WESTERN RECORDER.

VOLUME XLV. LOUISVILLE: THURSDAY, AUGUST 14, 1879. NUMBER 47.

WESTERN RECORDER.

Office: 149 Fourth Avenue, in Courier-Journal Building, Louisville, Ky.

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Our Pulpit.

HELL.

A Sermon by Rev. Thomas C. Teasdale, D.D.

And these shall go away into everlasting punishment.—Matt. 25:46.

Man is a wonderful being. He possesses a bi-fold nature. He is partly animal and partly spiritual. The poet has well said:

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man."

Man is distinguished from the brute creation in that he

HAS A SOUL,

a wondrous soul. But how can we adequately comprehend the human soul? We know it is that immortal substance in man that enables him to think and reason. But this stupendous emanation of divinity bewilders all thought; towers above the utmost [illegible] and loses [illegible] poetry have written, and said, and sang about the human soul, what an unfathomable mystery it is. There are some things, it is true, that we do know about the human soul.- We know that it possesses amazing capacities. Think of the power of thought; the recording pen of memory; the tablet of the heart; the creations of genius; the glow of enterprise; the light of reason; the voice of conscience; all proving to us that the soul of man is spiritual, immaterial, and most wonderful.

Then think of its power of knowledge. "Rivers have their limits, and the ocean has its bounds; but the soul of man wanders on and on, exploring invisible and distant objects. It plunges into the abysses of creation, past and present; it ascends to the very footsteps of the Eternal Throne, and is stayed there only by the glory of him who sits upon it." And like the child of ambition, who, when he had conquered the world, sat down and wept because there were no more worlds to conquer, so the soul, if it ever should acquire so much knowledge as to suppose that there was no more to gain, would, I imagine, sit down on some heavenly Parnassus and weep its immortality away, because it could acquire no more knowledge.

Then think of its

POWER OF PLEASURE.

How it can charm by description; dazzle by comparison; enliven by wit; convince by argument; entrance by music; thrill, captivate, and carry away by eloquence. Then think of its power in acting on matter, in the glow of painting; in the beauty of sculpture; in the symmetry of architecture; and in all the stupendous works of art, which have stood like the rock-bound coast, unmoved by the waves that have buried all else in oblivion. Think again of its capacity for happiness or misery. "No delights which the senses expose can equal the pleasures of a [illegible] much less the raptures [illegible] soul. And no pains which [illegible] can equal the agony of a [illegible] spirit. But the capacity of the soul for happiness or misery will be greatly enhanced at death. It will then be an angel in bliss, or a devil in misery; wrapped in pleasures which no mortal heart can conceive; or laboring with throes and agonies which the imaginations of this infant world are too feeble to paint."

Then think once more of

ITS IMMORTALITY.

This life is not the whole of our existence. We gasp once here and live forever. Those who delight to trace their lineage from the gorilla, and ape, and monkey, through a preceding ancestral line to the tadpole, and through the tadpole to the monad, and through the monad to dead matter made protoplastic, know not how they reject the patent of nobility which the Bible proffers to them as the Divine handiwork—the moral image of God—and claim no inheritance after the present life, but to mingle with the dust from which they sprang. The Bible sets the seal of falsehood on all such theories of man. Man is a *creature*—a creature of God, who breathed into his nostrils the breath of life, and he became a living—that is, an *immortal soul.* There is, indeed, but one word in our language that can adequately express the duration of the human soul; and that is a word which the peasant can understand as well as the philosopher; it is the word *Eternity.* Oh, *eternity*, thou word of fearful import; thou art the only word that can adequately express the duration of the human soul! But what do we know of eternity? It is a line without beginning or end. It is an ocean without bottom or a shore. The very best definition of eternity I have ever seen, I think, was given by a little Sunday-school scholar. He was asked by his [illegible] "My son, what is eternity?" [illegible] the time-time of the Almighty." Yes, eternity is the life-time of the Almighty. Who could have given a better answer? While God endures, therefore, the soul must live, and live in coexistent with its Maker. Oh, man, bow before the dignity and immortality of this wondrous soul, and protect and secure its amazing interests without delay.

MAN UNDER LAW.

Now it is consonant to reason to suppose that such a wonderful being as man, should be placed under law by his Maker. And so, indeed, it is. God has given him a law, which is a perfect transcript of his own character and will—a law which is holy, and just, and good." To this law he has annexed a proper penalty. There can be no law without an adequate penalty. The very moment you take away the penalty of law, you destroy the law itself. And the penalty of law must correspond with the interests to be protected by the law. For instance, if you want to protect pedestrians from obstructions on the side-walk, such as empty boxes, or any sort of merchandise allowed to remain on the side-walk for an unreasonable length of time, your city fathers enact an ordinance to prevent the nuisance, to which they annex a fine of a few dollars. If you wish to protect the goods in your stores against burglary, you increase the penalty, and send the offender to the penitentiary. And if you wish to throw around human life the ægis of an adequate protection, you punish the murderer with death. And this is God's decree. This principle of graduating the penalty according to the interest to be protected by law, is universally recognized by all well regulated governments on earth. And if this principle be applied to the case in hand, and the penalty of God's law is made to correspond with the interests which that law is intended to subserve, what must that penalty be? The interests here involved are infinite, and therefore, an infinite penalty is indispensably necessary to protect these vast interests. Hence the penalty annexed to the violation of the Divine law is *death*—ETERNAL DEATH. "The soul that sinneth, it shall die." "The wages of sin is death." "Sin when it is finished bringeth forth death."

It is consummate folly and presumption for poor, ignorant mortals to set up their opinion against the decision of the omniscient Jehovah in this matter, and to say that the penalty annexed to the violation of his holy law is too severe. We must be able to comprehend all the interests which are sought to be protected by the Divine law, throughout the entire universe, and the evils that must inevitably result from the violation of that law with impunity before we can be properly prepared to pass a sound judgment on this important matter. O, "let us be still and know that he is God"—the unerring, infinitely wise Jehovah.

The doctrine of a

FUTURE RETRIBUTION

is a doctrine both of reason and of divine revelation.

1. It is perfectly consonant to reason. There is in the nature of things a real and an eternal difference between right and wrong—between virtue and vice; a difference which all men discern of themselves; and which leads them unavoidably to look upon some actions as deserving of blame and punishment, and upon others as worthy of praise and reward. But if the present be a state of rewards and punishments, how can you reconcile the inequalities and irregularities of this life, with the holiness and justice of God? The most casual observer can not fail to see that there is no just distinction made in this world between the righteous and the wicked; the good and the bad. Indeed, it often occurs that the most wicked are the most prosperous in this world; and the most pious are often the poorest and most afflicted. The Savior's parable of the rich man and Lazarus illustrates this. In Matt. 28:9, it is written: "If thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." And if so, did they not understand him to teach the doctrine of a future retribution? No matter, then, what infidel philosophy may inculcate; no matter what ingenious criticism may invent; no matter what modern scientists may teach; here are the plain, simple inculcations of the Great Teacher himself. Let it be remembered, then, that it is not the varying opinions of men on this solemn subject with which we have to do, but with the words of Jesus himself. You may question my opinions; you may deny the truth of my doctrines; but you may not, must not question or deny, the infallible teaching of Jesus. Let us, then, sit down at the feet of the Divine Master, and learn from his unerring instructions the truth of this matter.

In Matt. 5:22, we have these words: "But I say unto you, that whosoever is angry with his brother without cause, shall be in danger of the judgment; and whosoever shall say unto his brother, 'Raca,' shall be in danger of the council; but whosoever shall say, 'Thou fool,' shall be in danger of hell fire."

Again, in the same chapter, 29th and 30th verses, it is written: "If thy right eye offend thee, pluck it out and cast it from thee: for it is profitable to thee, that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable to thee that one of thy members should perish, and not that thy whole body should be cast into hell."

In Matt. 10:28, it is written: "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

In Matt. 23:15, the Savior says: "Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." And in verse 23 of this same chapter, the Savior says: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In Mark 19:43–48, it is written: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that shall never be quenched, where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched."

In Luke 12:5, it is written: "Fear him, who after he hath killed, hath power to cast into hell."

And yet once more. In James 3:6, the apostle says: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

Now, in all these instances, the Greek word *gehenna*, or one of its cognates, is used. There can, therefore, be no reasonable doubt that Jesus taught the doctrine of future retribution; and it is consequently certain that there is an awful hell awaiting the erring footsteps of God's incorrigible foes.

The terms employed in the Scriptures to denote this fearful place of punishment are most terrific. It is called *a prison*; a *place of torment*; *the bottomless pit*; *the blackness of darkness*; *unquenchable fire*; *the worm that never dies*; *the lake of fire and brimstone*; *the second death*; *the wrath of God*; *et cetera, et cetera.*

Is it any wonder that in this place of horrible torture there should be weeping and wailing and gnashing of teeth? Is it any wonder that the wretched victims of this indescribable torture should wish, but ever vainly wish, for utter death?"

It is sometimes said that the terms used in describing the torments of the damned, are merely metaphorical; but what is gained to the objector by this assertion? Every one acquainted with rhetoric, is aware that a metaphor is used to aid us in forming a better idea of the reality, but that it can never equal the reality. If, then, all the terrific terms used in the Bible to describe the place of awful punishment prepared for the wicked after death, and the agonies of the lost in perdition are mere metaphors, what must be the horrible reality—the inconceivable anguish of the damned forever?

Then, as to the

LOCATION OF HELL.

I confess that I feel very little interest in all that has been written and said in reference to this particular. But if you ask me where hell is, and insist upon an answer, I frankly confess that I do not know. And if you ask me where heaven is, and insist upon an answer, I just as frankly confess that I do not know. It is enough for us to know that somewhere in the boundless domains of Jehovah there is a heaven—a glorious home for the righteous; and that somewhere in his boundless domains there is a hell—a place prepared for the devil and his angels, into which the incorrigibly wicked and all the nations that forget God will finally be turned. I agree with Dr. [illegible] in studying how we may avoid this place of horror, than in laboring to discover where it is."

And as to the

DURATION OF THE PUNISHMENT

of the wicked after death, there is no reason to doubt its *eternity.* The same word is used in the original to denote the duration of the punishment of the wicked, as is used to denote the duration of the happiness of the righteous; and sometimes it is so used in the same verse, as is the case indeed in the verse of which my text is a part. The whole verse reads thus: "And these shall go away into everlasting punishment; but the righteous into life eternal." The word in the original which our translators have rendered here everlasting, is the very same that they have rendered in the next clause, eternal. The punishment of the wicked after death must, therefore, be eternal. "Their worm dieth not, and the fire is not quenched." "The smoke of their torment ascendeth up forever and ever." The moment you blot out the eternity of the punishment of the wicked, you blot out the eternity of the happiness of the righteous. Nay, more. The moment you blot out the eternity of the punishment of the wicked, you blot out the eternity of the existence of God himself. The eternity of the existence of God is declared by the same words in the original Hebrew and Greek Scriptures, as are used to denote both the eternity of the punishment of the wicked, and the eternity of the happiness of the righteous. With one fell swoop, the hand that would blot out the eternity of the punishment of the wicked, would blot out heaven and blot out God himself. Who can bear such a thought!

And finally, as to the

OBJECTION.

that there is no proper proportion between temporary crimes and eternal punishments, I only say, that the duration of the punishment is never determined by the time occupied in the perpetration of the crime. A man strikes a match and throws it into a mass of highly combustible matter, and a great city is burned to ashes. How long did it take the culprit to commit the offense? Perhaps a single second only. Now, when he is convicted of the crime, shall the Judge sentence the guilty culprit to imprisonment in the Penitentiary for a single second only?—No; the guilty party goes to the Penitentiary for life for the heinous act of a single second. It is the magnitude and aggravated character of the offense, and not the time occupied in its perpetration, that must determine the extent of the punishment. And it is the magnitude and heinous character of the sinner's offense against God, that must doom him to an endless perdition, if he dies unpardoned.

If, then, it is

ABSOLUTELY CERTAIN,

that there is an eternal hell for all those who live, and die in their sins; and if it is true that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," how inconceivable is the folly of those who will not come to Christ that they may have life. To save men from the terrible doom of an endless perdition, God made this "unspeakable gift" to our world. To raise us up from a condition of utter degredation and ruin, "He who was rich for our sakes became poor, that we through his poverty might be rich." The price of man's redemption has been paid; the door of divine mercy has been wide open flung; salvation is now completely free; and all the ends of the earth may look unto Jesus and be saved. There is, therefore, fellow-sinner, not only no reason why you should go to hell forever, but there are a thousand reasons why you should turn to the Lord with purpose of heart; lay hold on the hope set before you in the gospel, repent of your sins, and believe in the Lord Jesus.

"Yet save a trembling sinner, Lord,
Whose hope still hovering round thy Word,
Would light on some sweet promise there,
Some sure support against despair."

And then again, in the spirit of unreserved submission, you should exclaim:

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away—
'Tis all that I can do."

Then, though there be a *hell*, a place of indescribable and inconceivable agony for God's incorrigible foes, you need not fear it. Jesus says, "He that believeth and is baptized shall be saved." And again he says, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." And again, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands." And for the encouragement of all, the blessed Jesus says: "Him that cometh to me I will in no wise cast out."

Hasten, then, fellow-sinner, to the cross of Christ. Throw thyself beneath the dropping of its hallowed blood. Trust the infinite efficacy of that blood to cleanse you from all sin; rely wholly upon Christ as your advocate with God; and dedicate all your future being to his service, and you shall surely live. Amen!

Death of the White Elephant.

The oldest white elephant died recently in Siam at the age of one hundred and eight years. During all his life he was worshiped as a god, and at his death the people sought to do him the utmost reverence. One hundred priests officiated at his funeral. The body was carried to the burial-place on an elegantly decorated car, followed first by three white elephants, and then by an immense procession of the people. One of these three living elephants has since been selected to take the place of the dead one. He will live in an elegant palace, be fed with the richest dainties, adorned with jewels, and worshiped instead of the living God and the blessed Savior. Surely all the little boys and girls will be glad to see their pennies to teach such poor heathen the better way.—*Helping* [illegible]

The Sunday-School.

BIBLE LESSONS, 1879.

International Series.]

THIRD QUARTER.

1. July 6. Peace with God. Rom. 5:1-10.
2. July 13. The Security of Believers. Rom. 8:28-39.
3. July 20. Christian Love. 1 Cor. 13:1-13.
4. July 27. Victory over Death. 1 Cor. 15:50-58.
5. Aug. 3. The Resurrection of Christ. 1 Cor. 15:1-20.
6. Aug. 10. The Gift of the Spirit. Gal. 5:22-26; 6:7-9.
7. Aug. 17. The Christian Armor. Eph. 6:10-20.
8. Aug. 24. The Mind of Christ. Phil. 2:1-13.
9. Aug. 31. Practical Religion. Col. 3:12-25; 4:2-6.
10. Sept. 7. The Coming of the Lord. 1 Thess. 4:13-18.
11. Sept. 14. The Christian in the World. 1 Tim. 6:6-16.
12. Sept. 21. The Christian Citizen. Tit. 3:1-9.

August 24, 1879.

THE MIND OF CHRIST.

Phil. 2:1-13. A. D. 63.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus. Phil. 2:5.

PREFATORY.

NOTE.—A person desirous of recollecting the order of the four general epistles after Corinthians can do so by remembering that they come in order of the vowels *a e i o*—Galatians, Ephesians, Philippians, Colossians. The same is true in regard to the epistles after Hebrews; for instance, James, Peter, John, Jude.

Our lesson is from the epistle to the Philippians, to whom Paul was strongly attached; for time and again they had made up collections and sent to him. Only recently such a collection had been sent by Epaphroditus, by whom this kind, affectionate and encouraging letter was sent in return.

The entire contents breathe an inmost and touching love for this favorite church. No other letter is so rich in heart-felt expressions and tender allusions—none so characteristically epistolary. None is so completely a letter of the heart, an outburst of passionate longing for the fellowship of love amid outward desertion and affliction; so that although at times almost elegiac in its tone, it is a model of the union of tender love with apostolic dignity and boldness.—MEYER.

By reference, however, to the following passages, it may be supposed that dissensions had sprung up, or that there was danger of their doing so (Phil. 1:27; 2:1-4, 14; 4:2), and that Paul desired to avert the calamity. In the lesson, therefore, we have harmony or unity, and humility enjoined, predicated upon the personal example of Jesus.

Philippi was the chief city on the northeast frontier of Macedonia. It was taken by Philip, the father of Alexander the Great, in 357 B. C., enlarged and named Philippi, in honor of himself. The first Christian church in Europe was founded there by Paul and Silas in conjunction with Timothy and Luke in the year 51, when Paul and Silas were imprisoned and the jailer converted. Though poor, the church was one of the best mentioned in the New Testament.

EXPLANATORY AND EXPOSITORY.

I. EXHORTATION TO HARMONY.

1 If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that he be like-minded, having the same love, being of one accord, of one mind.

We have in verse 1 the motives which should induce them, viz., 1. "Consolation in Christ," meaning the consolation they have who are in him—that is, the consolation which is in the Christian religion; 2. "Comfort of love"—comfort afforded by Christian love, such as is derived from its manifestation; 3. "Fellowship of the Spirit"—participation in his gifts and influences; 4. "Bowels and mercies"—tenderness of feelings (or affectionate sympathy), and feelings of compassion.

In verse 2 we have that which is necessary to unity and harmony, 1. "Like-minded"—be of the same mind—think the same things (have unity of thought and feeling); 2. "The same love"—one towards the other, each loving all and being loved by all (as though one feeling of mutual love animated all); 3. "Of one accord"—of one soul—(one-souled); 4. "One mind"—possessing unanimity as to plans, intentions and disposition. The words "of one accord, of one mind" may be rendered "with united souls being of one mind," the strongest possible expression for unanimity and harmony. The word "if" implies certainty, not doubt; and Paul says, Since you do have the motives to urge you mentioned in verse 1, then be perfectly harmonious, and so make or fill my joy full—complete it.

In chapter 1:4, 5 he had spoken of the joy he felt as he reflected on their Christian character; but here he intimates that it was not so full as he could wish it to be. One thing was wanting to complete it—perfect harmony; and this he entreats them to supply. He exhorts them to be one in thought, in love, in soul and in mind, as Christians and church-members.

II. EXHORTATION TO SELF-DENIAL AND HUMILITY.

3 Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

Self-denial was to be manifested by avoiding, 1. "Strife"—faction, party-spirit—a spirit of contentiousness; 2. "Vain glory"—a spirit of vanity and self-conceit. These mean a spirit of contention which selfishly seeks ambitious ends, such as worldly honor and position. Let nothing be done through such motives, says Paul. It is possible that cliques had arisen among the Philippians, some of whom, perhaps, being conceited and fond of office, pushed themselves forward—a common fault in churches, and frequent cause of heart-burnings and dissions. Ah, parties in churches! They are the bane of our churches. Teach the young to avoid them. "Lowliness of mind," or humility, which is to be manifested, 1. "By esteeming others better than ourselves," that is considering and acting as if they were better and giving them the preference, just as we give the best seat, or the best food, or the most honor, to a visitor in our house. (See Luke 14:10; 1 Peter 5:5.) Courtesy as well as Christianity dictates this; but how hard it for even a Christian to get the "uppermost seat" out of his own thoughts and wishes! Both self-denial and humility are to be manifested. 2. By regarding the interests of others, rather than our own (verse 4). 1 Cor. 10:3. The idea is that we are not exclusively and selfishly to consult our own interests, disregarding the interests of others; but the concerns, welfare and interests of our fellow Christians should also be taken into account by us and promoted.

III. THE EXAMPLE (OR PATTERN) OF CHRIST RECOMMENDED.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Paul now exhorts them to be influenced by the same "mind," spirit or disposition—one of humility and self-denial or self-sacrifice; and he does this to give force to his previous exhortation. How was Christ an exemplar or model of humility and self-denial? 1. Previous to his incarnation when he enjoyed all the dignities, honor, glory, majesty, power and prerogatives of the godhead, making him equal with God, he did not deem this equality a thing to be grasped at, clung to, and never yielded up; he did not hold upon retaining it, but was ready to lay it aside if necessary. *Thought it not robbery to be equal with God*—should be translated, thought equality with God not a thing to be seized and clung to tenaciously; so he thought at a time when in the state or condition of godhood he enjoyed all the privileges of the godhead. But 2. With the greatest self-denial emptied himself of all his divine honors, and powers, and privileges—laid aside his divine state and rank and dignity (which is the meaning of "made himself of no reputation;" and 3. "Took upon him the form of a servant to the father—the state or condition of a servant—as if a king should don the habiliments of a slave and serve another temporarily. (Isa. 42.) 4. "Being made in the likeness of men"—our like men—just like they are, with a human nature—like men in body, soul, estate and relations, but not sinful. (This was how he became a servant.) 5. In this "fashion" or condition (of a man) he humbled himself still lower, and willingly submitted to be put to death, even the ignominious death of the cross. This was the lowest depth to which a sinless being could descend; and he did it willingly and in calm obedience to a higher will under which he had placed himself.

In fashion as a man—For this was the nature which he took up into him; he himself was not this, but he put this on.—TRENCH.

Notice how careful Paul is to suggest that Christ was not a mere man, and that he was divine during his life on earth.—BIBLE.

All this brings out precisely "the mind of Christ" which we can have in us. "He did not look simply to his own things—the glories of the godhead; but he looked to the things of others, and therefore descended to the humiliation of death. His heart was not so set upon this glory, that he would not appear at any time without it. There was something that he served more, and that was the redemption of a fallen world by his self-abasement and death."—EADIE.

IV. APPEAL FOUNDED ON CHRIST'S EXAMPLE AND EXALTATION.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvat. on with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

What a beautiful pattern have we in Christ of obedience to both parents and God! (Luke 2:49, 52; John 17:4.) Do we seek to be like him? *Wherefore* (v. 9)—in consequence of, or on account of, his humiliation and obedience. (Heb. 2:9.) *Hath highly exalted*—not merely as a reward, but as a result. The humiliation and self-abasement of Christ, the divine, made it possible for God to exalt him as man, mediator, king, etc., he is exalted to the right hand of the majesty on high. The Philippians are reminded that the true road to honor does not lie through self-seeking, but through that love which empties itself that it may serve. Our Lord owed his exaltation to his own compliance, with the truth he stated in Matt. 23:11, 12; and they were to look for theirs in the same way. *Wherefore* (v. 12)—seeing how Christ was honored, be you like-minded; *much more*—be more earnest and inclined to do so when I am absent than when present; (and) *work out your own salvation with fear and trembling*—though the salvation had already been effected by Christ, they were to work it out in accordance with God's plans—use every effort, make use of all the means of grace with diligence and earnestness in fear of failing, knowing all the while that by the energy of his Spirit it is God who is working in you both to will and to perform which should greatly encourage you.

Work out your own salvation with fear and trembling. Allusion is made to diligence and effort to effect your salvation. This does not mean (1.) That we can save ourselves, nor (2.) That we can do anything to merit salvation of God. But (3.) That we are to work in the way which God has appointed, i. e., by repentance, by faith in Christ, by leading a holy life, by service for the Master, are to do it with fear and trembling. Be careful because of the great interests involved; (2) Because of the great difficulties attending our salvation (1 Peter 4:18); (3) Because of the danger of failure, Salvation is difficult, damnation easy. Believe in Christ, Christian, as if all depended on your faith. Work for Christ, as if all depended on work. Use the means of grace as if all depended upon them.—AUGSBURG SUNDAY-SCHOOL TEACHER.

It is not the first process of salvation that is referred to, but the completion of the process. Justification is to proceed to sanctification. When the sculptor begins his work he does not hesitate to chip off here and there with roughish strokes, but when he comes to finishing the statue, every blow of the mallet is carefully weighed, and the chisel is directed with a pains-taking accuracy that answers here to the "fear and trembling." That at which the Christian is at work within upon himself is the image of the Lord Jesus Christ. He needs more than artists' eyes that that be not spoiled. He should work at that "with fear and trembling"—distracting his own ability, unguided, to bring it to a perfect conclusion. (Heb. 4:1.)—NATIONAL SUNDAY-SCHOOL TEACHER.

WAIT AND TRUST.

Hold on, my heart, in thy believing!
The steadfast only wears the crown;
He who, when stormy waves are heaving,
Puts with his anchor, shall go down;
But he who Jesus holds, through all
Shall stand, then's work and has real should fall.

Hold in thy murmurs, listen arraigning.
The cross points God's loving fake;
Who bear their burdens uncomplaining,
"Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold on! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm proclaimed a sunnier morrow,
The cross points on to paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out.
—*Gerhardt Hymn.*

Correspondence.

The Campaign of 1852 and 1879.

About the middle of July, 1852, I left home in Franklin county for a long tour in the counties along the Ohio and Mississippi rivers, and extending back several counties into the interior of the State. From Calloway county homeward, crossed the Tennessee and Cumberland rivers and visited portions of Trigg, Caldwell, Christian, Logan, Warren, Barren, Hart, then to Laurel, the home of my dear mother, who was then living, and to my own home, about the 8th or 10th of October, nearly three months. This was perhaps the most useful campaign of my early ministerial life. The present one, I trust, may prove to be the best in the closing part of my life. But my sickness will make it necessary to leave off Paducah and the Purchase till after the frost.

GEORGETOWN COLLEGE AND THE WESTERN RECORDER.

In August, 1851, the trustees of Georgetown College tendered me the agency of the college. My work was three fold:

1. To raise money for a boarding-house, to cheapen board. The house was bought and was used for some years as a boarding-house.

2. To secure life members to the Kentucky Baptist Educational Society.

3. To send students to the college.

As one of the proprietors of the RECORDER, it was agreed that I might work for the interests of the paper and increase its circulation. Associated with me as proprietor was the early friend of my youth and a classmate in college, Rev. A. W. Larue, and one of the best preachers in the State. As senior editor of the paper, was that remarkable man, Rev. John L. Waller. His editorials, from the year 1850 to his death, on the great questions of those days—among them were the old American Bible Society, of which for some years the Baptists formed a part, the American and Foreign Bible Society, the Bible Union and the version of the sacred Scriptures—have rarely been equaled by any periodical in this country. His speeches on the version of the sacred Scriptures were among the finest efforts of his life. The able and eloquent Rev T. J. Fisher, than whom no man was better qualified to judge, told me that one of his speeches in St. Louis in argument, thought and logic had never, in his judgment, been excelled by Daniel Webster or John Calhoun. But these three brethren, Waller, Larue, Fisher, have gone to their reward. Their friends can shed tears over their memory, but we can not recall them.

THE WESTERN RECORDER, what shall be said of it? I will refer to the great intellectual and spiritual profit it has been, and still is, to multiplied thousands of readers. Its proprietor and senior editor, Dr. A. C. Caperton, has been one of the most laborious workers in the ministerial ranks. Way down in my heart I thought other brethren, including myself, had for years done hard work, though the thought rarely ever reached my lips, and this, I believe, is the first time in life it has reached my pen. Since my connection with the Foreign Mission work I have had six attacks of sickness—two of rheumatism in the winter and spring, and four of fever, in Southern and Western Kentucky, in July, August and September. Some of these attacks have been severe and protracted—all, I believe, induced by over work. The Lord so far has graciously preserved my life, and I still desire to do what I can. Yesterday morning, when laboring under a severe bilious attack, I thought life was worth but little. By the blessing of God, through the kind and skillful treatment of Dr. J. W. Muir, of this place, I am much better to-day. But let me say Dr. Caperton deserves the palm—the blue ribbon over us all. If this paragraph is not in good taste, please charge it to bilious fever and quinine, as the poor Indian does his follies to whisky.

The Indian Missions: how successful they have been! What a self-denying missionary for some thirty years Rev. H. F. Buckner has been! I trust the invaluable agent, Rev. Y. E. Kirtley, will find a warm place, in behalf of the Home and Indian Board, in the hearts of God's people. And then do not forget Rev. J. W. Ware, the agent of the General Association. He is young and active and can step like a bird. But I stop—quinine, quinine in my head!

Well, here I am on the 31st of July in Morganfield, at the very pleasant hotel kept by Mr. Hicks, twenty-seven years since my first visit to Western Kentucky, though I have made many since, not now laboring for Georgetown and the WESTERN RECORDER, but for the great work of Foreign Missions. But I trust the time will never come when I will not feel a deep interest in my *alma mater*, the dear old college of Georgetown. The trustees have made a wise choice in the appointment of Rev. R. M. Dudley as chairman of the faculty. He will have the hearty support of the old students of the college. With such a faculty we shall hope for a bright and useful future.

I am now in the vicinity of the old Highland church, in this county. Rev. W. C. Buck, when he lived in this county, was pastor. In its graveyard sleep the remains of the first Mr. Buck and one or two of his children.

Adjoining the church-ground lived, for many years, Rev. William Morrison, a Scotchman by birth, and one of the noble and useful men of his day. His aged widow, who is in her eighty-second year, is living near the church, and is a highly cultivated and benevolent Christian woman—a Miss Grundy before marriage and brought up in Washington county. Still, at her advanced aged, she gives strong evidence of the talents of her family and her early culture.

Rev W. C. Buck's noble form and features will soon pass out of the memory of the living; but those who knew him will remember him as one of the great men of the past generation. Strong, as a writer; as a preacher, often powerful to touch the emotions and wake up the intellect; as a platform speaker, no equal in Kentucky. His public life was varied. He was pastor, editor, agent of the General Association and of Georgetown College, and secretary of the Bible Board of the Southern Baptist Convention. When the exciting discussions on missions and missionaries reached their zenith in Kentucky, some of the finest speeches ever made in the State were made by him as agent of the General Association. He sometimes spoke for an hour and a half or two hours, and really carried everything before him.

An elder in the Presbyterian church at Harrodsburg one meeting, many years ago, told me that while in Philadelphia purchasing goods he went to the meeting of the old Triennial Convention one night, at the church of which Rev. J. L. Burrows was pastor. The subject under discussion was, "Ministers to the West." It was a very animated discussion. Some of the strongest men of the East spoke. At length Elder Buck's time came. His speech was by far the best of the occasion. Mr. McM. said, though a Presbyterian, he felt an inch or two taller when the speaker took his seat.

In this tour in the section of the Daviess, Henderson and Union county associations, I have met many of the ministers and brethren. I have had pleasant interviews with Revs. J. M. Peay, Dawson, Peay of Henderson, Archie Davis, B. F. Cundiff, W. H. Dawson. I spent an evening and night with Dr. J. S. Coleman. The churches throughout the State will be gratified to hear that his health is much improved. At present he is not pastor of any church. He has been preaching at many points since his recovery in striking distance of his home. I have also met Elders A. Hatchet, A. B. Miller, P. H. Locket, and Elder B. Haynes and Elder J. D. Arnold of Daviess county.

The wheat crop is the best raised in Western Kentucky for many years. The corn crop promises to be one of the finest ever made in this part of the State. This is a great blessing, for in the past five years there have been at least two small crops. The tobacco is very promising.

Let all our churches, both those that take their own collections and those visited by agents, do their duty to all our denominational interests. Let us remember that the Southern Baptist Convention is to meet next May with the Lexington church. Let us all try to do the best year's work of our lives, and may our Heavenly Father graciously help us.

R. L. THURMAN,
Ag't Foreign Missions.

Niagara Falls.

The famous Falls of Niagara are perhaps more attractive to the pleasure excursionist than any other single point of natural and artificial wonders. Indeed, around Niagara Falls and vicinity cluster quite a number of points of interest of the most fascinating character, as respects the sublime.

Now, dear reader, accompany the writer to Whirlpool Rapids and witness some of its sublimity. Please, now, don't imagine this to be an imaginary visit; it is a real visit with a real person to the real Whirlpool Rapids. And do not imagine that we are on a bridal tour, for we are not; but on a tour of real sight-seeing, and are already beginning to feel the grandeur of the awful scenery about us. We enter the elevators at the top of the cliff and descend a perpendicular wall the distance of two hundred feet and there alight in a nicely finished reception room. Here we are tempted to gratify our desire for refreshments, although it is so early in the day; but you must know that it is a warm day. Yet never mind; we will find abundant opportunities to gratify our taste for refreshments before the end of the day's journey. For mind you, the good people of Niagara do not neglect the convenience of sight-seers, especially when their own convenience is the prominent point of interest. We are yet fifty feet above the water's level, but to get a true conception of the scenery before us we must descend to the water's edge. This we do by means of a nicely prepared side-walk down the sides of the rugged rocks. Here, for long ages before the historic period of our earth, these ever-changeless and ever-changing waves have dashed in wild and mad fury against the projecting, irrepressible rocks which rise superior to all the froth and foam of the angry billows. There, at your feet, is a yawning gulf, breathing only death to all who come within reach of its destructive grasp. Still, we can fearlessly approach near the water's edge, for even upon these defiant, turbulent waters God has imposed his forbidding mandate. "Thus far shalt thou come and no farther." So, we can laugh at these raging waves as they pass in thundering, deafening tones down the inevitable channel, and die away in a faint, fitful murmur through the Whirlpool around the mountain cliff, disappearing for the present, but will, on the principle that history is constantly repeating itself, doubtless, in the course of ages, again pass these prison walls of massive stone.

SUSPENSION BRIDGE.

But now, before leaving this point, just look up in the clouds. Do you see that fiery, flying steed, with fearless tread, drawing its long train freighted with the wealth of human life? Such is the triumph of art over nature. What you see hanging in the air across these waters, is the famous suspension bridge which was lately considered so dangerous for the purposes of travel. Here we have an illustration of an important truth which so many are so slow to learn, namely: That every creature of God has its uses for the comfort and convenience of man, no matter how despicable the creature may be. It is at the feet of the despicable and filthy spider, as it were, that man sits and learns how to make suspension bridges; for the suspension bridge was first suggested by the spinning of a spider's web in the midst of the heavens. After scouring delights and spending laborious days, and the loss of human life, human skill has accomplished a rapid transit across this yawning chasm of death-bearing waters. So the iron-horse, which sets at defiance all obstacles, to his crossing barren plains and snow-capped mountains, may even cross in mid air this chasm of threatening death. After becoming almost dizzy, as you surely must be with listening and looking, let us pass out of these prison walls. But here, just at the top of these walls, at the entrance to the elevators through which we must pass, is a bazaar through which we must also pass. In this bazaar is quite a variety of curiosities, not only on exhibition, but also for sale. You must not expect to escape the stereoscopic views. The fascinating young clerk proposes to sell views at the very liberal price of $2 50 per dozen. The damsel has the audacity to inform you that the proprietor of this bazaar has the sole right to sell views of the Falls and vicinity—of course he has the sole right to sell those he has in present possession.

IN THE QUEEN'S DOMINIONS.

But now that science has prepared such a magnificent bridge and made the way safe, let us pass over to the other side. For you must know, dear reader, that you can not obtain a just view of the wonderful Falls without crossing this chasm. And as soon as we have crossed over, we meet a man (let us not say a monster) who almost has the impudence to seize you by the arm and thrust you into his establishment and force you to buy his goods whether you like or dislike. Don't be alarmed at his manner. At the worst, he only intends injury to your purse, and you can surely trust your purse in your own hands. He dares not touch a hair of your head; for you have for your defense all the bayonets of Mr. R. B. Hayes. If he can bulldoze the whole South and veto all the measures of the United States Congress and Senate, he surely can deliver you from the hands of a single Canadian, be he ever so savage in his outward demonstrations. Go in and look at his curiosities. It will pay you to see how the inexperienced tourist it so often and wretchedly imposed on. Here is a beautiful young salesman—salesman? Well, whether salesman, or not, she belongs to the fair sex. She is a Canadian woman, and she takes it for granted that you are going to buy. She is not yet quite equal to young America, or the down-right New England Yankee who turns from you in scorn the moment you begin to question the genuineness of the articles on exhibition for sale. She persists in her persuasion that they *are* the genuine article. But when you feel disposed to purchase the Niagara fan be sure that you are able to distinguish between an eagle feather and a painted wild-goose feather. *She* proposes to sell views at $1 per dozen.

LUNDY'S LANE.

If you are through in here, let us pass on to other points of interest. If you are a novice in sight-seeing, you will find it hard to escape the army of hackmen. If you have to go twenty-five yards, a hackman will very kindly propose to carry you for the small sum of twenty-five cents, which of course is very kind in the hackman. This is a specimen of the extreme kindness and liberality of the people of Niagara. But, since times are hard and we are averse to imposing on the liberality of the hackmen, I propose that, for economy's sake, we *walk* out to Lundy's Lane. It is only a little less than a mile. After a twenty minute's walk beneath the shade trees, which are so very acceptable on hot summer day, we arrive at the veritable battle grounds of the veritable Lundy's Lane which marks so important a period in the history of two of the present most powerful nations of the earth. At the time of the action between the British and American forces at this point, this locality was a forest of pine and cedar and other similar growth. But as it now lies spread out before us it is a vast plain of fruitful fields and waving, golden harvests. The inevitable hore, the great pest to the tourist, who performs the office of *cicerone* at this point, gives us a hearty welcome and enters at once upon the discharge of his duty. But it does not take an ordinary man long to become surfeited on such oratory, and we claim to be nothing more than ordinary men. We will not undertake to describe the conflict that occurred on these grounds so long ago; for we did not witness this nor have we ever witnessed any engagement in which fire-arms were employed. We do not profess to be an adept in describing imaginary

battle-scenes. A description of a battle-scene by one who never saw an engagement between two contending armies, could be nothing else than a description of an imaginary struggle. I propose to let every one do his own work of imagination. For, dear reader, we are not on an imaginary visit, but on a tour of real sight-seeing. The top of this tower on which we are standing, is one hundred feet above the ground below, and five hundred feet above the level of the river above the Falls; two hundred and fifty miles south-east are to be seen the Allegheny Mountains; ninety-five miles south are the banks of the Ohio. When the atmosphere is favorable, the Falls can be heard the distance of sixty miles. These are some of the statements of our *cicerone*, for the truthfulness of which I am not responsible. Look at your geography and take this oratory for what it is worth. Now let us hasten back whence we came and obtain that grand view of

THE REAL AND WONDERFUL

Falls, so long desired and so eagerly sought for. Taking our stand on the Canada shore, if we only open our eyes and ears we can see and hear what we suppose can not be seen and heard elsewhere except in imagination. Just in front of us is a vast sheet of water falling the distance of two hundred feet perpendicularly. To the right is a tremendous body of water rumbling and thundering over the precipice into the deep gorge below. These waters, after descending three quarters of a mile down a slightly inclined plane, over rocks and bowlders, rush over the precipitous rocks of the great Falls, and down in this gulf of madness they foam and foam and foam with maddened fury and, at last, move out of this prison with irresistible force on their way to the rapids below. Out of this gorge filled with infuriated waters, rise the froth and foam above these prison-walls in spite of the densest atmosphere, and it may be seen at a considerable distance in spite of the most penetrating, scorching rays of the sun. Across this gulf is stretched a bow as beautiful as ever arched the darkest cloud. This bow is not spread out against the distant clouds, but against the present foam and falling water and a wall of massive rock. Now stand and gaze and wonder at the complicated scenery and the roaring thunder—thunder not from the clouds, for there are none, but from the earth beneath your feet. Thus ends(?) our real visit to the real Falls. Do you linger?

Now, dear reader, come aside with me for a few moments and let us together take a brief, imaginary tour to

THE IMAGINARY FALLS.

It is not necessary to go very far away. Just draw the curtain for a few minutes. Now lift up your eyes and look before you. Remember that the real Falls, at which you have been so intently gazing, are not quite a quarter of a mile wide, and at the greatest depth can be but little over twenty feet, the rapids above moving on an inclined plane at an angle of about four or five degrees. But look at this vast, immense body of water now before you, more than a mile in width, of an unknown depth, descending for miles down an inclined plane at an angle of forty-five degrees, sweeping with irresistible, overwhelming force everything before it to inevitable destruction. Does it not in its tumultuous roar and thunder and eternal sweep of destruction, far surpass all the combined cyclones and hurricanes that ever swept across the continent? Verily, the real Falls, as compared with the imaginary, dwindle into a little water-spout from an ordinary cottage in a summer shower.

Now, please, Mr. Editor, never let any one hereafter say that a description of Niagara Falls can not overdo the thing. A description of Niagara can not only describe the actual scenery, but it can go almost infinitely beyond the reality; and by saying this I by no means disparage the reality. No one can be so great a dunce as to deny the real grandeur of Niagara. But greater things than Niagara exist, if not in the real, they certainly do in the ideal world. I supposed that I stood separate and apart from all other sight-seers in my disappointment at Niagara Falls; but while sitting on the bank admiring, or attempting to admire, the scenery before me, I had a conversation with a gentleman who experienced a corresponding disappointment with regard to the famous Falls.

Bowling Green, Ky. D. F. H.

Field Notes.

The church at Broadhead, Rockcastle county, Ky., has a history worthy of being remembered by those who want to do something for Jesus, but feel their weakness and insufficiency.

A few years ago a sister sat in her country home with Bible in her lap at midnight, poring over the desolation of Zion in her own country, and the wickedness of Broadhead—at the children, who, having no better example, were playing, fishing and fighting on the Lord's holy day. Being lost in a reverie as to how she could remedy the defect, the Bible slipping upon the floor aroused her, when she conceived this idea: That as the Baptists were weak and poor, a house of worship could be built if the Masons could be induced to unite with them and have the second story for their lodge. The thought was so good she awoke her husband and submitted the plan to him. The wee hours of the night were far gone before they resigned themselves to "nature's sweet restorer."

A "dispensation" was secured and a lodge after awhile organized, and held in this lady's house for about two years. This good sister took the field, and many a sister and brother well remembers how patiently and faithfully she worked, and how eargerly she pleaded for the Master's cause, how the grateful smile spread over her face when success crowned her efforts, and how the tears came when the cold, worldly, godless professor repulsed her.

Well, she labored on at her own charges, amid smiles and tears, hopes and fears, cheered by the happy testimony that she was pleasing God. That testimony gave wings to her feet and strength to her heart, and put choice words in her mouth. Hope, like an anchor, pierced through doubts, difficulties, rebuffs, and the cold frowns of the avaricious and seized hold of success. "She hath done what she could," may not be inappropriate here.

The neat edifice, with its pure white dress, was after so long a time finished and dedicated to God. Judge Carter having assumed the last debt of $41 60 last fall, was called upon to pay it. He having given about $100, did not feel able to pay any more. But one of two things must be done, his wife must take the field again or he must cancel the debt. He was sick and could not spare her from his side. Sister Carter told him to pay it and the Lord would reward him for it. He had a little money, borrowed more and the debt was met. A few weeks after the Judge was elected secretary of the State Grange at a salary of $400 and perquisites of about another hundred dollars, and the office changed from Georgetown to his own home near Broadhead. He is becoming very much of his wife's opinion—that honoring the Lord pays—that "the Lord is not slack concerning his promises, as some men count slackness. I venture to say that none of those who gave Sister C. H. Carter for her noble work regret the gift, nay that they are better off than before they gave. May the good Lord multiply the number of such zealous sisters in our churches. G. W. GIVENS.

Laurel county, Ky., July 18, 1879.

Dr. Burrows and Dr. Jeter.

It is with deep mortification that I think of the sorrow that the conduct of Drs. Weaver and Boyce has brought upon these most excellent brethren. They are indeed "*par nobile fratrum*," and brethren ought to be very tender of their feelings. This dreadful so called "alien immersion" is likely to be a terrible disturber of the peace and dignity of the brotherhood, and must be gotten rid of somehow. It must, however, be no longer so called—Dr. Jeter has "christened" it, and let all accept the name, "irregular baptism." Dr. Jeter says he "expects Dr. Weaver for his conscientious performance of what he deemed to be his duty." Dr. Burrows says, with a sad heart and a burdened conscience, as "the voice of one crying in the wilderness," "I do, in the honesty of a sincere soul, sound this alarm and enter this protest. Some of our ministers are leading our churches into the arid, flowerless and fruitless desert of high church ism, *sensing*, as I mournfully believe, against *charity* and Christ and his church. [Italics mine.]

Now any one will perceive there is a variety in their grief. But they pull together like two good yoke fellows, when they come to describing "these gorgons and chimeras dire" which spring from this lamentable affair. I am not informed as to how the thing was done, except from the assertions of Dr. Burrows, which of course are either gratuitous assumptions or the repetitions of what has been reported to him. It is not my purpose, therefore, to attempt to assuage their grief by justifying or explaining the reasons for this melancholy affair. But there is one thing that strikes me with much force, and that is the *perfect accord* of grief which these brethren have for the difficulties into which Drs. Weaver and Boyce have plunged. I think they both agree that, to retrace his steps and to undo all the evil consequences resulting from Dr. Weaver's unfortunate position, is *possible* to human endeavor, but they stand aghast at the herculean task. Now this is a very sorrowful picture for Dr. Weaver, and I only wish to show in a few words that it is a very justifiable grief for Drs. Jeter and Burrows. A young man foolishly pointing a pistol at his companions, instead of at the moon, shot a young friend through the leg. A doctor was sent for, and to save the patient's life, amputated the limb. The shooter was greatly shocked at the cruelty of the surgeon for giving so much pain, shedding so much blood, and making the poor fellow lame for life. Moral—it is very wrong for doctors to cut off a man's leg, but it is only *irregular* to shoot a man in the leg. On the other side the doctor says it is very wrong for any one to be shooting irregularly; but amputation is the terrible alternative between life and death, and if there had been no shooting, there would have been no need for the amputation.

A man is driving an enraged bull along the street; he rushes into a china shop and smashes everything about him. It was a little irregular to be driving a mad bull along a fashionable boulevard; but it was very wrong for a man to have a china shop. Just see what a terrible expense it will be to clean up the broken china and put more in the same dangerous position. Moral—people ought not to have china shops, but they may be tolerated in the little *irregularity* of driving a mad bull along the street. But not do it that way, but if one should, then it is very, very wrong to have so much trouble cleaning up and renewing a china shop. The fleas in the Augean stable no doubt thought it sacrilegious to be disturbed in their rest amidst the accumulations of a century, and may have urged upon Hercules the tiresome, wearful labor of getting back to the original floor. But he turned the tide of the Peneus in all the same. The man whose house is set on fire by a match carelessly or *irregularly* used, will not find the consequence any the less destructive, nor any the less to be resisted, than if it was caught in the sea of fire of a burning city. Pull it down if necessary, and build again, rather than let it destroy all around it. Now, you see the legitimacy of the horrors of these good brethren; they don't admit for a moment the wrong of irregular baptizes; they only paint the horrors of an attempt to rectify them.

Dr. Burrows says, "Of course it will be understood that my arguments are based upon Dr. Weaver's newly-adopted principles as carried out to their logical conclusions, by the high church party with which Dr. Weaver now becomes affiliated. For myself, I was well satisfied with the position as it was."

Dr. Jeter says (after running a parallel series of horrors), "The reader will perceive that we have considered the matter entirely from the point of view of those who reject all irregular baptisms. There are, it seems to us, very grave, if not insuperable difficulties growing out of this practice. Perhaps, however, they may be removed by human ingenuity. Dr. Weaver has been brought to doubt the *validity of irregular baptisms* (italics mine), and influenced by that doubt, has sought regular baptism. Our own baptism so far as we know is regular, but we adopt, with a multitude of others, a principle on this subject which we deem *scriptural*, and which frees us from all perplexity."

Now observe, a few paragraphs before in the Doctor's article he says, "If a church has the right, . . . we suppose that it will be easy to refer to the chapter and verse in the Bible conveying it. Yet, as above he says, "We adopted a principle on the subject which we deem scriptural, etc. Now, let the reader see for his own feet, and point us to the place in the Bible where there is set forth the principle he deems *scriptural*, and which he adopts. I challenge the world, if baptism is admitted to be a positive institution (the very letter of which is to be observed, as Drs. Jeter or Burrows will argue with a Pedobaptist), to show the Scripture which admits, adopts or deems valid an "irregular baptism." I am not called upon to show what a regular baptism is. Dr. Jeter admits such as Dr. Weaver's to have been *irregular*, yet he says they are valid.

Now, my good Doctors, admitting all the difficulties you suggest, there was an easy perceive, and there is an easy remedy. These difficulties grew alone out of the admission of irregular baptism, for which you and your conferees are responsible. Had you taken and stuck to the position which your opponents hold, there never had been one of these frightful terrors now so thickly thronging your imagination. And if you will now come to hold and practice as they do, that which you admit to be regular, there never will arise another difficulty of this sort. There will be no more cries that the land below had muddied the stream above; no more cruelty of amputation; no more foolishness of having china shops; no more protesting fine against cleansing their ancient beds. Whatever difficulties there may be in Dr. Weaver's rectifying all the consequences of his former mistake, it is not my business to solve them; he is perfectly competent to the task; but if this were impossible, shall we continue to cherish that which involves irreparable injury, rather than to do what is right, even though it cut off a right hand, pluck out a right eye. Let truth prevail though the heavens fall. REGULAR.

RUPTURE

Dr. J. A. SHERMAN is now at his branch office, 5 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases before and after cure, mailed for ten cents. Will be at Pittsburg Office, 21 Broadway, New York, July and August. 11

Marriages.

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

SHOTT—NIGHT.—In Louisville, Ky., July 31, 1879, by Rev. T. J. Rowan, Rev. G. M. Shott, formerly of Virginia, and Miss Katie J. Knight, of Louisville, Ky.

BRYANT—MOORE.—At the residence of the bride, in Franklin county, April 16th, by Rev. Lazarus P. Hulette, Willie C. Bryant and Miss Jennie B. Moore.

SMITH—VAUGHAN.—On July 24th, by Rev. L. P. Hulette, Harry T. Smith, of Frankfort, and Miss Mollie A. Vaughan, of Benson, Ky.

Deaths.

Single announcement free to actual subscribers and their immediate families. Where the death of a relative, 20 cents per line (eight words to a line), to be paid invariably in advance.

NETHERTON.—At her home in Fisherville, Jefferson county, Ky., August 3, 1879, after a brief illness, Sister Sarah Netherton, wife of Bro. J. G. Netherton. Sister Netherton made a profession of religion when about fifteen years old, and united with the church at Simpsonville; after marriage she moved her membership to Fisherville. Mother in Israel, the ways of Providence. How much she will be missed in the home—in the church—always a home for the needy—in the community. The expression given by her neighbors was seen in the very large assembly that gathered to hear the sermon, and accompany the body to its last resting-place. May the Lord bless the husband, children and aged parents, and brethren, is my prayer. W. E. POWELL.

WOODYARD.—At his residence, corner Eighth and Washington streets, Covington, Ky., Peyton Woodyard, Sr., of disease of the kidneys. He would have been 74 years old the 23d of this month. His parents emigrated to Kentucky from Virginia when he was a child. Mr. Woodyard was twice married—the last time to Miss Elizabeth Dorman, of Grant county, where he resided the most of his life till he moved to Covington, eight or nine years ago. Bro. Woodyard was a man of strict business integrity and a blameless life. At the week his death he was a member of the Mount Zion street Baptist church, having been baptized by Rev. Pascal Todd about 35 years ago. His sufferings during his last illness were long and agonizing, but he bore them with great fortitude, never murmuring. His hope was serene. He talked frequently and very calmly about dying, and almost his last words were in indicate his triumphant confidence. He leaves a wife and nine children, all grown to mourn for him B.

Aug. 1, 1879.

CATE.—Annie Webb Cate was born Nov. 16, 1840. She was married to Rev. C. L. Cate Sept. 28, 1871. She was baptized in the fall of 1856 into the fellowship of Humphreys Creek church, by Rev. A. J. Hale. She died at her home near Milburn, July 20, 1879. Sister Cate was a noble woman. Although she suffered much, she never murmured, but was perfectly resigned to the will of her Heavenly Father. She leaves a husband, mother and child, and a host of friends to mourn their loss. The funeral was preached by Rev. R. S. Fleming, of Clinton, after which the remains were interred in Milburn cemetery to await the resurrection of the just.

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☞ We can't furnish the Recorder at $2 25 and then pay commission for collecting and cost of remittances. Those who want the benefit of the reduced rates must pay promptly and get the money to this office without cost to us. Money can be sent at our risk if it be put in a letter and the letter be sealed carefully in the presence of the post master.

Cemetery in Education.

Next to Christian churches there is nothing more important to the well being of society than its schools. Those who have the training of the children of this generation, must of course largely shape the destinies of our country in the next—a truth too apparent and trite for repetition, were it not that, like other important and self-evident truths, its very obviousness is likely to dull the edge of its effective force.

Unfortunately our schools are of all grades of excellence and its opposite. Some are thoroughly good. Some are indifferent, and many, if the truth must be told, are of every gradation in the descending scale of badness—of crudity, inefficiency, and superficiality of scholarship and training. Now a choice of schools is not always possible. In this as in many other things people must often take what they can get, rather than what they would like. Yet there are many who have not only the desire but the ability also to give their children the advantages of the best schools. But the difficulty is in making the choice. Paterfamilias runs his eye down the list of "School Announcements" that at this particular season of the year crowd the newspapers. Some of them are plain and unpretending enough to be sure, and, singular to say, the schools that he has a vague idea are oldest and best established appear to be the least extravagant and ostentatious in asserting their claims. The number of "Leading Institutions" that he never heard of before, is something bewildering. To add to his perplexity all of these "Colleges" have the "ablest faculty," the "healthiest location," the "best family government," "firm but kind," "secure the most rapid advancement," and all at "the very cheapest rates." He puzzles over advertisement after advertisement like the following:

No. 1.—"This is the leading institution of its class." No. 2.—"The most beautiful and delightful situation on the shores of Lake Michigan." No. 3.—"Location the most healthful and desirable in the Northwest." No. 4.—"Has a reputation unequaled." No. 5.—"The most successful and best established school for young ladies in the South." No. 6.—"The most thoroughly equipped boys' school in the United States." No. 7.—"Highest advantages at lowest charges." No. 8.—"Wonderful advancement." No. 9.—"A refuge from yellow fever, cholera, and all diseases of lower latitudes." No. 10.—"Finest location and lowest rates." No. 11.—"No college offers as many advantages on as moderate terms." No. 12.—"No better equipped school in America."*

Of course there is a mistake somewhere. All of these dozen "Colleges" can not be literally "best." Besides, there is a certain air of "puffing" about the whole matter that reminds one of the quack medicine business. Respectable physicians do not thus parade their claims before the public. Preachers of the gospel who have the slightest regard for their reputations would not thus sacrifice all modesty and self-respect. Can teachers be subject to a different law? Are schools privileged to descend into the arena of quackery and flash advertisements along with patent pills, lotteries and swindling devices of every sort?

If our puzzled father of a family sends for a "catalogue" of one of these marvelous "institutions," his perplexity is likely to be increased. There he "sample room and verge enough," and what in the advertisement was after all only a wonderfully promising grub, expands in the "catalogue" into a full-fledged and gorgeous butterfly. The very cover shines with the hues of the rainbow. To be sure, if he is a very critical person, he may chance to discover that the authorities of these "best schools in America" occasionally manifest a lordly superiority to the ordinary rules of rhetoric and grammar. Still, amid such an array of "accomplishments," the art of speaking and writing English—which, after all, is only a "common school" branch of education—may naturally have escaped attention.

Now what is Paterfamilias to do? This choice of schools is a difficult question, and the more he looks into it—from a distance—the more puzzling it becomes. He may be influenced by these rose-colored descriptions—as thousands of others have been—without really putting them to the test of critical examination. He may conclude that the education of girls is mostly show and sham, any way—that all "Female Colleges" are alike humbugs, and that the selection is merely a choice between what modern "Society" has rendered necessary evils. He may submit the matter to his wife—often the most sensible thing a man can do. He may leave the selection to the girls themselves—one of the least wise of all methods of disposing of the question. He may let friends, or chance, or the way that the children of somebody else are going, or cheapness, or fashion, or some one of a dozen other equally foolish reasons finally control his decision. Or, last, he may do the sensible thing: let all these self-puffing "Colleges" severely alone—hunt up some well established school that makes a modest and manly statement of its aims, regulations, terms and pretensions, investigate its claims, if possible in person, and if he finds, as he usually will, that those schools that make the least show in advertisements and catalogues have really the most substantial claims to patronage—and then confidently place his children in their care.

Of course in what we have written we have spoken in the most general terms. There are good schools in our country, plenty of them. It takes, often, some trouble to hunt them out. They are not always the largest of best patronized. Real merit, it is schools, as it everything else, will ultimately win. But charlatanry and noisy humbug have often greatly the advantage in the beginning of the race. Besides—we regret to say it—there are a great many people with more money than brains, who really desire and are willing to pay roundly for a sham education for their daughters. They do not want thoroughness. It is "fashionable accomplishments," a little smattering of everything and solidity in nothing, a gentle veneering of knowledge—the thinner the better—that they require. The supply is of course equal to the demand. Other people with very good sense in most matters are influenced more than they would be willing to confess, by this vicious tendency on the part of those who assume to be the leaders of "fashionable society;" and so it comes about that "Apollonian Institute" do so swarm in our land and so many "Silas Peckhams" find the shortest road to success and shekels in their management.

What we need is a more discriminating, critical and painstaking spirit on the part of the people in finding out and supporting the really good schools, and more modesty, more thoroughness, more painstaking, honest work in the schools themselves. It is certainly very discouraging for those teachers who are quietly doing this kind of work and who persistently refuse to trumpet their own performances, to find themselves distanced in the race of success by some shallow pretender who has nothing but noise and "puffery" to support his claims. The people have only themselves to blame when this is the case, but unfortunately, the penalty is visited not only upon deserving schools but upon innocent children as well, and the injury which is inflicted upon the cause of education generally is incalculable.

The lesson of it all is, that there is nothing intrinsically more important than the choice of a school for a child. It is a matter that deserves the gravest, most careful, most prayerful consideration. Neither cheapness nor fashion nor popularity nor any other save the one consideration of real excellence should control the choice.

*The foregoing examples are copied verbatim from advertisements now before us. At first we intended to omit some choice specimens from Baptist publications, but the prominent names have convinced us to such fears.

A Time for Work.

The age in which it has pleased God to place us is, in many respects, different from any that have preceded it. The stream of human activity that for six thousand years has been, for the most part, so wayward and stagnant and pestilential, seems in our time to be sensibly deepening and widening and increasing the velocity of its current. The roar of its swift onward rush is felt in the very atmosphere. An intenser, deeper life is everywhere. A single year now whirls the world onward more than centuries once did of the slow stagnant past. Modern science, combined with the most wonderful discoveries in arts and industrial pursuits, are uniting to revolutionize every form of human activity. Not merely things and methods are changing, but the thoughts that underlie them as well. The spirit of revolution is everywhere. Nothing is sacred, nothing untouched. The civilized world is active, awake, pushing. It is full of wide-reaching plans, of tremendous energies and swift-rushing movements of men and enterprises, of which the wildest enthusiast of former times has never hoped or dreamed.

Now what is the obvious duty of the churches of Christ in an age so pregnant with enterprise, so overcharged with the most tremendous responsibilities? Is it to sleep quietly amid all this rush and whirl of life? Can the "salt of the earth" afford to "lose its savor" at the most critical period in the annals of all time? Can we, dare we place ourselves outside the rushing current, and only gaze in timid wonder at the mighty spectacle?

There is of course but one answer to questions like these. The churches of Christ must place themselves abreast of this mighty movement of the race. Modern civilization is eminently the product of Christian truth. Without the Bible, all that we call "progress," both in science and the industrial arts, would have been impossible. Under the guiding hand of its parent, this wonderful offspring may shape the world with marvelous efficiency for God and right and truth. Science would then indeed become "the handmaid of religion." Every art, every invention, would bring the world nearer to that happy millennial day when "the knowledge of the Lord shall cover the earth."

We are persuaded that the Christian world is by no means alive to the responsibilities which God in this age has laid upon them. Thousands of members of professed churches of Christ are living as though they were still in the eighteenth century. The conflict of ages that is going on about them is sharp, fierce and pitiless. They are asleep upon their armor. They have no sympathy with this wide-awake, pushing age. "A little more sleep, a little more slumber, a little more folding of the hands in sleep," is the half petulant prayer that they breathe as the swift car of modern progress goes rattling by. There is only death and decay in such a spirit and in such a prayer. Christianity must in all things stand abreast of the age.

Modern civilization is the Gospel's own child. It is base to desert it or to shirk the responsibilities which its care and guidance brings. Christian thinkers must meet the active skepticism of the day with equal activity. If modern art and scientific discovery are revolutionary, that revolution must be guided in the interest of Christian morals and Bible truth. Sanctified scholarship and intrepid faith must not wait until the popular mind has completely swung away from its old moorings and has been captured and bound to a cold materialism. We must be prepared to "give a reason for the faith that is in us" in no general or uncertain terms. The world is repeating, sometimes in defiance, sometimes in despair, Pilate's question, "what is truth?" It is a question that must be answered in no doubtful tones. The Goliahs of advanced liberalism are in front of their ramps, defying the armies of Israel. How long shall we wait for the David, that, with his "smooth stones from the brook Kedron," shall effectually silence these insolent champions of modern infidel thought?

Editorial Variation.

The Concord Association held its annual meeting with the Bethel church, Owen county, on the 6th, 7th and 8th instant. Like all the meetings of this body, it was interesting and profitable. The body has done a good work within its bounds, and is ready to help in "regions beyond." In fact, it has been helping in all our denominational enterprises, and will continue to help. The association indorsed very strongly the resolution of the Baptist Union, of Illinoisville, looking to the organization of a Baptist Sunday-school Convention for the State. In the absence of the moderator, Hon. T. J. Jenkins, of New Liberty, Hon. C. W. Threlkeld, of Owenton, was elected to that office, and discharged the duties to the satisfaction of all the brethren. It is needless to say that the association and visitors were well entertained, for we have said that the meeting was held in the county of Owen, in the State of Kentucky. Rev. J. V. Riley, the clerk of the association, has kindly given us a fuller account of the meeting.

Bro. T. J. Jenkins, of New Liberty, Owen county, has been confined to his room for several weeks by an attack of fever, in consequence of which he was not able to be at the Concord Association. Having been for many years the efficient moderator of that body, his absence was very sensibly felt. It is hoped that he will soon be restored to his usual good health.

Dr. Ford, of the *Christian Repository*, is in Kentucky visiting the associations. He preached at the Concord Association, and at several of the churches in Owen county on last Lord's Day. He is now in attendance on the Daviess County Association.

Rev. J. S. Gatton and wife, of Taylorsville, have been called to mourn the death of their youngest child. It was a sweet, sprightly child of nearly two years, and the loss is a sore affliction to the parents. We deeply sympathize with them in this deep sorrow.

Rev. J. B. Moody, of Pewee Valley, was greeted with good congregations in the Walnut-street church on last Lord's Day, and the people were much pleased with his sermons. Bro. M. is a coming man, and he will not fail to have a hearing when he visits our city.

On next Lord's Day the people of this city will have another opportunity to hear Dr. Dudley, of Georgetown College. Bro. D. is no stranger to the people of Louisville, he having been for several years pastor of the East church in this city, and after that for several years the editor of this paper. We shall look for good congregations in the Walnut-street church at both hours.

Rev. B. A. Tugger, Jr., was united in marriage August 5th with Miss Marie L. Pender, a niece of Dr. Jeter, of Richmond, Va., and the happy couple are now, we presume, at their home in Harrodsburg, where Bro. T. enters upon his duties as pastor, with bright hopes. We had an invitation to the nuptials, but for several reasons had to deny ourselves the privilege of attending.

Rev. G. M. Shott, pastor of the Hawesville church, was united in marriage July 31 to Miss Katie J. Knight, of this city. Bro. Shott returned the same day to his pastoral work at Hawesville.

We hear of a number of young brethren in Kentucky who expect to attend the Seminary next term.

Rev. E. Kirtley, who has served the church in Carrollton all his time for the past year, will return to the Seminary in September, giving the church for the next year but half his time.

The *Arkansas Baptist*, published at Little Rock, Ark., and edited by Rev. T. B. Keys, has made its appearance as the successor of the *Western Baptist*. It seems to be issued under good auspices, and we trust the new enterprise will be successful in every way.

We know nothing better adapted for use in Baptist Sunday-schools to impart a correct knowledge of Baptist doctrine, than the "Brief Catechism of Bible Doctrine," by Rev. James P. Boyce, D.D. It is published by Gaperton & Crain, Louisville, Ky., and will be sent by mail, postage paid, at sixty cents per dozen.

Rev. J. B. Moody, of Pewee Valley, preached to the congregation of Walnut-street church last Sunday, both morning and evening. Whatever others may think, the Walnut-street people are convinced that Bro. Moody has for superior to the pulpit of the State, and will always be glad of an opportunity to hear his earnest, thoughtful gospel sermons.

Backwriters.—Augustine, the celebrated Latin father of the fourth century, was remarkable for his hospitality. Upon the table where he dined all his guests, he had written, or cut in large deep letters, these words: "*The backbiter will understand this table to be forbidden him.*" Many people of modern times, we fear many of the professed disciples of Jesus, would never dine abroad if all the tables were inscribed in like manner.

News and Notes.

United States Senator S. B. Maxey, of Texas, is an active, working Baptist.

At the recent session of the Baptist General Association of North Texas, Dr. R. C. Burleson was elected president.

Rev. C. C. Chaplain, of Austin, Texas, "is conducting a revival at Brenham, Texas, assisted by Mr. Hart, "one of the finest singers in the State."

The *Baptist*, of Memphis, has suspended on account of yellow fever. Dr. Graves says: "If my patrons will renew, if only for six months, it will enable me to support my family, and not receive government rations."

Rev. Thomas D. Anderson, D.D., late pastor of the First Baptist church, in New York City, sailed July 19 for Liverpool. Dr. Anderson is a delegate to the Evangelical Alliance, which meets in Basel, Switzerland, Sept. 1, and will read a paper at one of the meetings.

The First church in Galveston has unanimously called Elder W. O. Bailey as pastor. This will give him a wider sphere of usefulness, but it will make it necessary for us to obtain another correspondent in East Texas to fill his place. Bro. Bailey is a fine preacher, young and vigorous, and we trust he will be a tower of strength to the cause in the Island City.—*Texas Baptist Herald.*

A list of sixty-five ministers is published who have received the honorary degree of D.D. this summer. The *New York Times* remarks that "the present generation of Doctors of Divinity must certainly largely pass away before the degree can again assume its old-time respectability and be what a man can be truly thankful for."

When the communion question is made the theme of laughable leaders, as in last week's *Independent*, as also in a previous issue within this month of July, all is indicative, at least, of interest in the subject. The second leader is quite as broad and intelligent, and more discriminating, than the first.—*The Watch-Tower.*

The Martha's Vineyard Meeting will convene August 16th, and close on the 17th, continuing through the week. On each Sabbath there will be three preaching services, each preceded by an hour of prayer and praise. On each day of the week there will be two preaching services, also preceded by a service of prayer. A prayer and praise service will be held every morning during the week.

Against the wishes of the committee appointed to secure the $200,000 for Rochester University, a premature report of the progress of their effort has been widely published. The amount secured up to last week was $100,000. Of this sum, Jno. H. Deane gives $50,000, Jno. B. Trevor $25,000, and Jeremiah Millbank $25,000. In addition to these, J. B. Hoyt has pledged $20,000, J. F. Bathbone is understood to be responsible for $25,000, a lady of Cleveland contributes $5,000, and several other pledges make up a total of nearly $200,000.—*Baptist Weekly.*

Foreign.—A visit to fifteen churches belonging to the establishment in the east of London disclosed the fact that in all these churches, with a seating capacity of 14,478, there were present exactly 985 persons.

Mrs. A. M. Creighton, one of the oldest and most efficient members of the Walnut-street church, this city, died last week, in the 73d year of her age. Her death is felt as a great loss to the church in which she labored so faithfully. A suitable obituary notice is promised for next week's issue.

Baptist State Sunday-school Convention.—We would earnestly urge our District Associations to take action upon the subject of the Baptist State Sunday-school Convention, which it is important should be called sometime in the fall. We would suggest Louisville as the place and October 28 as the time most suitable for the meeting of this Convention.

A Hint to the Girls.—We have always considered it an unerring sign of innate vulgarity when we hear ladies take particular pains to impress us with an idea of their ignorance of all domestic matters, save that of sewing lace, or weaving a net to encase their delicate hands. Ladies, by some curious kind of hocus-pocus, have got it into their heads that the best way to catch a husband is to show him how profoundly incapable they are of doing anything for his comfort. Frightening a piano into fits, or murdering the King's French, may be a good bait for a certain kind of fish, but they must be of that small kind usually found in very shallow waters. The surest way to secure a good husband is to cultivate those accomplishments which make a good wife.

Creek Nation.—The readers of your noble paper would like to know how the cause of missions is progressing among the Creek Indians, so I take pleasure of communicating the general move among the Baptists of our nation. Our Ministers and Deacons' meeting convenes with the Muscoka church, seminole nation, to-morrow at 9 o'clock A. M. From them a goodly number, in company with H. P. Buckner, D.D., will proceed to Okmulgee, the capital of this nation, to battle against the powers of the wickedness of that place. There is no church organization at that place, nor ever has been. The good people of Okmulgee made their wishes known to our young missionary, Rev. Orange Roach, their desire to hold a series of protracted meetings at that place, Bro. Roach having consulted with your humble servant, the writer, in company with Dr. Buckner. We have set apart the 14th day of this month to attack the enemy of the souls of men in that place. Pray, dear brother, that God may meet with us on all occasions to the consumption of sin and conversion of many souls. Our association meets on the 10th day of September instead of the 8d. I close by sending many wishes to your noble paper and its excellent editor. Wm. McCoon.

FROM THE CHURCHES.

Dry Run.—We have just closed a series of very interesting meetings with this church. Results: five additions and the church hopefully revived. J. H. Butler.

Scott county, Ky., July 31.

Bernstville.—Last week we closed a meeting at Knoxville, which resulted in 31 additions. Bro. M. M. Arnold, the pastor, is truly beloved by his people, as he deserves to be. He works quietly, but successfully, and is one of our solid men. Knoxville is situated about eight miles from Williamstown, and is a center of influence. We have no house there as yet, but the brethren are making arrangements to build this fall. Bro. J. E. Carter is to assist me in a meeting at Williamstown, beginning next week.

S. H. Berryman.

Clinton Mission.—There is a place five and a half miles from Clinton known as Blair's school-house, where the gospel is seldom preached; so our church sent its pastor there to preach the glad tidings to the people. He has preached to them once a month since April, the Monday night after the 4th Lord's Day in July he commenced a protracted meeting which lasted 8 days. Results: 38 additions to the church, and money enough promised to build a new house of worship. When the house is done a church will be organized with a membership of about 75. Bro. Fleming is but a boy in years and in the work, but is a full-grown man in zeal, ability and efficiency in the cause of the Master. Full of energy and a heart glowing with love for the Master and the souls of men, he is accomplishing great good among this people, whereof we are glad. J. H. Shields.

Mackville.—The church at Mackville has enjoyed a "refreshing from the presence of the Lord." On the 2d Sunday in July Rev. E. H. Maddox, missionary of South District Association, commenced a meeting there, and was joined in a few days by Rev. E. G. Shirley, the pastor, and the writer. The meeting continued about two and a half weeks with most gratifying results. Eighteen accessions, 5 by baptism, with a much revived membership. This little church in the above-named town is 9 miles northeast of Springfield, Washington county, Ky. Was constituted in May, 1873, with about 80 members, but by deaths and removals had greatly decreased, and had not been able to complete her house of worship, but now they will be able to move forward. They have raised over $70 since the meeting for this purpose. Your correspondent could only be with the brethren a part of the time during the meeting. Bethlehem church, Washington county, has established a mission at Springfield, our county-seat, and her pastor preaches two Sunday afternoons in each month for them. Prospects good. We have at this mission 14 members of Bethlehem church, with several other Baptists, who will no doubt take membership with us. This interest was started up last April, the result of a meeting held there by Bro. Maddox and myself at that time, when there were three baptized. Our association (South District) meets at Perryville, Boyle county, Ky., on Tuesday, 19th of this month. We would be delighted to see you, Mr. Editor, and give you the Recorder grip. As this is a convenient point for meeting we hope to have a large turn-out. We hope to have quite a number with us from other associations. Come one, come all, and give us your presence, counsels and prayers. W. B. Arvie.

Texas, Ky., Aug. 9.

Beck Ryn and Great Crossing churches have about made up enough to furnish a room each at Pauling Hall. Georgetown church has appointed a committee of ladies for same purpose, and Bro. B. W. D. Sedey has promised that Mt. Vernon would have her name at the Hall. We desire to furnish all the rooms by the 15th of August. J. M. Wells

Georgetown, Ky., July 11.

Mormons in Kentucky.

The large majority of your readers will be surprised to hear that there are Mormons in Kentucky, but such is the fact. Many years ago they made and baptized some converts in Simpson county. Among these was quite an intelligent lady, wife of a good Baptist brother. She never succeeded in bringing him to her faith, nor could she induce him to move to Salt Lake. She took a Mormon paper and held on to her faith against all gainsayers till the death of her husband three or four years ago. As soon as she could wind up her estate she went to Salt Lake, where, she writes, she is happy among the saints. She has a distinguished son in another State who could not dissuade her from going to spend her days among the Mormons.

Last summer I was dining at the house of a certain judge in Kentucky, and mentioned the case of this lady, saying, "I can't see how any intelligent and respectable woman could be induced to join any sect which allowed the men to have half a dozen or more wives at the same time." The Judge replied, "You must not talk so about them, Mr. Cabaniss! My mother-in-law is a Mormon, and I accompanied the lady you have just mentioned to Salt Lake at her request. "Malaprops!" says I, "but it is too late now, Judge, I can't alter it, as those are my sentiments." We then had a hearty laugh, and he gave me much information about Salt Lake and the Mormons.

It seems they, like the Campbellites, baptize "for the remission of sins," but go a little farther with this word "for" than do the Campbellites. They carry the matter to its legitimate result, and also baptize "for the dead," thinking if they die without baptism they can not be saved. "Else what shall they do which are baptized for the dead." 1 Cor. 15:29. I was told the lady mentioned has been writing back to Kentucky to get the full name of some of her dead friends that

she may be baptized for them, and thus get them out of purgatory.

Last winter in Mayfield I met with a friend, John C. McElwath, of Murray, Ky., and we started together in the stage for the latter place. Midday we stopped at Farmington, where we dined. Learning that they had a Mormon church in three miles of the place, I related what I had said to the Judge about the Mormons, and how he replied to me. The words were scarcely uttered, when the lady at the head of the table said, "My father-in-law is a Mormon." "And, my aunt is a Mormon," responded a Miss at my side. This, of course, "brought down the house" at my expense. "In for it again!" I exclaimed, and said, "Ladies, this is too good a joke to be lost. I must write to one of our papers and tell them how I have been twice caught when talking about the Mormons; but still these are my sentiments." Friend McElwath thought I got out of the embarrassment very happily by turning it into a joke.

The Mormon elder who preaches to this church near Farmington has married one of his flock, and is living with his father-in-law. I think he professes to have no wives left behind him in Salt Lake. This is very discreet. They might put him in the penitentiary for taking another here, if he confessed he had left any behind.

The Mormons profess to have special revelations from heaven now, and that they can work miracles, as well as the prophets of old. They have also established another church across the line in Henry county, Tennessee. "My people are destroyed for lack of knowledge," said God, in the days of Hosea. And thus it is at the present day. If the people were properly instructed in the Word of God, they would not be led astray, by the imposture of Mormonism, with its absurd and debasing tenets.

Our brother, Dr. Dudley, of Farmington, informed me that the elders who have visited Farmington are very shrewd and well-informed men, who defend their faith with much ingenuity. They know it is useless to send out ignorant and uneducated men to propagate Mormonism. It would be a total failure. Oh! that all our people would feel the imperative necessity of educating our rising ministry, that they may be able to meet and refute Mormonism and all other isms that are cursing our country at the present day; and so thoroughly to instruct our church members, that they will not be carried about by every wind of doctrine, but will be "steadfast, unmovable, always abounding in the work of the Lord." A. B. CARAWAY.

Concord Association.

Having just returned from the fifty-ninth annual meeting of this body, I thought that perhaps some of the readers of the WESTERN RECORDER would be glad to receive a letter from this part of the State. We met with the Bethel church, in Owen county, August 6th. Drouth had prevailed throughout the bounds, but especially had it been severe in that neighborhood. Many had seriously contemplated an adjournment on their first assembling, but the Lord sent a bountiful rain the evening before, which furnished water and cooled the atmosphere. The spirits of the people were much cheered, and they were then ready to give a hearty welcome and liberal hospitality to all who came.

The congregation assembled at the stand, so well arranged for the occasion, to hear the introductory sermon by Rev. G. W. Wheatley, but he being very modest, thought that as he was author of the church he would be better for some one else to preach. He therefore asked to be relieved to have Rev. A. F. Baker preach. Bro. Baker preached an excellent sermon, using for a text John 5:40.

The moderator being absent, Bro. C. W. Threlkeld was elected moderator, and J. V. Riley clerk. Letters were read from all the churches—thirty-three—except one, many of them showing ingatherings during the year. About one hundred and sixty have been added to the churches by baptism. Several corresponding associations were represented. Several visiting brethren were present, whose names appear with the interest represented by them. The RECORDER man put in an appearance at the dinner-time the first day, after a tedious trip of sixteen miles that morning, through excessive heat. We much regretted his inability to do justice to the many nice eatables prepared by the sisters, as he had been quite unwell for some days; however, in the midst of Concord influence, he improved and left in better spirits, because many brethren treated him well by paying him money for the RECORDER. He did not, however, forget the State work, for he was ready to represent it in the absence of Bro. Ware, and ask the co-operation of the brethren in the way of contributions.

Miss Mary Hollingsworth was present in the interest of the Orphans Home, and received a contribution in the way of indorsement amounting to fifty-six dollars, and several subscribers to the *Orphans Friend*.

Rev. V. E. Kirtley remembered his cordial reception at this association a year ago, when he received material aid for Indian Missions. Bro. J. C. Colbert, a native of the Choctaw tribe, was present, and was a help to enlist the people more in the mission enterprise. A good contribution was received.

SCHOOLS AND COLLEGES.

When the report on this subject was presented, Bro. R. M. Dudley made one of his characteristic speeches, advocating the claims of Georgetown College. It is conceded that the Board of Trustees have acted wisely in appointing him Chairman of the Faculty, for he is the right man in the right place. We are glad to know that the effort to provide a commodious boarding-house for the students has been a success; thus enabling students to have the advantage of a college course at a comparatively little cost, of about ninety dollars per session. Professor J. J. Rucker gave us a practical talk on education, nor did he forget the Georgetown Female Seminary. We are glad to have these brethren visit us, and would be glad to see them oftener. Their speeches were indorsed by a number of our brethren who are pleased with the present outlook of their *alma mater*, and predict for it a more prosperous future. That office on the part of the college to receive *free of tuition* three young men, who are of good moral character and without means, from each county, is a step in the right direction.

SUNDAY-SCHOOL.

The report from the churches show an increase of interest in this department of Christian labor. More attention will be given to this work in the future by our district boards. A resolution was adopted indorsing the suggestion made to organize a Baptist Sunday-school Convention for the State. This would be the means of utilizing what workers we already have, and also of bringing out many more.

REPORT ON ASSOCIATIONAL MISSIONS.

This report shows that much has been done during the year. Rev. P. H. Todd, the oldest minister in the association, has labored more than fifty days as colporteur, visited many families—sold Bibles and religious books; distributed about ten thousand pages of religious tracts among the people, and hundreds of Sunday-school tickets to the children. Rev. A. B. Morgan spent twenty-five days in the same work, preached several sermons at destitute places, and visited many families. Rev. J. B. Wheatley spent forty days in this work, visited three hundred and thirty-two families, aggregating twelve hundred persons over twelve years of age, of which number not one-half were professors of religion at all. Another feature of the work was ministers holding meetings in destitute places without receiving any compensation for such services. They went at their own expense, claiming that what is called *voluntary* labor. It has been often said by lay brethren when asked to contribute to support missionaries, that the pastors ought to do more of this kind of preaching. A comparison in this report of the voluntary labor, and what could be employed with the contributions sent in by the churches, shows that the ministry has done more to supply the demands of the destitute than all the other members have provided through their contributions. Ought this to be so?

Owenton, Ky. J. V. R.

Letter from Dr. Worrell.

The RECORDER comes "all right" now. Receive my congratulations for the marked improvements you have made in the paper. Surely there can be no further demand for "reduction of price;" and, too, surely no *honest Baptist* will seek to evade the payment of so little, when for *this little* he gets *so much!* Stick to the cash basis, and you will have larger profits and less trouble.

MOUNT PLEASANT COLLEGE.

Now, don't think, Brother Editor, that I intend this as, in any sense, an advertisement. I only design to let your readers (very many of whom I am proud to remember among my best friends) know our situation. It was announced, a few days since, that the indebtedness (amounting to $11,500) had been liquidated. Acting on this belief, I brought my family to Huntsville and began to gird myself for work, when, to the astonishment of many, it appeared that there was an unpaid balance" of about $2,600, most of which is being and will be paid, if not paid out of mind, as having been virtually, though not legally, settled in full. This additional amount had to be met, or all we had previously done would go for nothing. The situation was trying. Nevertheless, a few of us went to work in earnest; and the result is, "all the debt is paid," and "the records made right." Of course, all the friends of the college are grateful and jubilant. It is my purpose, God blessing, helping and guiding, to establish this college on a firm basis, and make it worthy to take rank among the first colleges in the country. It now seems that Providence may allow me to accomplish the work, with *other people's* money, what I so much desired to do in Southern California with my own. "It is well if, however late in life, we are brought to realize that the most acceptable service we can render to God is, *to abandon self and all its plans, and allow him to use us according to his own will.* Many times of my California trip, I felt as if to be so magnificent that, for a time, I could hardly see how the blessed Ruler could fail to adopt them; but I see things very differently now. Of this I feel assured, viz: that *self*, intermingling with the most laudable work, will vitiate the whole and render it offensive to the Master. Better, far better, that my plans be scattered as chaff before the wind, than that they should be awarded even a partial escape; for when the chaff is swept away, the wheat is brought to lean upon God and learn of him the work he would have us perform; and one year of such labor will be worth more than a lifetime spent in serving self."

But I did not intend, at this time, to write a long letter. Wishing the RECORDER and its editor great success, I am yours as ever,

A. S. WORRELL.

Huntsville, Mo., Aug. 9, 1879.

Drs. Weaver and Burrows.

I read with pleasure the frank confession of Dr. Weaver in a late number of the RECORDER, which comes in its new dress a welcome visitor filled with good things for the people and as bright as a May flower. In a later number I read with interest a communication from Dr. Burrows, in which he criticised to some extent the conduct of Dr. Weaver. To the casual thinker it is a sad thing indeed to see our influential brethren differ on points of so great interest, but after more mature thought we rejoice to think that we as Baptists are eminently a free people, possessing that soul-liberty for which many noble men and women have not only suffered but have given their lives. We also rejoice to think that the difference and discussion of such men will lead to a more thorough knowledge of the Word of God, which should be the rule of our faith and practice. S. M. P.

Bordley, Ky., Aug. 1.

Our Trip to Owensboro.

It was a sanguine and enthusiastic party that started from Louisville in the good steamer C. W. Anderson to attend the State Sunday-school Convention, which met at Owensboro July 8th-10th. Going under the genial leadership of Dr. Burrows and Mr. Jas. F. Hobar, all went prepared to have a good time, and our expectations were more than fulfilled. Our trip down the river was especially enjoyable and to some of us at least, it was a journey never to be forgotten. The mysterious laws of association have so thrown their golden glamour round those boys and seniors, that they will ever shine out in a fair setting as "apples of gold in pictures of silver." We will none of us ever forget the wondrous word-magician, Rev. Lansing Burrows, or the mirth-provoking associations of the "Clan Campbell;" for to those of us who were of its number it will remain one of the sacredest reminiscences of life.

The convention itself was an unexampled success—new work, new plans, fresh thought and vigor were thrown into the field for eager discussion and organized effort. Mr. Cates conducted a model Sunday-school exercise in a manner that will widen many a conscientious experience and be a lasting conception of what can be accomplished in a Sunday-school room. Rev. Lansing Burrows gave us a magnificent lecture on "Children The To-morrow of Society," and on the last day of the convention, Dr. Burrows, Sr., held a children's church service. It was something entirely new to most of his brethren. Had not unanimous demonstration been given, the actual result would have been pronounced impossible; as it was, the meeting was counted the most marvelous thing that had ever been attempted and accomplished.

It is said that the best things should always come last, and they fortunately do in this connection. Of all the best and grandest things accomplished by that trip down the river—the one whose influence will strike farthest into the great ocean of the future—was the bringing back of three little orphans, by Miss Hollingsworth, the matron of our Home. It was an affecting and pathetic sight to see those three little ones—motherless, fatherless, homeless, as they stood in forlorn misery, aware for the first time that they had been torn away from all they loved. Every one who came up on that memorable trip will never forget those untrained children; but at the same time every one was remarking the gentle and firm hand, the tireless and patient skill, the quiet energy with which Miss Hollingsworth took the restless little creatures in hand. The whole scene appealed to our hearts with an irresistible pathos—it was a noble life lesson of struggling, suffering humanity, taken by the hand by one who had heroically put the cup of self-denial to her own lips and was drinking it to the very dregs for the good of others. We had known this noble woman when she was the center of a warm-hearted circle of relations and friends, who held her tenderly and lovingly as the most valued and well beloved of all their number; and yet by her own act she stood severed from all the sweet, clinging companionships of family and home—and they that she might minister to the wants and necessities of strangers.

It was a study for a moral painter, and from her life are already beginning to unfold glorious pictures of what is, and may be accomplished for human good. To some one laughing at the hope of "bringing out such results from such beginnings," she earnestly replied, "Ah, this is only the beginning. I have only my diamonds in the rough; look ahead twenty years, and it is possible that these same three children may travel this river as truly cultivated women as any of those who now smile at their childish follies.

And her words are true. The president of the Southern Mutual Life Insurance Company said to me the other day, "I can testify to the worth of Miss Hollingsworth in that Home, for I am her neighbor. She is a noble woman, and under her hands that Home is the grandest success of anything I know among the charitable institutions of our land." And the gentlemen's statements are true, every word of them. The Baptists have reason to be proud of that Home; and, under God, they have reason to be thankful for such a matron as Miss Hollingsworth. She does not attempt to set her claim before the public, but she has won golden opinions from all those who attended the Sunday-school Convention at Owensboro. Let us who know her best appreciate her most, and may we all take hold with willing hands to push forward the same noble labor to a glorious and triumphant consummation. MRS. L. H. WOODBURY.

[Mrs. W. modestly omits mention of the best feature of the convention—The Model Infant Class, taught by herself. Everybody voted this the most entertaining and instructive of all the exercises; and Mrs. W.'s reputation as the model infant class teacher is established in that community.—Ed.]

NEWSPAPER LAWS

We would call the special attention of postmasters and subscribers to the following synopsis of the newspaper laws:

1. A postmaster is required to give notice *by letter* (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster *responsible* to the publisher for payment.

2. Any person who takes a paper from the postoffice, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it be taken from the office or not.* There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it, *if he takes it out of the postoffice.*

The law proceeds upon the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take a newspaper and periodicals from the postoffice, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

Reduction in Rates.

As an *experiment* we propose to reduce the subscription price of the RECORDER from $2 05 to $2 25 to all who pay *strictly in advance.* Our object is to induce all who are in arrears to pay up, and bring all our subscribers, old and new, to cash payments. We do not propose to square up old accounts at $2 25. We can not afford to advance money to send out the RECORDER for months and years, and then deduct 10 per cent. on our accounts. All old subscribers who expect to get the RECORDER at $2 25 must pay up ALL arrearages at the old rates, and then pay in advance for the next year, or a part of the year, according to our terms for fractional parts of the year; and all new subscribers must pay in advance for one year, or for a part of a year. We are bound to come to a cash basis, and can not afford to send out the paper to those who pay *nothing* in advance.

No one need wait for lower rates on the RECORDER. Such a paper as this can not be sent out for less than $2 25 a year. As stated above, this effort to reduce the cost of the paper is only an experiment. We do not know that we can sustain the paper at these figures. It is, with the improvements we have made, a reduction or donation to the denomination on the part of the publisher, of more than $3,000 a year, which is much more than the annual net income of the paper for last year been. Our hope is that the reduction in the price and the improvements we have made, will insure prompt payments and an increase of circulation. But that will depend largely on the interest that the pastors and ministers take in the matter. The paper influences only those who read it. We must depend upon our friends to make known its merits and to explain to non-subscribers the terms on which it is furnished. We will engage to give a first-class paper—a paper equal to the demands of the denomination—if our brethren will only keep up the circulation.

No one can now have an excuse not to take the RECORDER. At $2 25 a year the paper costs *just a little over four cents a week.* If a man will not take a good religious paper at that price, he would not take one at any price—would not be likely to read one if it were given to him.

For the sake of uniformity we shall charge ministers of the gospel the same as others—$2 25 a year. Ministers can very easily pay their subscriptions by working for the RECORDER.

Now, let us, one and all, go to work and see what can be done to put the RECORDER into every Baptist family in the State. If brethren can't advance the money for a year, let them send us $1 00 for three months, or $1 25 for six months. Currency and postage stamps, carefully sealed and mailed in the presence of the postmaster, may be sent at our risk.

We respectfully ask all our pastors, missionaries and evangelists to read and explain the above to their congregations.

Associational Meetings---1879.

Shelby County—Pigeon Fork, August 15.
Little River—Pinckneyville, August 16.
Green River—Bee Spring, Edmondson county, August 16.
Liberty—Cedar Grove (near Glasgow), August 19.
South District—Perryville, August 19.
Franklin—Frankfort, Aug. 19.
Gasper River—Monticello, Butler county, Aug. 20.
Campbell County—Wilmington, Aug. 20.
Bracken—Flemingsburg, Aug. 21.
Green River—Where? Aug. 23.
Baptist—Salvisa, Aug. 26.
Bethel—Auburn, Aug. 26.
Union—Kirksville, Aug. 26.
Union—Cynthiana, Aug. 27.
Long Run—Pleasant Grove, Jefferson, Sept. 5.
Tom-Mike—Vine Run, Grant, Sept. 3.
North Concord—Walnut Grove, Bell, Sept. 5.
Sulphur Fork—Dover, Shelby, Sept. 9.
South Bend—Florence, Boone county, Sept. 10.
South Cumberland River—Big Sinking, Wayne, Sept. 12.
Lynn—South Fork, Larue, Sept. 12.
Stockton's Valley—Mt. Zion, Overton, Tenn., Sept. 13.
Boone's Creek—Corinth, Clark, Sept. 16.
Nelson—Bloomfield, Sept. 18.
Golden—Cloverport, Sept. 18.
Lynn Camp—Indian Creek, Knox, Sept. 19.
Russell's Creek, Elkhorn, Taylor, Sept. 19.
Providence—Good Hope, Overton, Tenn., Sept. 25.
Irvine—Drowning Creek, Madison county, September 25.
South Union—Good Hope, Campbell, Tenn., Sept. 26.
Salem—Sparta, Sept. 26.
Bay's Fork—Where? When?
Clear Fork—Where? When?
Laurel River—Long Branch, Laurel county, October 3.
South Concord—Where? Oct. 4.
Enterprise—Providence, Carter, Oct. 9.
Mt. Olivet—Oak Grove, Graves, Oct. 10.
Rockcastle—Hopewell, Oct. 10.
Little Bethel—Bethel, Mohlenberg, Oct. 14.
West Union—Enon Grove, Graves, Oct. 17.
West Union (mountain)—Where? When?
Henderson—
Greenup—
Blood River—
Somerville—
Cumberland River (1)—
Cumberland River (2)—
Paint Union—

IN INDIANA.

The Bethel Association, at Salem church, thirty miles from Louisville, on the Louisville, Albany & Chicago R. R., August 29.

RELIGIOUS ANNOUNCEMENTS.

THE South Kentucky Association meets with the church at Middleburg, Casey county, August 23-24.

THE fifty-fifth annual session of Bethel Association will be held with the church in Auburn, Logan Co., Ky., beginning Tuesday, August 26, 1879. Rev. J. T. Hardwick was appointed to preach the annual sermon, with Rev. V. K. Wills as alternate. The following committees will report: 1. Bethel College—Rev. J. C. Murphy, J. D. Clardy. 2. Bethel Female College—Revs. T. G. Keen and J. Lamb. 3. Sunday-schools, J. W. Rust and W. W. Garrett. 4. State Missions—Revs. E. N. Dicken and J. G. Kendall. 5. Home Mission Board (S. B. C.)—L. Waggener and S. P. Forrer. 6. Foreign Mission Board (S. B. C.)—Rev. T. W. Bibb and S. E. Price. 7. Denominational Literature—Rev. S. Baker, J. O. Ferrel. 8. Obituaries—Rev. D. P. Chastor and J. F. Bennett. 9. Orphans' Home—Rev. C. E. W. Dobbs, N. Long. A large attendance and full statistics are earnestly desired. J. O FERRELL, Clerk.

MINNEVIRA' Meeting of Concord Association, to be held August 28, 29 and 30, continuing three days, at Drennon's Ridge, Henry county, Ky. Programme: 1. Introductory sermon, Rom. 8:15-25—L. H. Sears, C. Riley. 2. In what sense does the Holy Spirit Cry Abba Father?—J. W. Waldrop, L. S. Chilton and J. A. Head. 3. Does Salvation by Grace Include or Exclude Works?—C. M. Riley, J. Wheatley and J. R. Kenney. 4. What is the Kingdom of God? 2:24, by whom and when set up?—J. V. Riley, H. T. Daniel and J. B. Morgan. 5. What is the Requisite to Membership in the Church of Christ?—J. W. Lee, J. A. Hensley and James E. Duvall. 6. If Some of God's Children Are Ordained Before to Obey, will His Designs be Accomplished Without Them?—G. W. Wheatley, J. W. Thomas and R. H. Alexander. The first one named on each subject is requested to prepare essay on the subject assigned, the others to discuss the subject. All are invited to attend. J. V. RILEY, Sec.

The Ministers and Deacons' Meeting of Butler and Warren counties will be held with Rockbridge church, Logan county, beginning Aug. 29, 1879. Programme: 1. Church Discipline, essay by J. C. Thompson. 2. A Well-organized Church, by J. S. Taylor, on Rom 15:6. 3. An exegesis on Rom. 11:17-20, by R. Jenkins. 4. Should Our Churches Receive Disciples Immersion Without Further Conversion Instructions? essay by J. R. Kennedy. 5. The True Missionary Spirit and its Benefits to the Churches, essay by W. M. Williams. 6. Differences and Agreements Between Baptists and Cumberlands oral remarks by J. P. Taylor. 7. Is it the Duty of Christians to Fast as in the Days of Christ? essay by W. H. Hines. 8. The Duty of Ministers of God, essay by W. C. Taylor. 9. Inspiration of the Holy Scriptures, essay by V. Wills. These brethren who were not present at our last meeting were continued by the same. W. W. WILLIAMS, Mod. J. R. RIPY, Clk.

DAVIESS COUNTY ASSOCIATION—RAILROAD FACILITIES.—Persons wishing to attend this meeting can make connections on Monday at O. Junction, coming on the east and west bound train on E. & P. R. R., and reach Owensboro Monday evening. The messengers and others from Beaver Dam, Greenville, South Carrollton, &c., can take the train on Monday, reaching Owensboro that evening. There conveyance can be had to take them out to the place of meeting—Bethabara church—5 or 6 miles from Owensboro. Train will return Friday morning connecting at O. Junction with train coming on east. A special train will be put on by Vice-President, Mr. T. E. Anderson, to make the above announcement. We hope to see many brethren and friends will come to our meeting.

J. M. PEAY.
South Carrollton, Ky., July, 1879. 4d

THE best preparation known in market for restoring gray hair to its original color is Hall's Vegetable Sicilian Hair Renewer. Try it.

I TAKE this method of informing my friends and the public generally that I will be engaged as teacher for the ensuing year in Mrs. Noble's well-known and established school in this city. I will have charge of the Latin, History, Algebra, Rhetoric and Literature, and will be thankful for any patronage that may be bestowed through the kindness and influence of my friends. The Louisville Female Seminary has a national reputation, and ranks its pupils with the highest and standard for the present scholastic year. The course of study is more than ordinarily elevated, comprehensive and thorough; and the change of location to Nos. 425 and 427 Fourth street has given it the finest situation of any school in the city.

aug 7 3t MRS. L. H. WOODBURY.

WANTED—A situation as teacher, by a young lady who is a graduate of the Louisville Female High School. Has taught two years in the country, and will teach the English branches, together with French and Latin. A situation in the country or the city, either in a school or as governess, would be desirable. Address Miss J. WILLIAMS, care of Jos. Bell, Breckinridge, Louisville, Ky. aug7t

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aug7 4t GEO. M. EDGAR, Principal.

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aug 7tf

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aug14 4t

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The Family Circle.

LITTLE THINGS.

"Little things are sweet,
Not the great alone, but the little.
Trembling all our years down,
'Tis that mar and dwarf our manhood,
Harsh, unlovely make our ways.

Oh great waves of trouble rolling,
Bring we to be neither helpful,
But the calm 'round us whisper
Life is a dream, a fleeting flight.

Little acts with kith in mellow
Often weigh our hearts with grief;
Friends (so-called) present a chalice
Potion filled from bitterest leaf.

Little drifts of wilful wand'ring
Sudden Our (our dearest Friend);
By-paths for their flowers chosen
Oft in theory reads do end.

Little sorrows make us question
Whence a balm for grief proceeds;
Little pulses of faith well nurtured
Show us help for all our needs.

[For the Western Recorder]

The Training of Children Again.

Since the D.D. controversy has subsided, there is a prospect that the "Proper training of children" will be well ventilated. It is a many-sided question and I think that Dr. E. has shown up *one* side admirably, though I was slightly disappointed in his treatment of the subject. I eagerly anticipated the advent of his sermon, and expected to make it my rule of faith and practice; that is, if there were a "Thus saith the Lord" for it; but to my great relief (?) I being only the mother, am relieved from all responsibility, but woe to the fathers if they do not constrain their children to obey them!

Why, I as a mother have been seriously concerned about the proper training of children ever since my oldest son was a wee babe; before he smiled in recognition of his mother, I breathed many fervent prayers to the Divine Teacher for wisdom and strength, to enable me to discharge my duty as a parent. I felt that my responsibility was greater than I could bear without heavenly aid. I infer from Dr. E.'s sermon that this anxiety was useless. The father is solely responsible for his child's training. If instead of advocating an obsolete law he had put in a few ideas for the mother's guidance, my heart would beat lighter.

If it is not presumption in me, I beg leave to differ with Dr. E. concerning the cause of Eli's punishment. Was not his sin of an official character? As God's High Priest and Law giver, should he have allowed any one's sons, as vile as Hophni and Phinehas were, to have performed the duties of a priest?

If they had been some other man's children, Eli no doubt would have meted out their punishment in accordance with the law of Moses. I hesitate to term him a "faithful priest," an honest and incorruptible judge. I think he was like some judges in this age of the world—partial; a "respecter of persons;" he was not slow to rebuke others, but forgot to "cast the beam out of his own eye." How often in the church of Christ we find persons with not much better reputations than Eli's sons bore, restrained in the church from some personal consideration. Eli preferred peace at the expense of principle, he allowed his children to come between him and God. Dr. E.'s sermon impresses me with three things. It is the parent's duty to God, himself, and his child, to exact implicit obedience from the child. The child should not be punished for disobeying at one time, and under like circumstances at another time go unpunished—good seed must be sown in the garden of their hearts in the spring-time of infancy—Bible truths must be implanted there to counteract evil influences. They must be brought up in the "fear and admonition of the Lord." Well, I learned that of Bunyan, and I am solemnly convinced of its truthfulness. With fear and trembling I read Bunyan's instructions on family government. I think every Christian mother who has not read it, will be benefited by reading it prayerfully. I would much prefer Bunyan's sermon in pamphlet form to Dr. E.'s, though the latter will be beneficial to parents; others need warning and exhorting. Mr. Lewis' review is exhaustive; he leaves no stone unturned, and Y. S. has given some excellent thoughts on Education." So much for theory. Now we younger parents would like to hear the experience of those who have won the laurels.

Bro. Eager thinks the "entire blame of the wickedness of Hophni and Phinehas was cast on the father" and none on the mother. Perhaps they, like many children nowadays, were deprived by death of a mother's admonitions and teachings, and were consequently not so well prepared to withstand temptation, as they might have been. Don't be so lenient with the mothers; we, as a class, are too indifferent already. It will take several sermons to convince me that the *father's* restraint alone, is necessary to the right training of a child. I am anxious to hear from the mothers. Yes, and I want to see that "best sermon" Dr. L. knows of.

M. C.

Rocky Hill, Shelby co., Ky., July 29, 1879.

Stenography.

We are often asked which is the best system of stenography, and we are as often compelled to reply, "There is no best." Up to the present time there has never been anything like a perfect system published. Many of the books and pamphlets published on the subject are full of humbug, calculated to deceive the public by creating the impression that anybody can learn in a few months to report a sermon, a lecture, or a case in court.

Young professional persons and students have frequently lost much valuable time in experimenting with the art under this delusion, and in the end have discovered that in this matter a little learning is a dangerous thing, and that the ordinary long-hand is far better for their purposes, because they can at least read their notes.

Stenography, when only partially mastered, is utterly worthless. As one of its leading experts has said: "There are two great difficulties to be encountered—one is to write it, and the other is to read it after it is written." It takes at least two years' hard work for anybody of ordinary ability to learn a good system.

It has often been predicted by stenographic enthusiasts, that in this age of progress, steam, and the electric telegraph, the present style of writing will soon be abandoned and short-hand universally adopted—an idea that nobody but a fanatic would entertain for a moment.

It is an amusing fact that the very systems which are claimed to be the perfection of writing, so far from being fitted for general use, are extremely poor material even for ordinary note-taking. And singularly enough, the most earnest enthusiasts in stenography are usually the most incompetent writers.

Stenography can never be generally used, for the simple reason that as to words it is a mere skeleton map, and requires too much precision in the formation of its characters. Thus far, all the efforts to make it as legible as ordinary writings have failed.—*Journal for the Stationery Trade.*

Sold to Satan.

BY REV. S. F. SMITH, D.D.

In the family of Luther was a young woman by the name of Elizabeth, who, in consequence of some slight provocation suddenly left the house, giving no notice of her intentions. She afterwards led a wicked life, and became dangerously sick. In her sickness she sent for Luther to visit her. He came, and taking his seat by her bedside, said: "Well, Elizabeth, what is your wish?"

"I wish to ask forgiveness," she replied, "for having left your family so suddenly. But I have something else that lies heavily on my heart. I have given my soul to Satan."

"So," said Luther, "that's no great crime. What more?"

"I have done many wicked things," she continued, "but what troubles me most is that I have sold my soul to Satan. O, tell me, can I expect to be forgiven for such a crime?"

"Elizabeth, listen to me," said Luther. "Supposing you were still in my family, and had sold all my children to some stranger, and delivered them to him; would such a sale and delivery be lawful and binding?"

"No," said the weeping young woman, "for I should have no right to do such a thing."

"Well, you had even less right to deliver your own soul to the arch enemy. It no more belongs to you than my children belong to you. It is the property of the Lord Jesus Christ. He created it. When it was lost, he redeemed it. It is his, with all its faculties and powers; and you can neither sell nor give away that which does not belong to you. If you have tried to do it the bargain was null and void. Go, then, to the Lord Jesus. With a sincere and broken heart, confess your sins to him, and entreat him to forgive you, and to take back that which belongs to him. And as to the sin of trying to give away his rightful property, throw that back upon Satan; for that, and that only belongs to him.

The young woman followed his advice, became truly converted, and died full of faith and hope.

The above anecdote, translated from the German, illustrates the method of the great Reformer in pastoral works, his ready wit and fearless promptitude in dealing with the tried and anxious. The heroic treatment of diseased souls is sometimes as needful as the heroic treatment of diseased bodies. To be able to speak the right word at the right moment, to meet the necessity of a despending heart by an unanswerable argument or illustration is one of the most important and highest attainments in a pastor's office, and one of the noblest elements of pastoral efficiency.

The Lost Ring.

A curious instance of the recovery of a lost ring inside a root of celery, occurred in Sweden. Mrs. B——, in planting celery in the garden in spring, and while dibbling holes for the small plants with her finger, unconsciously dropped her ring into one of the holes. A plant was duly inserted into the hole, and doubtless through the lost ring, and as the root grew, the ring must have become imbedded in its substance. The ring had been given up for lost until the following winter, when the mystery was cleared by the ring turning up among the soup at dinner in a portion of the celery-root.—*Chambers Journal.*

Our Little Folks.

CAN YOU?

BY MARY E. FOLSOM.

Can you make a rose or a lily—just one?
Or catch a beam of the golden sun?
Can you count the rain-drops as they fall?
Or the leaves that flutter from tree-tops tall?
Can you run like the brook and never tire?
Can you climb like the vine beyond the spire?
Can you fly like a bird, or weave a nest?
Or make but one feather on robin's breast?

Can you build a cell like the bee, or spin
Like the spider, a web so fine and thin?
Can you lift a shadow from off the ground?
Can you see the wind, or measure a sound?
Can you blow a bubble that will not burst?
Can you talk with echo and not speak first?

Oh, my dear little boy! you are clever and strong,
And you are so busy the whole day long,
Trying as hard as a little boy can
To do big things like a "grown-up" man!
Look at me, darling! I tell you true,
There are some things you never can do.
—*St. Nicholas.*

Brave Ben.

"A Boy Wanted," said Ben, reading the notice in a bar-room window, as he passed a comfortable-looking country hotel. "I wonder if I would do for the place? I must do something to earn some money, or how will poor mother be able to live? I believe I'll step in and ask about it."

So Ben went in. It was the first time he had ever stepped over the threshold of a bar-room door, and although the place looked neat and clean, and there were no loafers around, yet the odor was sickening, and Ben's taste revolted from such a place. The proprietor was German, a good-natured looking man, who offered Ben in payment for his services his meals, and the various sums he could make by holding horses and making himself generally useful to travelers. For these privileges he was to turn his hand to almost anything connected with the hotel business, and in the absence of the proprietor he was to pour out drinks from the glittering bottles and hand them to any poor wretches who came in and could pay for them.

"Well, now," said the proprietor, after giving Ben this account of what would be expected of him, "you have heard what I want you to do, are you ready to begin work?"

"Give me a few minutes to think it over," said Ben, "and I will make up my mind one way or the other."

"Well, you may think about it, but I get plenty more boys if you do not like it," said the man, a little angry, and speaking somewhat brokenly, as he always did at such times.

Ben said nothing, but went out to the pump to get a drink, and then threw himself down to think over the offer he had received. "What would his mother think of her son in a bar-room?" He would probably earn money enough to support her, but with her strong prejudice against selling liquor would she enjoy using the money made from it? "Then," continued Ben, "what would God think of it? Is there not somewhere in the Bible a curse pronounced to him who puteth the bottle to his neighbor's lips? And if I accustom myself to sell liquor would I not soon learn to drink it? No, I can not think of taking such a place as that;" and when this noble decision was made, Ben returned to the tavern.

The proprietor stood on the porch. "Well, boy, what do you think of my offer?" he inquired.

"I think I can not take the place," replied Ben, boldly. "I want work very much, but there are three reasons why I can not work for you. One is that God would not like it, another is that my mother would disapprove of it, and a third is that I should be afraid of becoming a drunkard myself. Good morning, sir."

"Ben walked away, leaving the German trying to get through his head what he meant. But there was another person present who understood him perfectly. A gentleman had driven up in a buggy to inquire the way to a neighboring town, and was so much pleased with Ben's fearless answer that he overtook him and invited him to ride, saying he wished to have a little talk with him.

"Young man," he began, "I honor you for refusing to work where liquor is sold, and on that account you will be just the one for me. I want a clerk that I can trust, and a boy who obeys God and his mother I know will prove honest and faithful." Then he named a very generous sum he was willing to give, and Ben went home to his mother as happy as a boy could well be found.—*Child's World.*

The Runaway Pancake.

Every country has its own stock of quaint, fanciful tales, handed down from mothers to children for many a generation. Among the simple Norwegians, these traditional tales abound, and one which may amuse our young readers, runs much as follows:

There was once a mother who lived above all things to make her children happy, and one day she promised them a large fine pancake.

"It will be such a fat pancake," said the mother, tossing it into the pan. She thought it was only an ordinary pancake, whereas I must get you to believe it was most extraordinary and uncommon, for it could hear and understand all that went on.

"You don't believe it?" but then I must tell my story as it is told away in Norway, perhaps in the long days of summer, or in the winter, when there is scarcely any day at all.

The pancake knew perfectly well that it was made to be eaten, and it did not like the prospect at all, so it sprang out of the frying-pan, and rolled quickly to the door, and then out upon the steep road, which was fortunately all "down hill" from the cottage. The woman and her children had stood quite still from astonishment for a moment, so the pancake got the start, but *only* for a moment, and then they were all in full pursuit, crying, "Stop! stop!"

Of course such a sensible pancake was not likely to do anything of the sort; away it went, and so quickly that it was soon out of sight, and the hungry children went back to the cottage shedding tears of disappointment, for I am afraid there was no flower or eggs to make another.

As the pancake rolled along, an old man came towards it, and he too cried "stop," for it seemed a pity that it should not be turned to good account and be eaten; but it was of no use. A cock and hen, a duck and a drake, a goose and gander, all in turn rushed out, hoping to get a meal, yet the pancake escaped them every one, and went down the hill faster than ever.

At length a pig came to meet it, and instead of crying "stop," he said, "good morning," so we must conclude he had received some sort of education, and was tolerably well bred.

"Good day, piggy," replied the pancake; but it was much too cautious to stand talking.

"I think we two had better keep company through the wood," said the pig, trotting after it. "They tell me it isn't safe to go through it alone." There was no doubt that the pancake wished to be *safe*. Why else did it jump out of the frying-pan? So now it became alarmed and sighed, "Ah me! what shall I do?" as they came in sight of a running brook.

"If you like to sit on my snout, I'll ferry you over," said piggy, turning back; and the pancake agreed, for she was still desperately afraid of being caught and eaten. But what pig could resist a pancake within such easy reach of its mouth? Not this one at any rate; so giving a toss to his head, he sent the pancake down his throat, and thus ended its adventures forever.

I don't know if any of the little children can find a lesson in so fanciful a story, and yet suppose we try. Surely it must be the old, old lesson of how foolish it is to seek to escape what we ought but do not like to do. Something is too hard, too disagreeable for us; we give it up; then worse befalls us, and we wish we could have the time over again. If this had been a really sensible pancake, I am quite sure its last thought, as it slipped into piggy's mouth, would have been, "dear, dear! I wish I had stayed in the frying-pan. It would have been better to make a dinner for those poor children, than to be swallowed up by a treacherous friend."

A Useful Joke.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct.

While they were once walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick. We will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he can not find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a crown-piece, if you have them, in each shoe, and then we will hide ourselves."

The student luckily having two pieces did so, and then placed himself, with the professor, behind the bushes hard by, through which they could watch the laborer, and what ever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path, where he left his coat and shoes. While he put on his coat he slipped one foot into one of his shoes. Feeling something hard, he stooped down and found the crown. Astonishment and wonder were upon his countenance. He gazed upon the crown, turned it round, and looked again and again, then he looked around on all sides, but could see no one. Now, he put the money in his pocket and proceeded to put on the other shoe, but what was his astonishment when he found the other crown. His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children, who, by some unknown hand, would be saved from perishing.

The young man stood there deeply affected, and with tears in his eyes.

"Now," said the professor, "are you not better pleased than if you had played the intended trick?"

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Household and Farm.

KENTUCKY ITEMS.

The Herald says a hog killed last week in Madison.

The crops and all vegetation flourish in Garrard.

Tuesday's rain appears to have been pretty generally over the State.

The Lexington *Transcript* says a valuable six-foot vein of coal has been discovered on the land of A. Mains, three miles below Greenwood mine, on the Cincinnati Southern.

Major Holcomb gets the professorship made vacant in the A. and M. College by the resignation of Prof. Pickett.

The *Echo* says there have been good rains all over Muhlenberg, except immediately around Greenville, where none has fallen for two months.

The *Press* says Tuesday's rain was the heaviest that has fallen in Fayette for nine years. The water was two feet deep in the streets, cellars were flooded and goods badly floated off. The wheat in the whole fields of corn.

Bowling Green Pantograph: The recent rains have caused a wonderful improvement in the corn in this section. It has really taken new life, and with fair weather from now to maturity the crop will be good.

Six fine, thoroughbred horses were shipped from Lexington, Friday, to Geo. P. Lorillard, of New York. Adams Express Company sent out a special car for them.

The late Regent, J. B. Bergman, had so many friends attend his sale of household goods that it took two days to get through. It is said that 2,000 were in attendance. Mr. Bergman will continue to reside in Lexington.

Elizabethtown *News*: There are more indications of thrift this summer in Elizabethtown than in any other place between Louisville and Nashville. All are busy. Everybody is making a living and some are making money.

Robt. Scobee, Jr., sold seventy-five acres of wheat, at an estimate of 29 bushels per acre. At the time it was being threshed it was thought it would make that much. Reason Scobee estimated his crop at 2,000 bushels and it made 2,900.

Clark County *Democrat*: The short-horn sale of I. P. Fisher's executors, near Danville, on the 29th, was largely attended, but prices were low. Nineteen cows were sold at an average of $114 70 each, and four bulls averaged $80 each.

Glasgow Times: A large portion of the tobacco set during the late light season will probably walk gently up the spout, as some of our planters say. The short crop will be money for those who succeed in pulling their supply of the weed through.

GENERAL ITEMS.

The corn, rice and potato crops in Louisiana have been greatly benefited by recent rains.

A rapid rise in the Ocmulgee river, in Georgia, last Sunday, devastated the crops on the banks considerably.

A farmer near Wilmington, N. C., set spring-guns in his watermelon patch, and the thieves came along and stole both guns and melons.

About a week ago three hundred negroes were to be seen assembled on the bank of the Mississippi at Bayou Sara, awaiting transportation to Kansas.

By actual measurement it has been ascertained that Senator *Jones'* ice factory in Atlanta has a capacity of 620,294 pounds in six days, an average of 86,084 pounds per day.

St. Louis, Aug. 5.—The Cotton Exchange of this city adopted a strong protest against the recent action of the Executive Council of the National Cotton Exchange in changing the place of holding the next convention of the National Cotton Exchange from St. Louis to New York, characterizing it as unwarranted and unfair, and deeming it due to the city of St. Louis that a public explanation be made by the National Cotton Exchange.

The Chattanooga *Times*, in view of the immense proportions assumed by the poultry trade in East Tennessee, says: In its results it is lucrative. Several years ago the poultry trade was comparatively nothing; year after year the farmer sowed his oats, and season after season the crop failed. He seemed to think that his salvation depended on an oat crop, and his ill-luck gave him only redoubled energy for fresh failures. But the truth is now gradually dawning upon him. He is beginning to see that there is, indeed, something besides grain, and the poultry, trade and dairy products are receiving some attention, but not enough.

New York prices for Georgia fruit on the 19th of July: Georgia peaches, cos-blind crates, Crawfords, 63; yellow clings, $1 25; red free, small, $1 60. Georgia melons, large 40 to 50; common, 20 to 25. Georgia apples, tart, $1 50 per bushel; green apples, tart, $1 to $1 25 per bushel. Le Conte pears, $3 per bushel; Bartlett pears, $5 50 per bushel; small, common, $1 25 to $2 per bushel. Dried cherries, pitted, 15c. per pound. Dried peaches, peeled, 9c. per pound.

Christian Index (Atlanta): For several days this section of the State has been visited by copious showers, and the prospect is good for their continuation for days to come. This should rejoice our people that early turnips are valuable and induce them to improve the opportunity for securing a good crop of the vegetable.

Late advices from Northern Texas say cotton is maturing earlier than usual this year, owing to the lack of rain. The yield will be heavier, as the acreage is about fifteen per cent. greater, but planters fear the staple will be shorter, from the fact that the unusual dry weather bagged the bolls to open before they reached full maturity.

For the Western Recorder.

Domestic Economy.

The old adage runs that: "Willful waste brings woeful want," and has many homely sayings, "There is more truth than poetry in it." It is one of nature's laws that nothing shall be wasted, and the violator of the law incurs the penalty—want. The willful waster are not the only guilty ones; there are many persons who are wasteful without intending to be so; to the contrary, they pride themselves in being very economical, while they waste enough by their mismanagement to have enabled them to have lived nicely; and are continually spending the good they might have enjoyed by their scrimping and saving. Deliver me from the housewife who is too economical to put quite as much sugar as fruit in that bottle of preserves; consequently, in a few weeks the preserves are ready for the slop, and instead of saving a little sugar, fruit, sugar, time and labor are all wasted. When she makes a cake she puts in three-fourths of a pound of sugar instead of the required pound; does likewise with the butter, and the cake turns out not fit to eat. Another will stow away the pickles and preserves only to be brought on the table when "particular" company dine with her; in the meantime, mould and insects, moth and rust do their work, and no one gets much good of her "treasures." One will not have the tray washed where the bread is mixed for fear of wasting the dough that adheres to the tray at each mixing, not knowing that the dried dough causes still more to stick, and wastes more flour than if the tray had been cleansed after mixing. Her cake tastes bitter and is spoilt, because it was burnt in parching to make it taste stronger—mistaken idea—and she old grounds were left in the coffee-pot for the same reason.

These are but a few examples of the "utterly" economical. Solomon truly said: "Much food is in the tillage of the poor, but there is a man for any place, who is not worth meat." In the best regulated households nothing is wasted, everything is utilized from "old clothes" to "cold victuals." You will not find the slop full of burnt biscuit, or mouldy light-bread; but the cold biscuit rightly made at first, are dipped one at a time in a cupful of cold water, placed in a pan and put into a hot oven to warm over, and will be nearly, or quite as good, as when first baked. Cold light-bread can be warmed in the same manner. These may seem trivial matters to write about, yet when I see families who once lived luxuriously now unable to procure the common comforts of life, and reflect that had they now what they have carelessly wasted, it would afford them a subsistence, I am persuaded that the practice of judicious economy is of great importance to all classes, rich or poor. A continual leak, though small, soon drains the vessel dry; so where a little is wasted every day the earnings of the poor, or the income of the rich, will finally be consumed.

MRS. K. V.

Hens' Nests and Thin-Shelled Eggs.

On the subject of renewing the laying-nests the *Poultry World* gives this excellent and timely advice:

As the warm days approach, now the nests appropriated to the use of laying hens—which they have visited daily for weeks or months past—should be cleared of the old hay and straw and thoroughly cleansed out occasionally.

Vermin will have collected, more or less, by this time in the best regulated henhouses, and as soon as we have a few hot days, lice will swarm in myriads in the old nests.

Wash the bottom and sides of the boxes with hot water, and supplying them of the old debris. Place fresh hay or straw in them and fresh nest eggs. Make all clean and sweet and comfortable for the layers, who will continue now mostly for months to give you fresh eggs, as many of them have done through the past spring.

Wash your roosts similarly and follow this latter plan up at least twice a month during the summer. Do this thoroughly—on top, sides and underneath the perches. So you may keep the lice at bay, reader.

Equally appropriate for the season is the caution to the breeders not to send out thin-shelled eggs which are not firm enough to admit of being handled out by an ordinary sized hen without rushing them. Hens while laying need a generous supply of shell-forming material. This is especially true of certain breeds, notably the leghorns. The supply is so abundant during the spring and summer, and the relative size of the egg is so great that it is no small matter to find enough "lime" for them. They do not, in their ordinary food obtain sufficient time to make good firm shells for so many eggs. As their remarkable productiveness is an artificial trait formed by man, under domestication, so the supply of shell-forming material must be artificially provided. We know of nothing better for this purpose than crushed bones and oyster shells. The poultryman can obtain one or the other of these cheaply in any part of the country, since they are both articles of commerce and are sold at low rates. He can save expense by crushing them himself with an old ax and a stone, when no better means are available. The coarse particles may be placed in a box where the fowls can have access to them at all times. The fine dust or flour may be fed in the soft food. A tablespoonful to ten or twelve fowls will be sufficient. As thin-shelled eggs are the result of a want of proper food to send out such eggs for hatching is a confession of neglect and carelessness.

The Journal alluded to urges the use of the plow in poultry yards and poultry runs. If the premises are contracted, spade up the earth thoroughly, so that the birds can have a spot of fresh earth to run upon or burrow in as the weather grows warmer.

If the fowl-house floors are not boarded over, these should also be cleanly scraped and similarly dug up—spade deep. As of the same process may be gone over again and again to advantage for the next three months.

The benefit from this is two-fold—the newly turned-up earth is filled with worms that the fowls will devour with gusto, and the top earth that has been lying exposed for months may thus be turned under after the soiling it has been subjected to by the presence of the birds upon its surface all the winter.

The spading or ploughing of the grounds outside of the hen-house (where the runs are inclosed by fencing) is a necessity in the spring and summer. And the stock will quickly show their appreciation of this measure for their accommodation by rolling and rubbing themselves in the mellowed soil, and thus cleansing their bodies and under-feathers of the vermin that may frequently have accumulated during the laying season.

Nothing can be more grateful to the fowls at this time than this simple provision for their comfort. And where their range is limited to clean quarters the frowzel turning over of the soil will prove highly beneficial to them, as experience has amply proved.

Doing Up Shirts.

A husband complained that his shirt-bosoms and collars were badly done up, and the case was referred to a knowing shirt-maker, who said, "The fault is with your laundress. While doing up your collars she stretches them the wrong way. Damp linen is very pliable, and a good pull will alter a fourteen-inch into a fifteen-inch collar in the twinkling of an eye. She ought to stretch them crosswise, not lengthwise. Then, in straightening your shirt-bosoms she makes another mistake of the same sort. They also ought to be pulled crosswise instead of lengthwise, particularly in the neighborhood of the neck. A length-wise pull draws the front of the neck band somewhat directly under your chin, where it was never meant to go, and of course that spoils the set of your collar. With the front of your neckband an inch too high, and your collar an inch too long, you have a most undesirable combination." The necessary change were made in the methods of the laundry, and all was right with shirts and collars.—*Exchange.*

Cut Fodder Crops Early.

Clover increases in dry weight until the blossom is matured, but the soluble matter diminishes with the growth of the plant. Dr. Voelcker found that in a specimen cut on June 23, the soluble matter constituted 40.04 per cent. of the dry weight, while on the 28th of July, in the same growth, it had fallen to 29.27 per cent. Wolf found that red clover, cut when young, contained 21.9 per cent. of albuminoids, but when the plants were old, they only included 9.5 per cent. The ash, under the same circumstances, diminished from 9.8 to 5.5 per cent. We found in young grasses 25.9 per cent. of albuminoids, and in old ones only 10.9 per cent.; also, that the fat was three times more abundant in the young plants. These and many other similar experiments show that it is advantageous to cut fodder crops early; that is, not later than the period at which they are in full blossom.

Cattle Salting Religiously.

Busy through the week, they do not go to their distant pastures to see how the sheep and young cattle are prospering; so on the Sabbath mornings they take their salt-dishes and sally forth. After they have determined by actual count that the sheep and cattle are all in their places and furnished them with salt, they ramble in the fields, or lie down under a shade-tree and listen to the trickling of the waters in some rivulet and to the hum of the insects, and are about to "look up through Nature to Nature's God," when it becomes necessary to drive off a mosquito. This disturbs their devout (?) meditations, and they hasten homeward better contented with this mode of spending the Sabbath than they would be in listening to God's Word.—*Congregationalist.*

RECIPES.

STY ON THE EYE-LID.—Put a teaspoonful of tea in a small bag; pour on it just enough boiling water to moisten it; then put it on the eye pretty warm. Keep it on all night, and in the morning the sty will most likely be gone; if not, a second application is sure to remove it.

TO SOFTEN THE HAIR.—Beat the yolk of one egg into a pint of warm rain water, rub the scalp and hair well with this; then rinse the hair thoroughly and dry with a towel. Use a very little oil if the hair becomes too dry.

ORANGES are very beneficial if eaten early in the morning. In case of dyspepsia, an orange eaten every morning before breakfast will greatly alleviate, if not entirely cure, the malady.

RUBBING chalk made into a thick plaster with one-third as much glycerine as water and spread on the parts will cool inflammation and reduce redness of the nose or face.

FOR ROUGH SKIN.—Mix two parts of brandy with one part of rose-water and wash the face night and morning.

To clean woolen cloth, take equal parts of the spirits of hartshorn and ether. Ox-gall mixed with it makes it better.

As application of cold, wet, common whiting, placed on immediately, is an invaluable remedy for a burn.

RUBBING the hands with a slice of raw potato will remove vegetable stains.

FOR people with skin diseases a carbolic bath should be used.

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11 lines	3 25	4 75	7 50	8 50	20 00
12 lines	3 50	5 00	8 00	9 00	21 00
13 lines	3 75	5 25	8 50	9 50	22 00
14 lines	4 00	5 50	9 00	10 00	23 00
15 lines	4 00	5 25	9 00	10 00	24 00
16 lines	4 00	5 50	9 00	10 00	25 00
17 lines	4 00	5 75	9 00	10 00	26 00
18 lines	4 00	6 00	9 00	10 00	27 00
19 lines	4 00	6 25	9 00	10 00	28 00
20 lines	4 00	6 50	9 00	10 00	29 00
21 lines	4 00	6 75	9 00	10 00	30 00
22 lines	4 00	7 00	9 00	10 00	31 00
23 lines	4 00	7 25	9 00	10 00	32 00
24 lines	4 00	7 50	9 00	10 00	33 00
25 lines	4 00	7 75	9 00	10 00	34 00
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News Summary.

DOMESTIC.

The Yellow Fever continues its ravages in Memphis with unabated force. On Tuesday, the 5th inst., there were eighteen new cases—the majority of them negroes, and five deaths; on Wednesday twenty additional cases and three more deaths; on Thursday twenty-four new cases and seven deaths; on Friday thirty-two new cases and eight deaths. Friday was the gloomiest day of the season, not alone because the fever is on the increase, but because of the steady, drinking rain that prevailed the entire day. On Saturday there were thirty-nine new cases and five deaths, and on Sunday, twenty-nine new cases and five deaths. It is estimated that there have been about five hundred cases in all. The fever was on the increase during the week.

The Fever in Other Places.—There have been very few cases of the fever in New Orleans. It has not assumed an epidemic form, and no danger of an epidemic is feared there. Though the weather has been cloudy, hot, yet no yellow fever has originated in Vicksburg, Port Gibson, Greenville, Grenada, Holly Springs, or any Mississippi town except Mississippi City.

The Mails.—The General Superintendent of Railway Mail Service at Washington telegraphed to Acting Postmaster Lamant that the Post-office Department is anxious, ready and willing to do all it can—to forward the mails, and will do so at all times when it can be done without a violation of quarantine regulations.

The Town of Volcano, W. Va., was destroyed by fire on Monday morning of last week. Everything is a total loss. The fire originated in the store building of Hedrick and Barnes. It was discovered about four o'clock. The flames spread rapidly, and reaching some oil tanks they caught fire and burst, the burning oil running through the streets, setting fire to everything on either side of the streets through which it passed, transforming the streets into a lake of fire.

Now Cotton.—The first bale of the new crop in Georgia was sold, on August 1st, at 30 cents per pound. It was classed as good-ordinary. On the same day, the first bale of the new crop in the Mississippi Valley was received at New Orleans, classed as low-middling, and sold at 10½ cents per pound.

Sabbath Desecration.—The Kansas City, Emporia and Southern railroad, recently built from Emporia, Kansas, to Eureka, a distance of fifty miles, changed its time from a narrow-gauge to the standard gauge on Sunday, the 3d inst. The work was done in ten hours by three hundred men under charge of Major S. B. Fuller, Chief Engineer.

Rev. W. H. H. Murray, the sensational preacher, commonly known as "Adirondack" Murray, has failed heavily in business operations, and left for parts unknown.

Railroad to be Sold.—The Vicksburg, Shreveport and Texas railroad is to be sold, pursuant to an order of court.

Free Baths for the Poor, in New York City, are well patronized. There are seven of them, and for the week ending July 26th they were used by 161,969 boys and men, and by 110,725 girls and women. A greater sanitary boon could not be provided at so moderate costs.

For Sick Children.—The New York *Tribune* has received a check of $100 from Mrs. Lispenard Stewart, of Newport, for "The Fresh Air Fund for Sick Children." It will be divided among three institutions, the Seaside Cottage, Long Branch, the Seaside Sanitarium, Rockway, and the Children's Sick Mission, New York.

Visiting a Watering Place.—On July 31st, an excursion party of about 2,500 people from about Norfolk, Va., visited Long Branch, N. J.

Sea Bathing.—At one place alone at Long Branch, N. J., (the Ocean Hotel Bathing Grounds) on July 31st, 2,141 people had bathed by 9 o'clock, p. m. The thermometer stood at 71° on the pier bulletin. The same day 2,800 men, and 1,144 women bathed at Manhattan Beach on Long Island; and at Coney Island over 2,900 bathed during the day, while at night many more bathed by the electric light.

A New Watering Place Near New York.—A company of capitalists have purchased a large tract of land at Rockaway, on the south shore of Long Island, upon which they will add some adjacent property, and propose to lay out the whole as a park, and build upon it large and handsome hotels. It will connect with New York by cars, so direct that it can be reached in more than half an hour. It is probably the most favorable one of the most attractive locations in the world. The cost of the property is estimated at $250,000. Two million dollars of the stock of New York City, Ohio and Pacific.

A Park is to be cut in the east-side, in New York City, has been projected.

The Wheat Receipts at Philadelphia, on Aug. 2, were 20,000 bushels, and for the previous six days, 1,397,000 bushels—the largest receipts ever known there in any one day or week.

Pay of the Executive Clerks.—The New York Ferry Company has just bought, from another ferry company, the water front of three squares in Brooklyn, paying therefor $600,000. The Company is building for other company establishing a ferry from that part of Brooklyn to New York City.

The Immigration Statistics at Castle Garden give the number of immigrants and emigrants during July as 12,468, against 8,822 in July, 1878. The total arrivals since January 1st are 68,205, an increase of 19,000 over the same period last year. The records of each month show an increase, that in May being the greatest, the figures being 18,228 arrivals, against 11,480 in May, 1878.

Ky., A. and M. College.—Lexington offers the City Park and $30,000 as a bait for the A. and M. College. The commissioners meet in Louisville on the 14th to receive bids and select a permanent location. Bowling Green offers $30,000.

A Retreat in Behalf of the Lotties.—The Kentucky Militia says: "The general-news editor of the *St. Louis Presbyterian* speaks of the "modern idiotic habit," as he terms it, of women wearing low fringed bangs of a screen their foreheads." If the average brain behind these low fringed foreheads of the women of modern Babylon, he is sure than that of the paragraphic editor of the *Presbyterian*, it is indeed lamentable.

Astronomy.—Prof. Richard A. Proctor, of England, is to deliver a course of lectures, next year, at the Indiana State University.

The New Postage Law in relation to the prepayment of postage went into effect July 20th. Heretofore all letters insufficiently stamp put were sent to their destination, and the amount due was collected of the persons to whom the letters were addressed. Under the new law postmasters are required to place upon letters not fully prepaid the additional stamps or stamps, now known as the "postage due stamps," and to return to the office where the letter is to be delivered a bill for the amount of stamps advanced. The postmaster receiving such letters and bills returns the amount to the forwarding postmaster, and collects the amount from the receiver of the letter.

American Beef for Europe.—Five steamships sailed for Europe from New York, August 1st, with a large list of passengers, besides which they carried 851 head of live cattle, 427 tons of dressed beef, and 453 carcasses of sheep. No less than 5,500 head of cattle were shipped by one firm from New York to British points, besides nearly as many carcasses of sheep between July 15th and August 1st.

Old Age.—The sloop Wasp, which has a record for service during the War of 1812, is still in good repair, and is now doing government duty at New York.

Bicycle Riding.—Mr. Wentworth Rollins, of New York, is improving his vacation by riding, on a bicycle, from that city to Chicago. He says that he makes 75 miles a day with ease over ordinary country roads, and that when pressed he can go one hundred miles. He had previously made a trip from New York City to Saratoga Springs.

Darien Ship Ditch.—Subscriptions books to the Lesseps Canal project were opened in New York, on the 5th. But little, if any, stock was taken on that day.

Outbreak in Connecticut.—There arrived at New York, August 6th, 130 practical cutlers and their families from Sheffield, England, who go immediately to work for the Ferry Cutlery Company, of Bridgeport, Conn. About 500 more cutlers from England and Germany are expected to arrive late in the fall.

The Colored Exodus and the Seizures of Steamboats.—Last spring, while the exodus of colored people was at its height, officers of steamboats on the Mississippi River, forced at many landings crowds of colored people who applied for passage North for which they were able and willing to pay. These people were encamped on the banks of the river. It was an act of humanity as well as of business to allow them to take passage. In doing this the officers were guilty of a technical violation of law, by taking more deck passengers than their registers allowed them to carry.

Recently four or five of these boats have been seized on the Lower Mississippi, and libeled for this violation of the law. They are now tied up awaiting the result of legal proceedings. This performance is said to be unheard of. Indeed, within the last three weeks, steamers have loaded to the guards with passengers fleeing from yellow fever, and nobody has thought of objecting.

CIVIL AFFAIRS.

The Public Debt Increased.—During the month of July, 1879, there was paid for arrears of pensions $8,094,000, which exhausts the special fund of $8,475,934 held for the redemption of fractional currency. The increase of the debt for the month is $6,086,844, showing that there would have been a decrease of $2,608,255 if no arrears of pensions had been paid. The total income of the 1st of July, 1879, was amounted to $740,791,100, leaving $730,990 more than the outlay.

Kentucky Elections.—Last Monday Dr. Luke P. Blackburn was elected Governor of Kentucky, by a majority of over thirty thousand. The vote was small. The election was on the whole, excited less attention than any election since Kentucky was a State. The failure of the proposition to call a constitutional convention is a misfortune. Members of the legislature were also elected.

Election in Tennessee.—Last Thursday the proposition to settle the State debt at fifty cents and four per cent. interest was submitted to the vote of the people of Tennessee. The vote was light. Probably not half the average vote was polled. The proposition was voted down by those who favored an entire repudiation of the debt. Many men of both parties also voted for repudiation on the ground that the proposition was merely a modified form of repudiation. It was defeated by a majority of probably fifteen thousand.

INDUSTRIAL.

Eight Hour Agitation.—The labor organizations and workingmen's assemblies throughout the country have begun again the agitation of the eight hour law. As usual, the Navy Department, on account of the yards under its direction, is the object of attack, and Secretary Thompson is being denounced for not enforcing the eight-hour law. The fact of the matter is, that the Secretary employs all his men on the basis of eight hours for a day's work. He pays all of them for a day's work of that length, and gives extra compensation if the men elect to work an hour. In every case the men work that time. What the labor agitators want is that he shall give ten hours' pay for eight hours' work. When this is done, the Secretary says that the Government will have to quit work, for it could not compete with private firms and pay 20 per cent. more for its labor. To legalize eight hours' work and ten hours' pay would put a stop to the work all over the Government. It is a notable fact that all the men in the navy yards are perfectly content with the present state of labor. It is only the organizations that are making the agitation. An hour's work will be given. Time ago the Secretary took up the question whether he would not allow the hands in the navy yards to stop work on Saturdays. He had about decided the question in the affirmative, and so announced to the Cabinet one afternoon, at one of the regular meetings of the Cabinet. When he returned to his office from the Cabinet a telegram was found lying on his desk from a "labor organization" at Boston. It read as follows: "We will accept no compromise. We demand that the navy yards be closed at 4 on Saturdays." The Secretary would not be bulldozed in this manner, and has never issued his intended order to close at 4. The men engaged in the Boston yard, hearing of the telegram wrote to the Secretary disavowing all connection with the labor organization, and repudiating it for its unwarranted interference.

Machinery for Locomotion.—A great nuisance of the New York elevated railroads has been the falling cinders, the black smoke and the ashes, as well as the dripping oil, which have spoiled many a fine coat and bonnet, and vain attempts have been made to overcome this. The attention of the managers of the road has been drawn to the use of naphtha as a steam generator, and tests which are to be made will probably result in the adoption of that. By an invention of William H. Burr, of Philadelphia, the naphtha can be carried in a vaporizing apparatus on the tender, in the room occupied by the coal now, and when steam is turned on to the engine at the end of the route, where there is a boiler for this purpose, the apparatus, which is driven by steam, begins to vaporize the naphtha, and on being carried to a point beneath the boiler by a pipe, the naphtha vapors, when ignited, form a heat which will set the engine to work, and will not cause any more dirt, it is claimed than a common gas burner. The machine is in use in the gas works at Coney Island to vaporize the naphtha before it goes into the retorts, and a rich light is the result, the burners in use in the hotels using only a foot an hour. The engineers of the New York elevated roads will shortly report as to what danger, if any, attends the use of naphtha as a fuel.

FOREIGN.

The Crops in France.—In the Senate of France, on July 30, the Minister of War announced that, on account of the state of the crops, 40,000 men would be furloughed at the end of August.

Cost of the Zulu War.—On July 30, in the English House of Commons, the Chancellor of the Exchequer stated that the Government proposed to ask a vote of £3,000,000 ($14,550,000) on account of the expenses of the war in South Africa, which sum, if not sufficient, would at all events suffice for the expenses until the next session of Parliament. This will raise the expenditure for the Zulu war to £4,500,000 ($21,825,000).

The Tuileries.—In the French Senate, recently, a committee was appointed to consider the question of reconstructing the Tuileries. On July 30, another bill, to raze that building, was referred to the same committee.

Britain's Crops.—The *Times* publishes a review of the agricultural prospects. Hay and other fodder crops throughout England and Wales are many millions of pounds short of the average. The value work of barley is nearer £5 to £6 than £10 per acre, the average value of other years.

A Tempest Wrecks Crops.—Property valued at £100,000 (nearly $500,000) was destroyed on the 20th of July by the fall at Blackwall, England, of a dockwall at the East India Docks.

Destruction of Serajevo.—A fire broke out in the Latin quarter of this city, last Friday, and the whole place was burning. The fire was caused by an explosion. The Catholic, Servian and Jewish districts and commercial quarters have been destroyed. Thousands of buildings are burned, including Catholic and Servian churches. Ten thousand people are made homeless. The damage will be enormous. Serajevo is a city of European Turkey, of 60,000 inhabitants. It was built mainly of wood.

Cholera in Asia.—Official returns show that 20 officers and 400 men died of cholera and other diseases on the return march from the Afghan campaign, while only about 100 men were killed in action, on the British side, during the war.

The Last Russian Soldier has left Eastern Roumelia, and there are now only three Russian cavalry regiments left in Bulgaria.

An American Decorated.—Mr. Hallock, the financial agent of the Russian Government at Philadelphia, has been decorated with the Imperial Order of the Order of St. Stanislas for his services in connection with the purchase of vessels in America for the Russian Navy during the last year.

Arctic Exploration.—The projected expedition for the discovery of the North Pole, will, in all probability, leave England in the spring of 1880, and will cooperate with those sent out by Sweden, Holland, America, Austria and Denmark.

Fire in Canada.—A large fire in Hamilton, Ontario, on August 1, destroyed several banks and blocks of stores, with their contents, and one church—valued at over $1,000,000. Hamilton is seventy miles northwest of Buffalo, N. Y.; population, 25,000.

Failure.—George Wall & Co., a large firm in the silk trade, at Macclesfield, Ceylon and London, failed on August 1. Liabilities, $1,500,000.

Panics.—It is stated that since the famine in the city of Seringapatam, in Central Cashmere, has only 30,000 inhabitants. Its ordinary population was 300,000.

Explosion.—A powder magazine at Durango, Spain, exploded, about August 1, killing fourteen persons.

War Prospects.—A large number of new rifles and six new batteries of artillery have been distributed among the Greek troops, in consequence of the threatening movements of the Turks.

The Socialists.—The German government is talking of making more rigorous the Anti-Socialist law, because of the recent Socialist success in Breslau.

The Statue of Nancy was unveiled, August 3, at Nancy, in France. In the large crowd present were many distinguished personages, including members of the ministry, senators, and deputies. M. De Marcere, minister of the Interior, declared, in his speech on the occasion, that the Government was resolved to remain true to the noble ideas of Thiers—namely, a Conservative Republic, guarding the National traditions and just influence of France in Europe and in the whole world.

Threatening to American Consul.—The London *Globe*, of July 31, says: "A letter was lately received by Horatio J. Sprague, the United States Consul at Gibraltar, demanding that the sum of $2,000 be deposited in a certain place, under the direction of himself and family in the event of his refusal. The Spanish authorities investigated the matter, and arrested fourteen persons on suspicion. The Sprague has since received a letter containing still more audacious threats."

WEEKLY REVIEW of the MARKETS.

WHOLESALE PRICES.

MONDAY, August 11.

BALING MATERIAL—Sales were made at last prices. Jute bagging held at 10¼@10½c; mixed, standard 9½@9½; flax, 8½@8½c; Kentucky Pp. 10c for wool bats—small lots 1/4@½c higher; iron ties at $2 25@2 50 per bundle.

BRANS—Prime navy at store at ——— per bushel.

BUTTER—We quote common to prime table butter 10@15c, creamery at 22@25c, cooking 5@7c, and grease at 3@5c.

CANDLES—Stars, Nos. 4 to 8, 11@11¼.

CORDAGE—Manila, 10@10½ c; per 100 lbs, and kiln-dried at $2 50@2 75 per barrel.

CHEESE—We quote Western factory at 5½@6½c, according to quality; New York dairy, —c.

COTTON—We quote: middling at ——c; low middling, ——c; good ordinary, —c.

COFFEE—We quote Rio, common, 16½@18c; fair, 12½@15c; good at 14@15c; prime, 15½@16c for choice in lots; Laguayra, 15@16½c; Java, 23@28c per lb.

COAL—Pittsburgh at 12c; Kentucky at 8@10c; Raymond City at 11c; Campbell's Creek at 13c; city coke at 7c; cannel at $4 25 per load, and anthracite $6 per ton.

CUT NAILS—10d at $2 30@2 30 ⅌ keg, as to quantity, and the smaller numbers at the usual advance.

EGGS—We quote at 8c on arrival.

FEATHERS—We quote prime goose at 45c. Mixed lots, 25@30c.

FLOUR—We quote

Extra	$3 00@3 25
A No. 1	4 50@5 00
Extra family	4 00@4 25
Patent	6 50@7 50
Choice fancy	5 50@6 00
Plain fancy	5 00@5 25

FRUITS—Green apples were quotable at store at $1@2 00 for new Missouri oranges, $7 50@8 per box; Messina lemons, $7@7 50 per box; peaches, $1 25per ½ bushel box.

GRAIN—WHEAT—We quote good to choice old, 90@91c; on arrival; new 85c for prime on arrival.

CORN—We quote car at 36c, and shelled at 45@47c, on track in bulk for white, and 39@40c for mixed.

OATS—We quote Prime Kentucky on arrival, 28@30c.

RYE—We quote at 57½c.

OATS—We quote mixed and white at 27@28c for medium prime in bulk on track or levee.

HAY—We quote fair to prime timothy at $16@17.

GINSENG—New, prime, 95c per lb on arrival.

HIDES & SKINS—Prime first at 15c; first, damaged, 12c; prime dry-salted at 13c; dry-salted damaged at 10½c; prime green-salted, 8c; green-salted damaged, 6½c; green, 6½c; sheepskins, dry, 60@65c; shearlings, 15@20c; lamb skins, 40@50c.

HOMINY—Grits at $2 70.

HORSE & MULE SHOES—Horse shoes at $3 75 @4, and mule shoes at $4 75@5 per keg, standard brands.

IRON & STEEL—Flat bar, 2½@2½c, horse-shoe, $3 50@4 10, hoop, 2½@3c, Russia sheet-iron, 15c, Norway bar, 7½@8c, English cast-steel, 20@22c, American cast-steel, 15@16c.

MANUFACTURED TOBACCO—LOUISVILLE—Chewing, 48@60c per lb, as to quality; smoking, 22@75c per lb.

VIRGINIA—Chewing, 32@80c, per lb; smoking, 45c@1 25 per lb.

MILL OFFAL—We quote bran at 60@65 and shorts at $12 50.

MOLASSES & SYRUPS—New Orleans molasses, 32@40c, and syrup at 35@60 per gal. for common to choice, Corn syrup, 30@40c per gal. as to quality.

OILS—Linseed at 60@70c for raw and boiled; lard oil at 60c; No. 1 at 47c, and No. 2 at 45c; bexine, crude, at 12c; bank oil at 45c; straits oil at 70c; turpentine at 32@36c per gallon; coal oil 110° test, 9½c per gallon, 130° test, 10½c, and 175° test, 17½c per gallon.

PIG IRON—Nominal.

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

MESS PORK—Nominal.

BACON—Shoulders, 5.70c; clear rib sides, 4.90c; clear sides, 5.20c, loose.

BULKMEATS—Shoulders, 3.35c; clear rib, 4½c; clear sides, 4½c loose.

LARD—Prime wooden tank, 7½c in tierces and 8½c in buckets; prime steam, 5½@5½c.

SUGAR-CURED—Hams, 10@11c for 14 to 12 lb average; sweet pickled average breakfast bacon, 7c; shoulders, packed, 5½c.

DRIED BEEF—11½c per lb.

POULTRY—Chickens, $1 75 for large; 75c@$1 50 for small; hens, $2 75.

VEGETABLES—We quote cabbage, prime, 1 25 per bbl; Texas English peas, —— per bbl; string beans, —— per bbl; new potatoes, $1 50@1 60 per bbl; tomatoes, 30@35c per bushel box; onions $2 50@3 per bbl.

FRUITS—Apples, 75c per bbl and 6c for white.

RICE—Carolina and Louisiana at 7½@8c.

SALT—We quote Turk's Island bulk at $1 65; 2-lb sacks at $1 90; dairy at $1 75, all free on board.

SUGARS—We quote refined, granulated, at 9½@9¾c, and crushed at 9¾@9¾c; cut loaf at 9¾c; clear white at 9¼@9½c; clarified, C yellow at 7¾@8c, standard brands. New Orleans, 7@7½c. Maple sugar, 12½c per lb.

SOAP—German, olive and rosin at 5½@6c per lb.

TARGH—We quote at 2½@3c per lb for large and small lots.

TALLOW—5½c per lb on arrival.

WOOL—We quote fine washed tons of grease wools at 24@27c per lb; burry at 20@21; black at 20@22c, and washed at 35@37c.

TRY THEM YOURSELF.

PALO, LEE, MICHIGAN, Feb. 27, 1879.

Messrs. Craddock & Co.:

GENTLEMEN—Five years ago I used your Hop Pills. Recently I bought another box, and now write to ask if you are still in business, as I want more of them. I used Lee's Indian Regulating Pills, after twenty years' suffering with Chronic Costiveness, Dyspepsia, and Piles. I now wish them for a friend. Answer at once.

CHARLES A. HAWLEY.

BURLINGTON, FRANKLIN, ALA., Jan. 15, 1879.

Please mail me two boxes of Dr. H. James' East India Regulating and Purgative Pills. I have been using them for some time, and feel that they have proved to me, within the last stages of Consumption. Inclosed are $2 50 for the same. What deduction can you make for larger orders.

Respectfully, J. R. COX.

Eighty pills in a box, each pill a dose. Sent by mail, postpaid, upon a receipt of $1 25. And your druggist for Dr. H. James' East India Regulating Pills, or send to us direct. CRADDOCK & CO., 1017 Race St., Philadelphia, Pa., Importers of Eastern Remedies. July 31 4t

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A bad breath may result from acidity of the stomach or from biliousness. In either case a few doses of

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SOLD BY ALL DRUGGISTS.

Paducah & Elizabethtown R. R.

Time Table,

In effect December 15, 1878.

TRAINS GOING WEST.

Leave	Louisville	7:15 a m
"	Elizabethtown	9:15 a m
"	Cecilia	9:35 a m
"	Cerulean Ville	3:17 p m
"	Princeton	4:40 p m
Arrive	Owensboro	6:00 p m
"	Paducah	7:15 p m

TRAINS GOING EAST.

Leave	Paducah	7:30 a m
"	Princeton	9:55 a m
"	Cerulean Ville	11:20 p m
"	Owensboro	6:00 p m
"	Cecilia	5:20 p m
Arrive	Elizabethtown	5:40 p m
"	Louisville	7:40 p m

Trains run daily except Sunday.

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