely. Strict cleanliness is of prime importance. I think the reason many fail in attempting to raise infants with the bottle is because of inattention in this respect. As the babe grows older, and becomes used to the milk, it can be given it without the sugar and water. I would advise all mothers to give their infants fresh milk, warm from the cow, twice a day. It prepares the child for weaning, is nourishing, and will prevent summer complaint. When the mother's milk disagrees with the infant from whatever cause she should not hesitate to wean it if cow's milk can be obtained. Should the cow's milk cause a looseness of the bowels give a little prepared chalk every two hours, mix it with water to the consistency of cream, and give a teaspoonful at a time, or give a teaspoonful of camomile tea. If constipated give a small quantity of oatmeal gruel. Do not supply your babe with paregoric or patent medicines containing opiates nor meddle its brains by rocking it. It is just as easy to teach your babe to be laid in its crib and go to sleep without rocking as with it. If you will rock it let me inform you (now don't smile) that if you will sing the old-fashioned tune to, "Come then found of every blessing" (Greenwich) it will fail the babe to sleep when everything else fails. I read this once and have seen observed its truthfulness, though I had been unwittingly singing it before as a lullaby, for "it was the song my mother sang when I was but a child."

Mrs. E. V.—.

Recipes.

Hop Yeast Light Bread.—The evening before the bread is wanted heat one quart of buttermilk, dip out the thick curdled part, and pour the boiling whey over a teaspoig pint of flour, stirring well to mash the lumps; this should make a very thick batter; when cool enough to bear the hand stir in a teacupful of the soft hop-yeast or one cooked cake of dry yeast. Cover tight and set in a warm place over night if the weather is cool. In ordinary summer weather it will keep sufficiently warm on the kitchen table. In the morning mix this sponge in five pounds of flour in winter or seven in summer, adding enough warm water to make a stiff dough and a heaping teaspoon of salt. Set in a warm place to rise; after it rises work well, kneading in just enough flour to prevent the dough from sticking. Let it rise in the tray again, then make into loaves, greasing the tops with some melted butter to keep the crust from hardening. Set the pans in a warm place for the loaves to rise and put to bake in a moderately hot oven before the bread gets too light. Bake from forty to sixty minutes according to size of loaves. When the bread is done take it out carefully, prop the loaves up edgewise and cover with a cloth; if it should get baked too hard sprinkle the loaves while hot with some cold water. This bread, if made as directed, is preferred by many persons to bakers' bread or salt-rising. It is very light, and is always ready for use. If kept in a tin bread box or can it can be kept fresh several days and it is preferable to any other bread for dressing fowls, pudding or toast. Where buttermilk can not be obtained boil a half dozen peeled Irish potatoes in three pints of water; when done mash the potatoes with the flour, stir in the hot water in which they were boiled and proceed as if made with the buttermilk. Do not scald the yeast by putting it in before the sponge is sufficiently cool, and be careful not to have the water too hot that the bread is mixed with. Do not set the loaves where it is too hot while rising them. Do not let the bread remain in the pans after it is done, nor lay it flat down on the table when it is emptied out, as it will make the bread clammy.

Mrs. E. V.

COLGATE & CO'S
Wedding March Bouquet.
A delightful and appropriate Perfume for Wedding Parties.
Our name and trademark on each bottle insures purchasers of SUPERIOR and UNIFORM quality.
COLGATE & CO., Perfumers, New York.

TEAS.—Choicest in the world—Importers prices—Best goods—Largest assortment—Lowest prices; any ... Trade unusually liberal. Agents wanted everywhere. Club orders ... POST'S WELLS, 43 Vesey St., N. Y. P. O. Box 1287.

$66 A month in your town. Address H. ALLEN & CO., Portland, Maine.

WARNER BRO'S CORSETS
FLEXIBLE HIP CORSET.
Warner Bros. Corset Waist Measure.
Warner Bros. Flexible Hip Corset.
Warner Bros. Coraline Corset.
Warner Bros. Coraline Corset Waist Measure.
Sold by each $1.50. Sending forward, ...
WARNER BROS., 351 Broadway, N. Y.
Mr. Jas Shaw

325 cts. Per Yr.
"The Fruit Farm."
The cheapest Paper in the United States. Its 48 pages are devoted to Fruit Culture, Flowers and Vegetables, entirely to Fruit Culture. Some 20 specimens. T. G. GANSON, Monroeville, Ky. may 8 1y

ATTORNEYS.

L. W. EDWARDS. C. B. EDWARDS.
Edwards & Seymour,
LAW OFFICE,
No. 15 Centre Street, Louisville, Ky.
NOTARY PUBLIC AND COMMISSIONER FOR LOUISVILLE AND IN THE COUNTY OF APPEALS.
dec 5-1y

M. D. WELCH,
Attorney at Law
No. 35 MADISON STREET,
MEMPHIS, TENN.
ap 24-1y

BY B. T. MOORE & CO.
ASSIGNEE'S SALE.
CARPETS
OF LATE AND
Novel Designs
NEW YORK, April 4, 1879.
B. T. MOORE & CO., LOUISVILLE, KY.—Gentlemen: Have just been called to examine a large and fine assortment of Carpets, Matting and Oil Cloths from Ass. from assignee of A. H. Phillips & Co. The goods have all been selected for spring trade, consequently are fresh, good and of the latest designs and patterns, and must be sold out inside of 30 days from arrival of goods, at private sale or auction, as you may think best.
Yours, W. H. MCELDER, Agent.
The above have arrived, and are on sale at PRIVATE SALE, Commencing MONDAY, APRIL 21, at 9 o'clock and continue until the sale is not a closed out, amounting to over $20,000 Worth of Velvet, Body and Tap. Brussels, extra and new, also, Hard ply, Cottage, Wool, Dutch, Hemp, Veneties 5-4 Carpets, 10 4, Floor and Stair Matting (different widths), Tapestry and Velvet Rugs and Mats, Crumbs, Rugs, Oil-cloths and Mats etc.
Now is the time to make your carpets, as the opportunity may never be offered again to ladies from as large and varied a stock. The sale to take place in our carpet rooms, No. 10 Fourth St., below Main, adjoining No. 151 Main St., near Fourth.
B. T. MOORE & CO.
P. S.—Our carpet rooms are more or less carpeted with boards, and as a special favor would ask a little forbearance, if you are not waited upon promptly. We will try to give you all attention, and make it to your interest by waiting.
Yours, MOORE & CO.
ap 24-4t

$74 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Maine. feb 13 1y

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & CO., Portland, Maine. feb 13 1y

BENSON'S CAPCINE POROUS PLASTERS
have received the greatest number of unquestionable testimonials in favor of any medicinal remedy ever received from physicians, druggists, the press and the public. All place them as a great improvement on the ordinary porous plasters and all other medicinal plasters. For LAMENESS OF BACK, Pain, Lumbago, Rheumatism, Kidney Disease, Neuralgia, Sciatica, and all Local Aches and Pains they are the best known remedy. Anyone can see the effect of them, or any good physician and he will confirm the above statements. Sold by all druggists. Price 25 cents. may 1 4t

TARRANT'S SELTZER APERIENT.
"Throw the finger as tight as you can, that's rheumatism; throw more, that's gout," is a familiar description of those two diseases. The light much may not alone attack different parts of the system, the cause is one, relief is a panacea sold in the wood. Purify the by the use of
Tarrant's Seltzer Aperient.
It will do its work speedily and effectually. It is the great friend of the sufferer from rheumatism and gout.
SOLD BY ALL DRUGGISTS.
may 1 2t

O. K.
Dining Rooms,
150 Jefferson St., bet. 4th & 5th.
LOUISVILLE, KY.
Oysters in every style. Regular meals 25 cts.
J. W. LIGHTFOOT, Prop'r. Give me a call.
ap 3 1y

SCHOOLS AND COLLEGES.

Bethel Female College,
HOPKINSVILLE, KY.
SESSION commences Jan. 14, 1879. One of the best schools for young ladies in the West. Address REV. ROBT. ALLEN, D. D., President.
ap 17 1y

JUST PUBLISHED—SENT FREE
Complete History of Wall Street Pirates, and startling exposures in business life. Address BANKER & CO., Publishers, 17 Wall Street, New York. may 1 1y

The Orphans' Friend,
MARY A. HOLLINGSWORTH, Editress,
ELIZA J. HOLLINGSWORTH, Publisher.
Is published on the premises of the Baptist Orphans' Home, Louisville, Ky. Terms in advance, 50 cents per copy; 5 copies for $2. A extra copy will be given to any club sending a club of ten cents items. jan 23 1y

ABBOTT'S LAXATIVE (Illustrated)
Pills WITH ...OTER, is a valuable work for agents. Sells rapidly. Pay sure. Price $1.50. Address H. G. GOODSPEED, New York City or Chicago. 1 1y

Barlow's Indigo Blue.
THE merits as a WASHBLUE have been fully tested and indorsed by thousands for years past. Your grocer ought to have it on sale. Ask him for it.
D. S. WILTBERGER, Prop'r.
No. 24 North Second St., Philadelphia.
feb 20 1m

RAILROADS.

Paducah & Elizabethtown R. R.
TIME TABLE.
In effect December 15, 1878.
TRAINS GOING WEST.
Leave Louisville ... 7:15 a. m.
" Elizabethtown ... 9:04 a. m.
" Cecilia ... 9:27 a. m.
" Nortonville ... 9:57 p. m.
Arrive Guthrie ... 3:15 p. m.
TRAINS GOING EAST.
Leave Paducah ... 7:30 a. m.
" Guthrie ... 1:30 p. m.
" Nortonville ... 1:50 p. m.
" Cecilia ... 2:20 p. m.
" Elizabethtown ... 2:45 p. m.
Arrive Louisville ... 4:45 p. m.
Trains run daily except Sunday.
A. ANDERSON, Gen'l Manager.

For information in regard to rates and time, address C. P. ATKINS, Gen'l Passenger & Ticket Agt., Louisville, Ky.

THE PEOPLE'S FAVORITE
Louisville & Cincinnati
SHORT LINE
RAILROAD.
The Quickest, Best and Only Route
With Wide Vestibule Sleeping Cars from the South make direct connection at Louisville with
PULLMAN PALACE SLEEPING CARS
TO PITTSBURGH, HARRISBURG, PHILADELPHIA,
NEW YORK
AND OTHER EASTERN CITIES
WITHOUT CHANGE!
This is the only Harrisburg Pullman sleeping Car from New Orleans, Mobile, Jackson, Miss., Memphis, Grenada, Canton, Jackson, Tenn., and Nashville to Cincinnati without change, connecting at that point with all lines running Pullman and Wagner Palace Sleepers to Toledo, Detroit, Grand Rapids, Chicago, Milwaukee, Saginaw, Buffalo, Rochester, Albany, Boston, Montreal, Philadelphia, and other points via this line.
ARE FOR TICKETS VIA
Louisville & Cincinnati Short Line.
No Other Line Can Equal It.
C. E. KELLY, Gen'l Ticket Agent. JOHN HICKEY, Gen'l Pass. Agent.
OSE MACLEOD Gen'l Supt., Louisville, Ky.

STEAMBOATS

United States Mail and Adams Express Steamers.
Leave daily (except Sundays) at 4 p. m. prompt, for
OWENSBORO, EVANSVILLE AND HENDERSON AND INTERMEDIATE LANDINGS.
GREY EAGLE.
J. C. Berry, ... Master
M. W. Watson, ... Clerk
MORNING STAR.
A. T. Gilmore, ... Master
L. W. Whitlow, ... Clerk
TARASCON.
D. L. Posey, ... Master
H. R. Pentecost, ... Clerk
Connections at Evansville with packets for Paducah and Cairo. For freight or passage apply to R. C. ... Pierce St.; R. E. WOOLFOLK, Supt.

$7 A DAY to Agents selling the Family Vertical Feed Shuttle Sewing Machine. Price, $18. Address P. O. VICKERY, Augusta, Maine. (ap 24 1y)

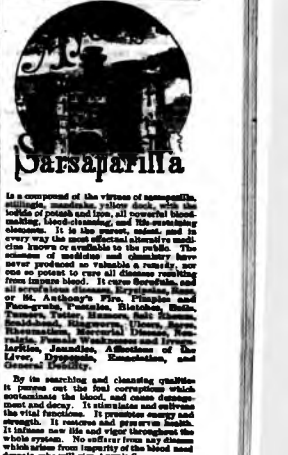
THE DAYSPRING.
A large and beautiful quarto paper, profusely illustrated, filled with a variety of matter, such as will please and edify the young. Its aim is to be a good family paper, and a help to every member of the household. Its stories are pure and elevating, its poetry, sweet and pleasant, its articles, practical and sensible.
AN EXTRA GIFT to each new Subscriber, and an extra one to each Club of Ten Subscribers, and a liberal cash commission. Address TYNDALL, CARPENTER & CATES, 140 Fourth St., Louisville, Ky.

THE DAYSPRING,
A new Sunday school paper, published by Carpenter & Cates, Louisville, Ky.
THE features of the new paper will be its very fine illustrations, new music, beautiful stories, and its low price, just adapted to the times. Twelve cents will be presented in price-list.
TERMS, PRE-PAID:

10 Copies to one address,	$ 60	$ 70	$ 1 00
20 " "	1 00	1 40	2 00
50 " "	2 25	3 50	5 00
100 " "	4 50	7 00	10 00

Sample copy free to any address. Remit in money order, or by Money Order, or Draft payable to CARPENTER & CATES, 140 Fourth Street, Louisville, Ky. (may 8 4t)

JOHN H. PAGE & CO.,
PROPRIETORS
Farmers
TOBACCO WAREHOUSE,
S. E. Cor. Main and Twelfth Sts.,
LOUISVILLE, KY



is a compound of the virtues of sassafras, stillingia, mandrake, yellow dock, with the iodide of potash and iron, all powerful blood-making, blood-cleansing, and life-sustaining elements. It is the purest, safest, and in every way the most effectual alterative medicine known or available to the public. The science of medicine and chemistry have never produced so valuable a remedy, nor one so potent to cure all diseases resulting from impure blood. It cures Scrofula, and all scrofulous diseases, such as Tumors, or Ht. Anthony's Fire, Pimples and Pustules, Blotches, Boils, Tumors, Tetter, Ringworm, Salt Rheum, Scald Head, Ulcers, Sores, Rheumatism, Ringworm, Chronic, Syphilitic, Mercurial, Mercurial Rheumatism, Female Weakness and Irregularities, Dyspepsia, Affections of the Liver, Dropsy, Constipation, and General Debility.
By its searching and cleansing qualities it removes out the foul corruptions which contaminate the blood, and cause disorganment and decay. It stimulates and invigorates the vital functions. It promotes energy and strength. It restores and preserves health. It infuses new life and vigor throughout the whole system. No sufferer from any disease which arises from impurity of the blood and debility, who will give AYER'S SARSAPARILLA a fair trial. Remember, the earlier the trial, the sooner the cure.
Its recipe has been furnished to physicians everywhere; and they, recognizing its superior qualities, administer it in their practice.
For nearly forty years AYER'S SARSAPARILLA has been widely used, and it now possesses the confidence of millions of people who have experienced benefits from its marvelous curative virtues.
Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

BELLS.

BICKNELL BELL FOUNDRY,
Established in 1837.
Bells for Churches, Schools, Farms, Factories, Hotels, Steamboats, Plantations, Tolls, Chimes, Chimes, Tower Clocks, Fire Alarms, Chimes, Tower Bells, Chimes, Tower Bells, Chimes, Tower Bells

The Western Recorder.

PUBLISHED EVERY THURSDAY BY THE AGENCY OF THE KENTUCKY BAPTIST PUBLISHING COMPANY, LOUISVILLE, KY.

[illegible]

RATES OF ADVERTISING.

Spaces.	1 mo.	2 mos.	3 mos.	6 mos.	12 mos.
1 inch	$ [illegible]	$ [illegible]	$ [illegible]	$ [illegible]	$ [illegible]
2 inch	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3 inch	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1 col.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2 col.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3 col.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4 col.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

RATES PER LINE.

Lines.	1 mo.	2 mos	3 mos.	6 mos.	12 mos.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Per one, two or three insertions it costs per line, nonpareil measure.

Obituaries, 10 cents a line.

The RECORD is printed by cylinder press of universal type, will be sent forward promptly to subscribers, and discontinued if so ordered; regular advertisements, quarterly in advance.

General Events.

BY MAIL AND TELEGRAPH.

HOME.

Washington, May 4.—The bill which the Democrats have decided to introduce will be presented to-morrow by Mr. Ladd, of Maine, who has been counted as one of the Greenbackers. It will be referred to a committee, and reported back Tuesday or Wednesday. The caucus determined that debate should be restricted, and the bill quickly sent to the President. It is no drawn as to leave the President no excuse, so far as his message indicates, for refusing his signature. The bill is as follows:

Whereas the use of troops at the polls is contrary to the spirit of our institutions and the traditions of our people; therefore, be it enacted, that so much of sections 2,002 and 5,526 and so much of all other laws and parts of laws as authorize or allow the use of the army or navy of the United States at the place where any general or special election is being held, be and the same are hereby repealed.

There is a proviso to the bill, that it is not to be construed to interfere with the law of 1795, which gives the machinery for carrying out the provision of the Constitution whereby the President is to respond with troops to suppress domestic violence in the States.

Washington, May 5.—The Committee on Appropriations expect to report the legislative, executive and judicial appropriation bill to the Senate to-morrow. The committee has stricken from the bill the clause by which the House proposes to require the Secretary of the Treasury to issue immediately, in payment of arrearages of pensions, $10,000,000 of legal tender notes, now held as a special fund for the redemption of fractional currency. The committee has also amended the bill so as to restore the numbers and pay of Senate employes to the present figures. No change was made in the political sections of the bill.

Senator Voorhees, of Indiana, to-day introduced a bill to amend certain sections of the revised statutes relating to coinage and coin and bullion certificates, and for other purposes. It is substantially a copy of the Warner bill as reported with amendments from the House Committee on Coinage.

Strenuous exertions are being made by the War and Interior Departments to prevent the proposed invasion of Indian Territory by professed settlers, who were to start from Coffeeville, Kansas, Wednesday of last week.

In the Supreme Court of the United States: Central Pacific Railroad Co. et al., appellants, vs. Albert Gallatin. Appeal from the Circuit Court of the U States for the District of California. Also, Union Pacific Railroad Company, appellant, vs. the United States. Appeal from the Court of Claims. These two cases, which were argued together, involve the constitutionality of the so-called Thurman act of May 7, 1878. The object of that act was to secure the interest of the United States in the Union and Central Pacific Railroad Companies, by providing that 25 per cent. of the annual net earnings of those roads, including the whole of the compensation due them for services rendered by them to the Government, should be paid by them to the Treasurer of the U. States, to be by him applied partly in payment of accrued interest on the bonds issued by the Government to the two railroad companies, and partly to the establishment of a sinking fund in the U. States Treasury for the final payment of the companies' bonded indebtedness. The decree in the first-named case and judgment in the second are affirmed by this court, with costs. The decision was announced by the Chief Justice. No written opinion was rendered, but one will be filed in due time. Justice Field dissented from the opinion of the court, and was joined therein by Justices Bradley and Strong.

A joint conference of Republicans of both houses of Congress was held a night in the hall of the House of Representatives, Senator Allison (Iowa) in the chair and Senator Mr. Cook (N. Y.) Secretary. The meeting was called to consider what action should be taken by the Republicans on the bill introduced in both houses to day to prohibit military interference at the polls. There was a general expression of views by Senators Conkling (N. Y.) and Edmunds (Vt), Representatives Robeson (N. J.), Hawley (Conn) and others. Distrust was expressed by them as to the sincerity of the Democrats, as it was said they would by other measures this bill was to be succeeded, and hence they were suspicious as to their future movements. It was contended that it would, if passed, take away from the President authority to use the military for any other purpose than to repel armed enemies of the United States, and to suppress domestic violence when called upon by the legislative or Executive of a State. It would utterly disable him from using troops to enforce the laws of the United States. Conkling held, and he was supported by many others, that the presentment of this measure in advance of the army appropriation bill was a contrivance to coerce the President, and only differed in form from attaching it as a rider, and set at all in effect; and right or wrong, the measure should be resisted on that ground. The effect that the Democratic caucus bill would have upon existing laws, was also considered at length, the general scope of the conference showing that the Republicans will act with caution during the consideration of the bill in the House. Finally it was unanimously resolved that it was the sense of the caucus that the proposed bill should be defeated.

Edmunds (Vt.), Frye (Me) and Robeson (N. J.) were appointed a committee to prepare a substitute to be off red, which will give to every person an opportunity to exercise the right of suffrage without any molestation or interference whatever but at the same time securing the peace at the polls. Members present, while opposing altogether the Democratic caucus bill, will endeavor to obtain a reasonable time for debate upon it, and will also ask that an opportunity be given for offering amendments.

FOREIGN.

Cork, May 5.—Boating was renewed yesterday, and many persons were injured.

London, May 5.—The masters withdrawing their demand for a reduction of wages, the ironworkers are resuming labor.

The Prince of Wales expects to visit the Australian International Exhibition.

The Masters' Association of Durham has appointed a committee to meet a committee of the Miners' Association, with power to settle the questions at issue. It is expected that a miners' committee will be appointed and the strike ended.

London, May 5.—Further advices from Upper Egypt represent that conflicts between the Egyptian troops and slave-dealers, January 13 and 14, resulted in the complete defeat of the latter, with the loss of six thousand killed, wounded and prisoners. The loss of the Egyptian troops was 200.

St. Petersburg, May 5.—The Governor of Wilna has been recalled, in satisfaction for ill-treatment of the Austrian Vice Consul.

Cairo, May 5.—British and French notes have been presented to the Khedive. They express deep regret at recent events, and declare that the Khedive will be held responsible for the consequences. They urge the appointment of European Ministers viz: Wilson and Debligueres, but do not insist upon it. The Khedive has not yet replied. It is believed that he will refuse to appoint European Ministers.

Copenhagen, April 16.—There is no military news. Preparations for a general advance are proceeding. Sir Bartle Frere met with an excellent reception from the Boers, and it is believed that every thing will be satisfactorily managed.

London, May 5.—Regarding the conference between representatives of the Viceroy of India and Yakoob Khan, Major Cavagnari believes that a peaceful solution has been virtually reached. At a durbar at Ali Kihl, General Roberts told the native chiefs that the British Government does not intend to locate troops at Candahar, Cabul, Herat, Balkh, or Jellalabad. It only intends to secure the frontier, giving it command of passes leading to Cabul.

Berlin, May 5.—The remains of Herr Windhorst, Ultramontane Parliamentary leader in the Reichstag, at the Bismarck but notice to mark remarked upon.

St. Petersburg, May 5.—Russia has agreed to surrender Kuldja to China, in return for a revision of treaties relative to the frontier, and other concessions.

Paris, May 5.—The death of General Felix Douay, Inspector General of the army, is positively announced.

Madrid, May 5.—The Senatorial elections resulted in the return of 165 Ministerialists and 15 Liberals.

Leaf Tobacco Market.

LOUISVILLE, May 4.

The sales aggregated 878 hds. Buyers and sellers were as follows: 2 hds Hart county new leaf at 1 50 and 2 50; 2 hds Ohio county old leaf at 4 00 and 4; 1 hhd Calloway county new leaf at 5 00; 1 hhd Simpson county new leaf at 4 10; 3 hhds Logan county old leaf at 4 00 and 4; 1 hhd Green county new leaf at 5 00; 1 hhd Henderson county leaf at 4 00 and 4 50; 2 hhds Davies county leaf at 4 50; 8 hhds carries on leaf at 2 00 to 3 25; 2 hhds lugs and trash at 2 70 and 3; 1 hhd Calloway county leaf at 3 50; 2 hhds Tennessee leaf at 4 10 to 5 10; 2 hhds Breckinridge county old leaf at 5 50 and 5; 1 hhd Breckinridge county new low leaf at 1 15; 1 hhd McLean county new low leaf at 1 15; 1 hhd Logan county old common leaf at 5 50; 1 hhd Warren county new low leaf at 3 70; 4 hhds Tennessee old leaf and lugs at 2 10 to 4 05; 1 hhd Metcalfe county leaf at 7 50; 2 hhds Calloway county leaf at 5 5 and 5 20; 1 hhd Logan county leaf at 6 10; 1 hhd Logan county lugs at 2 20; 2 hhds Russell county lugs at 2 30; and 2 25; 1 hhd green county lugs at 2 50; 1 hhd green county leaf at 5 30; 5 hhds Breckinridge county old leaf at 4 to 6 5; 8 hhds Breckinridge county old lugs at 2 20 to 3 15; 5 hhds Ohio co. old leaf and lugs at 2 25 to 5 50; 5 hhds Grayson county old leaf and lugs at 2 40 to 4 70; 2 hhds Cumberland county common leaf and lugs at 2 80; 2 20; 1 hhd Ballard county leaf at 5 00; 2 Adair county leaf and lugs at 3 15 to 5 50; 1 hhd Green county lugs at 2 55; 1 hhd Hart co. low leaf at 4 00; 2 hhds Indiana low leaf and lugs at 3 60 and 3 40; 1 hhd Henry county low leaf at 3; 1 hhd Meade county low leaf and lugs at 4; 1 hhds Washburn county low leaf and lugs at 1 75 to 2 8; 1 hhd leaf at 4 45; 1 hhd Hardin co. leaf at 5; 2 hhds Todd county leaf and lugs at 4 60 and 3 15.

Live Stock.

LOUISVILLE, May 5.

CATTLE—Total on sale to day 501 head, nearly all of which were slop-fed. The quality generally good to choice. The general market active and prices a shade easier on some grades. Nearly all the desirable butcher stuff sold. There is a fair demand both for raising and feeding steers, and selling all the way from 2 75 to 4 75, as to quality.

HOGS—Receipts 646 head. The market as a general thing slow and dragy. The majority of the offers were for lights and mixed lots; but few choice on the market at the close of the day. Several loads unsold, holders refusing to take the prices.

SHEEP AND LAMBS—On sale to-day 354 head, principally medium grades. Market active on the best heavy shipping qualities. All sold.

FINANCE AND TRADE.

EASTERN EXCHANGE.—New York sight bills sold between banks at $1 25 per $1,000 premium.

Weekly Review of the Market.

WHOLESALE PRICES:

MONDAY, May 5.

BAILING MATERIAL.—We quote for round lots jute bagging at 5¾@6¼c; cotton standard 8@9c, flax 8c; Kentucky Fy 9½c; iron ties $1 30@1 35; c; bundle.

BEANS—Navy $1 40@1 50 per bu. at store; common 75c; fair mixed 85 @ 95.

BUTTER—We quote at 14@15c. for common to fancy country; 16c for Western Reserve creamery 22c.

BROOM-CORN—5¼@6c per lb. at store.

CANDLES—Demand quote stars, 4c, 10 lb, 8c lb; lights.

CHEESE—We quote Ohio factory at 6¼@7½c; N. Y. Dairy 8c; Pineapple 10c.

COTTON — We quote middling at 11½c; low middling, 11¼c; good ordinary at 10c.

COFFEE—We quote Rio at 10¼@14c, as to quality, from common to fancy. Java at 22@26c, Laguayra, 18@19c.

CORN MEAL—Is quoted at 65@70c per 100 lbs for bolted, and $3 75 per barrel for coarse.

COAL—We quote Pittsburg afloat at 7½c per bu; at retail delivered at 11c; Raymond City 10c. Kentucky coal at 8c; Cannel, at 15c and anthracite at $7 50 per ton.

CRANBERRIES.—At $8 50 per bbl.

CUT NAILS — 10d at Mill 10 per keg, and the smaller numbers at the usual advance.

DRIED FRUITS—Apples at 3¼@4c; peaches halves, peeled 15@18c; unpeeled, 12@14c.

EGGS—We quote at 8c per doz. doz for fresh.

FEATHERS—Dealers are paying 40c per lb for prime lots; mixed lots 35@40c.

FLOUR—We quote

Extra	$6 00@6 25
Extra Family	5 50@5 75
Buckwheat	
A. No. 1	4 50@4 75
Fancy, plain to choice	5 00@5 50

FRUIT—Green apples are selling at 1 50a 2 50 for common to good per bbl, as to quality and condition, at store in shipping order; choice to fancy $3 75@5 25. New strawberries, $1 75 per gallon.

FIELD SEED—Sapling clover, $4 25; Timothy, $1 60; Red clover, $5 90; Red top, 45c; Orchard grass, 90c; Cleaned blue grass, 50c; Extra cleaned bluegrass 65c.

GINSENG—Prime c —c per lb.

GRAIN—WHEAT—We quote medium to good on arrival in bulk at — prime to choice at 95@1 05. Lower and higher grades sell as to quality.

OATS—Mixed and white grades: medium to prime at 34@35c in bulk on track or levee.

CORN—There were no quotable changes. We quote new and old shelled on track at 35@35c; new ear, 35@40c per bushel, in bulk; select white is higher.

RYE — We quote at 55c on arrival in bulk; sacked and delivered, —c.

MARKET—Eastern, Ky. prime at — c per bu. on arrival.

HAY—Common to medium at $7 50@8 50; prime to choice, $9 50@11 on arrival.

HIDES—Dry flint 14c; dry flint damaged, 12c; dry salted 10½@11c; green salted at 6¼@6½c; and green salted damaged at 5½c per lb; dry salted damaged at 12½@8c; green at 5½c; Sheep skins with wool on are quoted at 45@75c; butchers' and shearings —c.

HOMINY—$2 75; grits $2 75 per bbl.

HONEY—Strained is quoted at 18@17½c on arrival.

HORSE AND MULE SHOES—We quote, horse shoes at $3 75@4 00, and mule shoes $4 50 per keg.

IRON AND STEEL—Flat Bar 2½@3 40; Horse shoe $5 50@6 10; hoop $5 70@7 10; Russia sheet-iron, 16c; Norway bars, 7½@8c; nailrod, 8c; English cast-steel, 20@22c; American cast-steel, 18@20c.

MANUFACTURED TOBACCO—We quote Virginia navy chews: Virginia, chewing smoking tobacco, 50@85 20, as to quality.

MILL OFFALL—Bran, $12@13 50.

MOLASSES AND SYRUPS—Dealers quote at 35@60c per gallon for old New Orleans Molasses and 30@40 for new; Syrups 35@60 per gallon for common to choice. Sorgum 35@40c. Maple syrup $1 25 a gallon.

OILS—We quote linseed oil at 65@70c for raw and boiled; lard oil extra, at 50c; lard oil No. 1 at 45c; lard oil No. 2 at 40c; coal oil at 15@8c, benzine crude at 15c; bank oil at 45c; strahs oil at 35c; lubricating oil at 14@16c per gallon.

ONIONS—No merchantable stock.

PEANUTS—Red and white 3@4c per lb for new.

POTATOES AND VEGETABLES—Choice seed varieties 2 00@2 50; $1 10@1 25 per bbl from store for Russets and Mexican Rose and peerless. Peachblows $1 75@1 85 at store. Sweet potatoes 2 25@3 as to quality. New cabbage 5@6c per crate and new English peas $1 50@2 00 per bushel.

POULTRY—Chickens, $2 00@3.

PROVISIONS—Our quotations are for round and jobbing lots. We quote as follows:

BACON—Clear rib sides 5 75@6 00; and clear sides 5¾c. Shoulders 3.50, loose.

BULKMEATS—Fifteen to twenty days in salt, shoulders 5¼c; clear rib sides 6¼c, and clear sides 6¾c, as to age, loose.

GREEN MEATS—Shoulders —; clear rib sides —c.

SUGAR CURED—Hams, at 8¼@8½c; shoulders 5c; Breakfast Bacon 7c, plain packed.

DRIED BEEF—31c per lb.

RICE — Dealers quote Carolina and Louisiana at 6¼@7c.

SALT—We quote 280-lb bbls $1 35; 7-bu sacks at $1 37; Sack — at $1 50.

STARCH—Is quoted at 3¼@4c per lb.

SOAP—We quote German, olive and rosin at 3¼@4c per lb.

SUGARS — Refined granulated, 8¼@8c; crushed at 8¾@8¾c; cut loaf 9¼@9¾c; A coffee 8¼@8¾c; B coffee at 8¼@8½c extra C at 7¾@8¼c; C yellow 7¾@7¾c; standard goods. New Orleans is quoted at 8@8½ for fair new crop. Maple sugar 12½c per lb.

TALLOW—Tallow 6¼@6c.

WRAMPELMEIR & CO.,

[illegible] Main and 70 Third Street,,

The only Retail Furniture House in Louisville that Manufactures their Own Goods.

BUY DIRECT FROM THE MANUFACTURER.

It is self-evident they can offer you better inducements than parties bringing their goods from a distance and paying heavy freights.

We will meet any competition on Standard Goods.

mch15-1m

FOUND AT LAST!

The right place to buy all kinds of latest and best styles of

FURNITURE, MATTRESSES AND CHAIRS,

IS TO GO TO

DICKINSON FURNITURE

Manufacturing Company,

F. 78 & 80 Sixth Street, LOUISVILLE, KY.

They manufacture all their goods and sell at prices to suit the times. Send your orders or call and select in person. apr 3 1m

1879. SUNDAY-SCHOOL MUSIC BOOKS. 1879.

GOSPEL ECHOES. { By R. G. STAPLES. A new and choice collection of sparkling, inspiring music for Sabbath Schools; hymns and tunes for Revivals, Prayer and Praise Meetings. Gives perfect satisfaction wherever used. Price, 35 cts; $3 60 per doz; $30 per 100.

PEARLY GATES. { By J. H. ROSECRANS. A very choice collection of S. S. music, mostly new, and adapted to the needs of the Sunday-schools, Prayer-meeting and Home Circle. Every Sunday-school can adopt it. Price, 35 cts; $3 60 per doz; $30 per 100.

MORNING STAR. { By KNOWLES SHAW. The best and best work by the late Knowles Shaw, the renowned revivalist. Author of Sparkling Jewels, Sparkling Pearls, Golden Shells, etc. Price, 35 cts; $3 60 per doz; $30 per 100.

You will make no mistake in adopting either of these books. ☞ A copy of either sent by mail on receipt of price, or one copy of each for 75 cents. Specimen pages free. Address,

CENTRAL BOOK CONCERN, Cincinnati, O., or Schuyler, Iowa.

mar 27 1m

Four months Storage Free—Lowest rates of Insurance—Daily Auction Sales with the privilege of Rejection.

SHIP TO THE

PIKE

Tobacco Warehouse

SEMONIN, MASON & LAUGELIN, Proprietors,

307 MAIN STREET, BETWEEN EIGHTH AND NINTH,

P. F. SEMONIN, Louisville, Ky. H. K. MASON, Paducah, Ky. R. J. LAUGELIN, Hopkinsville, Ky. } Louisville, Ky.

☞ Mark your Hhds. "PIKE WAREHOUSE." jan26 6m

BAPTIST SONGS.

A NEW

Collection of Best Old Hymns

Carefully and judiciously compiled, and making

A SMALL AND CHEAP BOOK

Of 288 Hymns, just such as the Churches need. To aid in starting the tunes the first line of each Hymn is

Set to the Music of a Familiar Tune,

And one which is generally best adapted to the words with which it is used.

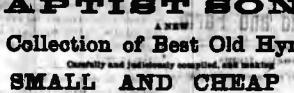
A LITERARY FEATURE of interest to many persons is, that, so far as possible, the ORIGINAL AND BEST READINGS are adopted, and the DATES OF COMPOSITION APPENDED.

Prices: Single copy, by mail, 35 cents; $3 60 per dozen, by mail, $3 80; or $25 per hundred—fifty or more copies at the same rate. Address the Publishers,

CAPERTON & CATES,

apl 169 Fourth St., Louisville, Ky.

COIN SILVER TABLEWARE



Solid Silver Teaspoons, $4 50, $6, $7 & $9 per set. Tablespoons, $14 to $20 per set, warranted coin silver. Price of plated Forks and Spoons sent on application.

OTIS W. SNYDER,

166 4th St., Louisville, Ky.

octl-3m

CARPETS AND DRY GOODS

—FROM—

AUCTION!

180 Pieces of Brussels and Ingrain Carpets.

Good Staple Patterns, Single Chain, 17½ and 20c, worth 30 and 35c; Choice Patterns, High Colors, Double Chain, 25 and 30c, worth 40 and 45c; Hualuke and other New Dekers, Wool Filling, 38 and 40c, worth 50 and 60c; Beautiful Styles in All Wool Super, 45 and 50c, worth 65 and 70c; Newest Designs of Extra Super, 55 and 60c, worth 75 and 80c; the Very Newest Patterns of Brussels, 65 and 75c, worth 85c and $1; Straw Mattings, 15c; Rope Matting, 20 and 25c; Floor Oil Cloths, 4-4 20c, 6-4, 30c, 8-4, 35c, 10-4, 37½c; Table Oil Cloths, 20 and 25c; Stair Oil Cloths, 8½ and 10c.

Window Shades, Gilt Bands, at 30 and 35c; Plain Shades with Fringe at Bottom, 40 and 50c; Gilt Flowers and Fringed at Bottom 60c and $1 shadings and Trimmings to Match. Also, Lace Curtains from 50c a pair to $5.

RUGS AND DOOR MATS

And other House Furnishing Goods One-Fourth Below Regular Prices.

We also receive Weekly from New York Auction and Forced Sales

DRESS GOODS, NOTIONS, FANCY GOODS

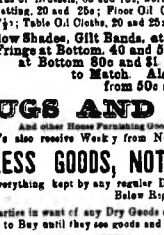
And everything kept by any regular Dry Goods House, but at least one fourth Below Regular Prices.

Parties in want of any Dry Goods and Carpets will find it to their own interest not to Buy until they see goods and compare prices at

J. T. Burghard's,

One Door below Brook and Market Sts., Louisville, Ky.

mr17 tf



N. E. W.

AMERICAN

$15 WATCH.

The extraordinary force with which one of Waich has been received by the public has encouraged us to greatly improve its quality. We have been enabled to do this, owing to her increased facilities, without advancing the price. Having exclusive control of this watch, it can only be purchased from our agents. We have added to the Patent Stem-Winder Hunting Case one Lever Watch, warranted equal to any $50 watch, and at our office Illustrated Catalogue free to all. ATTOCH RING on Pendant of Hunting Case for the Watch, and fifty cents extra will be expressed, with bill to collector, delivery of Watch, subject to examination (if desired), before paying. Money may be sent safely by registered letter. Address, Express office, or by express. Our New Illustrated Price List of Gold and Silver Watches, Chains, Jewelry, Plated Ware, Jewelry, Etc., mailed free upon request to any address. Address, Express office, or by express.

Mention this paper. Address, Express office, or by express.

CHINA, GLASS AND QUEENSWARE,

Lamps, Chandeliers and Lamp Fixtures, Bohemian, German and French Fancy Goods, Silver-Plated Ware and Table Cutlery, Hotel and House Furnishing Goods.

Refrigerators, Coal-oil Cook Stoves,

Ice Cream Freezers and Water Coolers a Specialty.

☞ Warranted best and cheapest in the Market.

J. DOLFINGER & CO., No. 98 Market near Third, LOUISVILLE KY.

P. S.—Any one in need of any of the above article will do well to call and examine before purchasing elsewhere. apr 3 1m

Fever & Ague, Chills & Fever,

NEURALGIA, DYSPEPSIA, BILIOUSNESS, as well as all forms of MALARIAL FEVERS and DISEASES are *permanently cured* by

Magill's Chill Cure, Tonic and Appetizer.

It does not contain Arsenic, Calomel, Mercury, Quinine, or Injurious Drugs in one! forget that it you take pills. Many medicines now on the market rely on one or more of these poisons or strong drugs, or upon others equally as bad for what claim they have to merit. At best they only give temporary relief and are liable to permanently injure the system. Magill's Chill Cure, Tonic and Appetizer is positively free from these and every other harmful ingredient and may be given to young, children or persons in the health with out possibility of a shadow of injury being produced. The proprietor holds himself responsible for the statement and pledges himself to the public to protect the absolute purity and great merit of this medicine by personal attention to its manufacture. He receives many letters from persons saying they have been humbugged by worthless medicines. This naturally makes them skeptical and is likely to destroy confidence even in articles of real merit. Hundreds of statements similar to the one given herewith could be published if our space allowed of it. The proprietor refers to thousands who have used this medicine and are advising others to use it as evidences of its merit. From J. Simpson, No. 27 Jefferson Street, Louisville, March 10, 1879: "I suffered for many years almost constantly with Fever and Ague or Chills, and several doctors, and Quinine and other medicines failed to cure me, was completely unfitted for work. Magill's Chill Cure, Tonic and Appetizer cured me last August and I plainly attribute my health and strength to it. I gladly rapidly in flesh and strength. I believe that have enjoyed perfect health ever since. I gladly recommend it to all in need of such a medicine, and in my case it was apparent from the very first dose I used." Price $1.00 per bottle. For sale by druggists and general dealers.

HENRY A. MAGILL, Prop'r, Louisville, Ky.

mar15

FITSCHEN & MERRILL,

THE MAIN STREET

TAILORS AND IMPORTERS,

154 Main St., bet. Fourth & Fifth, Louisville, Ky.

☞ Samples and rules for self-measurement sent upon application. mar27m