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Our Pulpit.

Church Development.

A Sermon by Rev. J. H. Spencer, D.D., general evangelist.

Put on thy strength, O Zion.—Isa. 52:1.

The Zion of the Jews was sufficiently typical of a church of Christians to answer my present purpose. At the time this language was spoken (about 706 B. C.), the ancient people of God had fallen very low. Jerusalem had "drank the dregs of the cup of trembling." Among the sons she had brought forth there was none to guide her. Her sons lay at the head of all the streets as a wild bull in a net. They had laid down their bodies on the ground for their enemies to walk over. They were utterly discouraged and spiritless. In this lowly estate God spoke to them by Isaiah: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. . . . Shake self from the bands of thy neck, O captive daughter of Zion." With these directions to his people, God gave them promise of deliverance. It was now both their privilege and duty to set about putting on the strength of which they were capable, trusting in the promises of God to sustain and direct them. When God has taken out a people for himself, it is the duty of that people not only to use all its present strength, in his service, but to increase that strength to the highest degree of its capability. Such duty not only devolved on ancient Israel, but equally, and much more plainly, devolves on every church of God. Each church is taught to put on its strength. This is not a minor, but a cardinal duty. I may therefore deduce, for our present investigation, the

SUBJECT—CHURCH DEVELOPMENT.

That there is great need of developing the immense latent resources of the churches, is uncontroverted. Where there ought to be a warmth and fullness of spiritual life that would keep up a constant enthusiasm, there is often a nauseating lukewarmness or an absolute frigidity. Few of the churches use a tithe of the moral force of which they are capable; and perhaps equally few give one tenth of the material resources which they could and ought to give for the advancement of the cause of Christ. Every wise and worthy pastor sees and feels this and asks himself over and over, "How can it be remedied?" Still the problem is unsolved, and the pastor labors on under discouragements until he sees that his charge is steadily withering and he is forced to resign or see a church die on his hands. Still it is believed that the resources of the church ought to be developed, and what *ought* to be done in the cause of Christ, *can* be done, if the right means are properly used. Church development must be accomplished, like every other good work, according to divine order. That from which the ultimate proceeds must exist before the ultimate. No man expects to gather fruit from a dead tree or draw water from a dry well. Spiritual life in man is the source from which flows all truly benevolent action by him. So of a church.

II. CHURCH DEVELOPMENT MUST BE SYMMETRICAL.—The spiritual, the moral and the material resources of the church must be brought out in harmony.

1. *The measure of spirituality in a church is the measure of its life.*—This life is in Jesus Christ. "He that hath the Son hath life." "He that believeth on the Son hath everlasting life." "I am . . . the life." From Him the church draws its spiritual life. Alienated from Him, it grows feeble and emaciated, and incapable of benevolent action. "Without me [separated from me] ye can do nothing." Without spirituality a church can perform none of its functions properly.

2. *The moral power of a church is proportionate to the measure of its spirituality.*—A church may be trained to some degree of activity in the form of divine service, just as a skeleton may be made to dance, but it will no more attract the world to Christ by such automatic performance, than the skeleton will attract the blooming lass to dance with it. The one will appear as cold, ghastly and repulsive as the other. To win the world to a living, loving Savior, the church must be a warm, living, breathing body, animated with a living, loving soul. If she extends her hand to the world never so gracefully, the world will drop it with disgust as soon as it is perceived to be the cold, clammy hand of a corpse. We no more expect to see sinners led to Christ by a lifeless church, than we look to "gather figs from thistles."

3. *The proper development of the material resources of a church depends upon its spirituality and activity.*—Unless a man loves the cause of Christ, he will not give freely of his substance to support it. He may be perverted and made to believe that the salvation of his soul depends upon his giving money to the church. He will then give sordidly, as little as he supposes will answer the end. Or an active, persistent pastor may for a short time increase the contributions of a church without enlarging its activity or spirituality. But this will be prompted by some selfish motive, such as to get rid of being annoyed, by the agent, pastor or deacon, the hope that the Lord will give him back more than he pays out, or to have himself reported as being very liberal. The money thus obtained may be intrinsically just as valuable as if given from the best motive, but it rapidly dries up the source from whence it comes. It would be like weaning a calf and milking the cow without feeding her. The milk would be cheap food for the time, but it would rapidly diminish till the cow would perish, and the unfed calf would die, cutting off all resources for the future.

II. THE PASTOR WHO WOULD DEVELOP A CHURCH MUST HIMSELF BE DEVELOPED.—He must be what he would have the members of his charge to be. He must lead his flock, not drive them. He must invite by word and example, not arbitrarily command.

1. If the pastor would have his people warm, spiritual and zealous, he must possess like qualities himself. Nor will it do to affect tenderness and interest. I have known some men who could command their tears at their will, with a corresponding tone of voice and manner. This sometimes deceives and affects strangers; but the correspondence of Christian hearts is so close, that the fraud will soon be detected, and excite disgust rather than any better feeling. Some preachers live so much in a cold, intellectual atmosphere, and so far away from Christ, spiritual meditation, self-examination and prayer, that they become practically mere moralists. Because they are destitute of the living qualities of religion, to justify themselves, they affect to despise all "excitement, overwrought zeal" and "enthusiasm." This frostbites every tender bud of piety in the garden God has sent them to dress and till. Such preachers only prepare the corpses of their charges for very, *very* decent burial. The pastor who would develop the spirituality of a church must be "full of the Holy Ghost and of faith." The love of Christ should constrain him. The welfare of his people must ever be upon his heart and conscience, and a burning love for the souls of dying men must be so conspicuous in him as to be felt by all with whom he comes in contact. It will then be comparatively easy for him to lead his people, into the same blessed state, and sinners will be more readily led to Jesus, saved and added to the church.

2. *The pastor must lead in developing the moral force of the church.* During the great civil war in the United States, General Forest rode up to a company of soldiers, one day, and pointing to a block-house, bristling with muskets at every port-hole, said, "Boys, you must charge and take that fortress." Major Jones replied: "Lead us, General, and we will take it." The General rode quietly away and the block-house stood unmolested till it was voluntarily evacuated. If a pastor desires his people to be active and zealous in the work of the Lord, he must go before them. An indolent, self indulging, pastor will always fail to develop activity in his charge. His pleading, ill-health, over-work and the necessity of hard study will avail nothing. His people will plead an equal number of excuses; they have to work hard, they take no summer vacation, they are over-worked and need rest. If he is really unable to do the work of a pastor it is his duty to resign the position. He must be active, ready to every good work, "instant in season, and out of season," or his charge will be indolent, dull and inefficient. But if he shows his people that the house of the Lord is a place for active service, and that the church is a band of Christian workers, and is himself active and zealous in the service, and consistent and energetic in the work of the Lord, he will easily bring his people into a good degree of activity.

3. *To be successful the pastor must lead in the financial development of his charge.*—He must set an example of liberality. A niggardly, selfish pastor will always find like characteristics in his people. He may plead his poverty, the insufficiency of his income, and the tardiness with which his salary is paid—and his complaints may all be just. But his people will plead and act upon similar excuses. They, too, will be poor, have insufficient incomes and their debtors will be tardy in paying them. The pastor must give liberally of the little he may have. In this, as in every other good work, he must lead his people. This will entail on him and his family much self-sacrifice and often many of the pinchings of poverty. But this is involved in his holy calling, and in this, as in many other things, he must bear hardness as a good soldier for Christ. He will have to eat plain food and wear cheap clothing. But let him remember that simple food is wholesome for a laboring man, and that a plain coat will do well enough to work in. That preacher, than whom no greater had been born of a woman, subsisted on "locusts and wild honey," and was clad in a garment of camel's hair, held in place by a leather girdle. "They that wear soft clothing are in king's houses," but he who went about doing good, wore no purple and fine linen. The successful pastor must live cheap, work hard, and practice rigid economy, that he may have to give, and thus set an example for the flock over which the Holy Ghost has made him overseer.

III. CHURCH DEVELOPMENT MUST PROCEED IN PROPER ORDER.—Life must precede action, and good affections go before charitable alms-giving. "Let all things be done . . . . in order."

1. Church development must begin with its life-power.—An efficient church must be a living body—animated by that eternal life which is in Jesus Christ. Otherwise we may expect no good fruit from it. It has been remarked that a skeleton may be made to dance; but the forced performance will be ghastly and repulsive. A corpse may be robbed, but it can exercise no benevolence. Every member of a church is presumed to have been "born of the Spirit," but the life and strength of "new born babes" are feeble and need to be nourished that they may grow thereby. Besides this, a church, like a human body, is perpetually wasting its vital forces; if it is not perpetually recuperating them, it will become exhausted and incapable of exercising its functions. The foundation work of the church, therefore, is to edify itself in love—to perpetually enlarge its spirituality.

There should be a constant growth in the spiritual life of every member. To promote this is a most important work of the pastor. Every member should be constantly watched over, and often conversed with about his religious enjoyment and growth in grace. If any member gives indications of spiritual declension it should interest the whole church as readily as the sickness of a child interests the family of which it is a member; and the means of recovering should be as diligently sought and applied in the one case as in the other. Next to this, or rather in connection with it, the pastor and the whole church should keep a watch over the unconverted within their territory. Not only the children and unconverted wives and husbands of the members, but also "the strangers within their gates" should be objects of constant solicitude and subjects of constant prayers, watch-care and earnest efforts. The church is always being depleted by removals, exclusions and death. If it is not repleted by new recruits, it will soon waste away. But besides this, the great mission of the church is to bring sinners to Christ, and, first of all, those under its own immediate influence. If it fails in this, the object of its very existence is defeated. No church can properly be regarded prosperous unless frequent additions are being made to its membership. Neither can a pastor be properly regarded successful unless sinners are converted under his ministry. This is the proper measure of success in an enterprise the whole object of which is "to save sinners."

2. *The moral power of the church should be developed to the highest degree practicable.*—Every grain of "the salt of the earth" should be so applied as to exert its saving influence. "The light of the world" should be obscured by no dark spots. Every lighted candle should be placed on a candle-stick, that it may give light to all that are in the house. There is work for every member of the church to do, in the service of the Lord. "The manifestation of the Spirit is given to *every* man to profit withal." It will not suffice for some to *pray* and others to *pay*. All should pray and engage in other spiritual exercises of the church. If a Christian was as rich as Baron Rothschild and should give all his possessions to the cause of benevolence, it would not excuse him in the least degree from leading the prayer-meeting or Sabbath-school. No church can exercise the full measure of its moral power till all its members are engaged in the work of the Lord. But even in an effort to secure so laudable an end it should never be forgotten that the spiritual health of the body is of still greater importance. Without a good measure of spiritual life, work will be both irksome and ineffectual. But if private devotion, meditation, and self-examination be kept up work will aid in the development of spiritual life in the soul, and will be pleasant to the laborer and profitable to the cause of Christ. Faith, hope and love should be kept in lively exercise; then the believing, hoping and loving disciples will not find it hard to exhibit their inward graces, by engaging in the work to which the Lord has appointed them.

3. The material resources of the church.—The possessions of God's people belong to him as unreservedly as do the souls he has redeemed. Every Christian is a trustee of an estate. It may be very small, or it may be larger. But whatever it is, it belongs to the Master, and the servant is held responsible for its proper use in his service. A pastor should be well posted as to what is being done and what needs to be done in the cause of his Master, both at home and abroad, and make it an important part of his business to post his flock in regard to all the departments of Christian benevolence in which they ought to be participants. Every member of the church ought not only to give something but to give liberally of what the Lord has intrusted to him. A church member who can see church houses built, pastors supported, missions sustained, the youth educated, and orphans fed, at the expense of the churches, without bearing his part of the burden, is unworthy to be called a Christian, and he should be made to feel this so sensibly that his conscience would force him to contribute to these objects or relinquish the sacred name. No man who is not a pauper, is so poor as not to be able to give something to the cause of Christian benevolence. If he has but little, little is required of him, and that little is as acceptable to God as the large sums contributed by the wealthy. But care should be taken not to pervert this principle. Many, it is feared, give but a pittance under the plea of poverty, when they ought to give more than ten times as much. How often do men of good possessions give what they call "the widow's mite," forgetting that the real "widow's mite" was all that she had, even the whole of her living. It is the will of the Master, that all should give liberally. Any church member refusing to bear his part of the burden (if that should be called a burden which ought to be esteemed a privilege) not only robs himself of the divine approbation, and thereby deprives himself of much religious enjoyment and growth in grace, but he discourages his brethren and sets a pernicious example before the weak and covetous. It should be a matter of great concern to the church and pastor to have every member of the church contribute to the expenses and benevolent enterprises of the body, and all proper means be persisted in to attain this end.

IV. THE PURPOSE OF CHURCH DEVELOPMENT.—The mission of the church is to bring the world in submission to Jesus Christ. Everything she does should be done with a view to this end.

1. The church should seek fulness of spiritual life that she may have power over men.—Those sects of Christians (as Anti-missionary Baptists, e. g.) which seek refreshings from the Lord merely that they may enjoy the divine presence, always rapidly perish away. David prays: "Restore unto me the joys of thy salvation; uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Here is the purpose of seeking a revival; not merely, or primarily, that Christians may enjoy it, but that they may be fitted to teach transgressors the way of the Lord so effectually as to lead to their conversion.

The spiritual power, "the joys of salvation," "the love of God shed abroad in our hearts," the spirit of God that dwelleth within, is the source of all the powers of the church for good. From it flows the stream of benevolence which moves Christians to activity at home and to contributing to sending the gospel abroad. If this fountain is dried up all the streams will cease to flow. This is the point to be guarded with eternal vigilance. Activity in the church membership is eminently desirable, and money is of vast importance in evangelizing the world; but spiritual life in the church is to them, as the fountain is to the streams. The pastor who sets his heart so intently on developing the material resources of his charge as to forget that its spirituality is more important to its prosperity and that the conversion of sinners is more essential than collecting money, will soon find himself in the attitude of one milking a lean stripper.

I know some good; intelligent pastors of undoubted piety, who have so deeply felt the need of cultivating the benevolence of their people that they have given almost their entire strength to this particular department of church developement. They discuss it in their pastoral visits, they make it the leading topic at the prayer-meeting, and even during their protracted meetings—seasons especially set apart for seeking spiritual strength and bringing the unconverted to Christ—they make it the leading theme of thought and conversation. This is well meant, but it is a grave mistake. The churches under their over-sight lose their spirituality. Their numbers are gradually decreasing by natural causes, and few or none are being added to them. Let these pastors think again and be troubled. It will require but one generation for their churches to become extinct under this management.

2. All the labors of a church should be with a view to the salvation of men. This is the church's peculiar mission. There is great joy in a constant communion with the Holy Spirit; but this should not be the ultimate object, in seeking such communion. This is a blessing for which Christians ought to be very grateful, but the power it gives them should be used in persuading sinners to come to the cross. Christianity encourages everything that ennobles, elevates and happifies man in this life, but its aims should never ultimate in so low an object. The church should propose no end lower than the salvation of men. Even our Christian department is designed to promote this grand end: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The exercise of discipline is to keep the church in a condition to exercise a saving influence over the unconverted, and maintaining "sound doctrine" is to prevent from being perverted the plan by which sinners are saved.

The church and pastor should keep their great mission ever before them. The cry, "If by all means I might save some" should wring their hearts as it did that of an inspired apostle. Their highest ambition, their best and most constant efforts and their most fervent prayers should be for the salvation of sinners. Nor should they feel satisfied without seeing the fruits of their labors. If sinners are not converted the church should humble itself before God and be more importunate in prayer and active in labor till the blessing does come.

3. All the benevolent enterprises of the church should be directed with a view to the salvation of men. A Sabbath-school imparts knowledge, promotes morality and develops the intellect of those taught in it; and these are valuable temporal blessings. But the church which fosters the school should have in view the infinitely greater blessing—the salvation of the scholars. When orphans are fed and clothed, the end should be to bring them to Jesus. When the church builds schools and colleges it should be for the purpose of bringing the youth educated in them to salvation or the better fitting of them to lead others to the Savior. And when missionaries are sent to foreign lands, or the dark corners of our own country, our fervent prayers should ascend to God, pleading with him to bless their labors in bringing the multitudes unto salvation. "And whatsoever ye do, do all to the glory of God." And in what can God be more glorified in this world than in the salvation of sinners? Surely there is work enough to do. What multitudes are perishing for the bread of life. How the choral cry for help comes up from all the earth. How broad the field and how white unto the harvest. How mighty thy work, O church of the living God. How thou needest strength, courage, and greatness of heart. "Put on thy strength, O Zion!"

The Sunday-School.

BIBLE LESSONS, 1881.

(International Series.)

Sunday, March 13.

THE SINNER'S FRIEND.

Luke 7:36-50. A. D. 28.

GOLDEN TEXT—He said unto her, Thy sins are forgiven. Luke 7:48.

INTRODUCTORY.

It is not known exactly where the incident recorded in this lesson occurred; but it was in some town in Galilee, either Nain or Capernaum. Although the text does not say positively that the Pharisee was indebted to Jesus for any kindness, it may be inferred that he actually was, at least for some small act of benevolence. It need not be inferred however that Simon's sin, which in his own eyes and in the eyes of others, were comparatively much smaller than those of the woman, were forgiven. Jesus simply made use of two comparisons to illustrate two points; one was that he would love most to whom the greatest favor was shown; and the other was that the woman's conduct proved that she loved Jesus far more than the proud Pharisee did. And here we may infer that there was some cause why the Pharisee should love Jesus. His invitation to dine indicates as much; although that may have been given in order to study the character of this popular teacher and wonder-working "prophet." The teacher should not, however, waste too much time in these matters; let him keep in view and teach with all power and earnestness possible the main idea, which is that Jesus is always ready to forgive and save the vilest sinner who is penitent and has faith in him as the divine Savior both able and willing to save.

EXPOSITORY.

1. THE PENITENT SINNER.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

This incident should not be confounded with that mentioned in Matt. 26:6-13; Mark 14:3-9; John 12:2-9. Nor should this woman be identified with Mary Magdalene, who has very unjustly been considered of evil repute. "Sat down to meat" means took his place at the table. At that time the Jews had adopted the Roman custom of reclining at table, leaning on their left elbow and extending their feet outwards on the divan or table couch, upon which they reclined. The dinner couch extended round the outside of the table which had a shape similar to a square U, thus,

One side was left open that servants might have access to the table. This dinner-divan, consisting thus of three couches, was called *triclinium*.

"A sinner" of course means one hitherto notoriously unchaste in life. Her being permitted to enter the house was simply in accordance with the freedom of Eastern manner; and, besides, crowds always followed Jesus. The "alabaster box" was a vase made of alabaster. Such vases were of various graceful shapes; but generally with a long, narrow neck. This oil was simply a fragrant cosmetic, used for anointing the hair and person. This woman had evidently heard the sermon just preached by Jesus (Matt. 11:20-30); had "come" to him in faith, and had been forgiven.

Her penitential love and gratitude induced her to take this step to show her feelings to the Savior. But even if she had not already received forgiveness, her faith in Jesus, which was strong enough to make her seek forgiveness in this manner, was the real cause of her obtaining it. Coming in to see her dear Savior and finding that all the ordinary courtesies had been neglected in his case, and beholding him the only one at the table with soiled feet, her tears gushed forth and bedewed the sacred feet, which she clasped lovingly in her arms. How natural then the wiping them with her hair, the kissing and the anointing.

The proud and self-righteous Pharisee would have deemed himself polluted by the touch of such a woman, and therefore would not have permitted it. He thinks of course that Jesus would act similarly if he knew the woman's character; but instead he permits her to touch him, therefore he has not discovered her character and can not be a true prophet. Perceiving his thoughts Jesus enunciates the parable, the application of which is that the woman loves him far more than the Pharisee; or rather that she loves Jesus very much, and for the reason that very many and great sins have been forgiven her. It may be that the Pharisee deemed himself so holy that he thought he had little sin to be forgiven, and therefore little cause to love. Putting it on that footing he should at least be willing to allow these manifestations of great love in one who had great reason to love much. At the same time the Pharisee is taught that this is no "sinner" as he supposes, but a forgiven and saved woman existing really on a higher moral plane than the Pharisee himself. Hence Jesus was not to be blamed even in the proud Pharisee's point of view for allowing her to touch him. Jesus alluded to several customs of the Jews which the teacher should explain, viz.: 1. That it was customary to furnish water to a guest on his arrival, and let a servant wash his dusty feet, easily soiled, as the Jews wore sandals only; 2. That friends and even strangers sometimes were greeted with a kiss on the cheek; 3. It was customary to anoint the hair of guests with oil; but all these things Simon had purposely neglected with regard to Jesus. Read Gen. 18:4; Judges 19:21; Gen. 43:24; Ex. 18:7.

2. THE PROUD PHARISEE.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

3. THE PITIFUL FRIEND.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat meet with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Full of grace and pity for the penitent sinner, Jesus turns to the woman and addresses her. She had been forgiven before, and now in the hearing of all she is reassured of the fact; and without noticing the dubious mental ejaculations of those at the table Jesus bids the woman depart in peace with the assurance that salvation was born, through faith in him as the instrumental cause. Her faith had led or enabled her to accept the grace proffered in his sermon, "Come unto me all ye that labor and are heavy laden and I will give you rest." Trustfully she had accepted him as her Savior, relying on the gracious mercy proffered by him, and this was faith; and thus was she saved by faith; for Christ had forgiven her sins when she thus implicitly confided in him. In return she loved; her love, which was the consequence of faith and forgiveness, was manifested at the feast; and the result to her was the promised "rest:"—"peace" in her soul. With a king's pardon in his hand no criminal need fear judge or jury, prison or gallows. No matter how guilty he need not be afraid, but may rest in peace. Read John 5:24 and Rom. 8:1. And it is faith that secures the pardon and procures remission of even sins of the blackest dye, resulting in eternal salvation. See Isa. 1:18.

TEACHING THE LESSON.

Bring out the facts as follows:

I. THE PENITENT SINNER, 36-38. 1. She came where Jesus was—at meat in the Pharisee's house; 2. She showed deep contrition, stood behind him weeping, &c.; 3. Manifested her love—washed his feet, &c. The various items may be explained, showing the depth of her penitence and the strength of her love. It is a beautiful picture.

II. THE PROUD PHARISEE, 39, 40. 1. He misjudges Christ—says "if he were a prophet," &c.; 2. He misjudges the woman—deems her a "sinner" when she was a forgiven and saved penitent; and 3. All the while misjudging himself through self-righteous complacency.

III. THE PITIFUL FRIEND, 41-50. 1. Jesus by a parable kindly explains and approves the woman's conduct—the parable; 2. The Pharisee's small love shown in his want of hospitality—no "water," no "kiss," no "oil;" 3. He commends the woman's love—washed and kissed his feet, &c.; 4. Declares her forgiven and saved through faith—"thy sins are forgiven—thy faith hath saved thee."

THE PENITENT SINNER.
PROUD PHARISEE.
PITIFUL FRIEND.

Let the teacher bear in mind that the main point of this lesson is—Jesus, the pitiful and forgiving friend of sinners—one able and willing to forgive and save the most heinous sinners. Now, who is it that should avail themselves of this perfect Savior's gracious ability and willingness to save? Why, sinners! Then what should be the teacher's aim? To make his scholars realize that they are sinners, and need forgiving mercy. Try to bring the scholar to that point of conviction expressed in the "old, old story,"

Remember, I'm the sinner
Whom Jesus came to save.

And then show that no sinner has anything with which to pay. Then explain that when a sinner so feels and confesses it, exclaiming from the heart,

Nothing in my hand I bring,
Simply to the cross I cling,

Jesus frankly, that is freely, forgives. Lead the scholar to a penitential acknowledgment of sin, and to reliance on Christ for forgiveness and salvation.

The superintendent may briefly teach on the blackboard the order of events thus:

FAITH,
PENITENCE,
FORGIVENESS,
SALVATION.

And he may draw a parallel thus:

SIMON SEEKS to himself a MAN, SINNER and was not forgiven and SAVED.	SHE SAW herself a great SINNER, and was forgiven and SAVED by faith in the SAVIOR.

Application: Do I see myself to be a sinner? Do I believe?

THE BIBLE has been tried in the ages of the past by Godless men, like Voltaire; it has been tried by the best classes, like Wilberforce; it has been tried by educators, like Alexander; it has been tried by men in every conceivable position, in prosperity and in adversity, and it has stood the test. You need not be afraid to build your hopes upon it for time and eternity.

HE LEADETH ME.

In pastures green? Not always; sometimes he doth make
My weary feet, in kindness leadeth me
In weary ways, where heavy shadows lie.
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night,
I yet would trust him with strong and stedfast faith,
Only for this—I know he leadeth my hand:
So, whether in a green or darkest land,
I trust, although I may not understand.

And by still waters? No, not always so:
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help the Master meekly hears,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond the darkness lies the perfect day.
In every path of thine I lead the way."

So, whether on the hill tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this: where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficiently for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.

Correspondence.

Landmarkism Defended.

VIII.

DR. GRAVES' EIGHTH REPLY TO DR. BURROWS.

Dr. Burrows quotes my proposition, "Christ commissioned his church alone to preach the gospel," and says he does not know what I mean! In the sentences preceding and following this, I explain precisely what I mean by it, i. e., that the true churches of Christ are the only authorized exponents of His revelation and of what Christianity is, and to His saints, organized into churches, was the faith at first, and for all time, delivered, to be preserved in its purity, and promulgated in its entirety, to the world. And yet he can not conceive what I mean! He quibbles. I can see no more dignified term to express his frivolous way of dealing with the proposition. "It is impossible for a church, as such, to preach the gospel." "An assembly can not preach. More than one-half are forbidden to preach"—and such like sage utterances, to make my statement look ridiculous, while in fact he only puts himself in this light before every thoughtful reader. Christ said to His church on the Mount, "Ye are the light of the world." Why did not they think to say, "We are not light nor can we shed light." Paul, addressing the *church* at Philippi, not the pastor or elders, but to all the members of a church, said, "holding forth," i. e., exhibiting, proclaiming, "the word of life." This was certainly the gospel; though Dr. Burrows can not conceive how a church can do this. I reply to the Doctor's trifling, that I mean just what I say, that each church of Christ is commissioned by him to support and proclaim, to the extent of its ability, the gospel of man's salvation to a lost world, and therefore all His churches are authorized and commanded to do so. I am not aware that this doctrine is a peculiarity of Old Landmarkism, but held by all sound Baptists, and Pedobaptists as well, whatever their theory of church may be. They do not hold or teach that Christ commissioned any organization, save His church, to do this work. That my readers may see that this is not a "new-fangled notion" of mine or of Landmarkers, I will quote a few standard authorities:

Dr. E. Hiscox. "It [a local church] is the 'pillar and ground of the truth' in its relation to the maintenance and support of the divine law, and its proclamation or propagation of the great realities of the gospel."

Again: "The evident design of our Savior in founding and preserving churches in the world, was that they should be monuments, in the midst of guilty men, bearing perpetual witness against the wickedness of the world, and to the goodness of God. [Does not this look something like preaching?] Especially that they should be living testimonies to the work of redemption, the light of the world and the salt of the earth. They constitute the effective instrumentality by which the will of God and knowledge of salvation through Christ, is made known to men." *Directory*, pp. 15, 16.

That's just what I mean, Bro. B.

Prof. Adkins, in his work on Church Polity, says: "Has the visible church of Christ, the only earthly repository of revealed truth, and God's appointed institution to achieve the purposes of his grace in the gospel, lost its visibility?" P. 46.

"But the license of grace under the gospel demands the perpetuity of a visible church as the depository and witness, defender and propagator of divine truth." P. 46.

"If the visible church is God's appointed institution to exemplify and promulgate the gospel," etc. P. 78.

"And any constitutional or administrative arrangement which puts them [missionary boards] above or beyond the actual control of the churches, is an assumption of power for which there is no warrant, either direct or inferential, in the Scriptures. The officers of those societies are simply the chosen agents of the churches, intrusted with oversight of their missionary work. * * The churches have no right to delegate such [i. e., independent control of missions and missionaries] authority." P. 140.

This is just what I mean, Bro. B.

Prof. Harvey, D.D., of Hamilton Theological Seminary, in his late work, "The Church," says:

"The church is the pillar and ground of the truth' as divinely appointed to support and proclaim the gospel. It is the divine institution for the conversion of the world." P. 36.

"A church is in its essential idea a missionary body. Intrusted with the gospel, it is the divine organization for the conversion of the world." Evidently, the missionary enterprise in the "apostolic period was not left to fortuitous organizations formed by individuals, but was regarded as *the proper work of the church of God's own organization, and was carried on by the combined efforts of churches.*" Pp. 58-4.

Dr. Hovey, President of the Theological Seminary, Newton, Mass., thus defines the mission of the churches:

"By churches of Christ I mean companies of baptised disciples banded together in some orderly way for the purpose of maintaining and propagating the Christian religion." *Holy Supper*, p. 46.

The readers of the RECORDER must decide if the charge of "new-fangled notion" will attach to my position as above stated and defined by these distinguished scholars and authors, or, to Bro. B.'s theory, that other organizations, foreign from, outside and independent of, the churches, are divinely authorized to take upon them the preaching of the gospel of the Son of God. The angel Gabriel has no such authority, and it would be a wicked usurpation of the prerogatives with which Christ saw fit to honor His churches by investing them alone with the honor and the responsibility.

It has long been the habit of the opposers of Old Landmarkism to falsely charge its advocates with bringing in "new wrinkles," "new marks," and "new fangled ways;" and the more to stir up the prejudices of the denomination against them, to charge them with being anti-missionaries at heart, and that their doctrine of church authority and responsibility, as above expressed, is opposed to missionary operations. *A false charge could not be fabricated*, and those who make the above charges are guilty of willing or wilful misrepresentation of their brethren. All can see this from the simple fact that our views of church authority and responsibility are in perfect accord with the above standard writers and the convictions of every sound representative Baptist on the Continent. They regard the divorcement of missionary operations from the control of the churches as Prof. Adkins and Dr. Hervey view it—as in contravention of the divine appointment, and as accounting for the little and almost no interest the masses of the churches take in the mission work outside of their own associations.

2. Bro. B. says he presumes I believe "that a church has the right to authorize one of its members to preach the gospel." He is certainly right for once. A church has the right and no power on earth has the authority to prevent it. He positively denies it, and in so doing antagonizes the views of every writer on Baptist church polity known to me. Of course I do not refer to the candidate's "call of God"—divine impressions—that it is his personal duty to preach; but of this the church is judge, and she alone—no other body of men on earth—can give him authority to preach and administer the ordinances.

3. Dr. B. asks:

> Do commission and ordain, mean the same thing? But to point out Dr. G.'s philological inaccuracies would require a larger volume than his book!

This is *a la* Munchausen again, since he has been unable to find *one* in the 48 of the 262 pages he has examined. But Dr. B. denies they mean the same thing ecclesiastically! To save the reader's time, I will let Webster decide which of us is guilty of philological inaccuracy in this case.

> Commission, i. e., to give a person authority to exercise certain powers, or the performance of any duty, whether civil or ecclesiastical. V. t., to empower or authorize by commission. Ordain, to establish in a particular order: hence, to invest with a ministerial function.

4. Against the last half of Dr. B.'s article, which he devotes to a feeble attempt to establish the unscriptural position that "the ordaining power was never vested in a church alone," since it is not Landmarkism peculiarly that Bro. B. attacks in saying this, but our universally received church polity, I will content myself with asserting two facts.

1. That Dr. B. can not find an instance of the ordination of minister or deacon where the church went outside of itself for a presbytery. When he finds one instance, I will yield the point. If an apostle chanced to be present, he may have assisted as an elder, but his presence was not essential, nor the presence of minister, officer of any kind, or member of another church, to make a "presbytery" to ordain. The church at Antioch was not required to send up to Jerusalem for assistance of any description to ordain Paul and Barnabas, and no other church was ever instructed to send to sister churches for "helps" or a "council" to ordain its elders or officers. The issue is fairly made up; let the command or example be found, or let Dr. B. retire his "new fangled notion" from the discussion.

But Bro. B. affirms that Barnabas and Saul "were not ordained by the church alone." Will the reader stop and read and decide if this statement can be relied upon? Again, Bro. B. confidently refers to Acts 14:23, and Titus 1:5, as proof positive that the churches did not ordain but ministers not connected with the church, because it "explicitly" reads in our English Version that "when Paul and Barnabas ordained elders in every church," and that Paul commanded Titus to "ordain elders in every church." I will call my brother's attention to the remarks of Dr. Harvey, sustained by Alford and Lange, and all our best commentators on this passage. "Paul and Barnabas, when retracing their way to Antioch on the first missionary journey, 'ordained them elders in every church.' Here the word rendered ordained is the same as that rendered 'chosen' above, denoting primarily to vote with uplifted hands. Alford comments on this: There is 'no reason for departing from the usual meaning of electing by show of hands. The apostles may have admitted to ordination those presbyters, whom the churches elected.' Lange says: 'The expression suggests the thought that the apostles may have appointed and superintended a congregational election. And this view is supported by the circumstances related (ch. 6:2) when the twelve directed that the election of the seven should be held.' Thus Alexander and Barnes, with whom concur nearly all the best commentators. * * 'All the early English translations previous to King James', which was prepared under the influence of prelacy, translate 'ordained their elders by election in every congregation.'" Pp. 41, 42.

I dismiss this subject with article 8, until Dr. B. see fit to raise it again, with this fact: Titus doubtless did obey the injunction of Paul and caused to be ordained, according to his directions, elders in every church of Crete, but there is not the slightest intimation or probability that he went outside of any local church for a "presbytery" to ordain. Let Bro. B. find the passage that intimates it if he has one. I also indorse Prof. Adkins' statement, viz., "There is not a trace of evidence in the New Testament that even an apostle ever took any other part in ordination than as one of the eldership in laying on of hands on a candidate presented by the church." Church Polity, p. 110.

J. R. GRAVES.

"The Gain of Not Getting."

Paradoxical as this may seem, it is none the less true; has been verified a thousand times over—that the *not* getting of that which engaged our affections and energies, has been a blessing—a gain—instead of a calamity. The *not* getting, it is true, has occasioned the murmur, the heartpang. How many have prayed for property and yet have always sat in the vales of poverty! How many reached out after the world's honors, struggled hard for a place on the world's honorary rolls, yet, have died in obscurity! How many would not be satisfied save in the palatial mansion, and attendant luxuries, yet, who have never risen above the unpretentious cottage or log cabin! How many! *how many!* those the disappointed, yet who, as the sequel proved, have been enthroned in glory and enriched beyond the possible in *their* desired getting. Has not the reader had some such experience?

VERIFICATIONS.

An incident or two in point. During the late war a detachment of cavalry was ordered to accompany a flag of truce. The character of the dispatch made it necessary for the regimental staff officers to go also. A young officer, belonging to the detachment, was ordered to remain at headquarters. As it was his company detailed, and the occasion one of interest and curiosity to him, the duty was anything but pleasurable. He was indignant and fretted all day over the injustice that had been done him. But when the courier dashed into camp, with the intelligence that the detachment had been ambushed and fired on, two officers killed and the company cut up, his fretting was turned into thanksgiving, for he readily saw that, if his wishes had been realized, he would have been, by virtue of his rank, in the position of one of the officers killed. As he trembled and praised God for his escape he would exclaim, "A blessed disappointment, after all." A thousand and more murmurs have been hushed by this lesson.

STILL ANOTHER.

More than twenty years ago, a hopeful mother laid her plans for greater gains. Husband and wife had agreed to quit their native land and seek their fortunes elsewhere. Sudden illness prostrated the wife, and for fifteen long, weary years she was a helpless invalid. As the years dragged by she would often, in deepest anguish of soul, query, "Why, O why, this terrible affliction?" Her sufferings were a mystery to others, for, as the Christian, she was the model; as the mother, the ideal. Her affliction, and the spiritual condition of her children, drove her to a throne of grace. To this was added the terrible suspense consequent on her sons being in the army. Not an hour passed without prayer. Indeed, nine-tenths of her waking hours were those of earnest prayer—prayer for the preservation of her sons and for spiritual blessings upon all her children. By the close of the twentieth year, not only had the safe return of her sons relieved her of crushing anxiety, but the conversion of the entire family, had made life more than a sunshine day. All was plain now. She had passed from under the shadows of a long night of wrestling, was in the broad sunlight of faith's unclouded day, and could calmly survey God's dealings with her. "A school for my faith, this night of twenty years! But for it and I could never have so confidently and persistently wrestled with the Lord; neither could I have submitted so patiently to the disappointment of years ago—affliction instead of health; want instead of prosperity. Now I see! He denied me and blessed me the more." Such her joyous language and interpretation. How rich her gain in not getting!

OUR LESSON.

These illustrations have their lesson. We should not be deterred from doing the best we can, but after doing this, we should not murmur if we do not realize our desires. If we do not know the reason why of our disappointments in this life, we may where the shadows gather not.

Tazewell, Tenn. B. G. M.

What Shall Our Sisters Do?

That this is important will appear from several considerations.

1. The majority of our membership are females. 2. All Christ's disciples are required by his law to do something for the promotion of his cause. 3. There are many things which women can not do. 4. And yet every godly-minded woman wants to do something for the Master. And hence the question often arises, What can or what ought they to do? In answering the question we are bound to have some respect to the customs and views—yea, even to the prejudices, of society. That which might be eminently proper in some conditions of society, might be equally improper under other conditions. There can be no doubt, then, that the duties of our female members must be largely dependent upon and determined by the conditions of the respective communities in which they live. It becomes clear, then, that no detail of rules can be given that will be of universal application. The tastes and habits of different communities differ so widely that great allowance must be made for the exercise of a sound Christian discretion. And each community must judge for themselves of the propriety of any given course. And yet there are some things which women can do with propriety in all communities—things which will honor the Master and advance his cause. I propose to mention a few of those forms of service in which I think Christian women may universally engage in utmost consistency with feminine modesty.

1. They can look after the poor and the afflicted of their own sex and their children, and, by their sympathy and aid, carry comfort and encouragement to many sad and despondent hearts—hearts, too, that love our common Lord and Savior. "The poor ye have always with you, and when ye will, ye may do them good." How many of God's dear children, who are poor in this world's goods but rich in faith and heirs to the kingdom of glory, might be cheered by the sympathy and loving care of their more fortunate sisters in Christ, if they would only search out these needy ones! Many of these poor sisters are debarred the privilege of attending the sanctuary for want of decent apparel—many more than the private members of the churches generally imagine there are. Sisters, ye who are able, look after these indigent sisters of yours, and see what you can do to relieve and cheer them. In so doing you will not only help them, but yourselves will be blessed, your pastor cheered, and your church united and made prosperous. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

2. With utmost propriety sisters may and should look after the welfare of the children of all, rich and poor, and induce them to attend the Sunday-schools and other services of God's house. Upon these children will, in do distant day, devolve the interests of the church and of the State. It is no unimportant question. "How shall they be prepared for the discharge of the solemn duties which will thus devolve upon them?" And, while it is true that much of the responsibility of this preparation devolves upon the parents, it is also sadly true that very many parents seem to be indifferent to such responsibilities, and, therefore, pay no attention to that *moral* training which alone can fit their children for these responsible duties. If this be done at all, it must be done by some one else. And who so fitted by nature and sympathies quickened into life by the maternal relation as the Christian women of our land? Here, sisters, is a work, a noble work, which you can do for God and our common humanity, and which no one else can do. And I

know no department of work that promises so rich a reward. By this means you project your influence into the next generation with such force as that, by God's blessing, it will continue, and widen, and deepen, till the end of time. The good that you may thus accomplish is simply incalculable. Will you, my dear sisters in Christ, arise and go into the fields and glens for the glory of the Master and the salvation of souls? The possibilities of the little children you pass, perhaps unnoticed, on the street every day are great beyond comprehension, and you may, under God, do much to develop and give direction to these possibilities. Will you do what you can? May the Divine Spirit prompt you.

3. Our sisters can do much to sustain the cause of missions, at home and abroad. This can be done in various ways, but I apprehend the best plan for doing it is by the formation of "missionary circles" in the churches. This has been found a very efficient means for the promotion of missions wherever employed, and it is desirable that every church should have such a circle. As to the plan of organizing and conducting such circles, our sisters can obtain full directions by addressing Miss Agnes Osborne, corresponding secretary, Second and Walnut streets, Louisville, Ky. It would be a cheering state of things to have a missionary circle in every church in the State. What glorious results would follow! Let the pastors of the churches call the attention of the sisters to this matter, and, if need be, urge them to adopt some systematic plan for this work. Remember, sisters, it is woman's work for woman; and the condition of woman in pagan lands, and in many sections of our own favored land, appeals trumpet-tongued for the active interest of the Christian women of the world. Let the sisters meet to themselves and pray to God for his guidance in all these matters. There ought to be earnest, mutual prayer in whatever they may unitedly undertake to do for the glory of the Master. He would guide and bless them. But some will say that all these things require money, and these expenses must be borne at last by the husbands and fathers, and they have about all they can do to meet the current expenses of the churches, and now and then give a small amount to the various objects of benevolence fostered by the denomination. But this ought not to be. Contributions by the sisters should be raised by the sisters. This can be done in various ways, and each individual, or each circle, should adopt the plan best suited to the peculiarities of the case. Some can spare something from their luxuries, or those expenses which are not absolutely necessary, and thus make an acceptable offering to the Lord. Some can set aside the proceeds of one hen, as a good old sister in my native State did (another set aside the product of one hive of bees).

But many of our dear sisters have no luxuries, nor hens, nor bee-hives, who yet desire to do something for the cause of the Master; and *what* can *they* do? I may not be able to meet every possible case; but nearly all can manufacture some useful or ornamental article of needle-work, or other work of art; and, although it may be but a trifle, comparatively, yet all these comparative trifles brought together will make a sum that will be felt in the aggregate work for these objects of Christian enterprise. But, says one, "we can not sell the articles after we have made them." Let each circle or individual sell, as they can find sale, in the usual course of things. But if there should be an accumulation of unsold articles, rent a room and open a temporary store for their sale, just as the owner of a surplus supply of any other goods would do, under similar circumstances. (You need not call it "bazar" nor "fair," but simply a store.) Sell your goods at a fair valuation. Let all such business transactions be conducted upon the highest principles of Christian fairness and integrity. And let none be deterred from aiding because they can do but little. Remember the poor widow's two mites. But I find I am extending this paper beyond all proper bounds, and must stop.

To pastors, a word. Have we not, brethren, by a sort of tacit consent, impressed our sisters with the idea that they can do but little or nothing, and that but little is expected of them? Have we not given them cause to think that they are mere pensioners upon the bounty of their husbands and fathers? that these must do all the giving, and that they must be mere beneficiaries in this matter? Does not our course impress them with the idea that they have no part-nor lot in the matter, except to receive a small allowance from their husbands or fathers and give it in their own name? that they are not expected to be producers? that, if their husbands or fathers can afford to furnish them money, then they ought to give it, but that they are neither called upon nor expected, by their own efforts to earn anything that they may give it to Christ's cause?

And *is this right?* Certainly not. We degrade womanhood when we thus treat woman. She can do much in aid of every interest of the kingdom of Christ on earth, and it becomes us to enlist her in the good work. Woman is no cipher in the world's great drama, nor should she be thus treated in the cause and church of Christ. It is neither reasonable nor scriptural so to treat her. As a rule, ladies are very timid about entering upon such work. They have become impressed with the idea that it is out of harmony with true feminine delicacy. This is a false impression. She can be as refined here as anywhere, and much more so than in the "round dance." Brethren, let us give them a helping hand, and start them forward.

J. B. SOLOMON.

Owensboro, Ky., Feb. 21st.

News from Dr. McIntosh.

Rev. J. B. Hartwell has recently baptized a Chinese woman, the first baptized in California, and the second in America.

We take the following from the *Herald of Truth*, published in Oakland, Cal.:

OUR CHINESE CHURCH AND MISSION IN SAN FRANCISCO.

The Southern Baptist Mission Board have a missionary in San Francisco who devotes his entire time to labor among the Chinese. Rev. J. B. Hartwell has now been in this field about one year, and has already proved himself a faithful and energetic missionary. A church has been organized, preaching regularly sustained, and classes of Chinese pupils regularly and daily taught in the rooms, on Washington-street. This is an important movement on the part of our Southern brethren, and one which we believe will result in great blessing. They could not have sent a more worthy, devoted and efficient man, than Bro. Hartwell. His knowledge of the Chinese language and people fit him especially for this work. Bro. Hartwell is surrounded by an extensive field of labor. For him, or any other one man, to do justice to the extensive Chinese population in the immediate vicinity of his mission, is impossible. He needs at least three helpers in his classes, but could he have immediately one assistant teacher, it would greatly aid him and would be of much advantage to the cause. Twenty dollars per month will secure a good female assistant for evening classes. Now, can not, will not twenty of our California churches give one dollar a month this year for this work? Brooklyn church will be one. Who says ay? S. B. M.

And this is from the same paper:

"G. S. A." in the *Examiner & Chronicle* says that the coming of Rev. J. B. Hartwell saved the Chinese Baptist church in San Francisco. Put that to the credit of our Home Mission Board at Marion, Ala., and send Dr. McIntosh a contribution to aid in saving some other church.—*The Religious Herald.*

"G. S. A." said it saved the mission. Bro. Hartwell had the honor of organizing out of it the First Chinese Baptist church in San Francisco. He needs the assistance urged by Bro. Morse in this number, and should have it. The *Herald of Truth* will publish all the ayes to Bro. Morse's proposition from churches or individuals.

At the last meeting of the Board the following new appointments were made: Rev. W. F. Woods, Key West, Fla.; Rev. J. C. Porter, Tallahassee, Fla.; Rev. J. A. Howard, Auburn, Ala.; Rev. H. A. Hornady, Third church, Atlanta, Ga.; Rev. J. H. Campbell was reappointed at Columbus, Ga.; Rev. J. A. Trenchard; formerly of Georgia, now living at McAllister, Indian Territory, was appointed Superintendent of the Mechanical Labor Mission School in the Creek Nation.

Applications for assistance, exceeding the means in the treasury, are multiplied. What shall we do? The best answer is a remittance to help on the good work. Who will respond?

W. H. MCINTOSH, Cor. Sec.

Marion, Ala.

Scriptural Ministerial Ordination.

Ordination is the setting apart of one to an office to discharge its functions. Ministerial ordination is the setting apart to the work of the ministry one called of God and spiritually qualified by him. Scriptural ministerial ordination is the setting apart of one called of God to the ministry according to scriptural teaching. What then do the Scriptures teach in regard to the ordination of ministers? We inquire,

1. *As to the source of ordination, or who ordains.* The Bible teaches explicitly that Christ was and is this source. Mark 3:14, 15, "And he ordained twelve, that they should be with him, and that he might send them forth to preach." He had selected these before this, as we learn from Luke 6:13. These were set apart or ordained by Christ in person. After his ascension he ordained through his apostles in connection with the churches, Acts 14:23: "And when they had ordained them elders in every church, etc." "Ordained *them* elders." Evidently these elders were chosen by the churches, and presented to the apostles for recognition and indorsement. Thus the Scriptures teach that ordination to the ministry is by Christ, through a council of elders in connection with a church.

2. *As to the manner or mode of this ordination.* Christ personally did it without form or ceremony by simple appointment as we have seen in Mark 3:14, 15. The apostles and elders in connection with the churches did it by imposition of hands and prayer. 1 Tim. 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands by the presbytery." See also, Acts 14:23; Titus 1:5; 2 Tim. 1:6. Following these examples there should be now in every case of ordination at the request of a church a presbytery convened and the laying on of hands and prayer.

3. *As to who should be ordained to the ministry.* Only those called of God and qualified to fill the office. The character and qualifications are distinctly laid down in the Scriptures. 1 Tim. 3:2-7: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; * * * not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." See also Titus 1:6-9. Such a character only ought to be ordained. The responsibility of setting apart is divided between the church and presbytery. To meet this responsibility on the part of the church, it should thoroughly acquaint itself with his spiritual attainments, his moral standing among men and his ability to teach the Word of God. This may be done by a license to exercise himself in expounding the Word, and teaching the plan of salvation to the unconverted. Thus when the time comes for his ordination he will be no novice in the work to be done. The responsibility on the part of the presbytery invited is to know by investigation the qualifications and character of the man upon whom they are to lay hands. Paul instructs Timothy to "Lay hands suddenly on no man." He is to know the man. This can be done only by investigation by the ordaining council. Time must be taken, and care bestowed upon the investigation of character and qualifications. The church can not relieve the presbytery of responsibility, nor can the presbytery relieve the church. Both have solemn obligations to be met in the fear of God. Neglect to meet these obligations has of late put many unfit men into the ministry. Some are wanting in moral character. Others are not qualified to teach. Our churches languish for want of pastors. Here is the point at which the churches and ministry can remedy the sore evil. Let them fearlessly before God in each case of ordination meet their responsibilities, and the remedy will be applied which shall give vigor and efficiency to many churches now feeble and inefficient. God's blessing is withheld because his people refuse in this to conscientiously and firmly to do their duty. It is with the churches and ministry to correct this evil. They must do it or suffer the disastrous consequences. They must have the moral courage to stop their ears to the appeals of indiscreet friends of good but disqualified men who seek to enter the ministry. It is better that the feelings of even good men should be hurt, rather than that the cause of Christ should suffer. Let these men exercise the gifts they may have in the prayer-meeting, and in exhortations to the unconverted, but for the sake of the cause of Christ do not thrust them into the ministry. Many an efficient exhorter and worker in the private walks of the church has been spoiled by an ordination to the ministry for which he was not qualified. We inquire,

4. *As to the authority conferred by ordination.* Ordination places a man, called of God, into the office of the ministry. Christ gave to the churches the offices of pastor, teacher, etc. 1 Cor. 12:28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. See also Eph 4: 11-13. As officers of the churches they are to perform the functions of the office as commanded by Christ. A church is the executive body of Christ. It has no right to enact laws or institute ordinances, but is to execute the laws and ordinances of the great Law-giver and Head of the church. Christ has instituted two positive ordinances, baptism and the Lord's Supper; and these he perpetuates and executes through his churches by the agency of his ministers, and will until he comes again. These are the only positive ordinances given to his churches or disciples. They are church ordinances, not in the sense that a church *enacts* them, but that it controls and executes them in the absence of Christ. To do this it appoints one of its number and invests him with its authority by the solemn ceremony of prayer, and imposition of hands in connection with other officers convened in council.

The essence of ordination is the appointment of the church of one called of God into the ministry, to give himself wholly to the preaching of the Word and to the administration of the ordinances. (The call of God to preach does not necessarily give the authority to administer the ordinances. Paul says in his call he was not sent to administer the ordinances. "For Christ sent me not to baptize, but to preach the gospel." (1 Cor. 1:17.) The part taken by the presbytery is but the recognition of his entrance into their number and their hearty indorsement of the act of the church in putting him into the ministerial office. A minister then by virtue of his office takes the oversight or pastorate of a church, administers the Lord's Supper to the members of the church, and baptizes penitent believers. Whether others have a right to administer the ordinances with or without the authority of a church is a question which does not enter into this discussion. Ministers ordained, without doubt, have this right conferred upon them. They are scriptually qualified for the work.

J. M. WEAVER.

Ladies' Missionary Meeting.

An interesting part of the services of the Walnut-street Baptist church, are the meetings of the Ladies' Mission Society, held on the afternoon of the third Sabbath in each month. The meeting yesterday was conducted by Dr. Manly. After the opening exercises, Dr. M. introduced Rev. Thos. Converse, editor of the *Christian Observer*, and formerly missionary to China, who, in a very interesting way, addressed the meeting on the condition of China as regards the gospel. Mr. C. divided the audience into two parts, and addressed first the ladies. In proportion as the gospel is wanting in a country woman is degraded. Even in Greece she has to perform the hardest part of the labor. In Turkey it is worse, in Persia worse still. In Persia, when a man is absent from home, he writes not to his wife, nor to his daughters, but to his oldest son even if he is no more than three months old. If he has no son, rather than write to his wife, he will write to an imaginary son.

In China when a son is born there is rejoicing by the father, but when a daughter is born the father is downcast and begins to calculate the cost of raising her. Frequently he decides that he will not raise her, and then a tub of water is brought and the child taken by the neck, and her head held in the water until she is drowned; and then she is cast out upon the earth to be preyed upon by animals at their pleasure. But if she is allowed to grow up she is never permitted to see any man except her father and brothers until the day of her marriage, when she is compelled to marry the man of her father's selection.

After the young couple are married it is a disgrace for them to walk together through the streets. If they are going to visit a neighbor a sedan-chair is ordered and the man gets in and is carried while his wife walks along behind. When the speaker was there he hired a sedan-chair for his wife while he himself walked along by her side: the Chinese were astonished, and asked him if he was her servant. When they found out that she was his wife, they asked, "Is it possible that in your country the women are the big folks, and the men the little folks?"

After an earnest appeal to the ladies to help elevate the condition of their sisters in China, the speaker proceeded to address the men as to what the Chinese believe of a God. They have no conception of the infinitely perfect Being whom we call God; and hence they have no word for God in their language. They believe in a heaven, but as there is no God to make them happy there; they must either make themselves happy, or their friends must do it. The friends of a dead man take great care that his body shall be put where it will not suffer violence or even be shaken in the least. This is the reason why the Chinese will not have railroads. They think the jar occasioned by the train would shake the bones of the dead and so disturb their spirits in heaven.

Another way, according to the Chinese, for a man's friends to make him happy, is on the day of his funeral to make a paper bureau, a paper table, paper chairs and other articles of furniture; and then get all the counterfeit paper money they can find, and pile them all together, and burn them. They imagine as the smoke rises up into heaven, it is turned into a real table, a real bureau, real chairs, real money, etc., for the use of the dead man's spirit.

Our hearts were moved in behalf of a people of such superstition, of such low ideas of social life and of God. Throughout, the speaker kept attention by his interesting way of saying things, but no less by the heartfelt interest which he showed that he himself had in the work.

After the address Miss Mamie McKnight read some beautiful lines prepared by one of the ladies of the church for that meeting on "Who will roll the stone away?" Many felt like helping as they showed by their contributions, which were then taken. After the collection, Mr. Converse pronounced the benediction.

C. W. P.

February 22, 1881.

Students of S. B. Theological Seminary.

We give below the names of the brethren who have been enrolled as students in the Seminary since the opening of the current term, and the States from which they come:

ALABAMA.—G. M. Tolson, P. T. Hale, J. N. Prestridge,* T. B. Craighead.*

DAKOTA TERRITORY.—G. P. Jewell.

GEORGIA.—J. C. Brewton, M. C. Jackson, J. P. Jones, F. C. McConnell, C. W. Fruitt, W. J. Williams, W. S. Walker, C. H. Edwards, E. Z. Golden,* J. M. Owens,* A. J. Tant.*

INDIANA.—A. N. White.

INDIAN TERRITORY.—Peter Ewing.

ILLINOIS.—D. G. Ray, J. J. Scott.

KENTUCKY.—L. W. Morrison, G. W. Neal, H. C. Roberts, Ross Baddith, T. B. Tiller, G. W. Manly, J. A. Bennett, B. F. Billington, J. W. Carlin, J. A. Clark, F. A. Eubank, W. W. Greathouse,* S. G. Williams,* J. L. Gaunt, C. C. Green,* F. Lovelace, J. T. Spillman, W. D. Hendrickson.

KANSAS.—J. R. Reisden, J. O. Dean.

MISSISSIPPI.—B. D. Gray, I. A. Hailey, T. M. Jackson, E. B. Miller, E. C. Gates.

MISSOURI.—F. W. Hoochens, S. T. Hudson, A. B. Young.

NORTH CAROLINA.—C. S. Farriss.

OHIO.—F. M. Meyers.

SOUTH CAROLINA.—F. M. Galphin, S. Y. Jameson, A. P. Pugh, J. K. Pace, J. E. Covington, J. Q. Adams.*

TENNESSEE.—J. J. Burnett, B. J. Davis, I. W. Key, T. R. Willett, E. E. DeVault, J. E. Eoff, E. E. Folk, F. W. Gardner.

TEXAS.—L. D. Jackson, L. T. McLeod, T. S. Potts.

VIRGINIA.—J. R. Baer, T. P. Brown, J. A. Brown, R. B. Garrett, W. F. Harris, C. T. Herndon, L. J. Huff, J. S. Hardaway, J. T. Betts, M. D. Jeffries, J. M. Mercer, G. B. Moon, E. F. Musick, J. M. McManaway, T. W. T. Noland, F. P. Robertson, G. W. Rigman, J. J. Taylor, C. A. G. Thomas, Chas. Jones.*

WEST VIRGINIA.—C. T. Roberts, Lavire Rupert.†

*Gone home. †Dead.

MAGAZINES.

SCRIBNERS MONTHLY, March, 1881. In the table we find, A Fair Barbarian, by Frances Hodgson Burnett; Protestantism in Italy, by Washington Gladden; A Sunset, by Mary L. Ritter; Ericsson's "Destroyer" and her New Gun, by Charles Barnard; Charles and Mary Lamb, by John Arbuckle; Striped Bass, by Francis Redfoot; A Dangerous Virtue, by Hjalmar Hjorth Boyesen; Musical Possibilities in America, by Theo. Thomas; etc. New York: Scribner & Co. $4 a year.

APPLETON'S JOURNAL, MARCH.—The contents embrace, Scotch Orthodoxy and Modern Thought; Adventures in Patagonia; The Veterans of Yesterday; Suwarrow; The Criterion of Poetry, by Peter Bayne; On Some of Shakespear's Female Characters, by Helena Faucit Martin; Tennyson's New Drama; George Eliot; Orlando's Revenge, by Barnet Phillips. New York: D. Appleton & Co. $3 a year; 25c single.

THE ATLANTIC MONTHLY, MARCH.—The contents embrace, Friends, by Elizabeth Stuart Phelps; Story of a Great Monopoly, by H. D. Lloyd; Arachne, by Rose Terry Cooke; The Portrait of a Lady, by Henry James, Jr.; The Seven Days, by Frances L. Mace; New York Theatres; The Genesis of Genius, by Grant Allen; Before Dawn, by Maurice Thompson; The Wives of Poets, by William M. Rossetti; The End of the War, by Theodore Bacon. Boston: Houghton, Mifflin & Co. $4 a year; 35c single.

THE NORTH AMERICAN REVIEW, March.—The contents embrace, Theology in the Public Schools, by Bishop A. C. Coxe; The Isthmian Ship-Railway, by James B. Eads; The Effects of Negro Suffrage, by Chief-Justice H. B. Chalmers; The Success of the Free-School System, by John D. Philbrick; Despotism in Lunatic Asylums, by Dorman B. Eaton; The Political Attitude of the Mormons, by Judge C. C. Goodwin; Theological Charlatanism, by John Fiske; Recent Publications in Physics, by Prof. A. W. Wright. New York: D. Appleton & Co. $5 a year; 50c single.

LIPPINCOTT'S MAGAZINE, MARCH.—The contents embrace, The Diamond Mines of South Africa, by E. B. Biggar; Moose Hunting, by "Canuck;" Ariadne, by Howard Glyndon; Lilith, by M. H. Catherwood; Six Months in a Country House in Russia, by Alain Gore; My China Boys, by Fanny V. De G. Stevenson; Paris Art-Schools, by Phebe D. Nutt; "The Kid;" A Law of Nature, by Esther Warren; The American Newgate, by Charles Burr Todd. Philadelphia: J. B. Lippincott & Co. $3 a year; 25c single.

HOMILETICAL QUARTERLY, JAN.—In the Homiletical section we find, The Modern Pulpit—Saul and the Witch of Endor—by Right Rev. R. Bickersteth, D.D.; Christ the Incomparable Teacher, by Rev. B. Nesselmann; The Climax of Sacrificial Worship, by Rev. R. McCheyne Edgar, M.A.; Lessons from the Salutations of St. Paul, by Rev. Andrew Thomson, D.D.; etc. In the Expository section we find, The First Epistle of St. John, by Rev. Prof. J. J. Lias, M.A.; Gethsemane, by Rev. Principal David Brown, D.D.; The Character of Balaam, by Rev. Canon F. W. Farrar, D.D.; etc. New York: A. D. F. Randolph & Co. Price, $2 per year; 60c single.

THE PLANTERS JOURNAL.—One of the largest and handsomest agricultural papers we have seen bears the title given. It bears date at Vicksburg, and is published simultaneously at that place, New Orleans and Memphis. Issued Monthly and weekly. The price of the monthly, 20 pages, is $2 a year. The following extract will outline the intention of the publishers: "The Planters Journal Company have decided to enlarge their already great field of action and at an early date will issue a weekly *Planters Journal* in addition to the monthly, as now published. The *Planters Journal*, weekly, will be an eight-page, forty-column paper, 30x44, and will follow the general policy of the monthly, regarding the great questions of the day, and will be, in every respect, a *live journal*, and will be furnished subscribers at the low price of $1 per annum."

APPLE FRITTERS.—Make a batter, not very stiff, with one quart milk, three eggs, flour to bring it to the right consistancy. Pare and core a dozen apples, and chop them to about the size of small peas, and mix them well in the batter. Fry them in lard. Sprinkle sugar over them.

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Sept30 1y

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LOUISVILLE:

THURSDAY,.....MARCH 3, 1881.

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Is Grace Hereditary?

We heard a Pædobaptist minister, not long since, make the public statement that if the children of believing parents were but properly trained they would so gradually develop their moral characters, and their religious nature would so gently unfold, that they would never know the hour when they would become Christians. The remark set us to thinking, and we have thought some things not entirely flattering to the preacher's good sense, nor to the system of religious faith, of which he is the expounder and defender.

Is it true, true in either the light of history or of Scripture statement, that the children of believers occupy a vantage ground superior to the children of unbelievers? Pædobaptists so teach. Some of them hold and teach that they are members of God's covenant by virtue of their connection with believing parents; that because of their being included in the covenant, they have the right to baptism, and thus are regenerated and made members of the church. This seems to be the general view. Dr. Miller, however, a few years ago, at the head of Princeton Theological Seminary, outstrips all his brethren in wild extravagance of theological statement. In his work on "Presbyterianism and Baptism," he declares that the children of believing parents are *born* members of the church; that baptism is simply the ceremonial recognition of their right to church privileges! Is there any ground for such views in either their extreme or modified form?

What say the Scriptures? As the advocates of these views lay very great stress upon the covenant with Abraham, it should be expected that in the Old Testament, if anywhere, we should find traces of this doctrine taught. But in the experience of God's saints of the olden time we are constantly reminded, as that experience is unfolded in the inspired Word, that they were men of like passions with ourselves, born in sin and conceived in iniquity. When John the Baptist began his ministry in the wilderness of Judea, and saw many of the Pharisees and Sadducees coming to his baptism, he warned them most earnestly against attempting to base their claim to spiritual privileges on the ground of ancestral grace. "Think not," said the fearless preacher, "to say within yourselves, We have Abraham to our fathers, for I say unto you that God is able of these stones to raise up children unto Abraham." Square ly against this idea of ancestral or hereditary grace is the language of John, who, speaking of the first disciples who came to Jesus, said: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And what is especially noteworthy here, is the fact that these of whom John speaks were Jews, the children of God's chosen people. The same truth is taught by Jesus in that declaration of most stupendous import: "Except a man (*any* man) be born again, he can not *see* the kingdom of heaven." All then, children of believers and unbelievers alike, stand on the same platform, sinners, condemned by the law, to be saved, if at all, through the blood of Christ sealed and applied to the heart by the Holy Spirit. Grace does not run in the blood. It is a divine impartation. It allies us to God, transforms us into saints and makes us heirs of heaven.

We see the same truth illustrated in our observation. While the children of Christian parents, on account of the better early religious training, are more generally, possibly, reached than others; yet there is a sufficient number of these who grow up in hardened impenitency to prove the non-existence of any such principle in the divine economy. All men stand on one common platform. God saves all in like manner by the simple exercise of faith in Jesus Christ his Son.

The Mormon Question, Again.

Public interest has been somewhat reawakened in regard to the question of polygamy by the late annual message of President Hayes, in which fitting allusion was made to some of its practical features. Our own interest has been especially revived by some things that we have read from the *Saints' Herald*, the organ of the antipolygamous wing of the Mormon church. It is a much easier thing—nor does it take nearly so much time—to contract a disease, than it is to cure it. It was a much easier thing to suffer this terrible form of evil to grow and develop its hideous proportions, right under the shadow of the American banner, than it now is to get rid of it. Having become, in a sense, incorporated into our national system of politics, it will make a desperate struggle for existence. And the gravest consideration in the whole matter is that the longer it is suffered to maintain a peaceful existence, the more deeply is it striking its roots into the soil, and the more difficult will it be in the end to uproot it. That Congress has the right to legislate upon this subject, there can scarce be a rational doubt. If there is any ground for doubt in the constitution, or in the construction of our political systems, then the sooner we revise and readjust these, the better. That it is *the duty* of Congress to take hold of this matter and adopt such stringent and vigorous measures as will relieve the land of this burden, there ought to be just as little doubt. But it is just at this point that the nice question of "ways and means" arises. Touching this question, the *Herald* says: "Nor is Mormonism, as propagated by Joseph Smith, and under whom the church was established and flourished, responsible for the Utah problem. Had the Government done what it should have done, protected the saints in the proper exercise of their rights to worship under their monogamic rule and profession, punished the wrong-doers against them and among them, there would have been no exodus, no Utah, no polygamy. This the Government failed to do, and now the proper thing to be done is for Congress to treat polygamy as no part of Mormonism legitimately, but as a crime against well-known and long-established laws; refuse to recognize its representatives either as voters in the Territories or as delegates in Congress, and punish the transgressors not as ecclesiastical proteges whom it is unlawful to enforce into obedience to law—as 'sinners, not as saints; as criminals, not sanctified zealots."

The author of this extract, Mr. Smith, from his long and varied experience and observation, from his position of leadership in the reorganized church, is prepared to speak intelligently. The methods which he suggests for crushing out this evil, while they have something of the heroic element in them, yet will, we think, commend themselves to the common sense of the people, and will meet with quite general approval. According to the letter of our constitution, men have the right, in this land of the free, to worship God according to the dictates of their own consciences. Hence, Mormonism, as a system of religious faith, has seemed a rather awkward thing to deal with in view of the prevalent doctrine of freedom of conscience. But, by following the plan suggested by Mr. Smith, treating polygamy as no legitimate part of Mormonism, but as an excrescence, a fungus growth, the evil may be quite directly reached. And in this work the reorganized Mormon church would unite with the whole Gentile world in a holy crusade against polygamy. We trust that some heroic measures shall speedily be adopted for the overthrow of this gigantic system of evil, and that the country will speedily be cleansed from this dark stain, which has so long been an insult to the moral sense of mankind.

Fifty years ago there was but one Christian convert in Burmah; to-day there are more than 20,000.

One of the recent lecturers in the Boston Monday course, Rev. S. W. Dicke, of Vermont, chose for his theme, "Facts as to Divorce in New England." After speaking of the startling and increasing frequency of divorce, and attempting to trace it to the influence of progressive societies and to the peculiar social conditions as they exist at the present day, he comes to speak of the remedy. Of this he says: "We need a literature on this subject scientifically sound and scripturally authoritative." The latter, most assuredly, we need; and beyond this, we need to have our laws touching this, as a good many other moral and social questions, modeled after the divine law. In most of our States to-day husband and wife can be divorced for incompatibility of temper, cruel treatment, and divers causes "too numerous to mention." As a result, questions of tentimes the most complicate, are arising in pending divorce cases. But when we take the New Testament law, how simple and plain! There is one, and only one, cause for which a man may put away his wife and marry again. Husband and wife may separate and so remain in a state of separation for other causes than adultery; but in no case must such parties remarry. And when our laws shall neither transcend nor fall short of the divine enactment, we shall find the way out of many difficulties that now, betimes, trouble us very much.

The Cleveland Bar Association recently gave a banquet, where a sumptuous repast was enjoyed, followed by the "feast of reason and the flow of soul," but from which alcoholic drinks was entirely excluded. The Columbus lawyers also entertained the Ohio Bar Association, giving a grand banquet to over three hundred lawyers; but from this also everything that could intoxicate was shut out. There is no class of professional men that so thoroughly know the dire evils of intemperance as do our lawyers. Their work brings them face to face with the practical facts, and we are truly glad to see the fraternity in our sister State take so noble a stand. Let the example be widely imitated.

The Chicago Sabbath Association has taken a step in the right direction in its decision, already announced, to enforce the laws relating to the observance of the Sabbath. One of those laws has a penalty, not exceeding two hundred dollars, for keeping open places where liquor is sold or given away on the Lord's Day. If the association adheres to its purpose, and we most earnestly hope that it may, there will be lively times in Chicago in the near future.

Rev. Green Clay Smith did himself, his brethren, and his country great credit in the historic address he delivered in this city at the meeting of the Mexican veterans on the 22d ult. By request of the association the address was published in full in our city papers of the 23d, and requested for publication in the Washington *Gazette*. It is worthy to be preserved in the archives of the country. Bro. Smith was accompanied to our city by Miss Mamie, one of his beautiful and accomplished daughters.

Rev. A. M. Vardiman entered upon his duties as State Sunday-school Secretary on the 1st inst. All communications about the Sunday-school work in the State should henceforth be addressed to him at Louisville, box 56. And now let every man, woman and child who loves the cause of Sunday-schools extend to him a hearty greeting and a good send-off in the way of a liberal contribution.

EDITORIAL VARIETIES.

Rev. A. N. White, of Jeffersonville, Ind., is invited to spend several weeks with friends in Central Ohio.

In paragraph first, line fifth, of Dr. Solomon's letter to Dr. Robinson, in Recorder of last week, read 1880 for 1881.

Rev. T. B. Thames, of Shelbyville, has been spending several days in the city. He is looking unusually well, and speaks in the kindest terms of the people of his charge.

The church in Ghent is pastorless. Rev. R. H. Buckley having resigned.

There have of late been 14 or 15 valuable additions to the church in Glasgow. Rev. W. H. Williams pastor.

On invitation of the church in Ghent, Rev. Wm. H. Williams, of Glasgow, who has been twice pastor there, has gone up to spend a few days, and possibly, to hold a meeting.

Miss Janie Marsh, an esteemed member of the Walnut-street church, this city, is now teaching music in Prof. Murphy's school, at Pembroke, Christian Co., Ky.

Messrs. T. B. Threlkeld and W. W. Pemberton, general superintendents for the Appletons, have come to this city, and taken rooms in this (the Courier Journal) building. We are glad to have these agreeable and enterprising gentlemen as near neighbors.

THE BAPTIST WORLD.

LOUISVILLE.

Walnut-street.—Received four on Wednesday night—one for baptism, three by letter. In consequence of the difficulty in getting ministerial aid, the ordination of deacons, which was to have been had on Sunday night, was deferred.

Portland-avenue.—Received one for baptism.

Pilgrim.—Unusual interest at Wednesday night prayer-meeting; received one for baptism; seven asked for prayers. The pastor tries to give each one something to do, and the members seem disposed to work.

East.—Received one for baptism; young men distributed 1,000 more tracts.

Chestnut-street.—Received three by letter; monthly missionary meeting Sunday afternoon well attended. Bro. G. W. Burton, M. D., gave a good talk on China. Expect to commence a series of meetings next Sunday.

Broadway.—One received by letter; Sunday-school well attended.

Jeffersonville, Ind.—Pastor White baptized four last Sunday afternoon. Others will probably come forward soon and request baptism and membership.

Ministers' Conference.—Met at 10 A. M. Monday, Dr. Weaver in the chair. Rev. J. J. Burnett led in prayer. After hearing reports from the churches, Rev. J. P. Greene read a short paper on 1 Cor. 1:17, which we will lay before our readers soon. The subject will be discussed further at the next meeting.

AT OTHER POINTS.

There is a great deal of hope for Missouri Baptists.—*Central Baptist.*

The *Rocky Mountain Baptist* is a new monthly just started at Denver, Col. Rev. T. J. Knapp, D.D., of Greeley, that State, is editor, and the paper is published by the Executive Board of the Southern Colorado and Rocky Mountain Associations.

"There are a great many 'drift-wood' Baptists, we fear."

The Garrison Avenue church, St. Louis, organized a few years ago, seems to be a live body. It has no lot, and no house, except a temporary chapel, yet, during the last year the entire running expenses, about $1,500, were promptly raised, in addition to the payment of debts, repairs to the amount of nearly $600. The contributions for missions and education, for up $300.

The little church in Jacksonville, Fla., was in a mined condition, in debt and discouraged, when Dr. J. F. B. Mays, its present pastor, took charge thereof. In one year the debt has been lifted, and the membership nearly doubled.

Dr. Lofton, of St. Louis, has been confined to his room by sickness for a week.

Bethel College is having an increase of students in its spring session. The faculty is able, the facilities for thorough work good, the best boarding department for young men in the country, and there is a growing disposition for increased co-operation among the brethren to foster our institutions of learning. Why not? Why build houses, call men of ability to work for us and then forsake them.—*J. W. Rust, in Central Baptist.*

The *Watchman*, (Boston), claims to have a circulation of more than 17,000. It is the oldest Baptist paper in the United States, and the *Christian Index* (Atlanta, Ga.) is the next oldest.

The congregation of the Calvary church, New York city, Dr. R. S. McArthur, pastor, has outgrown the house, and the next new thing will probably be a large and well appointed new church.

There is an association in the Republican Valley, Nebraska, with 15 churches and a total membership of 320, but only one house of worship in all that region. Red Cloud is the largest town in the valley. Rev. George O. Yeiser is pastor there; he also looks after the flock at Guide Rock. We should be pleased if Bro. Yeiser would give us some account of that new and inviting country.

Six important churches in Nebraska need pastors immediately and the State Board has made appropriations to aid them when pastors shall have been secured.

To have a good prayer-meeting try all methods, but depend on none.

The Red Bank church, New Jersey, has recently fixed itself from debt.

There is need for the labors of evangelists all over the land—even in the cities with their many pastors. The strain is often too great upon a pastor of only ordinary vigor of health to preach every evening in meetings continuing successively through several weeks.—*Watch-Tower.*

In Newton Theological Seminary the whole number of students is 68; of whom 23 are in the Senior class, 17 in the middle class and 21 in the Junior class, while there are 7 general students. They came from 15 different States.

The Calvary church, New York city, R. S. McArthur, D.D., pastor, is by no means the richest Baptist church in that city, but there is, probably, no church in the United States or in the world that cultivates the "grace of giving" more faithfully or to higher ends. On a recent Sunday a collection of $35,322.30 was taken for Home and Foreign Missions, and it is intimated that $5,000 more will be added. Most justly does the *Examiner & Chronicle* say: "The eloquence of such a plea for generous giving ought to go through the churches like the sound of a trumpet."

The Pacific Coast, with about one and a half millions of population, has 192 Baptist churches, and only 92 Baptist Sunday-schools; and Arkansas with 1,118 Baptist churches has only about 100 Sunday-schools.

A generous friend has just sent the Publication Society $10,000 to constitute a fund, the income annually to be expended in helping new Baptist Sunday-schools. This income, added to what the schools are expected to supply, will furnish good libraries to sixty new schools each year.

Dr. McArthur, of the Calvary church, New York city, is expected to preach the missionary sermon before the Publication Society, at Indianapolis, Lord's day morning, May 22d next.

The Baptist Handbook for 1881, published by the Baptist Union of Great Britain and Ireland, shows that there are in the United Kingdom 2,565 churches, 3,587 chapels, 952,279 sittings, 281,061 church members, 44,120 teachers, 480,006 scholars, 1,002 pastors and 3,062 evangelists.

Rev. Dr. Dunn has resigned the presidency of the Central University at Pella, Ia., and on his nomination Rev. G. W. Gardiner, D.D., of Massachusetts, has been elected President.

MISCELLANEOUS.

The Bishops' fund of the M. E. church is exhausted and an appeal is made to the churches.

The Book of the General Presbyterian Council, issued recently, gives the number of this denomination throughout the world as 3,000,000 communicants and about 12,000,000 adherents.

The Moravians, who have had Greenland as a mission field for sixty-two years, have now a membership of 70,616.

Rev. Dr. Storrs is about to give a course of ten lectures on the divine origin of Christianity before the Lowell Institute in Boston.

It is stated that Dr. John Hall, of New York, is asked to go to Chicago as pastor of the First church and professor in the Theological Seminary, with a salary of 20,000. He now receives 15,000 a year.

If free voting people are ill-governed, it is not more their misfortune than their fault.

A Fog Over Jordan.

A young lady spending a few weeks at one of the Virginia springs last summer, in a private letter to a friend, relates the following amusing incident:

I was rather unwell and did not go down to the general table, but had my meals served in my room by a colored waiter. After expressing her solicitude for my health, she said: "You didn't go down to de parlor to meetin' last night, did you, Miss ——?" A Presbyterian minister had officiated. I answered, "No; I was not well enough."

"Is you a Methodis', Miss?"

I replied, "No."

"Well, I sort o' thought you was."

"No, I am a Baptist, Sukie, what are you?"

"Well, I'se a Baptist, too, inside, and a Methodis' outside; kase I believes in 'mersion."

"Were you immersed?"

"O! yes indeed."

"Then it seems to me you are a Baptist outside and a Methodist inside."

"Well, Miss, dar's been a heap of talkin' 'bout 'mersion and sprinkliin', but the fact is, it seems all onnatrin. De Jews and lots of folks was sprinkled."

"Well," said I, "isn't it best to be baptized as Jesus was? You know the Bible says, He went down into the river Jordan."

"Dat's all so, I believe. I can't read, but I'se heard it read. But bes's de 'ficulty, Miss. Dey was all standin' round to see de baptism in Jordan, but none on 'em ever did see it at all; for you see a fog rix sudden, just at dat time, so nobody could know for sartin what way it was done."

This is a new and ingenious method of justifying the doubt about the mode of Christ's baptism, which the simple-hearted girl said she had heard from a "powerful smart preacher who tole all about it."

Dr. Warder returned from his trip to Columbus on the night of the 23d ult., sick, and up to this writing, March 1st, has been unable to leave his room. He hopes to be out in a few days. Meantime let all who have a "fellow-feeling" for him in his arduous work extend a helping hand.

Rev. Ephraim Smith, Deceased.

The following letter from Samuel Ayres, Esq., will be read with interest. There can be no doubt but many of the lovers of Christ ought to do as this departed brother has done. That the number will increase in the future there can be no reasonable doubt.

R. L. Thurman, Ag't.

Rev. R. L. Thurman,—*Dear Sir*—As trustee under the will of Elder E. A. Smith, deceased, I send you as agent a check for one hundred dollars, the same bequeathed by said Smith to the Southern Baptist Convention for their African Missions. I have just paid over to Rev. Mr. Kirtley the like sum for Southern Baptist Convention Indian Missions.

Bro. Smith was a self-denying, godly man, who went about doing good. He was originally a Baptist, but went into the "Reformation" at its commencement in Kentucky and died in its connection. He always believed in sound conversions. He loved the Baptists still, for they showed him many kindnesses, especially in South Carolina, where much of his labor was performed. He was a native of Lexington, Ky., but moved to this place in 1823. About 1830 he became a traveling laborer in the Lord's vineyard, and though making occasional visits to his father's family here, he always considered this place his home, and in his published letters he always signed his name, "Ephraim A. Smith, of Danville, Ky." He died near Danville in 1856. His estate was put at interest for the benefit of his single sister during her life. She having deceased, I am now making distribution of the estate according to his will. Please sign the inclosed receipt, giving the proper title of your agency and affix the date and return it to me.

Danville, Ky., Jan. 10.

The manufactories of agricultural implements have doubled in the United States during the last ten years. In 1860 this industry gave employment to 5,361 hands. This year it gives employment to 40,680.

Our Field Notes.

EMPLOYMENT FOR GIRLS.

Girls ought all to be taught some useful employment as well as boys. Why should they be like the lilies of the field, "they toil not, neither do they spin?" Employment is necessary to usefulness and happiness. Idleness is the parent of discontent, misery and mischief as well with girls as boys. The minds of the young especially will be actively employed. If not directed to some good pursuit they will be turned to something worthless or positively vicious. Let the parents' wealth be howsoever great they ought not to bring up their girls in idleness any more than their boys if they wish them to be useful and happy. The riches of idle children generally take wings and fly away soon after the death of the parents. They are then, if girls, very dependent, discontented and miserable. To avoid this and state of things teach them early to be industrious and self-reliant, that some useful employment is the only road to happiness, independence and contentment. That mirth and pleasure-seeking are merely interludes in the grand drama of life to fill up the time while changing the scenes for another act of useful employment. There are many arts in which men are now mostly employed that girls ought to learn and could succeed at as well or better than boys,—telegraphing, photographing, engraving, type-setting, watch-making and repairing, sketching and drawing for art designs, &c. Females ought to have most of the in-door employments that are not too laborious. They make excellent postmasters and ought to have the offices. They make very efficient clerks in dry goods and notion houses and ought to be employed and let the boys engage in some more laborious and masculine business. We mention these things because there are many girls who would gladly be employed if they were just taught and knew what to go at. Many of them are already teaching school, but the supply is getting to be greater than the demand and we need other openings for girls. We are decidedly in favor of "women's rights" to work wherever they can be usefully employed and be self-supporting and independent. If they then marry a man who can help make a support, very well. If he proves to be no account, as they sometimes do, the woman can then tell him she can support herself and he may look out for himself, as she does not propose to keep a boarding house for dead-heads.

MISCELLANEA.

A little miss at an academy in Hopkins county, Ky., saw the music teacher play the piano for the first time. She went out and told her companions it was very simple and she knew she could play, as you only had to knock your fingers on the keys and the music would come out. This reminds us of the old lady in Chicago who went to hear Blind Tom play by ear and insisted she was swindled, as he played with his fingers in a very simple manner just like anybody else.

Teacher—"Well, Tommy, if I were to give you two puppies and Mr. Johnson should give you two, how many would you have?"

Tommy—"I'd have none, sir."

Teacher—"You you would; think again."

Tommy—"No sir, I wouldn't, 'cause pa would have 'em all drowned. He says a gun and dogs will spoil any boy."

Sharp boy, that; we predict he will make a business man when he grows up.

Good counting-room notice: "Persons having no business in this office will please get through as soon as possible and leave."

"The man who doesn't believe in any hereafter has a dreadfully mean opinion of himself and his chances."

"A good doctor is a gentleman to whom we pay three dollars a visit for advising us to eat less and exercise more."

We said to a small boy in Livingston county, Ky.: "Do you either smoke or chew, my little man?" He replied, "No, sir." I then have a proposition to make to you: Suppose you resolve that you never will and stick to it, so that your father may boast that he has one decent boy in the family." When he promised that he would, he informed us that his father smoked and chewed. Whereupon we added, "Well, then, if you stick to your promise your father will be able to boast that he has brought up a boy much more decent than himself." This was such a new and amusing idea to him he was tickled, and when he got home told his father the novel proposition the stranger had made him. We trust he will keep his promise and grow up to be a decent, industrious and happy Christian man with the Recorder a weekly visitor in his family.

FORESIGHT AND ECONOMY.

An old brother in Livingston county has his tombstone already made. Wrote his own epitaph. Had it cut at the time he ordered his wife's when she died. Could get two at a lower rate than one, he told us. This reminded us of the Chinese, who frequently have their coffins made years before they die to prevent being put off with an inferior article after death. They keep these coffins in their houses and show them to their visiting friends with much satisfaction, just as old Bro. Pringle showed us his tombstone. Though Bro. Pringle had the foresthought and foresight to write his own epitaph and have it engraved on his tombstone, we would here remind him, as we overlooked it while reading the inscription, that he left out a very important item; he neglected to insert the day of his death.

CRITTENDEN AND LIVINGSTON COUNTY ITEMS.

Though the weather was very severe and the roads very bad we had a pleasant time among the churches of these two counties. We found more Baptists than we expected in these counties. There are about thirteen Baptist preachers in Crittenden county. We got more subscribers to the Recorder than we anticipated. If the Baptist churches in that section were only developed as they

ought to be, and might be if they were waked up, their moral influence would be great. We trust our visit will result in much good to the brethren there, as we got a large number to take the RECORDER which will visit them weekly. If they will read them carefully we are confident they will be stirred up to many good words and deeds of love and Christian duty. The visits of the RECORDER will be invaluable to the children. It will be a new book coming into the house every week and will be eagerly read, because it is new. Thus they will form the habit of reading moral and religious articles. When a thing grows into a habit they take pleasure in it and can't get on well without it. In the years to come when a new Field Editor visits them they will say, "My brother, I have been reading the RECORDER for the last forty years. I recollect distinctly when I was a little boy old Bro. Cabaniss, the Field Editor, came to my father's house in Livingston county and told him he ought to take it for the sake of his children. There were many pieces in it written for children which I then delighted to read. As I grew older I read more and became a constant reader till my father died. After that I took it myself, and now feel like I could not do without it. I now feel thankful that my father subscribed for it, as it has been a great benefit to me."

Parents, I have in the above merely transferred to the future the language of many old brethren to me concerning the past when old Bro. Buck was the editor. If you wish your children to rise up and call you blessed in the by and by when you and the writer are in the silent tomb, then throw all the good influences around them in your power now by good books and papers that will help to guide their feet in the path that leads to virtue and to heaven. A. B. CABANISS.

From Florida.

Notwithstanding the December freeze, which tested the mettle of the Middle Floridian so severely, quite a number have the orange fever in an aggravated form, and many are absolutely converting their cotton lands into orange groves. There are single orange trees in this State which produce annually for their owners fruit to the value of fifty dollars. Fifty such trees can grow on a single acre. The vegetables grown between the rows will more than pay the cost of cultivation required for the trees and promote their growth besides. We are told that seven or eight years ago General Sanford, of Orange county, brought to this State several Swedes as laborers. He gave to each head of a family five acres of land as a stimulus. A week or two ago one of these men, who had planted his little patch in orange trees, sold it for $5,500. In the meantime he had made a comfortable living for himself and family as a workman. It is thought to be a capital idea for those who have money to invest it in orange groves.

An exodus on a big scale is badly needed in this section, one that would carry half or more of the negro population away to Halifax or some other place. They constitute a dark and somber cloud, whose shadow overhangs this goodly land, depressing its energy and checking its enterprise. The negroes outnumber the whites here five to one. On Saturday they literally take possession of Tallahassee and throng the main business street to such an extent that it is somewhat difficult to thread your way through the masses. Ladies never shop on Saturday.

The climate here is perfectly delightful, the heat of summer and the cold of winter being tempered by the breezes from the gulf. Those who live among the snow-covered hills of the North can scarcely realize the beauty of this "sunny land of flowers." We are now breathing the balmiest air of spring-time, laden with the sweet tribute of a thousand flowers, sending forth their fragrant incense to Him who has touched them into beautiful life. A few days ago I went down upon the old Suwanee river, far, far away, and sat upon the beautiful banks, redured over with clinging vines and flowering shrubs. I thought of the old folks at home, and the "springs in my head sent the water down my cheeks."

Our church here is prospering, notwithstanding the strong Pædobaptist opposition. Since I came here (two months ago) there have been four valuable accessions to the church and 10 professions of faith, most of whom will join our church soon. We have a fine Sunday-school, two weekly prayer-meetings and congregations large and still increasing. The ladies gave a supper last Wednesday night for the benefit of our church, which was a most magnificent affair. The hall was tastefully and beautifully arranged, with beautiful festoons of evergreen suspended from the ceiling, the stately banner waving ominously above, emblazoned with these beautiful words, "In God we trust," and the tables groaned under the weight of delightful dishes of every imaginable kind of viand and sweetmeats. An interesting feature was a stand of beautiful flowers, right from the gardens, furnishing all with fresh bouquets. The tables were graced by the presence of the noble ladies whose graceful forms, and rosy cheeks, and sparkling eyes, and soft sabure ringlets falling over their shapely shoulders, made the occasion inexpressibly enjoyable. The pastor, who has the assistance of such a band of noble Christian workers, ought to "thank God and take courage." J. C. PORTER.

Tallahassee, Fla., Feb. 21.

REV. J. A. BOOTH closed his labors with the church at Forks of Dix River, Garrard Co., the third Sunday in February. I was present, and the scene of farewell between pastor and people was affecting. Bro. Booth has done a good work there. During his pastorate the church has been repaired, and made a general move forward in all Christian enterprises. The whole community seemed to share in their attachment to the pastor, and regret his resignation. W. P. B.

Celebration of the Anniversary of Washington's Birth at Georgetown.

The anniversary of this event in our Republic's history was most appropriately celebrated last night by the European Society of Georgetown Female Seminary and the Tau Theta Kappa and Ciceronian Societies of Georgetown College. The entertainment was held in the large auditory of our court-house in the presence of a large and appreciative audience. The exercises were opened at half past seven o'clock with prayer by Rev. W. P. Harvey, of Harrodsburg, after which the audience was treated to the following programme:

Music—One Hundred and Twenty-fifth Psalm, Chorus by class.
Oration—Then and Now. T. S. Galens.
Music—Instrumental (Duet). *Mozart*. Misses Smith and Chandler.
Recitation—Grandmother's Story of Bunker Hill Battle. Miss M. L. Smith.
Music—The Path That Lies Before Thee. *Mozart*. Class.
Essay—America's Contribution to the World. A. T. McKay.
Music—Church-light March. Instrumental (Duet). *Meyerbeer*. Misses Payne and James.
Essay—Woman's Patriotic Duty. Miss Mattie Roberts.
Music—Sleep, Noble Child (Vocal Trio). *Cherubini*. Misses Bickey, Wilson and Payne.
Oration—Duties of American citizens. J. A. Redford.
Music—Homewards in Joy (chorus from Lohengrin). *Wagner*. Class.
Declamation—One or Many, Which? Written by Dr. Dudley for the occasion. W. J. Owsley.
Music—Hail Columbia. National Hymn. Young ladies and gentlemen.

The young ladies and gentlemen acted their parts well, bringing credit to themselves and honor to the societies represented. The music was under the direction of Prof. Ayres, who is the efficient musical teacher in the Female Seminary. The first chorus on the programme, One Hundred and Twenty-fifth Psalm, the music was composed for the occasion by Prof. Ayres. The melody, as well as the whole arrangement, showed the cultured musician. The general impression is that Prof. Bucker did a good thing for his school and patrons when he employed Prof. Ayres.

The orations, recitation and declamation were most appropriate and well delivered. The essays were full of stirring facts and good sense. I think the audience felt that Miss Mattie Roberts rather excelled in the way she read, or rather recited, her essay. Her subject was a happy one for the occasion, and the thoughts presented were full of vigor and grip, and being delivered with so much earnestness, it was received by the audience with enthusiastic applause. She gave the misses, the mothers and the young gentlemen some wholesome advice, and if they would only hearken and practice what she recommended, we should soon reach the golden age of our Republic. She struck the keynote of the grand march to which the citizens of our Commonwealth must keep step if we would preserve in its purity the good government bequeathed to us by Washington and his brave comrades in arms. Miss Mattie said in substance "that the future of America depends on the women of America," and said, "amen."

The exercises closed with the singing of our national hymn, "Hail Columbia." The large crowd dispersed feeling that they had been well entertained, and perhaps a few of the more thoughtful felt that it is a solemn responsibility to be a citizen of our Republic. UNION.

Wood Notes.

Visited Pleasureville, Henry county, Rev. W. W. Force, pastor. Every man, I asked, except one, subscribed for the RECORDER. "Why don't you sell the RECORDER as cheap as the *Courier-Journal?*" said a brother. "What do you pay for the daily *Courier-Journal?*" "Five cents a day." "Very well, then, we furnish the RECORDER for five cents a number, and give one number extra. He gave us two dollars and a half and said, "send it on."

The brethren at Hillsboro, Henry county, are making arrangements to buy a parsonage for their pastor, Rev. W. W. Force.

Sister Conway, of Locust church, Carroll county, has been a constant subscriber to the RECORDER ever since it was started. The church at Carrollton has about 75 members, but pays the pastor, Rev. J. B. Adkins, $300 for half his time. A church with 150 members ought to pay more than $60 for one Sunday in the month, the wealth of the individual members of the two churches being equal. Only one preacher in Sulphur Fork Association gets anything like an adequate support. W. WOOD.

Way Notes.

Trudging along through the mud, night coming on, and the rain pelting me as I went, I fell into a reverie on the life of an agent of Jesus among the churches. I thought of the many injurious things that were said of him: "A religious beggar;" "a mendicant;" "a necessary evil;" "turned away from the regular ministry because he can not be supported;" "an anomalous character, for whom there is no place in Christ's ministry;" "an intruder upon the work of pastors," hence coldly treated; an "unwelcome visitor," though "WELCOME" in large characters may be written over the door—" welcome to the seeker of charity," "welcome to the neighbor," "welcome to kindred," "welcome" to all but a poor agent asking help to spread the gospel. Methought, if I were fit, like Christ, I would like to be an agent, yes I would rather be an agent than be an angel, would rather plead with my brethren, in the name of Jesus, to send the gospel to the benighted, than to be a minister plenipotentiary to a crown prince. Why, then, should we decry agents or agencies, ordained of the churches and of God to further Christianity? Let us rather pray for them, as you suggested, Bro. Editor; let us sympathise with and help them, and if we have no sympathy with such, let us pray for sympathy, let us pray for a spirit of co-operation with those agents who are coworkers with the Master.

At Harrodsburg found Bro. Burford, our agent, had been talking RECORDER all around. He keeps up the collections, etc. well. Rev. H. A. Tupper, Jr., the acceptable pastor, enjoys the universal esteem of his people and the community. His people will give about $1,500 this year for church work. Wonderful liberality!

Visited Salvisa, and found the RECORDER quite popular, owing to the energetic efforts of Bro. Edmund Burrus, who takes pleasure in representing its interests. To get the agent out of the field as soon as possible (?) he mounted his horse and rode around with me and dissipated the drudgery of the work by entertaining conversation about editors and things. The church here is still grieving over the loss of its former pastor, Rev. A. S. Pettie, who recently was called to Christiansburg for all his time. May the Master of the vineyard guide them in the selection of an overseer. S. C. HUMPHREYS.

Indiana Correspondence.

La Fayette.—Rev. A. Blackburn writes: I have a class of fifty young people who meet every Monday evening to study Baptist doctrine. We use the "Baptist Church Manual," by J. Newton Brown, D.D., as a text book. Seems to be much interest in it. Rev. J. S. Reed, of Wilmington, Del., has been visiting Chauncy and Grand Prairie churches. We hope he will settle with them.

Mitchell.—This church is now without a pastor, Rev. W. L. Green having accepted the pastorate of Edwardsport and Pleasantville churches. A good experienced man is needed here.

Lincoln church is enjoying a pleasant series of meetings conducted by the pastor and Rev. Wm. McCoy. There have already been some valuable accessions to the church, and others are confidently expected.

Liberty.—A. J. Essex writes: Rev. Wright Saunders, the pastor, is conducting a series of meetings with the church with much hope of success.

Mt. Pleasant, Johnson county, has recently called Rev. R. Moore as pastor. Bro. M. is pastor also at Trafalgar.

Jeffersonville.—The pastor, Rev. A. N. White, last Sabbath preached on baptism in answer to a sermon preached by a Methodist minister on the same subject. Bro. W. is reported to have presented the truth so forcibly that some of the Methodist members were heard to say that they could never be satisfied with sprinkling for baptism.

Greensburg.—Bro. J. B. Whately writes: We have a good church, composed of a good class of people, and numbering 224. Our pastor, Rev. B. F. Cavins, has been with us about seven years, and has constantly grown in favor and ability to do good. Bro. C. has just returned from Lawrenceburg, where he has been conducting a successful meeting. The church there is greatly revived. Meetings are going on yet under the care of Bro. Davidson. Rev. H. A. Sunrell rendered efficient aid during two weeks.

Southport.—The meetings still continue, and much interest is manifested. Some have arisen for prayer and others are deeply interested. A movement is on foot to unite the church at Greenwood and employ a pastor jointly. What the result will be can not now be seen. If successful, it would make a large field for some one. Neither the pastor at Southport nor Greenwood could take the field. N. S. K.

Greenwood, Feb. 26th.

Arkansas Correspondence.

On the first Sabbath in this month we had Bro. W. C. Friley, of Trenton, La., with us, and a better singer and preacher, combined with the other elements of a Christian gentleman, I had not met in a long while. His preaching and singing were much appreciated by our people. The weather was so exceedingly unfavorable that it interfered with the meeting seriously. Notwithstanding this, and the sickness of the pastor, we are still impressed that the labors of the occasion were not in vain, as there was one addition, a bright and promising young man, the son of one of our deacons.

It is with much sorrow that I record the death of Dr. T. B. Espy, of Little Rock, which occurred in that city on the 7th instant. The funeral services were conducted principally by Dr. Mayfield, pastor Calvary Baptist church, from which we make the following extract: "He was educated at Howard College, Alabama: was a good Greek and Latin scholar, and was well read in literature. As a writer and speaker, he was classical and forcible. When not aroused he was rather verbose, but when excited was impassioned, sparkling, eloquent and mighty. He combined at once the elements of Melanchton and Luther, of Paul and John. Bro. Espy was the editor and preacher of our State. For a number of years he was intimately associated with the Baptist press of Arkansas, and will be greatly missed from her ministry."

I learned from a private letter that Rev. B. R. Womack, one of the editors of the *Baptist Reflector*, Nashville, Tenn., is to be editor of our new Baptist paper, the *Arkansas Evangel*. We very much trust that this effort may mark the beginning of better and more prosperous results in Baptist newspaper enterprise in Arkansas. There is no question of our need of a first-class paper, nor of our ability to sustain one, could our forces be properly marshaled, which I trust my friend and college chum, Womack, and his associates, may be able to do. We wait with almost bated breath the result of this newly-born enterprise.

We have had a long, cold, dark winter, the most disagreeable in the memory of the oldest inhabitants of the country. The most of our brethren, especially in the country, have not, as yet, been able to come out of "winter quarters," into which they went rather early in the fall; but we trust now, as the winter is far spent, and as the balmy, shining days of spring will soon be here, that "winter quarters" will be abandoned, and that regular church and Sabbath-school exercises will be resumed at once and in earnest.

We rejoice to note the completion of the railroad from Little Rock to Monticello, which gives Southeast Arkansas connection with the great net-work of railroads at Little Rock, a thing long desired by our people. It is said to be the present intention to push the construction of this road westward to Warren, Camden and Texarkana. This road will open up the noble forests and rich lands to all who are seeking cheap homes and a healthy country. A. J. FAWCETT.

Hamburg, Ark., Feb. 15th.

What Meneth This?

In the RECORDER of February 10, under the heading "Georgetown College," which seems to be a clipping from the *Courier-Journal*, we observed the following, it being the closing sentence of the fourth paragraph: "This time she has secured an organ for the chapel of the Y. M. C. A: in the college boarding hall."

How is this? Pondering myself unable to answer, you will excuse me, Mr. Editor, if I ask you, or some one more familiar with Georgetown College affairs than myself, to please inform those who are anxious to know, if this college has taken the Y. M. C. A. under her special care, or has the Y. M. C. A. permitted Georgetown College to become one of its favored beneficiaries? Has the Mountain come to Mohammed, or has Mohammed gone to the Mountain? How is this? Please inform

ONE WHO WANTS TO KNOW.

February 16, 1881.

ORDINATION.—Delegates representing the city churches, in compliance with a call, met with the Pilgrim Baptist church, Louisville, Ky., Sunday, Feb. 20th, to consider the propriety of setting apart to the work of the gospel ministry Bro. Wm. Arrasmith. The council was organized by the election of Rev. J. M. Weaver, D.D., chairman, and Rev. W. J. Hopkins, clerk. After prayer by Rev. J. L. Burhows, D.D., the pastor, Rev. R. C. Roberts, stated the object of their call, also presenting the written petition of North Benson church for the ordination of the brother. After relating his Christian experience and call to the ministry, he was examined in doctrine and practice, in which he gave full satisfaction; and after recommending his ordination, the council adjourned to the call of joint committees of this church and council, in pursuance of which reassembled on Friday evening, Feb. 25th, and ordained the brother, observing the following order of exercises: 1. Sermon, by Rev. J. M. Weaver, D.D. 2. Prayer, by Rev. I. H. Bailey, and laying on of hands by the presbytery. 3 Charge to candidate, by Rev. J. P. Greene. 4. Presentation of Bible, by Rev. W. C. Jones. 5. Benediction, by the candidate. W. J. H.

FROM THE CHURCHES.

BETHEL church, Gainsville, Allen County, Ky.—A meeting of days commenced at the place Dec. 26, 1880, in which we had the ministerial assistance of Bro's T. Witherspoon and T. J. Ham. Thirteen have been baptized, 3 approved for baptism, some reclaimed, quite a number of others professed faith in Christ, but have not "confessed him before men." Immediately succeeding this meeting

BETHLEHEM CHURCH held a meeting, in which we were assisted by Bro. Witherspoon and a part of the time by Bro. T. L. Atwood (licentiate), in which 15 professed conversion, 8 have been baptized, 2 by letter, 3 restored to fellowship. We then commenced at

SCOTTVILLE, being assisted, by T. J. Ham, Bro's Miller and Atwood doing good service. Some 7 or 8 professed faith in the Savior and 4 have been baptized into the fellowship of this church. M. F. HAM.

Scottville, February, 1881.

NEWPORT KY.—Last night (Feb. 28) I baptised two in the presence of a very large congregation. Our Sunday-school is growing, our prayer-meeting has been attended by so many people that we have enlarged our room, and I believe we shall have to go to our main audience room to accommodate the people. I feel more like a pastor since my deacons are helping me so much by doing most of the work that belongs to them, and many of my people are organized for systematic work. Our teachers' meeting is attended by many besides teachers, and I notice a marked improvement in the school since it has been organized. I hope we shall have a revival all the year. G. M. SNOTT.

PLEASANT VIEW.—Feb. 20, 1881, will be long remembered by myself and family. As our regular business meeting at Pleasant View church, Feb. 19th, our oldest child (a boy just past 18 years) came before the church and told what the Lord had done for his soul and was received for baptism. Yesterday I had the happy privilege of baptizing him. J. B. WOOD.

Stilthton, Ky., Feb. 21.

Pleasant words are as an honey-comb, sweet to the soul, and health to the bones.

Southern Baptist Convention, Columbus, Miss., May 5, 1881.

All who expect to attend the convention are earnestly requested to forward their names and post-office addresses to the committee at once. The citizens of Columbus will open their hearts and homes to the guests on this occasion, but it will be impossible to avoid confusion and subsequent discomfort, unless all comply with these requests. Do not embarrass the committee by postponing word to your friends here that you are coming to their houses: write us that you desire to be assigned with such friends, and we will comply to your wishes, if possible. Those who wish to stop at hotels and prefer to pay a reduced rate, will be accomodated on conferring with the committee. No reduction can be had except through this channel. Cards of assignment and replies to applications will be sent out about April 15th. Application has been made for excursion rates by rail, etc., to Columbus. Full particulars will be given through the press as soon as possible. Address

H. W. BATTLE,
P. O. Box No. 51, Columbus, Miss.

Baptist papers please copy.

RELIGIOUS ANNOUNCEMENTS.

Announcements such as the following will appear but one time; therefore they should be preserved for future reference.

PROGRAMME of the Trimble County Sunday school Convention, to be held at Middle Creek church, Trimble county, Ky., on the 5 th Saturday and Sunday in May, 1881: 1. Design of the Trimble County Sunday-school Convention—paper by C. C. Holmes, discussed by Rev. A. Jackson. 2. The Principal Features in the Organization of a Sunday-school—paper by Mrs. Mary T. G. Inman, discussed by Rev. W. T. Carpenter. 3. The Work of a Sunday-school—paper by Miss Phoebe Richardson, discussed by J. Lee. 4. The Importance of Having a Sunday school in Every Church or Community—paper by Mrs. Lucy J. Dawning, discussed by J. Sandy. 5. How to Conduct the Sunday school so as to Interest the Children—paper by Miss L. Arnold, discussed by Rev. W. Wood. 6. Duties of Parents and Church-members to the Sunday-school—paper by Miss Ella Jackson, discussed by H. H. Adcock. 7. The Causes of Failures of Sunday-schools—paper by Miss Annie Jackson, discussed by W. O. Peak. 8. The Causes of a Prosperous Sunday school—paper by Alonzo Tate. 9. The Importance of teaching children in the Sunday-school—that have not arrived at the years of accountability—paper by Mrs. Sallie Gill, discussed by C. T. Rowlett. Select readings by Master Charlie Browning, Mrs. Hannah Hood, Mrs. Sue Hood, Dr. J. C. Hancock, Mrs. Mary Buskey, Miss Jennie Robinson, Miss Lucy Powell, Mr. Thomas Button, Mrs. Alice Tate, Mr. James Richardson, Mrs. Mattie Willett. Rev. A. M. Vardiman is requested to preach on Sunday at 11 a. m. All Sunday-school workers are invited to attend

C. T. ROWLETT, Ch'n Com.

PUBLISHERS' ANNOUNCEMENTS.

COD-LIVER OIL AND LIME—That pleasant and active agent in the cure of all forms of wasting consumption, is Wilbor's Compound of Pure Cod-Liver Oil and Lime," being universally adopted in medical practice. Sold by the proprietor, A. B. Wilbor, Chemist, Boston, and all druggists.

AN old lady writes us: "I am 65 years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used a little more than one bottle and feel as well as at 30, and am sure that hundreds need just such a medicine." See adv [mch5 5t

W. R. TAPPAN, Contractor and Builder, Toledo, Ohio, says:—An Excelsior Kidney Pad relieved me of pain in the side of fifteen years standing. Please send me another Pad. See Adv. R&B

MANY lose their beauty from the hair falling or fading. Parker's Hair Balsam supplies necessary nourishment, prevents falling and greyness, and is an elegant dressing. [mch5 5t

IF any reader feels tired, has a severe headache or loss of appetite, it means that something is the matter with the kidneys, which Warner's Safe Kidney and Liver Cure alone can help.

DR. TOURJEE'S annual excursion advertisement is out again. Every year these excursions become more appreciated, so that an announcement that the list is being made up is all that is required.

YOUR mind will grow strong and great not by what you reject, but what you cordially accept and believe. Your health will improve just in proportion as you obey Nature's law. If your mind is diseased, refresh it with suitable relaxation. If the two great organs of your body, the kidney and liver, are out of order, restore them by using Warner's Safe Kidney and Liver Cure. Your mind can be kept clear by care, and the kidneys and liver by the great remedy above mentioned.

W. A. TITUS, 62 Ashland Avenue, Toledo, Ohio, says:—My wife is now as strong as ever, her regained health being directly due to the use of the Excelsior Kidney Pad. We can heartily recommend it to all kidney troubled persons.—See Adv. R&B.

AN ONLY DAUGHTER CURED OF CONSUMPTION.—When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. He child is now in this country, and enjoying the best of health. He had proved to the world that *Consumption* can be positively and permanently cured. The Doctor now gives the Recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race St. Philadelphia, naming this paper.

WE sell anything in our line as cheap as it can be had in the Eastern cities, with a special discount to ministers and Sunday-school teachers.

A. C. CAPERTON & CO.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine. [ow1y

ATTENTION is directed to the advertisement in another column under the heading of Florida. Those of our readers who think of investing in orange lands would do well to send for a descriptive catalogue of Deland. That, we learn, is a very desirable locality.

WE are prepared to supply libraries for Sunday-schools and home reading at the very lowest Eastern prices. Send for catalogue and price-list.

A. C. CAPERTON & CO.

WE want 1,000 new subscribers by the meeting of the General Association in May, and we want *all* our readers to consider themselves agents for the RECORDER. We do not propose to pay people to take the paper, but we are willing to pay our friends to work for it. We will allow a commission of 50 cents for every new name sent us at published rates. Now is the time to push.

SUNDAY-SCHOOL HELPS.—There are no better "helps" for Sunday-school teachers than Feloubet's or Vincent's Notes on the International Lessons. They are both explanatory, illustrative, doctrinal, and practical; with illustrations, maps, chronological charts, suggestions to teachers, and library references. The Boston price for each is $1.25. We have a *limited* number that we will sell at $1.00 a copy.

A. C. CAPERTON & CO.

J. G. MATHERS, importer and dealer in Carpets, Oil Cloths, Mattings, &c., &c., Nos. 118 and 120 Main street, and 117 and 119 Fourth, Louisville, Ky., is one of the oldest and most reliable merchants in our city. feb24 tf

DESCRIPTIVE CIRCULARS of our Relative Time Globe sent on application. Special discount to preachers and teachers.

A. C. CAPERTON & CO.

Our Sunday-schools.

APPOINTMENTS FOR THE STATE SECRETARY.

La Grange, Tuesday, March 8, night.
Eminence, Wednesday, March 9, night.
New Castle, Thursday, March 10, night.
Smithfield, Friday, March 11, night.
Christiansburg, Saturday and Sunday, March 12 and 13.
Buffalo Lick, Sunday, March 13, night.
Indian Fork, Monday, March 14, night.
North Benson, Tuesday, March 15, night.

The above appointments are all for night, except Christiansburg on Sunday. Will the pastors and Sunday-school superintendents please give the appointments the widest possible circulation? To you, who have the interest of the Sunday-school cause at heart, I shall look for sympathy and aid in the work.

A. M. VARDIMAN, State Sec.

20 Greenhouse Plants by Mail, $1.00
40 ROSES or 25 GERANIUMS, or 12 of each, by mail, for $1.00. Lists sent free.
THS MYGNORET, Mattoon, Ill.
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REORGANIZATION OF
HOLYOKE ACADEMY,
Boarding and Day School for Young Ladies, cor. Broadway and Fourth streets, Louisville, Ky.
January 3, 1881.
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MRS. MARY BURROWS FONTAINE.
MONSIEUR A. LALANDE, A. M.
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H. G. S. WHIPPLE.
The School enters the Spring term of its Fourteenth annual session with unusually flattering prospects. The recent additions to its faculty have well established its reputation as an accomplished educatory, and on the acquisition of whom any institution may well congratulate itself. For circulars particulars, address
W. W. FONTAINE,
ja31f 62 West Broadway.

FOURTH SEASON, 1881.
The most popular, economical, and successful excursions ever planned by any Excursion Agency. Tickets available for one extra change. Tourists over Europe should send for circular containing full particulars.
EUROPE
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ROSES
3 for 25, 12 for 50 cts, 25 for $1.00, postpaid. Elegant Illustrated Catalogue free. Address Centerville Co., Lambertville, Ky. P. O. Box 107.
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$72 A WEEK, $12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Maine.

$777 Free. Address P. O. VICKERY, Augusta, Maine. [ow13y

PARKER'S GINGER TONIC
Ginger, Buchu, Stillingia and Mandrake, the best medicines known are combined in it, to make it the greatest Blood Purifier and Best Health and Strength Restorer ever used.
Dyspepsia, Indigestion, Liver Complaint, Nervous Debility, and all diseases of the Stomach, Blood, Liver, Kidneys, Bladder, Urinary Organs and all Female Complaints.
If you are wasting away with Consumption or any disease, use the Tonic to build up Your strength, Your symptoms may be, it will surely help you.
Remember! This Tonic contains the Medicines in the Best Family Medicine ever made, namely Buchu, Stillingia, Mandrake, Dandelion and Other Tonics, and combines the best curative properties of all. Try it now, bottle of your druggist. None genuine without our signature on wrapper.
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PARKER'S HAIR BALSAM The best and most popular Dressing.
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HENDERSON'S
COMBINED CATALOGUE OF
EVERYTHING
FOR THE
GARDEN
Will be Mailed Free to all who apply by Letter.
Our Experimental Grounds in which we test every Vegetable and Flower Seeds are most complete, and our Greenhouses are the largest (covering 3 acres in glass), are the largest in America.
PETER HENDERSON & CO.
35 Cortlandt Street, New York.

Sunday School Memory Chart.
Greatly enhances Bible interest; costs only $1 per quarter; Sunday-school Cards, Tickets, Rewards, Lesson Helps and Bibles, mailed free. Sample Chart, Cards and Tickets, and Catalogue, sent free to any Sunday-school superintendent, teacher, or scholar, upon receipt of 10 cents. Address
LORD'S Prayer Illustrated, and the Commandments illustrated in colors and 10
Bible Illustrations, 10 cents each. Address as above. Agents wanted. Sample Chart, Cards and Tickets, and other Bible Illustrations, 10 cents. Address as above.
A. H. PEARL & CO., 27 Park Place, New York.

ORGANS $20 to $1,000; 2 to 32 stops. Pianos $125 up. Paper free. Address DANIEL F. BEATTY, Washington, N. J. [ow13y

The Family Circle.

THE OTHER SIDE.

"The words are good," I said; "I can not doubt;"
I took my scissors then to cut them out;
My darling seized my hand. "Take care," she cried,
"There is a picture on the other side."

I fell to musing. We are too intent
On gaining that to which our minds are bent:
We choose, then fling the fragments far and wide,
But spoil the picture on the other side!

A prize is offered; others seek it too.
But on we press, with only self in view,
We gain our point, and pause well satisfied,
But ah! the picture on the other side!

On this, a round of revelry we hear;
On that, a well of mourning pierces the ear:
On this, a carriage stands with groom and bride,
A hearse is waiting on the other side.

We call it trash—we tread it roughly down,
The thing which others might have deemed a crown;
As infant's eye anointed sees the gold,
Where we, world-blind, only brass beheld.

We pluck a weed and fling it to the breeze,
A flower of fairest hue another sees.
We strike a chord with careless smile and jest,
And break a heart-string in another's breast.

Tread soft and softer still as on you go,
With eyes washed clear in Love's anointed glow:
Life's page well finished, turn it, sealed,
And lo! heaven's picture on the other side.

Harvest Home.

BY ANNIE.

VI.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Prayers were just over. Lucy's Bible still lay open before her, her finger resting on the verse which heads this chapter. She repeated it softly. Mr. Montmarie laid his hand on her head,—

"Your sky has been very clear of late, Lucy. Do the clouds begin to gather? 'No prophecy of Scripture is of private interpretation,' which forbids, I think, the study of isolated texts. Turn to Matt. 5:34, and read me what you find there."

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof," repeated Lucy.

"What do you think is forbidden by this exhortation? Necessary provision for future want?"

"I think not."

"Surely not; for we are taught elsewhere that, 'He that provideth not for his own household, is worse than an infidel;' and Solomon exclaims, 'Go to the ant, thou sluggard—consider her ways, and be wise!' It must be over-anxiety, then—that canker-worm, care—which eats up so much of earth's enjoyments. Leave your future with our Father, my child. He will supply all needed strength."

In his careless youth Mr. Montmarie had been nominally a Catholic, though paying little heed to religion at all. For years, however, he had been devoutly Protestant. Lucy acted upon his advice, and went to her lessons with her wonted zeal. She and Helen, both, were unusually anxious to get through that morning. Emile was to start for College in a few days, and each had some parting gift to prepare. At last the hour for dismission came, for all things must have an end. Helen flew to her work-box and took out a very pretty watch-case, nearly completed.

"Please help me to match these colors, Lucy."

Lucy readily complied, while Clara sat down to finish a pencil sketch of the homestead, which, she rightly judged, would be a most acceptable *souvenir* to her brother.

"There!" said Helen, raising her head a moment from her work, "I call that tulip royal. Clara, do you know that Hartly threw the inkstand over on Lucy's wreath of autumn flowers, and she will hardly have time to paint another?"

"Why, no. How careless he must have been! But you can send it, Lucy, if the other is not finished in time. I shall lecture Master Hartly, properly."

"No, no, Clara, don't. Helen, how could you? He is so sorry. I couldn't be angry with him; but he couldn't forgive himself."

"Yes," said Clara, "just like him; forever sinning and repenting; but I don't see that his remorse produces the least amendment."

Just then the dinner-bell sounded. No further remark was made about the accident. On leaving the table, Emile asked for some music, and Lucy was deputed to play for him. She had a talent for music, which her mother had begun to cultivate with success. After playing several airs, Lucy stepped, and both were silent for a moment. Her spoiled wreath, with the bright tints she had laid on with such care and pains, and gazed at lovingly as they grew under her fingers, came up before Lucy's eyes, excluding all other objects. Could she possibly succeed as well in another trial? she wondered. There was a little time left, she must substitute something else—an unwelcome idea. Nothing could engage her fancy as completely.

"I will tell you what I would like from you, Lucy." (She started at the literal answer to her thoughts.) "One of these curls," he continued lifting one from her neck as he spoke.

"Take them all, if you wish."

"No, no; you are too generous, *chere* Lucy. I will only remove this encumbrance. See! there is more on this side than on the other; and he severed the tress from her head quickly, and placed it in his vest. There was more impressment in the act, than usual with the calm Emile. The curl remained long in its snug quarters. Finally, the habit of wearing it became so confirmed that it was never broken.

The stained picture disturbed Hartly's thoughts that afternoon, and he started from school with a sober pace and rather moody look. Helen had finished her watch-case, and after showing it to all but Emile, and admiring it herself, from fifty different positions, walking off a little distance to see the effect, she took her seat at the window to watch for Hartly, looking alternately at the clock and at the road.

"Employ yourself about something, Helen," said Clara; "fifteen or twenty minutes will be very long, spent in that way."

Helen's pretty lip pouted a very little. Mr. Montmarie took off his spectacles and laid down his paper.

"Call all hands; we will have a sail on the river; we shall meet Hartly on the way, and hear him a half mile off before we see him. Off with you, Lucy and Helen, to find Emile. Put on your things, Clara."

"Please excuse me, papa," pleaded Clara.

"And for what, pray?"

"I have some receipts to copy."

"Nonsense! I shall do no such thing; you will soon be taken for your own grand-mother."

The merry party set off. Hartly hurried his lagging steps a little when he saw them approaching, and his face brightened considerably, as three or four voices called out at once, "Come on, we are going to have a sail;" but there was some anxiety in his tone as he drew near Helen, and speaking low, inquired, "What will Lucy do about her picture?"

"O, I don't know; there is not time to finish another now. We are so sorry; but sister Clara says it can be sent after him. She was displeased, though, and threatened to lecture you well. Lucy begged her not to do it."

"Lucy ought to hate me. As to Clara's scolding, I think I should enjoy it. Perhaps I shouldn't scold myself so much."

The water reached, all else was forgotten for the time, and very reluctant they were to leave the beautiful stream. Emile and Hartly were perfectly at home on it, as boys usually are, born near water.

"How you will miss it at College," said Hartly.

Emile sighed, "I must make up my mind to miss home very often. Think of that when you are tempted to put off writing to me."

"I shan't put that off, Montie," said Hartly, affectionately. The name was an abbreviation of the surname—such as the French frequently give the oldest son.

The next letter that Lucy received from her mother, after a delay which made her almost ill of anxiety, was written in trembling characters, and contained but a few lines. A few cold words, in a strange hand, came, after another torturing delay—not so long, but more dreadful than the first interval which had excited her fears. They conveyed the intelligence of the death of both Mr. and Mrs. Lorrimer. During the agony of suspense, and in the dreadful certainity which followed, God did not desert the orphan. When has he failed those who put their trust in him?

[To be continued.]

GEN. R. M. GANO delivered a lecture in Maysville last week on "Cheap Western Lands." The *Bulletin* reports he succeeded in disposing of between twenty-five and thirty thousand acres in Texas to some of the best citizens in that city.

Why Was Aaron Burr not Converted?

Prof. Phelps, of Andover Seminary, has recently referred to this matter in the *Congregationalist*. He says:

A revival of great power occurred while Aaron Burr was in Princeton College. It was in his senior year—the period in which the approach of the responsibilities of manhood has been blessed of God to the conversion of so many educated men. Burr acknowledged his interest in the movement which had aroused his companions. He confessed that he felt the weight of his godly ancestry upon his conscience. As the son of parents of illustrious piety, he was appealed to by the friends of the revival to give his heart to Christ.

With what degree of wisdom he was approached, can not now be known. The revival, like others of that age was doubtless, not free from some objectionable features. The theology of the age was not a well-balanced theology. The usages of the pulpit were not well-rounded. Appeals to the fears of men were disproportionate to the preaching of the milder aspect of the gospel. It was an age also of revolutionary awakenings. The political eloquence of those times, shows that profound passions were stirring in the popular heart. They were soon to break out in bloodshed. It is not unphilosophical, that religious awakenings should have taken some coloring from the political indignation underneath. Yet those awakenings may have been none the less the work of God, for that.

Dr. Witherspoon, then President of Princeton College, unqualifiedly condemned the excitement which he said was then "raging" in the College. He told Burr that it was all "fanaticism," that it was "wild-fire," and that it would soon die out. Specially he taught his trusting pupil that an educated man should not permit his mind to be agitated by such scenes. We can readily imagine the positive and severe terms in which a man like Dr. Witherspoon, the lineal descendant of John Knox, and as honest as he was in his life-long convictions, would be likely to heap upon the movement his denunciation and his scorn.

Burr's biographer tells us the result of the interview in a few words—"he went away relieved." Relieved of what? As the event proved he was relieved of his awakened conscience; relieved of his convictions of sin; relieved of his aspiration after a higher life; relieved of the strivings of God's Spirit. It is not known that he ever again was profoundly awakened to the worth and the peril of his soul. On that subject he became a very silent man. So far as his life discovered to observers the secret workings of his mind, he never again approached so near to Heaven. Then began the downward career, in which he abandoned the faith of his youth, alienated himself from the church of his fathers, deliberately stepped out of the line of a godly inheritance, and gave up a spiritual birthright such as few other men ever had. In a little more than thirty years from that time he was a murderer.

Who can say that the catastrophe of that ruined life was not due, in part, to those sweeping denunciations by Dr. Witherspoon of that religious awakening? In that revival, whatever else was true of it, some men of intelligence and culture were converted, who became shining lights in the church, and ornaments to her ministry. Who shall in the last day give answer to the question, "Why was not Aaron Burr one of them?"

Our Little Folks.

THE DREAMS OF YOUTH.

BY ELLEN CLEMENTINE SOWARTH.

They pass away with every breath,
The cold world breathes upon the heart,
They wait not autumn hours for death
To bid their gentle bloom depart.
We see them fading one by one,
Young love, romance and stainless youth,
And we lament, when all are gone,
The bright and sinless dreams of youth.

When hate, neglect and wrong hath stung
Our souls to madness—when the trust
That crowned our brows when we were young,
Is dead and trampled in the dust.—
When eyes we love turn cold away,
When hearts we prize but work us ruth,—
Then, only then, we learn to say,
How foolish were the dreams of youth!

Yet, brother, yet would we not give
All we have won to bring them back,
To bid our faith in friendship live,
And see love's smile upon our track?
What is the wisdom we have gained?
Wealth, fame and knowledge, all, forsooth,
Were gladly lost, to keep unstained
The pure and tender dreams of youth.

Deceiving.

Jemmy was playing in the workshop, and he broke his father's new saw. When he saw the mischief he had done, he was frightened. What *shall* I do? thought Jemmy. Go and tell mother? Wait till father comes home and tell him? He did neither. He hoisted a hard stick partly sawn on the wood-horse, and put the broken saw beside it. That looked as if Ozro had done it.

Ozro was a boy who lived with Mr. Davis.

Mr. Davis found things just as Jemmy left them. "Who broke my new saw?" he asked. Nobody could tell. Alice did not, neither Esther, nor cousin George, nor Bridget; and Jemmy kept out of the way. There was nobody to break it but Ozro; he sawed and split the wood.

When Ozro came home, Mr. Davis asked him. "No, sir," answered he promptly. Mr. Davis could not believe him, for was not there the very stick he had been sawing?

The next day Jemmy heard his father say to his mother, "I can not keep that Ozro; he lied right to my face. Of course he broke the saw; there was nobody else to do it. I do not mind so much about the saw; but the lie. I can not trust him in future."

Jemmy wished the ground would open and swallow him up. He could not take his food; it stuck in his throat. O! he felt so mean, and wicked, and wretched. After this, Jemmy found no comfort in Ozro's society. Ozro was a pleasant boy, who liked little boys, and was willing to help them in many ways. Jemmy hardly went into the work-shop; and many a time he staid out in the cold rather than go home at all. You know why.

"I have the prospect of getting another boy," said Mr. Davis a few days after to his wife. "When Ozro's mother comes, I want you to tell her that I can not keep her son—and *why*. A boy who can tell me a deliberate lie like that is not safe company for any of us."

"O, dear, dear, dear," cried Jemmy to himself; "I wish I was dead—dead and buried." His load grew heavier and heavier.

At the end of the month Ozro's mother came to see him. Mrs. Davis was sorry to have such a message for her; but it must be told. The poor mother looked grieved indeed.

"I never caught Ozro in a lie in all his life," said she. "Can it be he has begun now?"

"No, mother," said Ozro; I never broke that saw. You will believe me, mother?"

"Yes, my child; I believe you."

And so did Mrs. Davis. His honest face had no guilt in it.

"*I* believe you, Ozro," said Mrs. Davis. "There is some cruel mistake about this."

Tears came into the poor boy's eyes. Bridget, too, wiped her eyes.

"Stay until after dinner," said Mrs. Davis to Ozro's mother. "Mr. Davis will be home then."

Jemmy was home from school sick that day. When his mother went back to the sitting-room, she found him with his elbow on the table, and his head on his hand, looking very pale.

"What ails you, Jemmy?" she asked.

Jemmy burst out crying.

"What ails you, Jemmy?" she asked again.

"I'm the wickedest boy that ever was," sobbed Jemmy. "You shan't send away Ozro. I broke the saw."

"My child! my child!" exclaimed the mother.

I need hardly tell you that Ozro was not sent away. Every body was glad when his character was clear.

Jemmy asked Ozro's forgiveness as well as that of his parents.

His mother then gave him these words to learn: "Crooked paths; whoever goeth therein shall not know peace."

Jack's Resolution.

"O, dear!" said Jack Willis, dolefully, "I do wish I could be extinguished some way."

Mrs. Willis looked up from the coat she was mending, and surveyed him in astonishment. "What do you mean?" she asked.

"Why," he explained, "I've been reading about boys doing big things, and I do wish I could have a chance to do something or other. Boys don't get any chance—real boys, I mean," he continued.

"I don't know about that," interrupted his mother; "I think they do, plenty of them. What was your verse last Sunday, Jack?"

"Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." said Jack.

"You would think you were honored to be allowed to serve an earthly king, and here is a chance for you to serve the King of kings. Just keep your eyes open, and try all your chances, and I rather guess you will find some 'big' enough."

Jack started for school in a brown study. He took out his diary and wrote: "Ruzzolved that i'll be xtry good if I have a chance. John Appleton Willis."

Jack surveyed this production with much pride; he took it out every few minutes, and read it over until recess drove it out of his mind. He never thought of it again until the next morning; then he came rushing into the kitchen where mamma was helping Bridget.

"O, mother, I want something to eat now, and some luncheon put up. We've got a holiday, and we are going chestnuting—the whole school of us," he said.

"How's Maggie?" asked Mrs. Willis of the washer-woman, as she put up the desired luncheon.

"She's better, ma'am, but she don't gain as fast as she would if she could get out some of these nice days."

Jack swallowed the gingerbread, and rushed up stairs after his chestnut-bag. There on the table lay his diary, open at his "Rezzulutions." The last words caught his eye: "If I have a chance." Just then Mrs. Donovan's words flashed back on his mind, and the thought came with it of how the sick girl's dull eyes would brighten at the prospect of such enjoyment as he was promising himself for that afternoon.

"I wonder," he said, "if this is a chance! But nobody would expect a feller to do it," then bent his energies to finding his bag; but the voice whispered on: "If you were sick and poor in that dingy little street, think how you would like to get out for a nice ride."

Jack hesitated. "How the boys would laugh to see a fellow taking her to ride, and just think of the fun I'll lose if I don't go chestnuting with them! It's too much to ask of a feller. Where on earth is that bag?" The voice kept wispering, "It's a *good* chance. You are not very brave if you can't stand laughing at."

There was the bag. Now he must decide whether to go chestnuting, or get old Fan and take Maggie out to ride. All at once Jack bounded down stairs three steps at a time. "Say, Mrs. Donovan, don't you believe Maggie would like to ride with me this afternoon? I drive mamma very often, so you needn't be afraid to trust Ler, and it's real nice out today."

Mrs. Donovan looked up in surprise for a moment, and then she broke down completely. "There's nothing in the worruld would do her more good, and I'll bless you forever!" she sobbed out.

"Inasmuch," whispered mamma, as she kissed him tenderly.

Jack wrote in his diary at night: Ruzzolved that i'll try being common good awhile 'cause I could'nt be xtry good if I *did* have a chance.—*Kate Sumner.*

Daisy's Dolls.

"Ding-a-ling-a-ling; school has begun, and any doll who doesn't know her lesson, and who doesn't sit up without tumbling down, will be put to bed at once."

So said Miss Daisy, as she sat with her five dolls ranged along the back of the sofa.

"Now," she continued, "this is a primer, and a beautiful one with pictures, too. Old Susanna, please spell cat."

"Dog," replied a voice. Daisy looked astonished. She looked all around the room, but no one was in sight.

"Old Susanna, did you just speak, really and truly?" said Daisy, with her blue eyes getting pretty big.

"Yes, marm."

"Miss Hop-o'-my Thumb, you please spell dog."

"C-a-t, Dog," said a very small voice in a very high key, and then all the dolls began talking at the same time, and dancing up and down on the sofa until they all tumbled over on their heads and began to groan very sad.

"O, what's the matter with my dolls?" cried Daisy, really alarmed.

"We want candy—all you've got!" said a very severe voice.

"I've only a little bit of cough candy," said Daisy.

"All right; just under the sofa, and Old Susanna will reach over the back and get it."

So Daisy put her hand under the sofa, and the candy was taken out; but Old Susanna didn't stir a finger, yet the candy was gone, and somebody said: "That's good candy!" It was Daisy's brother Jim under the sofa all the time. He had made believe that the dolls spoke, when he did it all himself, and he kicked the bottom of the sofa to make them tumble over; and then he did the groaning, too.

Without a word Daisy gathered all her dolls in her arms and went softly to the door. She took the key from the inside, went out and shut the door and locked it, and Jim was a prisoner, and she would not let him out until he had passed what candy there was left through the keyhole, and had promised never to do so any more.—*Weekly Tribune.*

THE damage done the coal interests on the Monongahela by the ice and flood has not been as great as was apprehended. Still it will serve the dealers an excuse to keep up the price of coal.

COMPOUND OXYGEN NOT A DRUG
A NEW TREATMENT
ADMINISTERED BY INHALATION.
SENT FREE. Dr. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, Pa.
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FLORIDA.

Revised Descriptive Circular of DeLand, Florida,

JANUARY 8, 1881.

The village of DeLand is located five miles east of our landing, on the St. John's River, where all river steamboats pass; very near the geographical center, north and south, of Volusia County, and almost exactly in the center of the

Great Orange Belt.

This place is about twenty-five miles from the Atlantic Ocean, and is almost constantly favored with a tempered

Sea Breeze,

and from its elevation above the river, its location among the pines, and its isolation from all standing water, it is peculiarly adapted to the necessities of invalids. This belt of land is about twenty miles long, and averages about five miles wide, is gently undulating, and, in our immediate vicinity, seem what hilly. Our lands are

Unsurpassed in Fertility

by any place region in the State. In our village, which is only four years old, we have a

Fine School Building,

used also for union Sunday-school and church services. We have daily mails, three general merchandise stores, one of the largest in South Florida, a drug store, millinery and notion store. H. A. DeLAND, Fairport, Monroe Co., N. York.

The Florida Agriculturist,

a large eight-page weekly paper. A railroad from our landing via DeLand to the Atlantic Coast is chartered and work commenced, also material on hand for a telephone to our landing. Our boarding house affords good fare at reasonable prices. For the information of invalids we will add that several good physicians are settled in our midst, cultivating oranges as a business, but affording excellent medical aid when required. They report the following

Remarkable Health Record:

"During the years of 1878, 1879, and 1880, within a circuit of six miles diameter, DeLand being the center, with a population averaging over 200, many of whom spent their lives in Florida, there have been but four deaths. Two were infants under six months, and two were men who came here sick."

A Chain of Lakes

northwest of us affords protection from frost so perfect that the extreme cold of December 29, 1880, did not injure even orange trees or fruit.

We are offering these choice lands to actual settlers at from ten to thirty dollars per acre. Village lots and improved property for sale also.

For further particulars call on, or address,
J. V. PARCE, DeLand, Volusia Co., Florida.

Household and Farm.

KENTUCKY ITEMS.

Fat shoats and stock hogs are in great demand in Clark county.

Corn is scarce in Owen county at $2 50 per barrel.

The new hemp crop is being sold at Versailles for $4.

Speculators are engaging lambs in Owen county at $5 per owt.

Nelm Harbert raised 4½ acres of tobacco, on which he made $900.—*Clark Co. Democrat.*

Wheat nearly frozen out in Owen, but plenty of tobacco for sale.

Mr. Rufus Lisle, of Fayette, had twelve calves killed one day last week by a straw-stack falling on them.

The tobacco boom in Kentucky can not fail to advance the price of land suited to the culture of "the weed."

Henry O. Thomas bought of Col. W. E. Simms 200 acres of the Milton Beall farm, in Bourbon county, at $80 per acre.

Mr. Richard T. West, of Lexington, has purchased the Preston place, on the Versailles pike, of 20 acres, well improved, for $2,600.

The Simpson farm, of 655 acres, six miles east of Louisville, in the heart of the blue-grass region, was sold to R. S. Veach for $110,000 cash.

The J. P. R. Sullivan farm, of 68 acres, on the Parker's Mill pike, four miles from Lexington, was sold to Robert Davis, of Jessamine county, for $7,000, equal to cash.

Felix Lowry, of Bourbon, cultivated 23 acres, and raised from 25,000 to 30,000 pounds of tobacco, from which he will realize from $2,000 to $3,000.

Mason Lucas, of Franklin, has contracted to sell his crop of White Burley tobacco of 1881 at $19 per cwt. round (shipping leaf, cutting leaf and lugs), and he will probably put in as much as 40 acres.

Mr. John P. Raley left last week for Goodman, Miss., with a car-load of mules, which he proposes to sell in that market, after which he will visit New Orleans, and other Southern markets, in the interest of the firm of Spalding & Raley.—*Lebanon Standard.*

It is said that the acreage of tobacco in Woodford county the coming season will be very large, the experiment in its production the past season having been satisfactory. The attention of farmers generally is to a considerable extent being attracted to tobacco instead of hemp.

According to the census returns, Kentucky produces (in round numbers) half a million bushels of barley, fifteen thousand bushels of buck-wheat, seventy-four million bushels of corn, four and a half million bushels of oats, seven hundred thousand bushels of rye, and over eleven million bushels of wheat. These figures are subject to revision, but presumably nearly correct.

GENERAL ITEMS.

The Texas cattle drive last year was 394,784, against 257,927 in 1879.

Chinese gardeners planted several acres of peanuts on Howell Mountain, California, and harvested an immense crop.

In consequence of the great depth of snow in Montana, the Territory will lose at least one-fourth of all its stock, both cattle and sheep.

Reports from the West indicate that the damage done to the winter wheat from the severe weather has been comparatively slight.

According to the estimates of the State Agricultural Bureau the farm and live-stock products of Illinois during 1880 aggregate $236,000,000.

The best lands in England sell for $600 per acre, and rent for only $6 per acre. The rich only can own them, and they invest their money in them for political power.

C. W. Baker, of Cresskill, N. J., has a hatching establishment on which he has expended $70,000. He hatches by artificial incubators at the rate of 37,000 chickens per year. The chickens are sold as "broilers" in New York. He intends increasing the capacity of his establishment to about 75,000 per year.

Amateur sheep growers are not all aware that the wool of sheep grows more rapidly in cold weather, and that any checks in the quality and amount of feed at this time injure the quality of the wool. When sheep are well fed in the winter, the wool starts to grow; but, should any starving take place, the wool fiber would have a weak place in it.

Every poultry house should face the south, and, if possible, be upon dry ground. Any available ground protected by groves, hedges, stone walls, or by buildings of any kind, may be used for this purpose. Fowls suffer very much from cold storms and wind, and any protection against these is very valuable as a preventive of cold and roup.

The annual consumption of different forms of opium has grown in Albany from 350 pounds of opium and 275 ounces of morphia, twenty-five years ago, to 3,500 pounds of opium and 5,500 ounces of morphia, not to mention 500,000 morphia pills yearly sold. One of the city druggists has told the *Journal* that where twenty-five years ago he made laudanum by the gallon, he now prepares it by the barrel. A quarter of a century ago an opium eater was a rarity; to-day the number is large, and on the increase, and fully four-fifths of them are women.

There are now ten flocks of Angora goats in Texas, varying in number from 100 to 1,500. The hair of these goats sells higher than the wool of sheep, the product of an animal is larger, the pelts more valuable, the flesh as good, and they will thrive in the hilly scrub oak regions of Texas where sheep would starve. They can live in the open air without feeding all the year round.

FARM PUDDING.—One cup Indian meal, one-half cup flour, one-half cup sugar, molten with a little milk; boil three pints of milk, pour slowly on the meal and stir until quite thick, add one-half cup of molasses and a little salt; bake in an earthern dish two hours.

MR. L. T. YEAGER, of this county, had five thoroughbred Berkshire sows that were ready to pig, and he took the precaution to bed them nicely with clover hay. They each had litters of from seven to nine, but he has succeeded in raising only seven of the entire lot up to this time. It is Mr. Yeager's impression that the trouble was caused by using the clover hay instead of straw for bedding. He can't account for it in any way. The dust from the clover hay, he thinks, gets into their lungs and brings on disease of some kind, resulting in death. The old sows were affected.—*Danville Advocate.*

VALUE OF SMALL FARMS.—Speaking of a subdivision of large farms and consequent increase in returns, a Southern exchange puts the matter thus:

We will suppose a case. One man owns a thousand acres and endeavors to cultivate all. He lives almost isolated, and with much vexation and worry in managing labor, he makes a large crop, with only a small portion of it profit. He has so much land that he can not improve it. Year after year it is less productive, until it finally ceases to bring an income that will support the family.

On the other hand, suppose he retains only 100 acres and sells 100 each to nine other industrious farmers. Where there was one family, in the first instance, to support a school and churches, we now have ten. More consideration will be bestowed upon the cultivation and improvement of the small than upon the large farm, and the profit of the ten will be quadruple that of the one farmer. There would be an annual increase in the value of the land that would in a few years make the one hundred acres worth as much as the thousand acres in the beginning. We imagine that fertile fields would take the place of red hill-sides, deeply washed in gullies.

Condensed.

ALUM BAKING POWDERS IN COURT.—INTERESTING TESTIMONY OF SCIENTIFIC MEN.

[New York Times.]

Within the past two years, a bitter controversy has been waged between manufacturers on account of the use of alum as a cheapsubstitute for Cream of Tartar, by many manufacturers of baking powders. The handsome profits yielded by using the substitute have induced dealers as well as manufacturers to push them into the hands of consumers, sometimes under definite brands, frequently by weighing out in bulk without any distinguishing name.

Are such powders wholesome? The Royal Baking Powder Co., who make a Cream of Tartar baking powder, declared that they are injurious to the public health, while others who make alum powders claim that they are not. The whole matter as to the effects of these alum powders, has finally been brought into the courts, and the case was tried in the Superior Court of New York city before Chief Justice Sedgwich, reported substantially as follows in the "N. Y. Sun":

CONCLUSION OF A LITTLE TROUBLE BETWEEN A CHEMIST AND AN EDITOR.

The suit of Dr. Henry A. Mott against Jabez Burns, was brought to light the fact that this country produces at least forty-two different kinds of baking powders. Neither Burns or Mott has been found guilty of making the baking powders, but Burns who is an editor of a periodical called the *Spice Mill*, has been severely mulcted for libel in his efforts to make his paper spicy. Dr. Mott, it appears, is a chemist, and at one time was employed by the United States Government to analyze different specimens of baking powder which had been recommended for adoption to the Indian Bureau. Dr. Mott reported in favor of the cream of tartar baking powders for the Indians, and against the alum baking powders. The chemist analyzed forty-two kinds of baking powders.

The jury were out about half an hour. Then they came in with a verdict awarding Dr. Mott $8,000, to which the Court made an additional allowance of $150.

As the public have a large interest in the wholesomeness of whatever it is called upon to use as food, the following extracts are introduced from the testimony of some of the prominent men as to the injurious effects of alum powders.

Dr. Mott:

Q. Were you employed by the U. S. Government?

A. I was, sir: was employed as chemist, to analyze all the articles of food, to express an opinion as to the analysis of their healthfulness" and purity.

Q. Please tell the jury the baking powders that you examined while in the employ of the Government?

A. It would be difficult to remember them all; I could refer to my books: I examined twenty-eight powders: was given sixteen at first.

By the Court:

Give your best recollection.

Q. And one of the powders included was "Dooley's Baking Powder?"

A. Yes, sir.

Q. And the "Charm?"

A. Yes, sir; the "Charm" and "Patapsco."

Q. Please state in which powders you found alum?

A. I found alum in "Dooley's" "Patapsco," "Charm," "Vienna," "Orient," "Anamon," "Lake Side," "Twin Sisters," "Superlative," "King," "White Lily," "Monarch," "One Spoon," "Regal," "Imperial," "Honest," "Economical," "Excelsior," "Charmless," "Grant's," "Ghant," and the "Queen."

Q. Now, these powders mentioned in your communication in the *Scientific American*—"Dooley's," "Standard," "Patapsco," "Charm,"—Baking Powders manufactured by C. E. Andrews, of Milwaukee, you stated you found burnt alum; if you will please name the respective powders that you have examined—was it potash or ammonia alum you found?

A. In the "Patapsco," "Charm," and in the Andrews, it was ammonia alum.

Q. What is the gas usually furnished by Baking Powder?

A. The object of Baking Powders is to furnish carbolic acid gas.

Q. Will you state to me again what other gas besides the carbolic acid gas, is proper to be evolved from a baking powder?

A. A limited amount of ammonia gas.

Q. I notice in your article that you say starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to prevent the decomposition of baking powder.

Q. Recurring to the question that has been asked you upon this subject—the result of these examinations which you have made—is it your opinion that alum in these various compounds, in Baking Powders such as you have examined, is injurious?

A. It is my opinion, based upon actual experiments on living animals.

CHARLES F. CHANDLER, called on behalf of the plaintiff, being duly sworn, testified as follows:

Q. Dr. Chandler, you reside in the city of New York?

A. I do.

Q. Your business is that of a chemist?

A. It is.

Q. You are and have been Professor of Chemistry in several colleges?

A. I have.

Q. Please state how long that employment of yourself has been, and with what colleges you are now connected?

A. I am at present Professor of Chemistry in the Academic department of Columbia College; the School of Mines, Columbia College; the New York College of Physicians and Surgeons, and the New York College of Pharmacy.

Q. You are President, also, of the Board of Health, are you not?

A. I am.

Q. In your various employments, have you had frequent occasion to examine the question of the wholesomeness of food, and the beneficial or injurious effects of its ingredients?

A. I have.

Q. I will ask you in regard to the use of alum with soda, in a baking powder, whether or not it is neutralized—is there any injurious constituent of alum left?

A. There is an injurious constituent left after the mixture of alum and bicarbonate of soda.

Q. Without using any nicety of chemical terms, what is your opinion about the use of alum in a baking powder, in combination with bicarbonate of soda and other ingredients for raising bread, whether injurious or not?

A. I think it is *dangerous* to the digestive organs, and liable to produce serious disturbance of the liver of the individual making use of such powders.

HENRY MORTON, President of "Stevens Institute," called in behalf of the plaintiff, being duly sworn, testified as follows:

Q. You are President of Stevens Institute?

A. I am.

Q. And for many years have been a chemist?

A. I have.

Q. Have you had occasion to examine the substances which are used in the composition of Baking Powders?

A. I have.

Q. Did you, some time ago, examine a sample of Dooley's Baking Powder?

A. I did.

Q. Is that it, sir? [handing can].

A. Yes, sir; that is it.

Q. Well, what kind of alum did it contain?

A. It contained potash alum.

Q. Did you make any extract of that alum, to show its kind?

A. I did; I extracted a large quantity of it as potash alum, and it is in that bottle which I have now here [showing bottle]. That is potash alum which came out of the alum Baking Powder that was in that can.

Plaintiff's Counsel offers said can of Dooley's Baking Powder in evidence.

Q. Now, sir, have you made any experiment in the bread made from Baking Powder, to see whether there was any soluble alumina in the bread itself?

A. I have; I took a portion of this powder and mixed it with flour in the directed proportions, and baked a small loaf with it; then I soaked the interior part of it—in cold water, and made an extract, in which I readily detected, by the usual test, alum—that is alumina in a soluble condition.

Q. Does any Baking Powder, in which any alumina sales enter, contain alumina, in your opinion, which can be absorbed in the process of digestion—are not such objectionable?

A. Very decidedly objectionable in my opinion.

Q. Why do you say—from what system of reasoning do you make it, sir—that because alum is injurious, alumina is injurious?

A. Because the injurious effects of alumina, when it gets into the stomach and remains on the organs, are the same; this hydrate of alumina meets in the stomach the gastric juices, and reacts with them the same as alum would; it forms, in fact, a kind of alum in the stomach with those acids, and whatever alum would do, it would do.

DR. SAMUEL W. JOHNSON, Professor of Chemistry in the Scientific School, Yale College, being duly sworn, testified as follows:

Q. You have had much to do in the examination of substances that enter into food, and the adulteration of food?

A. More or less; yes, sir.

Q. After the use of alum with soda, in a baking powder, in your opinion, is there any injurious substance left?

A. In my opinion, there is an injurious substance left.

Q. What, sir, two years ago, was the prevailing opinion among scientific men, as to the effect of the use of alum in Baking Powders?

A. As far as my acquaintance with scientific men is concerned, my personal opinion is derived from my investigation and from reading; I should think the opinion was that alum, or any compound of alumina, would be decidedly injurious.

Q. Do I understand you to say that any baking powder in which there are aluminous salts, or any result from alum which could be absorbed in digestion, is objectionable and injurious?

A. *Extremely so.*

Prof. Joseph H. Raymond called, sworn and testified as follows:

Q. Would you be good enough to state your profession?

A. I am a physician, sir, and a professor of physiology.

Q. You also were, and have been for some time, sanitary superintendent in Brooklyn. Is not that so?

A. I have, sir.

Q. Now sir, I will ask you your opinion from your experience, whether the use of alum with soda, in a baking powder, is injurious or not, in its physiological effects?

A. I consider it to be *dangerous.*

Q. You remember the question for the Board of Health in Brooklyn, some years ago, did you not?

A. Two years ago, sir, in December.

By the Court.

Q. What was the result of your investigation as to the use of alum in baking powder?

A. The result of my investigation at that time, was that I had the changes that took place between the time that alum baking powder was put in the bread, and the time the bread was eaten, the chemical changes were so little understood by chemists, that as a physician and physiologist, I considered it a dangerous experiment.

Dr. Mott, the Government chemist, in his review of the article in the *Scientific American*, makes special mention of having analyzed the Royal Baking Powder, and found it composed of pure and wholesome materials. He also advises the public to avoid purchasing baking powders as sold loose or in bulk, as he found by analysis of many samples that the worst adulterations are practiced in the loose powders. The good and trade-mark of a well-known and responsible manufacturer, he adds, is the best protection the public can have.

BREAD CAKE.—A pint bowl two-thirds full of bread dough; add to it one teaspoonful of dry soda, two-thirds of a cupful of butter, one cupful of sugar, three eggs, one cupful of chopped raisins, cinnamon, nutmeg and cloves to taste; no extra flour is required, but it must be well mixed, or there will be streaks in it. Bake as soon as mixed in a patty-pan or a biscuit-tin.

Deaths.

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MCCLASKEY.—Died Feb. 14, of pneumonia, at the residence of her adopted father, Rev. J. C. Willett, Bordentown, Miss Bettie McClaskey, aged 15. She united with the Baptist church at Gastonville, Ky., August, 1879. Touching was her farewell to the parents of her adoption and their children. Long will be remembered her sweet "good bye: be good boys, and meet me." Death had no sting for her. She longed to depart and be with Christ. Her youthful life developed in spiritual grace and beauty. Below hangeless of our Bible class, ample opportunity was afforded us to watch the maturing of her Christian character. She lived a pure and happy life, free from care and anxiety, and in death she was more beautiful than in life. In life all was done that could be done; in death all respect and honor loving hearts could show was shown. Rev. W. W. Willett preached a beautiful funeral sermon at the Baptist church to the Sabbath-school and a large assembly of sorrowing friends. He spoke as one who knew the loved one and her parents. Like her Savior she found dearest friends among strangers. She sleeps in our little cemetery awaiting the resurrection morn.

Bardstown, Ky., Feb. 17. E. W. POTTS.

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News in General.

DOMESTIC.

Trying to Create a Panic.—The Funding Bill which has passed the House of Representatives and been amended in the Senate, replaces by a three per cent. loan the four per cent. bonds now held by national banks. On Friday last a set of bankers and speculators in New York attempted to defeat this funding bill by creating a panic, by calling in their notes in the money market. For a time affairs looked almost as serious as on Black Friday, 1873. The action of these men raise the question whether a lot of New York bankers and speculators can dictate to our National Government touching the financial legislation of the country.

The Hospital Medical College of this city held its commencement on Thursday afternoon last, before a very large audience. The graduating class numbered twenty five. Rev. J. H. Moore made the opening prayer, and Col. Bennett H. Young conferred the degrees, following it with a short and appropriate address. Dr. J. M. Murphy delivered the valedictory. The exercises were closed with the benediction by Rev. A. R. Holder-by. Dr. Blanton, the Chancellor, was unavoidably detained.

Reunion of Mexican Veterans.—There was a reunion of Mexican veterans in this city last week. The surviving citizen soldiers of the Mexican war scattered over the entire country, number 4,000; widows, 1,000; surviving soldiers of the regular army, who fought in Mexico, 2,700; surviving soldiers and widows of the Black Hawk war, 300; surviving soldiers and widows of the Creek and Florida wars, 2,400, making a total of 13,300. The proposed pensioning of these survivors will cost about $1,285,000 a year for probably twelve or thirteen years.

A Dishonest Consul.—Mr. Fred Bechtelsham, who occupied the position of Austro-Hungarian Consul at St. Louis, Mo., for several years, has disappeared with several thousand dollars belonging to various persons, who have sent money to, and from, this country and Europe.

Pensions in Arkansas.—A joint resolution has passed the House of Representatives, by a vote of 56 to 17, proposing an amendment to the constitution prohibiting the sale of liquor in the State.

The Obelisk was formally transferred to the city of New York by the government of the United States last week. Secretary Evarts presented the gift in the name of the Khedive of Egypt.

The Mexican Fever.—News from Mexico says that hotels are full to overflowing with Americans. Bishop Riley, who has just returned from a long visit to Europe and the United States, is negotiating for a lease of the late Presbyterian mission house, temporarily occupied by the Rev. Merritt Hutchinson, and proposes establishing an Episcopalian boarding and day school. During the month of September a hundred and one persons died of yellow fever in Vera Cruz, but now the city is healthy.

Matter Through the Mails.—During the year 1880, 512,931,224 letters, 163,049,912 postal cards, 696,706,133 newspapers, making in all 1,608,502,582 pieces, passed through the United States mails.

An Interesting Volcano.—Western papers mention the fact that Mount Sanders, a volcano on the Pacific coast, supposed to be extinct (after slumbering for twenty or thirty years), is now active.

More Men than Women.—The census shows that there are 691,296 more men than women in the United States.

Congressional Gamblers.—The New York Evening Post states that in a general descent on gambling dens in Washington, early on a Thursday morning, recently, two Senators and six Representatives were captured.

Brooklyn Police Statistics.—The city of Brooklyn employs six hundred and thirty-three policemen. The number of arrests made last year was 26,785. Of $57,543 of worth of property stolen, the police say they recovered $37,444 44 worth.

The Yorktown Celebration.—Congress has appropriated $140,000 for the Yorktown celebration, part of which is to be spent entertaining some French officers who are to participate in the festivities.

Facilities for Drunkenness.—There are about ten thousand drinking saloons in New York city; places where intoxicating liquors are sold to be drunk on the spot. Some of these places receive for sales more than $100 in a day. Take the low average of $20 a day, and it appears that $60,000,000 and more are spent in a year! And that sum is enough to pay the whole city taxes for two years!

Forgeries Brought to Light.—An astonishing series of forgeries have been discovered in Lynchburg, Va., involving Major William P. Hart, Superintendent of the Bertha Zinc Mines and Works, in Pulaski county. It appears that Hart negotiated with A. M. Davies, a banker of that city, some months ago for the loan of various amounts, aggregating $15,000, on notes drawn by himself and endorsed by Joseph Cloyd, a well-known capitalist of Pulaski County. The endorsements were not discovered to be forgeries until the bills matured and went to protest, when Mr. Cloyd repudiated the endorsements. Hart in the meantime absconded, and his whereabouts are not known.

The Public Debt.—The public debt statement for January shows a decrease of $7,283,167. Since June 30, 1880, the debt has decreased $60,378,727.

A Volcano has been discovered, in the Alleghany mountains, in Fayette county, Va. Steam rises in considerable volume, and stones thrown in were heard plunging down the abyss for several seconds. Hundreds of people have visited the scene.

Fire Alarms Signals in Schools.—The school board of Gary city has adopted a system of fire drill, which is a good idea, and will prove beneficial in case of fire. The principal of each school is to have a system of "alarm signals" by which the school can be promptly dismissed at other than regular hours, so that the children becoming accustomed to leave the school in a rapid, yet orderly manner, will experience no confusion in the event of fire or other accidents.

The Small-pox is worse in Philadelphia this winter than it has been since the epidemic of 1872. It has also assumed threatening aspects in Chicago, Jersey City and other places.

A New Railroad in North Carolina.—General J. D. Imboden has a bill now before the North Carolina Legislature providing for a railroad from Wilmington to the Cranberry Iron Works, with a view to an ultimate connection with Cincinnati—another north and south line.

Compressed Air on City Railroads.—A car propelled by compressed air is in successful use on Second avenue, New York. It can carry one hundred persons. The air is compressed by a stationary steam engine, into steel cylinders under the car—until it reaches a pressure of three hundred and fifty pounds to the square inch. The compressed air operates like the steam in a locomotive, in moving the driving wheels, and the cylinders furnish enough motive power for a run of about six miles.

BUSINESS MATTERS.

The Express War Ended.—Last week the Adams Express Company triumphantly entered upon all the old lines. The Louisville and Nashville Express Company turned the express business over to them. They now have full control over the Louisville and Nashville, also the Louisville, Cincinnati and Lexington line. The cause of this sudden change of affairs and mutual understanding between the railroad and the express companies is due to the original suit filed by the President of the Adams Company last April, against the Louisville, Cincinnati and Lexington road, who made a contract with the Union Express Company (afterward called the Louisville and Nashville) to carry matter for them to the exclusion of the Adams Company. The suit was brought and based on the ground that a railroad is the means by which inter-state commerce is carried on and that when goods of any kind are offered for carrying and a reasonable compensation offered the railroad is compelled to carry them. The motion for a temporary injunction was argued, at great length, and Judge Baxter issued the temporary injunction under which the Adams Company have since been operating on the road. The suit was withdrawn and an arrangement made with the railroads.

A Rumor of Gold.—Sensational gold news has reached San Francisco, from Alaska. Some two months ago some quartz outcroppings, it is said, were discovered near the Token river, about eighty miles north of Sitka.

A Big Investment.—If a man had put $10,000 into Western Union telegraph stock when the company was organized and left it lying there untouched and uncared for, he would now be worth over $461,700, and the cash dividends would have amounted to as much more in the interval.

FOREIGN.

GREAT BRITAIN.—Accident to Mr. Gladstone.—While Mr. Gladstone was stepping out of his carriage to enter Parliament, he slipped and hurt the back of his head. This confined him to his house for several days.

The Restriction on American Pork.—Mr. Mundella, questioning on the restriction placed upon American pork by France, said he hoped England would not prohibit its importation, as there was no authentic report of the outbreak of the trichinosis in England, and he thought there was no occasion for apprehension. Continental countries were liable to the disease, because of the use of uncooked food, which is unknown here. The London Times seriously calls attention to the action of the French Government on the question of the importation of pork from the United States, and hopes France will deal in a milder rule.

SOUTH AFRICA.—The Ashantee Rebellion.—Advices from Cape Coast Castle, February 10th, state that the beginning of hostilities was momentarily expected. The Ashantees were on a three days' march. Four hundred and fifty-one troops and the crew of a gunboat had arrived and some Gatlings had been landed.

FRANCE.—Sale of Arms Prohibited.—The directors of arsenals are prohibited from selling arms or ammunition, or executing contracts, and Prefects of departments are instructed to prevent arms for embarkation from leaving France. Recently Belgians bought a quantity of arms and ammunition for Greece.

GREECE.—The Greek Question.—It is said the Porte informed Germany and Austria of the maximum concessions it is prepared to make. They included the cession of the whole of Thessaly and a portion of Epirus, but the Porte refuses to cede Janina, Metsovo or Prevesa.

Affairs in Ireland.—Parnell has written to the Secretary of the Land League, at Clare, retracting the advice to "plow up the land." A private powder magazine at Cork was forcibly entered and the powder stolen. Many Sligo farmers who refused to pay rent higher than Griffiths' valuation, are hastening to pay landlords their terms.

LIVE STOCK.

LOUISVILLE, Feb. 28.

CATTLE.—We had only 124 cattle on sale to-day. Market opened up dull and sluggish, and continued so until the close. Demand for stock and feeding cattle active at full prices. No decline in prices of butchers' and shipping cattle.

HOGS.—Receipts 962 head. About all sold. The close of the market was a shade firmer than at the close of last week, but not quotably higher. Receipts precedingly light. Half-fattened hard to sell at satisfactory prices. Good corn-fed butchers' scarce and wanted.

SHEEP AND LAMBS.—Receipts light, and but little inquiry from either butchers or shippers.

QUOTATIONS.

CATTLE—Good to extra shipping	$4 50@5 00
Light shipping	4 25@4 50
Good to extra cows	3 75@4 00
Common and rough cows	3 00@3 50
Bulls	2 75@3 25
Light stockers	2 75@3 25
Feeders	3 75@4 00
Best butchers	4 50@5 00
Medium to good	3 75@4 50
Common to medium	2 50@3 25
Thin, ordinary, poor cows, &c	1 75@2 50
HOGS.—Choice packing and butchers	5 87½@5 75
Fair to good butchers	5 25@5 40
Light medium butchers	5 00@5 25
Shoats	4 25@4 50
SHEEP AND LAMBS—Fairly good shipping	4 75@5 25
Common to medium	4 25@4 50

MOVEMENT IN THE LAST TWENTY-FOUR HOURS.

	Receipts.	Shipments.
Cattle	124	
Hogs	962	577
Sheep and lambs	61	
Horses and mules	49	67
Totals	1,396	644

NEW YORK, Feb. 28.

CATTLE.—Receipts yesterday and to-day 3,900 head, making 12,800 head for the week, against 9,800 last week; market dull and easier, but not quotably lower for good and prime stock; extremes $5 50@7 75; generally from $5@6 25 for dressed cattle; 600 head, and paid $10 75; no shipments to day; to-morrow the steamer Arizona takes 1,500 quarters of beef, 800 carcasses of mutton and 1,200 dressed pigs.

SHEEP.—Receipts since Saturday 5,500 head; total for the week 25,600 head; market weak and in favor of buyers; sheep $5 50@7 75, with a few extra and fancy wethers at a fraction over $7; lambs $8 50@7 50.

CINCINNATI, Feb. 28.

HOGS.—Market dull and lower; common $4 25@5 25; light $5 50@5 90; packing $5 60@5 90; butchers $5@5 35.

TOBACCO.

LOUISVILLE, Feb. 28.

The sales aggregated — hogsheads, distributed as follows:

The Pickett House sold 30 hhds: 7 hhds Hempstead county leaf and lugs at 2 00 to 3 2; 1 hhd Ohio county lugs at 2 75, 1 25 and 3 25; 1 hhd Bath county leaf and lugs at 6 and 4 50; 3 hhds Barren county leaf at 5 10 and 4 30; 2 hhds Caney county leaf and lugs at 4 10 and 3 30; 10 hhds Henderson county old leaf and lugs at 4 10 to 7 80; 4 hhds Breckinridge county leaf and lugs at 3 80 to 5 20; 1 hhd Oldham county trash at 3 65.

The Enterprise House sold 16 hhds: 5 hhds Henry county new leaf, lugs and trash at 4 80 to 16 75; 1 hhd Crittenden county new low leaf at 4 80; 1 hhd Bo ren county new low leaf at 4 70; 1 hhd Grayson county new lugs at 3 80; 4 hhds Davies county new lugs at 3 to 3 70.

The Green river House sold 7 hhds: 3 hhds Taylor county lugs at 3 75, 3 65 and 3 05; 3 hhds Breckinridge county lugs at 4 60, 3 70 and 3 00; 1 hhd Henry county leaf at 14 75.

The Louisville House sold 11 hhds: 1 hhd Henderson county leaf at 8 30; 5 hhds Davies county leaf and lugs at 4 25 to 5 20; 1 hhd Barren county leaf and lugs at 4 20; 1 hhd Grayson county leaf at 4 75; 1 hhd Green county leaf at 5 45; 1 hhd Indiana lugs at 4 65; 1 hhd Hardin county lugs at 3 70.

The Kentucky Tobacco Association sold 15 hhds: 1 hhd Henry county leaf at 12; 1 hhd Henry county trash at 5; 1 hhd Oldham county leaf and lugs at 4 90 to 7; 2 hhds Adair county leaf and lugs at 4 95 and 3 75; 2 hhds Hardin county lugs at 3 90 and 2 75; 2 hhds Barren county lugs at 3 60 and 3 35.

The People's House sold 4 hhds: 1 hhd Grayson county leaf at 5 45; 1 hhd Grayson county lugs at 3 55; 1 hhd Smith county lugs at 4 05; 1 hhd Woodford county lugs at 5 95.

The Ninth-street House sold 23 hhds: 6 hhds Breckinridge county leaf and lugs at 3 65 to 7 80; 5 hhds Owen county lugs and trash at 7 25 and 4 05; 2 hhds Barren county low leaf and lugs at 4 30 and 3 40; 4 hhds Hancock county lugs at 2 95 to 3 65; 4 hhds Daviess county lugs and trash at 2 90 to 4 45; 3 hhds Green county old low leaf at private sale at 5, 5 25 and 5 50.

The Boone House sold 12 hhds: 5 hhds Henderson county leaf and lugs at 3 20 to 5 30; 1 hhd Davies county lugs at 3 50; 1 hhd Hart county leaf at 6 70; 2 hhds Barren county leaf and lugs at 6 25 and 3 25; 2 hhds Henry county trash at 4 40 and 2 85.

The Falls City House sold 24 hhds: 6 hhds Henry county leaf at 12 to 16 50; 4 hhds Henry county lugs and trash at 3 40 to 10; 4 hhds Franklin county leaf at 4 65 to 7 10; 2 hhds Lafue county lugs at 3 70 and 3 40; 1 hhd Metcalfe county lugs at 4 55; 1 hhd Shelby county trash at 5; 1 hhd Green county lugs at 4 30; 1 hhd Hart county lugs at 4 10.

The Farmers' Warehouse Company sold 25 hhds: 2 hhds Henry county common leaf and lugs at 4 and 12; 7 hhds Henderson county old leaf at 4 30 to 7 00; 4 hhds Ohio county lugs at 3 90 to 4 30; 3 hhds Meade county lugs at 3 05, 3 90 and 4; 6 hhds Hickman county leaf and lugs at 3 65 to 5; 1 hhd Metcalfe county lugs at 4; 2 hhds Warren county leaf and lugs at 3 30 and 5 45.

WEEKLY REVIEW of the MARKETS.

WHOLESALE PRICES.

BALING MATERIAL.—Jute bagging, 15c lbs, 9½ c; 2 lbs, 10c; mixed, standard, 3¼@3½c lower; flax, 9½c; Kentucky Pr., nominal. Iron ties at $1 75@2 00 per bundle. Baling twine, 13c per lb for hemp and 12c for jute.

BEANS—Medium navy hand picked at 1 75@1 90 per bushel; green peas dried at $2 00@2 25 per bu.

BUTTER—We quote common to choice country butter 16@20c, creamery at 25@30c. Western reserve, 25@27.

CANDLES—Stars, Nos. 4 to 8, 12½@13c.

CORNMEAL—Bolted, $3 00@3 10 per 100 lbs, and bills-dried at $2 75 per barrel.

CHEESE—We quote Ohio factory at 12½@13½c.

COTTON—We quote middling 11½c; low middling, 10½c; good ordinary, 9½c.

COFFEE—We quote Rio, common, 11½@12c; ordinary, 12@13½c; good at 14c; prime, 15@15½; choice 16@16½c; Laguayra, 16@16½c; Java, 26@30c per lb.

COAL—Pittsburgh at 18c; Kentucky at 14c; Raymond City ——; Campbell's Creek at ——; city coke at——; cannel at 9—per load, and anthracite at $6 50 per ton.

CUT NAILS—10d at $2 00@2 15 ⅌ keg, as to quantity, and the smaller numbers at the usual differences.

EGGS—We quote at 15c on arrival.

FEATHERS—We quote prime geese at 36c; mixed lots, 30@35c.

FIELD SEEDS—Clover, $5 35@5 50; Timothy $2 60@2 75; Orchard Grass, $2 70@1 75; and Red Top, 55@60c. Blue grass, extra cleaned $1 10@1 15, and cleaned 90@1 00.

FRUITS—Green apples $2 25@2 75 per bbl from store, and Northern at $3 50@3 75. Messina lemons, $6 00@4 00 per box. Louisiana oranges, $11@13 per bbl. Cocoanuts, per 100, $4 50. Dried apples, new, 3½c; dried peaches, 11@12c for pealed and 5½@6c for unpealed. Cranberries, $8@8 50 per bbl, and $2 75@3 per box.

FLOUR—We quote

A No. 1	$4 50@4 75
Family	3 75@4 00
Extra family	3 50@3 75
Patent	6 00@6 25
Choice fancy	5 00@5 25
Fancy	5 00@5 25
Buckwheat	5 00

GAME—We quote qualfowl $1 25@1 50 per dozen, rabbits 1 00@1 25 and squirrels 75@1 00 per dozen according to quality.

GRAIN—Wheat—Good to prime, $1 00; Corn—On track, 44c for mixed and 46 for white, buying.

Bagging—Stout 6½.

Rye—We quote new at 75@1 00.

Oats—We quote mixed at 37c and white at 39c for medium prime in bulk on track or levee.

HAY—We quote prime to choice timothy at $15 50@16 00. Mixed at 13@14; New timothy at——.

HEMP—Rough, 6c; single dressed 9½@9½c, and double 10½@10½c per lb.

HIDES & SKINS—Prime Stat at 17c; Stat. damaged, 14c; prime dry-salted at 14½c; dry-salted damaged at 12c; prime green-salted, 10c; green-salted damaged 7c; green hs; shearlings, green, 50@ 75.

HONEY—Quiet at $1 50; honey $3 25.

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

MANUFACTURED TOBACCO—LOUISVILLE—Shorting, 51@55c per lb, as to quality; smoking, eight per lb.

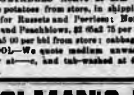
VIRGINIA—Chewing, 70@80c per lb; smoking, 1@2c lb.

SUGARS—We quote refined, granulated, at 10 a10¾c, and crushed, 10½c; cut loaf 10½@11½c; A coffee at 9½c; C 9¼c; O yellow at 8¾@8¾, standard brands; New Orleans, 7¼@8¼.

VEGETABLES—Active at firm prices. We quote potatoes from store, in shipping order, at $2 50 for Russets and Peerless; Northern Early Rose and Peachblows, $2 62½ 75 per bbl; onions, $4 75@5 00 per bbl from store; cabbage nominal.

WOOL—We quote medium unwashed Middle; burry at——, and tub-washed at Middle: black ——.

HOLMAN'S PAD



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This great improvement gives Holman's Pad (with its Adjuvant) such complete and unfailing control over the most persistent and unyielding forms of **Chronic Disease of the Stomach and Liver**, as well as **Malarial Blood-Poisoning**, as to amply justify the eminent *Professor Loomis'* high encomium: "THIS BEARER A UNIVERSAL PANACEA THAT ANTIDOTES MALARIA."

The success of Holman's Pads has inspired imitators who offer Pads similar in **form and odor** to the genuine **HOLMAN PAD. Beware of these Bogus and Imitation Pads, spoken up to sell on the reputation of the GENUINE HOLMAN PAD.**

Each Genuine Holman Pad bears the **Private Revenue Stamp** of the HOLMAN PAD COMPANY with the above Trade-Mark printed in green.

FOR SALE BY ALL DRUGGISTS,

Or sent by mail, post-paid on receipt of $2.00.

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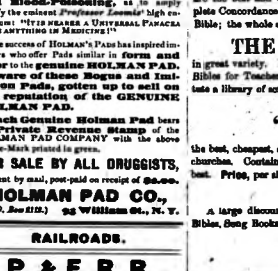
RAILROADS.

P. & E. R. R.

Time Table, April 18.



Fare by this line as low as the lowest.

D. P. BLUE, Gen'l Pass. Agt.

ROBERT MEEK, Gen'l Supt.

TIME-TABLE OF Lou. & Cin. Short-Line.

Depot, Cor. Brook & Jefferson.

	Departs From Louisville.	Arrives at Louisville.	Departs.
Cincinnati	11:45 p m	12:00 a m	7:45 a m
Cincinnati	*7:00 a m	11:45 a m	11:45 a m
Cincinnati	12:25 p m	11:55 a m	8:00 p m
Detroit	11:45 p m	12:00 a m	7:45 a m
Detroit	12:25 p m	11:55 a m	10:50 a m
Cleveland	*7:00 a m	7:45 p m	8:30 p m
Cleveland	12:25 p m	11:55 a m	7:10 a m
Pittsburgh	*7:00 a m	7:45 p m	8:30 p m
Pittsburgh	12:25 p m	11:55 a m	7:00 a m
Baltimore	11:45 p m	12:00 a m	7:30 a m
Baltimore	12:25 p m	11:55 a m	9:00 a m
Washington	11:45 p m	12:00 a m	9:00 a m
Washington	12:25 p m	11:55 a m	9:00 a m
Philadelphia	11:45 p m	12:00 a m	4:15 a m
Philadelphia	12:25 p m	11:55 a m	7:20 a m
New York	11:45 p m	12:00 a m	6:55 a m
New York	12:25 p m	11:55 a m	10:05 p m
Mt. Sterling	*7:40 a m	11:05 a m	6:45 p m
Mt. Sterling	*2:40 p m	6:00 p m	8:45 a m
Shelbyville Mail	*7:45 a m	10:00 a m	10:45 a m
Shelbyville Express	*5:00 p m	6:00 p m	6:50 p m
Frankfort Ac.	*5:00 p m	10:00 a m	6:10 p m

* Daily except Sunday. † Daily.

Sleeping car on 11:45 p. m. train will be open at 9:00 p. m. for Brook-street, and at 10:00 p. m. for Market-street depot 15 minutes later than above time.

Louisville & Great Southern R. R. Line,

The great thoroughfare of the South, runs through KENTUCKY TENNESSEE & ALABAMA

It has all the improvements requisite for

Speed, Safety and Comfort.

STEEL RAILS, STONE BALLAST, IRON BRIDGES,

SUPERIOR DAY COACHES,

Equipped with Miller Platform and Coupler.

Westinghouse Air Brakes, Polite and Attentive Officials, Good Eating Houses.

Two Express Trains leave Louisville on the arrival of trains from the

NORTH, EAST AND WEST.

PULLMAN PALACE CARS WITHOUT CHANGE

Between Louisville, Cincinnati, Nashville, Memphis, Atlanta, Mobile, New Orleans, Memphis and Little Rock, Ark.

MAMMOTH CAVE!

The greatest of Natural Curiosities is located on this line. Passengers who hold first-class tickets are privileged to stop at Cave City to visit the Cave, and resume their journey at pleasure. For information address the undersigned, Agent, Louisville, or Agents in Alabama, Georgia, Florida, Arkansas and Texas, or address

C. P. ATMORE,

Gen'l Pass. & Ticket Agent, Louisville, Ky.

SPRING MATTRESSES

Made to order at $8, $10, $12 50, $15 and $20.

And sold on WEEKLY PAYMENTS in the city. Packed and shipped to any part of the country on receipt of price.

F. H. BECKEL, Mattress Maker,

No. 102 Seventh, bet. Jefferson and Market, LOUISVILLE, KY.

feb26 1y

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Intending to take a course in Penmanship or Book-keeping should write for "College Journal" and specimens of Penmanship to

WARR'S BRYANT AND STRATTON BUSINESS COLLEGE,

oct28-1y] No. 80 Main Street, LOUISVILLE, KY.

SUNDAY SCHOOL SONGS BLACKBOARD

We have no hesitation in pronouncing this now before popular in the market. Its Songs are "the Breed of the Wonder." Its Tunes are sweet and tender. "The Music of the Lord and Sweet Blackboard is the market." "It has fewer pieces of dities or more tunes than any other." "Its tunes are not exceptional." "Pacific (N. Y.) Advocate." "Its Music is sweet." "Its Music is sweet." "Its Music is sweet