

think, has not been in a more hopeful condition since I have been here.

The writer of this has the honor of being the discoverer of the clear-headed editor of the Baptist Record, which honor he has not worn very long.

It is not the easiest work in the world to follow such a man. He had a large place in the hearts of the people here, and owing to the ability with which he has conducted his paper, still has it. I have had to make a place for myself.

Since the first of the year we have had about forty additions. I am hoping that we shall have many more this spring.

Our State University, which is located here, has over three hundred students this season. About half of them have been converted in the last few months.

Dr. Montgomery did us much good work while with us in December and January, for which we thank God. Our denomination is represented in the University by Dr. A. J. Quineche, the superintendent of our Sunday-school, Dr. John L. Johnson (a brother-in-law of Dr. Tor), a ripe scholar and a fine preacher, and Dr. M. W. Phillips, who is largely known in agricultural circles.

Our State Mission Board has its needs at Oxford. It is doing a good work. The Baptists in the State are becoming intensely interested in the subject of State evangelization.

The Board has been very fortunate in getting good, earnest men to do missionary work.

our people are not so cowardly as they have been. We are not all the time on the defensive, but in some places we are carrying the war into the enemy's land.

At Metcalches, one of the oldest towns in the State, where a Baptist sermon had rarely ever been heard, and a Baptist organization hardly ever thought of, we have now a Baptist church organized, with its pastor, Rev. V. G. Cunningham, and a movement on foot to erect a suitable building.

This movement appeals loudly to our brethren for help. I might name several other points, towards which we are pushing our lines, but let this suffice.

Another evidence of the aggressive spirit of our people is seen in invitations to Dr. J. R. Graves to deliver his series of lectures to our churches. He closed the series with Areodia church, nine miles from here, on Sunday last. I heard the first and last. Dr. G. is a wonderful man.

I do not think there is so much asperity about him as in former years. The subject of these lectures, as you are aware, is, "The mark of a scriptural church." The subject was ably handled and the argument in most of his points irresistible.

Though all were not convinced, I heard of no one who was not pleased. I heard of several who attended with the strongest admitted prejudice who had their prejudices removed and rays of light entered their minds.

I think the Baptist cause was greatly strengthened, and our brethren in Areodia feel that they occupy a vantage ground, of which they were not before aware.

F. COURTYNE. Mt. Lebanon, La., April 11.

If any one, however, from a misapprehension of liberty, deprecates this great and glorious light and life, that one is not free from the law but places himself under it for ever.

From Linthead, Ky.

Although I am not a member of the Baptist church, I read the Recorder every week. My wife, Mrs. F. Z. Yates, is a member of the church and a subscriber to your paper.

Mr. Kendrick's charity, liberality and usefulness to the Baptist church, a few years ago my father was appointed a collector for the Baptist church at this place to obtain funds to pay for a church-house at that time being built here.

Mr. Kendrick, nor directly interested, that he received no notice by the name of him and recommended him to any who wished to purchase anything in his line.

I can say also that our meeting house is not entirely paid for yet, and that any one who may wish to imitate K.'s good example, and help a struggling membership, have an opportunity still.

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WESTERN RECORDER

A. G. GARDNER, EDITOR AND PUBLISHER.

SPECIAL CORRESPONDENTS: NORMAN BOBROW, J. B. SCHNEIDERMAN, J. M. FREDLUND, H. H. BOYKIN.

A. E. O'NEILL, FIELD EDITOR AND GENERAL AGENT.

REV. L. A. FOSTER, FIELD EDITOR AND GENERAL AGENT FOR MINNESOTA.

REV. W. W. WOOD, GENERAL AGENT AND CORRESPONDENT.

Address all letters for the Western Recorder to this paper, and all notices, etc. Send all notices, etc. to the Editor, at the office of the Recorder, 101 North Second St., St. Louis, Mo.

Send to the editor and post-office address of the Recorder, and will be likely to receive answers to the questions, and to our columns, by the Recorder.

LOUISVILLE: THURSDAY, APRIL 16, 1886.

When writing to any one advertising in this paper, please state that you wish advertisement in the Western Recorder.

We will send the Recorder from New York on Wed. 11th, 1886, for \$1.00 each. On these terms we can also be ordered to advertise.

Always use a Stamp of Green.

If the people of this portion of the Union do not learn humility it will not be through any dearth of criticism or critics. It is true that in all parts of our country the bitterness and passions of the past, in spite of persistent efforts to keep them affluence are surely dying out. The people of the North are generally disposed to take much more liberal views of things, than was customary or perhaps possible a dozen years ago. Experience has taught us in some unpalatable lessons, not the least of which is greater charity in judging of distant men and events, especially when it is the interest of unscrupulous partisans to misrepresent the former or distort the latter.

Still there is a bitter element in Northern society which utterly refuses to yield to the mollifying influence of time. Half a generation of peace and of most instructive history leaves them with the same contemptuous dislike of all things Southern, which was so general in that region a quarter of a century since. Unfortunately, too, this class finds its representatives not merely among the ignorant, or those whose political interests might be expected to blind their vision to obvious truths, but it numbers among its prominent representatives some very cultivated, pious, and otherwise excellent people. Indeed we regret to say, that some of the men who are most persistent in calling for the removal of "the mote" from Southern eyes, are to be found among the preachers of our own and other denominations. From this class of men we do not of course expect fair treatment. Still, we have been ourselves so accustomed to hear ourselves called hard names by them, that possibly we might not know exactly where to draw the line, if we suddenly withdrew. To be sure we have not yet learned to thoroughly like our tormentors or our tormentors. We have never been able to find much of dignity or Christian spirit in their fervent employment of sticking pins into people. It is an art in which the "small boy," especially the ball "small boy," is apt to become very proficient. Still our Northern critics believe in it, and look upon the people of this portion of the Union as a kind of illimitable pin-cushion—to speak—and they seem to find a pious satisfaction in hunting out the tenderest and sorest places for the practice of their art. Habit and long endurance have greatly modified our resentment at this. We are not so thin-skinned as we once were. Indeed, we have no doubt there are people, who, if they have not reached the height of amiable indifference to the whole matter, believe that all things considered, the best plan is to submit to the inevitable, and not only to "take the other cheek" to the smiter, but our bowed heads also—some of them very bald and unprotected ones—short, that we ought to imitate the Chinese in their contempts with Dennis Kearney and his sand-lot "hoodlums," take what comes and make the best of it—leave all the insults and abuse to our enemies, and quietly cultivate the graces of resignation and humility with whatever philosophy we can best command. Perhaps this mild-mannered view of things is the best. "Tribulation worketh patience." There is no

...which will probably always stand in "slavery" an absolute necessity for everything had that ever did happen, or might have happened, or possibly may hereafter happen, in the South. "All will be as usual," he says, "the sublime assurance of that word 'all' is limitless—

"That the institution of slavery had low the organized eloquence and indeed a large part of a century ago, and that fact that two hundred years ago our nation almost slow passed, the Barrows unwillingly the fathers possessed their children."

If the writer of this was a reasonable man it might suffice to say that every premise in this reasoning is false, and that the fact to be ascertained for is purely imaginary. Even if it were a fact, the mere fact of its existence would have no earthly influence in producing it. We have no disposition to defend an institution that we are all heartily glad to be rid of. But even granting that pulpit eloquence is and has been dead at the South, it would be contrary to the analogy of all history to suppose that slavery killed it. Not only have slavery and eloquence existed together in the past, but if we were to suppose that the latter had been argued it would be easy to make it appear that slavery fosters and encourages eloquence. In point of fact it has very little to do with it in any way or another. But in arguing with a man like Prof. Swing, it is perfectly legitimate for us to call on him to explain how it happens that Greece and Rome from which the acknowledged masters of oratory came, were slaveholding nations. From such historic evidence we might expect that the "poison" which the fathers unwillingly "mixed in the Southern cup" would have proved a healthful stimulus rather than a sedative to eloquence.

We shall not imitate the absurdity of Prof. Swing's logic or assumptions. Every one, however, who is at all competent to express an opinion is aware that neither now or at any time in the past has there been any dearth of oratorical gifts in the pulpits of the South. We are glad to render all due honor to the abilities of our brethren of the North. In a certain kind of literary culture we freely yield them the palm. There are obvious reasons for this in the abundance and excellence of their schools. But literary training may become, and we believe in the judgment of competent observers, often does become rather a fetter than wings to true eloquence. In that undendable and inherent power of swaying great multitudes and holding them spell-bound, there are men to-day—numbers of them—all over this Southern land who are at least the peers of any pulpit orator in the North.

In the last place it may be argued that whatever may have been the case formerly, it is in our argument that would ignore the character which a quarter of a century has wrought. Everybody—excepting of course, Prof. Swing and those who think with him—is aware that slavery here is and long has been an extinct institution. It is dead, "dead as Caesar," "dead as Marley's ghost," dead as Prof. Swing's logic or any other curious fossil remains of a former world. The men that owned slaves and the slaves they owned have for the most part, passed away. Another and a younger generation is now upon the field of active life. It has been reared under new conditions. To it slavery is at most a tradition or a dim childish memory. Upon the training of this young and active generation—upon its thoughts, feelings, impulses this vanished institution has had at most only a remote and secondary influence. But to the eyes of men like Prof. Swing, all this passes for nothing. Half a century since they placed themselves firmly seated in "lobby." The fact that long years ago this "lobby" was forcibly dragged from under their feet and buried beyond all hope of resurrection makes no manner of difference to them. They are going through the perpetual pantomime of riding its shadow. "The war" with them is not "over" and never will be. Their dignity appears still rattle among the skeletons of dead issues. They will not fight imaginary battles; they will die in imaginary armor, tiring at imaginary enemies, their hands still waving the imaginary banner, and their legs still bravely clapping their hobby's ghost!

Dr. Wharton has become associate editor and business manager of Aired World.

...small extent work covered and from them I go to the Southwest, Arkansas and Northern Louisiana.

Our proposition to send the Recorder till the first of next year for \$1.00 is only for few subscribers who send the cash with the order.

Our last Lord's day Dr. Barrows presented to his people the claims of the State and Southern People, presenting a grand sermon. A collection was taken but we have not learned the amount.

As soon as the first of May many of our Seminary students will be ready and willing to do efficient service in the pulpit, the school-room or in agency work. Those wanting to avail themselves of their valuable services will do well to apply at once.

When we say that we will send the Recorder till Jan. 1, 1887, for \$1.00 we do not mean that we can send it on year for \$1.00. The subscribers who are to be informed as to what the American Baptist have done during the past year, get them to subscribe for the Recorder. Tell them that all new subscribers can get the paper till Jan. next for \$1.00 each down.

Our one gentleman in this city offers to give \$100 to publish in permanent form the names of all persons who have given other \$25.00 to the cause. We are glad to be informed as to what the American Baptist have done during the past year, get them to subscribe for the Recorder. Tell them that all new subscribers can get the paper till Jan. next for \$1.00 each down.

Our last Thursday night the young people's society connected with Walnut St. had their anniversary. There were two hundred persons were present. The programme, prepared by the pastor, was diversified and comprehensive. The music was quite inspiring, and the speaker appropriate and full of papers read by Dr. W. W. Wood, Mr. M. McKnight was especially entertaining. And the supper—what shall we say of that? Well, it was just such a supper as the ladies of the Baptist church know to provide, and that is saying a great deal. The whole affair has given very general satisfaction, and many will look forward with pleasing anticipations to the anniversary in 1887.

EDITORIAL VARIETIES.

The address of Rev. H. Head is changed from Washington, Ind., to Glendale, Davison county, same State.

Our Brother, J. Y. Natherson, has removed with his family from Faberville, Ky., to the city of Lexington, Va. He is now at Faberville one of its most useful members. Our brethren in Alabama can rely on him. It is to do his part in every good cause.

Rev. T. B. Thumson, of Shelbyville, Ky., has been elected pastor of the Baptist Church in that city. He says the brethren in that city are waked up in view of the coming of the Convention.

If people are not going to pay my expenses, I will not go. I have not done the best thing—sent up to my house a most superb suit of new when I do go to that august body.—Lansing Barrows, Wash. Nov. that's a plan in the car. Having no other means of raising money for the church, we have been at a loss to know how we could get to the Convention without "fooling the bill," nor have we been able to solve the problem to our satisfaction, but will try to do so in our next issue.

Rev. C. H. Keyes is in great affliction. One of his daughters was called to rest Feb. 1st at home on last Saturday. Our dear brother and his family will have the prayers of every sympathetic of a very large circle of friends.

We have just learned through Bro. Paul King of Cynthiana, that Rev. O. J. Aulick, of Berryville Harrison county, departed this life some five or six weeks ago after an illness of several weeks. We think it indeed strange that some of our readers in the vicinity of Berryville did not inform us of this sad event. Bro. Aulick was a good and kind man, and we trust that some one will write us a suitable notice for publication.

Pastor Thumson is much pleased with our suggestion that the General Association should go to Shelbyville in 1887. He knows perfectly well, we do, and think it not improbable that the Association will have an invitation to enjoy their hospitalities.

Rev. A. N. White, of Carlisle, preached last Lord's day for the church in Jeffersonville. He was so much pleased with him that they have invited him to become their pastor. We should rejoice to have him so near to Louisville he could see his way clear to accept the call.

Rev. O. J. Thumson who has been preaching with much acceptance at Heavensville in the vicinity for the past twelve months, will leave his labors there very soon. He is a good young preacher, a laborious pastor and a very successful Sunday-school man. He knows how to work and is willing to do it.

Rev. W. W. Tinker has resigned at Newport, Ky., and accepted a call to Pine Bluff, Ark. The state of his health has led him to resign. The church in Newport is not strong, but is anxious to have a settled pastor. Dr. Marston writes from Washington, D. C., that the fact that he has decided not to hold an Institute for the colored people in Lexington, Va. He adds: "Our Institute meetings along the Atlantic States have been well attended and they very profitable. I close here to-

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The Family Circle.

For the Western Recorder.

By "The Editor."

There once lived in the State of Virginia a farmer by the name of John Benson. He owned about six hundred acres of land, servants, and other property. Having but one child of his own, and a least throbbing with generous impulses, he was always ready to perform deeds of charity. He visited the city of Richmond one day, and was met in the street by a poor little boy, who was ragged and dirty. The boy wanted money to buy him something to eat. Mr. Benson was touched with compassion for the poor orphan boy, and he took him in his carriage to his happy home in the country. Not long after two other orphan boys were taken into his family. He fed and clothed them well, and gave each of them a liberal education.

After several years Mr. Benson's son married and moved to Richmond, and the old gentleman broke up and went to live with him. He divided the farm equally between the three boys who had raised, not giving to them forever, but allowing them to use it as they pleased, requiring of them every year only one-tenth of all that they produced on the farm. One of them went up a tenth every year with full weight and measure, but the other two, or thought of sending anything to the "old master," as they called him, until he sent some one out to get it. Then they tried to avoid the men who were sent to get it, by being absent from home, and in various other ways. Mr. Benson was deeply wounded by such treatment, but he bore with them year after year. These two were keeping back part of the tithes every year, and laying up something for their children. They became wealthy. But the first, though prosperous, did not increase in wealth so rapidly. His children followed his example of honesty, and grew up to be loved and honored by all who knew them.

The children of the other two were reckless, and soon spent all that was laid up for them. Their parents died, and they were so indolent to labor, that Mr. Benson would not allow them any longer to live on his farm, but divided it among the children of the first, who had not always sent up a tithe to Mr. Benson. Now, Christian, which of these men acted wisely, and which are you trying to imitate? Are you like the ancient Jews, keeping back the tithes which belong unto the Lord, or are you sending them up with good measure? Do boast with the Lord and you need not fear the poverty of your children; he will take care of them. Is it a great thing for you to give him one-tenth of all the clear profit you make on his land? Do you not know that you would be great deal happier with nine parts and a clear conscience than you are with all of it? A LAY MEMBER.

The Conductor's Story.

It was the summer of 1873. I was running extras on the railroad. A circus, traveling about the country, came into the town on our line. An order was issued for an express train for Sunday morning. I received notice early on Tuesday morning previous. I read the notice carefully. It gave the time of arrival in our city at 9 A. M. I looked again to see if it was not 9 P. M. I had a bright class of boys about sixteen years of age, just the right age to be interested in circuses, and to be wide awake when one arrived in town. My heart sank. I, professing Christian, and, withal, a Sabbath-school teacher, detailed to run a circus train on the Sabbath, and to arrive too, in my own city, where everybody knew me, just as Christians were ready for church.

What should I do? I had worked hard nearly nine years as a brakeman, and had recently been promoted to be a conductor. Could I afford to lose all, by refusal to do as ordered? Then I thought of my family dependent upon me, and I said I could not throw away all these years of hard toil, to satisfy conscience. For I expected to be discharged if I refused to do as ordered. Then, I thought of the boys in the Sabbath school. What if some of them should happen to be at the depot to see the train? Or if they were just on their way to church as we arrived, and should see me, as they doubtless

would? I thought of the church and the prayer meeting. What should I do? I thought of my own influence as lots for good, and there was a desperate struggle between the evil and the good.

I had yet four days in which to decide. How strange it was! Notices did not usually reach us until the day previous. What long dreary days they seemed! And "the boys" of the order and were good, and what I would do. They knew what I had said in prayer-meeting about deserting the Sabbath, for some of them were there. "Would he, or would he quit?" "No, he would not quit, for he would not dare refuse to go," they said.

Saturday morning came. I must notify the office that day what I would do. Sleepless nights and weary days had passed, and I had thought and prayed, but I was undecided. Duty seemed clear, very clear, and it was that Christian could not run excursion trains on the Sabbath.

My father was a deacon of the orthodox church, but, just before going to work, I went to him and told him the story, receiving my decision to myself, and asking his advice what to do. I knew well what he would say. What a look went over his face as he spoke.

"But," I said, "father will you help me to get something to do? I shall lose my place. I have devoted nearly my whole life to this business, and now I must turn to something else."

"Trust God, my boy," he answered promptly, "and I will help you too."

I returned to the office and walked up to the manager, and said in a respectful tone: "I have been detailed to run the circus train Sunday morning, and I can not do it on the Sabbath."

Imagine my astonishment as he looked me full in the face and said: "You! I am detailed to run Sunday trains! I am surprised! You go right home and don't worry about Sunday trains."

I have never been detailed for Sunday work since. But the men who offered to do the work for extra pay on the Sabbath have long since been discharged.—The Congregationalist.

A Dog Biting a Man.

Our faithful friend, J. a powerful dog, lived with us on the Navasink Highlands. One summer we had a bright little fellow who, although not in the least vicious, yet had a boy's propensity to destroy and to injure and to inflict pain. Master Willie loved Jet dearly, and yet he would persist in torturing the patient dog outrageously, striking hard blows, punching with sharp sticks, and pulling hair cruelly. One summer's afternoon Jet was lying on the front piazza, taking a nap, and Willie came out and assaulted him with a new carriage whip which had been left in the hall. Jet knew the child ought not to have the whip, so he went and called the nurse's attention, as he often did when the children were getting into mischief or danger. But the girl did not give heed, as she should have done, and Willie kept on following Jet from place to place, plying the lash vigorously. Finding he was loath to deal with the one himself, Jet quietly laid the young one on the floor, carefully took a good grip in the girths of his little rock, lifted him clear, and gave him a hearty, sound shaking. Then he took the whip, twisted it off to the bare with it, came back, stretched himself out in the shade, and finished his nap. The young gentleman did not interfere with him again, and ever afterward treated him with great consideration.

Nothing delighted the dog more than to go into the water with the young fellow, and to see the bathing suits brought out always put him in the highest spirits. The children called him "the boss of the bathing ground," and so he was pleased to make all hands do just as he pleased. He would take them in and bring them out again, as he thought fit, and there was no one in resisting him, as he could master half-a-dozen at once, in the water. No one could go beyond certain bounds, either, under penalty of being brought back with more haste than ceremony. But, within the proper limits, he never tired of helping the bathers to have a good time, frolicking with them, carrying them on his back, towing them through the water, letting them dive off his shoulders, and playing leap-

Our Little Girls.

LITTLE DILLY-DALLY.

I don't believe you ever knew any one as silly as the little girl who sits at the table. A little girl named Dilly-Dally. Oh! she is very silly. She drops her hat. Always forgets her name. And dilly-dallies!

She's always late to breakfast. Without a bit of reason. For she'll forget and then she'll fall. And when her hat is gone. Dilly-dally. How can you be so slow? Why don't you try To be a little better?

And don't dilly-dally? 'Tis just the same as eating; To eat the really quiet dinnering. To use the little Dilly-walker in dressing and undressing. Dilly-dally. Dilly-dally. If you hurry, hur, Or hurry, hur.

And says, "There's time enough." Since she's neither rich nor hapless. It is quite a serious matter. That she'll forget and then she'll fall. We will keep ourselves at bay. Dilly-dally. Dilly-dally. It's very silly, you know. To do so work. That you can't do. And dilly-dally.

—Josephine Peckham, in the Nursery.

Indian Pipe Stone.

In the great Northwest are many natural curiosities. There are also many places of historic interest, and the careful and observing traveler finds, here and there, places that have curious and interesting legends connected with their early history, of which the common people have but little or no knowledge. One of them is the pipe-stone quarry of southwest Minnesota.

This is said to be the only place in the world where this particular kind of stone is found. It covers but a small area, and has never been extensively worked, except by the Indians, who insist that from time immemorial they have obtained the material for the "pipe of peace."

The stone is found in layers of the quarry of a reddish or flesh color; is easily cut or carved, and is quite durable. There is a beautiful little stream of limpid water running over and among the rocks, and at one point it falls over a ledge in such a manner as to form a truly magnificent picture.

Beautiful are the views one gets of the surrounding landscape, the rocks in the quarry, the sentinel like towers, and the cascade. But to me the most beautiful thing connected with this locality is the master of the original of the pipe-stone: "Many, many moons ago," say they, "the great Spirit stood on this sacred spot, and called all the Indian tribes together."

"He then broke from the rock a piece of stone and molded it by hand into a huge pipe-bow.

"This he filled, and smoked it toward each of the four points of the compass, thus indicating that his mild intention should extend over all his red children."

"He told them the ground on which they stood was sacred.

"That no weapon of war should ever be raised there, or made of the stone around them.

"That only the pipe, or other article emblematic of peace, should be formed out of the sacred material.

"That the red stone was their flesh, and belonged equally to them all."

"Here none was superior to his fellows, but that always the red men from every hunting ground should meet and mingle as members of one great family."

"Then, at the last whiff of the pipe, the Great Spirit disappeared in the clouds and the whole ground was melted.

A Terrible Incident.

When addressing an audience in Connecticut, I related the following accident:

Mrs. Falkener, who lives a little way out from here, gave me some interesting incidents with regard to her son.

"My boy," she said, "was a drunkard; but he signed the pledge, and said, 'Mother, I will go away from home, away from the midst of temptation, but I will keep this pledge.'"

By and by, after he had been gone a little over two years, a letter came saying:

"Mother, I am coming home to spend Thanksgiving with you."

And he came by the stage into the town, which stopped at the door of Solomon Parsons' tavern. It was just after dark. Some young men were in the bar.

"Holla Fred! and how are you? What will you have to drink?"

"Nothing."

"Haven't you seen this long time. But you're looking well and hearty. What will you have?"

"Nothing."

"Not on Thanksgiving? Come, take a little."

"No, I'd rather not. I've come home to see my mother. She hardly expects me to-night. I thought I'd wait till dark, and go in and surprise the old lady."

By and by, Solomon Parsons, who was leaning his elbow on the counter, looked at him, and said:

"Fred Falkener, if I were six foot tall, and broad in proportion, as you are, and yet was afraid of a patry case of ale, by George! I'd go to the woods and hang myself."

"But I am not afraid."

"O, you are—ah! ha! ha! I say, boys, here's a great big bowl afraid of a glass of liquor. I suppose he's afraid of his mother."

"Well," he said, "I'm going to mother; and I may as well show you that I'm not afraid to drink it."

He drank it; then came another glass; and they plied him with more. Twelve o'clock that night he went into a barn, and was found in the morning—dead!

They brought him to his mother stretched on a plank with a buffalo robe thrown over the body.

She said to me: "Parsons came, and I said, 'You tempted my boy.'"

"Well, I didn't know it was your son."

"You did! You called him by name; you knew it was Frederick Falkener, the only son of his poor crippled mother; and you have killed him."

"Mrs. Falkener, I am not used to such language applied to me."

"God forgive me, if I have sinned," said the poor woman, "but I put my hand on the face of my dead boy, and I lifted up my finger, and I cursed him. He went out with a face white as chalk."

Then I said: "Ladies and gentlemen, Solomon Parsons, the man who tempted Frederick Falkener to his ruin, is in this hall, and he sits right there; and this same Solomon Parsons keeps a grocery-shop on the bridge of your city, licensed by the State. Connecticut! Run him out!"

And before twenty-four hours had elapsed, bag and baggage, bottles and demijohns, and furniture, licenses, and all, were carted out of the city.

They violated no law; they laid no hand upon him; but they made him go out himself. They helped him not to pack up a single article of his furniture; but they went to him in a body, and declared that such a man should not be tolerated in the city, and he was obliged to leave.—J. B. Gough.

The Curlew Tells the Knell of Parting Day.



An Illustration of the First Lines in Gray's Elegy. COPIED FROM JOSEPH JOHN'S GREAT PAINTER.

Many competent judges consider this the Master Work of that distinguished Artist. IN SUCCESSFUL COMPARISON OF GREAT SCENERY AND EXALTED POETRY. SENTIMENT IS HAS CERTAINLY NEVER BEEN EXCELLED BY BROUGHT TO LIGHT.

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Pictures sent securely rolled, postage prepaid by us, and warranted safely to subscribers.

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We can thus furnish works really worth \$2 per copy is easily explained. We save our following customers commissions and expenses 75 cents to the retail, and 25 cents to the wholesale dealers, 50 cents for expense of advertising and commercial travelers; total saved \$1.50 on each \$2 work. We take them directly from the printer, advertise them extensively, make no charge therefor, induce the manufacturer from those usual heavy expenses of ads; hence we lay out less price, do the work of advertiser, commercial traveler, jobber and retail dealer, free of charge to manufacturers, mail them free, expecting to be repaid by an increase of subscribers, and receive the thanks of those readers of our readers for assisting them to beautify their homes with such fine gems of art, at so little or no expense.

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IN CHANGING AN ADDRESS, it is necessary to send the old as well as the new address. The change may be made by the publisher, or by the advertiser, and the paper reaches from TO DISCONTINUE A PAPER write directly to the publisher, and if the time in which the subscription is paid has already expired, announce the order with payment for the numbers not sent since the date of five cents a week. All subscribers to paid has already expired, announce the order with payment for the numbers not sent since the date of five cents a week. All subscribers to paid has already expired, announce the order with payment for the numbers not sent since the date of five cents a week.

ADVERTISEMENTS.—The Western Recorder is published weekly, except on the Sabbath, and is sent free of charge to all subscribers. The paper reaches from \$3.00 to \$5.00 monthly every week. Some of our advertisers are: Adams, American Express, and others. Send your orders to the publisher, and we will be glad to receive them.

DUQUENE'S BELL FOUNDRY. The Bell Foundry of the State of New York, and the only one of its kind in the West. We have the largest and most complete stock of bells in the State. We have the largest and most complete stock of bells in the State. We have the largest and most complete stock of bells in the State.

THE ORPHAN'S FRIEND. A weekly paper for the poor and destitute. It contains a list of names of the poor and destitute, and a list of names of the poor and destitute. It contains a list of names of the poor and destitute, and a list of names of the poor and destitute.

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Household and Farm.

REPTILES ITIERS. Big snakes in some portions of Clark. In Madison a lot of 200 lizards, \$5 per lot.

In Clark last week a lot of 50 cows sold at \$1.50 each. In Boone a lot of 100 head of cattle sold at \$1.50 per head.

The wheat prospects of the country generally are good. The yield will probably be better than for many years past.

William Morris, of Pulaski county, realized from his tobacco crop, just sold, a net profit of \$25,000.

R. Hunter and R. R. Malloy, Mason county, tobacco per acre on an average 1,565 pounds of tobacco per acre last year.

The Assistant Secretary of State received a fee of \$3 for issuing each pardon granted a fee of \$3 for issuing each pardon granted.

One night last week, in Bath county, some boys killed a stock of Cotswold sheep belonging to Walter Hager, valued at \$600.

There is great demand for the fine Cotswold sheep in Bath county. The best of the breed are in a race for the prize.

Berjamin Grant, of Adair county, made a clear profit of \$2,000 on a drove of mules taken by him to the South.

In Mason and Lincoln farmers are refusing to go to pound for their wool and limiting on weight.

The latest reports from the fruit of the country at large, would indicate that there will be a lean crop the present season.

Some of the farmers in Fayette have commenced to haul hemp and to spin only one year.

The school law requires that a census of the pupil children in each common school district in this county. Next year's appropriation of the school fund will be based upon this.

Quackery being, according to Cincinnati quotations, a light sport and firmly held. Though Kentucky quoted at \$200 and \$210 per lb. per prime, and dressed at 100 per lb.

John Lora and Kinaird, of Danville, recently arrived from their elevator to Columbus and Augusta, Ga., about 15 car-loads of wheat, 7,000 bushels, for which they will get \$1.50.

Midway Clipper: A number of our farmers are using salt as a fertilizer. One gentleman has bought 25 barrels, which he will use in this way.

At Westland, of Robertson county, has a cow that has been giving milk continuously for seventeen years and has not been dry for a single day during that time.

The "milk question" is an illustration of the policy in which we manage to operate civilization. The farmers are glad to get their milk, and the city people are glad to get their milk. But the way we would like to get it is not the way we do it.

A DISCOVERY ABOUT CORN.—An exchange dealer's man who plants two or three weeks after the crop is planted, now kills corn every second row, each way. This is the second year. If the corn comes dry after the siling time, the silk and tassels both become dry and dead.

ARMED MEN.—Senator Goldthronk of Arkansas issued a notice for the arrest of several men, and he is actually now running about the State trying to get out and not being able to find the men. He would have half the page in his hand. He was much given to walking up and down the lobby juggling in deep thought, often smoking a fragrant Havana, and deeply thoughtful of the things about him.

HOW THEY DIPPED THE PORK.—The famous recipe for dressing and cooking a rabbit begins with, "First catch your rabbit. It should be wild, and kill him." Rabbit is the most common animal in the world, and the rabbit is the most common animal in the world.

THE GLEANER.—This beautiful plant, when under proper culture, is truly a gem among flowers. The best way to root cuttings is in a bottle of rain water set in the window.

THE FOLLOWING RECIPE FOR A COUGH OF whatever kind, including whooping cough, was lately given in the Household by one who has tested its success for years.

WARNER'S KIDNEY & LIVER PILLS. The plan of furnishing a book of Warner's Kidney & Liver Pills has been fully approved.

VALUABLE AIDS IN THE STUDY OF THE BIBLE. The Bible is the most important book in the world, and it is the duty of every Christian to study it.

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We have in stock a full line of the following rifles and pamphlets, which will be sent by mail to any one ordering and remitting the price named on the order.

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