

WESTERN RECORDER.

VOLUME XLVII.

LOUISVILLE: THURSDAY, APRIL 28, 1881.

NUMBER 363

WESTERN RECORDER.

Office: 149 North Avenue, in Carter-Jungel Building, Louisville, Ky.

TRANS—IN ADVANCE. \$1.00
 One copy, one year with postage. \$1.00
 One copy, six months with postage. \$1.00
 One copy, three months with postage. \$1.00
 After three months, 15 cents extra in advance.
 One copy five months to one year in advance, \$1.00.
 If the date on your paper is not as you may know that you are in arrears, better paid, you have not received price. In other cases give your immediate address.
 All subscribers who do not send express to the contrary to the Publication Office, and the paper will be sent to their address.

THE LABEL.
 The date on the label of your paper shows you the time you have paid. It serves both as a receipt and a request for payment. Thus, "Jan. 28" shows that the paper has been paid up to that time. "Jan. 29" shows that the time has not expired. If your paper still has not been paid, you are due made from time of payment, notify us at once.

Our Pulpit.

The Conviction of Sin in the Mind of Peter.

A SERMON BY THE LATE REV. GEORGE W. BUCKNELL.

When Simon Peter saw it, he fell at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

This is one of the earliest, if not the very earliest, interviews of the Apostle Peter with the Redeemer. It was rendered memorable by the miraculous draught of fishes which attended it. It is worthy of observation that the last recorded interview of our Lord with the same apostle was marked by a set of circumstances precisely similar. In both cases Peter toiled at night, and had been unsuccessful, and at last was relieved by miracle. In this case, evidently, there was much that was spiritual which the understanding of the heart might comprehend many things—the future spiritual success of Peter, and also the unaided experience of the loving kindness of God, and the utter powerlessness of unaided human effort. We have, moreover, a specimen of the Redeemer's teaching. He taught by actions; he was himself the Word, the expression of the mind of God; every action was itself a word. His miracles had a voice, and his life was, as it were, a magnificent monument sculptured over by his own lips, which can only be understood and interpreted by him who has the key, which is the Spirit of God. Now the advantage of this symbolic teaching was twofold. First, it was a living thing. Our Master came into this world, not merely to be a signpost on which the way was written, but to be "the way" itself—not to be the teacher, but "the truth." And similarly for the same reason, there is a special power in symbolic teaching. Sacraments have in them, as they say, more of grace than actions or mere words. It is possible for a minister to say, "Ye are all God's children," but it is not possible to say it with so much force as is expressed in the sacrament which represents that fact. It is possible for a minister to say, "Ye are all brethren," and yet it is impossible for him to state it thoroughly with all the eloquence which is found in this instituted fact of Christ. By this institution, rich and poor, great and small, master and servant, kneel together at the same table as brethren. It is possible for the minister to say that everything here is sacred, but he can not say this as powerfully as is said in this same sacrament; it is impossible for him to tell out this truth as it is told in our Master's institution, according to which the common elements and actions are taken and consecrated to be the most sacred symbols of his religion. In the next place, this symbolic teaching serves to lead from dead dogmas to the living words of Christ. The words of Christ are living words; they speak to the imagination and the heart, rather than to the intellect. For example, our Master took bread and said, "This is my body." Let the imagination and the heart feel upon that, and then you will feel that

three words were such that no others could be substituted for them; but let the Romish commentator come with his intellect and force it into literalism, and demand that you should receive only the external meaning of these words, and then a glorious figure is turned into mere logic, and the life of the thing is gone. Again, our Redeemer here, by a significant act, proclaims to us many things on which his heart may feed—the loving kindness of God, the powerlessness of man, and the success of the gospel; but the commentator comes and forces upon it a literal meaning, and its life is gone, the poetry of it is lost—for all the highest truth is poetry. The life of Christ is the noblest poetry; the actions and words of Christ are poetry; with that the mind, intensely elevated, labors without power of expressing it in words adequate, and therefore must find for itself figures: just as God is obliged to speak to us by the symbols of this universe, and just as the universe tells us of the beauty of God, but try to express in words the beauty, majesty and love, and it will fail all. So in the words of Christ there is something forever beautiful, but it is beauty too refined for the mind to grasp; therefore these acts of Christ remain forever full of a meaning which can never be exhausted; these words it is our privilege to find, each time we look into them, as fresh and new as if they had never been interpreted before. Our thoughts to-day will branch off into these two divisions. I. The meaning and object of the miracle. II. The effects produced by it upon Peter's mind.

I. This miracle, more than all others, taught God's personality. Brothers, at the bottom of all things here there is a law. Now it is the tendency of habit to look upon law, and see nothing below it. We gaze upon this great world of God, and see nothing below the vast mass of laws by which it is governed, then a miracle breaks the continuity of these laws by a higher law. For let it not be fancied that a miracle is a contradiction of these laws; it is simply an interruption. It may be the ordinary law that a man under certain circumstances of sickness shall die; but if the hand of God be placed beneath that man to save him, there is, if you will, an interruption, but no contradiction. For what is a law? A law is merely the expression of the will of God; a law is God in action; there must be a will before there can be a law. God is imminent in this world; he is the life of all that is. The birds move and migrate unerringly from place to place, guided, as we say popularly, by instinct; let us rather say, guided by the law of God. Certain fishes are found in deep water, others in shallow, to each of which they are guided by an impulse, and that impulse is God. Had Peter let down his net as usual, and without promise received success, doubtless the will of God would have been working just as much as in the other case; but when, in obedience to a voice, Peter let down the net, and in exact agreement with the prediction, his net was filled with fishes, then Peter felt that the words that he had formerly used were inadequate, and that the "laws of chance" were false; for, from this he learned that there is a living will. And this is the meaning and intention of every miracle to break through the tyranny of the "laws" and "nature."

II. We pass on now to consider the effects produced on Peter. These water themselves in one sentence—the effect ended in the production of a sense of sin—"Depart from me, for I am a sinful man, O Lord." Now, this was not mere wonder, nor was it curiosity or surprise; it was the sense of personal sin. His heart was bursting with the feeling, "I am a sinful man, O Lord." In this division of our subject we find three branches: first, the cause of this impression; and, secondly, the nature of the sense of sin itself.

1. When we come to look at the case, we see that the impression was partly owing to the apostle's Jewish education. The miracle falling on a Jewish mind produced a different effect from what it would have produced on a heathen mind. For the Jews always recognized the personality of God; therefore this only awoke what was acknowledged before. Had this happened to a heathen, it would have produced nothing but surprise and wonderment; but the feeling of a Jew in such a case was not merely that he had erred against his nature, but that he had transgressed the will of a living person. This recognition of God's personality formed the vast distinction between the heathen and the Jew. The Jew felt, "Thou, God, seeest me," and he was ever haunted by that awful relationship which can be put aside—the feeling of the debt and account yet to be gone through between "Thee and me." And, partly again, this was produced by the pure presence of Jesus Christ; he interpreted man and revealed the thoughts of many hearts, not by instituting any system of painful scrutiny, but by placing earthly imperfection in opposition to his own divine perfection. And, therefore, wherever the Redeemer went, he elicited a strange sense of sin—the conviction of sin came instantly on the soul of Zacharias as soon as Jesus spoke to him, and he stood forth and said, "If I have done wrong, I restore fourfold," the poor, sinful woman in his presence poured out her tears in abundance; and the righteous centurion felt, "I am not worthy that thou shouldst come under my roof." Even the thief upon the cross confessed that he had justly merited his condemnation.

Peter, brought before his Master, says at once, "I am a sinful man, O Lord." And this is not the case only in our Redeemer's personal ministry, but it is so wherever Christianity is preached; it ever produces a sense of imperfection not left before, it is the more radiant light making more intense the shadow that had been almost invisible before, and this shadow has so rested upon the heart that man could not stand beneath it in his own strength, and then, from the anguish of a heart pressed down by sin, there rose up the Romish confession. In such days as these, when men's minds are fettered, it is almost impossible to understand the real meaning of such an institution, but a meaning it must have, we have seen its infinite evil, but this is no proof that it was originally established without a real and true meaning. The worship of the Virgin, idolatrous though it be, yet tells us a truth that there has been a revolution in society which has made reverence meekness and purity, rather than the strength. So does the confession, even though it is a confession, proclaim to us the truth that through the life of Christ there has come into the world the necessity for pure conscience.

2. We pass on now once more to consider the nature of this conviction of sin in Peter's bosom. There is a remorse which is felt for crime; there is a sting, an anguish, represented well by the apostle's words, "The sting of death is sin," but this was not Peter's case. There is something very significant here, it is not merely pain, but a sudden throbbing, making life itself death. Now, such as this was not the apostle's feeling, for his had been a life of crime, but of uprightness; he was a man, not only of external regularity, but of inward devotedness. He had lived anticipating the Redeemer's advent; but this is plain from the fact that, when Andrew went to call his brother to Jesus, the words he used were these: "We have found the Messiah"—thus evidently showing that they had been waiting for the "consolation of Israel." But the language of holy men, when they speak of sin, is startling; the world can not bear them speak of themselves as the "chief of sinners," with-

out meaning that there must be some way to produce all this scrutiny. In order to understand this, we must look at the three principles which guide the life of three different classes of men. The first is that of obedience to the opinion of the world, the second is the standard of a man's own opinion, and the third is the light of the life of God. The first of these makes the man of honor, the second makes the man of virtue, and the third makes the man of saintliness. Some men live entirely by the world, so that their very life seems to hang on the opinion of the world—these are the men of honor. Such as these were Saul, the first monarch of Israel, he lived by the world's opinion. When he had done wrong before God, he desired Samuel to honor him before the elders of his people. He did not feel, like Peter, that he was sinful, but said, "I have played the fool exceedingly," and when his life drew to a close, when his popularity was gone and his authority remained no longer, there was nothing left for the man of honor but suicide. There are other men who live on a principle, and are to themselves law; they live by their own opinion. These are the men of virtue, they often stand as rocks in the midst of a corrupt age, men of firmness, integrity, and strength, and, moreover, of self-reliance. Such a man as this was the other Saul at that period when he felt respect for his past life, and looked upon that life as blameless. Such, also, was Peter in his earliest life, and this spirit broke out once again in later life, when he exclaimed, "Though all should deny thee, yet will I not." These men, therefore, those who walk by the standard of the will of God. It is from the knowledge of that will that men learn the infinite littleness of their own achievements, they make themselves feel as nothing in the sight of God, and then those actions, which before appeared meritorious, turn out to be nothing but bare duties, the omission of which is great sin. And here lies the distinction between virtue and saintliness: the man of virtue walks in firmness, resting on the law which has fulfilled; while the man of saintliness walks humbly, meekly, lowly as beneath the infinite burden of duty that crushes overhead. And such was the case with Peter when this new revelation of the majesty and purity of Christ was made known to him. Up to this time he had lived an upright man, full of self-reliance; from this time he began to walk lowly, and learned self-forgetfulness. This man learns that, he never attains to saintliness. This is the way in which Christ produces conviction of sin, not by giving us the confessional, not by demanding that we should be thrown back upon ourselves in painful self-scrutiny—as if from the charnel-house of corruption it were possible to extract life, but rather by placing before us infinite love, infinite loving-kindness, and a perfect humanity. We fall in the dust before this and say, "We are sinful men, O Lord."

I have brought before you a personal subject. We are sinners, we have erred exceedingly, and we have seen the infinite charity of God stretch forth in the majesty of Jesus Christ in that presence only the splendor of that presence only when love has taken the place of fear, and we feel that we need fear nothing—neither death, nor hell, nor men. When others are in anguish and bitterness of spirit, what have we to fear, resting on the name of Christ? "For," says the apostle, "I am persuaded that neither death, nor perils, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord."—The Methodist.

The eyes of the Lord are in every place, beholding the evil and the good.

Ministry Fund, Southern Baptist Theological Seminary.

TO KENTUCKY BAPTISTS.
 We take the liberty to apply to you for assistance in sustaining students here, preparing for their ministerial work. This "Students Fund" is entirely distinct from the money collected by Dr. Boyce for Endowment, or for Current Expenses, that is, salaries, rents, etc. It is entrusted to us to collect and to disburse funds to aid the students. We endeavor to administer the trust as prudently and economically as we can, charging nothing for our services.

Our plan is to pay simply the Board, or part of the Board, of such as really need it, the students providing for their other expenses themselves—such as fuel, lights, washing, text-books, traveling expenses, clothing, etc. Tuition of course is gratuitous to all. So also is room-rent, use of library, and all other general privileges of the Seminary.

We have made arrangements by which board and furnished at actual cost to all students, averaging less than ten dollars a month. Low as this is, it is beyond the means of a number of dear brethren whose hearts the Lord has touched, and whom he has endowed with mental gifts and spiritual qualifications which promise usefulness in his service. They are willing to consecrate their lives to the work, are desirous to give the needful time and labor to preparation for it, are ready to expend their own slender means for this purpose, and to devote their own skill to active work to earn all they can to meet their necessities. But in many cases no amount of labor or sacrifices would enable them to enjoy the advantages of study. They must either turn aside from the work, to earn the means to support themselves, which would involve delay perhaps for years—or go into it utterly deficient of preparation.

We must help them. We do not desire that any suitable applicant shall fail to enjoy the advantages of the Seminary for the lack of the necessary assistance. We have no means, except those which the brethren send us for this purpose. And as a matter of fact we have to rely upon the enlightened liberality of a comparatively small number. We venture to appeal to you.

This year a larger number of students than ever have presented themselves, and, of course, more money is needed to aid them. Twenty of the finest Kentucky students are already gone to Kentucky, and Kentucky has not yet contributed her proportion of what is needed to aid those who require assistance. It may be added that no special contributions from the churches are needed at present for the support of ministerial students at Georgetown and Bethel, as we are informed that those are sufficiently provided for this year by the income of invested funds already given for that purpose.

We rejoice in the increasing prosperity with which God has blessed the Seminary. By this prosperity is invited larger responsibility, and makes larger demands for help. Please help us all you can, and meanly now. We need it now. With a liberal and united effort we may be able to close our fiscal year in this department without debt. Send to either of the undersigned (addressing simply to Louisville, Ky.), in draft on New York, by P. O. money order, by registered letter, or by express. Yours fraternally,

B. MANN,
 JOHN A. BROADBENT.

Louisville, April 28th.

American Indians.

Recent statistics show that the Jewish population of this country is about 230,000. There are 278 congregations, with a membership of 12,546. About the same number of children are in the synagogue schools. A Jewish writer suggests in the Independent that these statistics prove "their right to a prominent rank among leading American denominations." He will probably next suggest that the Christian Lord's Day shall give place to the Jewish Sabbath. The English sermon is now a regular accompaniment of the synagogue service. In educational efforts they are seeking to cope with disintegrating influences. But it is claimed they have no need of employing surplus energy in converting the universe, for the Jew believes, like the nations of old, that the piety of all nations will enjoy future bliss. To transmit and exchange Judaism is their highest aim.—The Watchman.

Inconscience of Christians.

If you want wherewith to answer those who are always bringing up these, tell them about a certain blacksmith. An old gentleman, a deacon, one day went into the shop, and the blacksmith soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quietly asked him if he had read the story in the Bible about the rich man and Lazarus? "Yes, many a time, and what of it?" "Well, do you remember about the dogs—how they came and licked the sores of Lazarus?" "Yes, and what of that?" "Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the sores of Christians over the back?" "I have suddenly grown penitent, and haven't had much to say about falling Christians since.—Christian Intelligence.

We have already announced the gift by Mr. William Bucknell, of ten thousand dollars to the Am. Baptist Publication Society to constitute the Harriet M. Bucknell Memorial Fund, the interest of the same to be used to aid and encourage the establishment of Baptist-Sunday-schools. We have now the pleasure of recording the gift by him of ten thousand dollars to the Crozer Theological Seminary, the interest of which is to be devoted to the increase of the library, the fund to serve as a memorial of his second wife, Margaret Crozer Bucknell. The truest honor to the noble dead is to do good in their name to the living. And he who does good to his fellow-men shows himself to have been worthy of God's greatest gift on earth, the affection of the noble and the true.—National Baptist.

There is but little doubt that the discussions about the Revised Version of the New Testament will reveal a great deal of ignorance, both as to the New Testament itself and as to the manner in which the work has been done. It may be well for those who expect to pass judgment on the forthcoming book to prepare themselves to do so intelligently. Here are men who have given a large part of their time for ten years to this work; it is not the simplest courtesy to learn something about the principles on which they have acted, before hurling criticism at them?—S. S. Times.

And still there is progress. The Chinese government is about constructing a telegraph line between Peking and Shanghai. This will soon place that great empire in full communication with Japan and Europe by telegraph and ocean cable.

The family Bible of Increase Mather is now in the possession of the Massachusetts Historical Society, having been presented by Mrs. Mather, who received it from her father, Rev. John Cotton. It is a copy of the Geneva Bible, known as the "Breches" Bible, printed in 1659.

There was a good deal of discussion at the meeting of the Board of Directors of the Western Recorder, held at the Hotel... The meeting was held on April 10, 1911, at 10 o'clock... The following were present: J. W. Brown, Editor; J. H. Smith, Treasurer; and several other members of the Board.

At the meeting of the Board of Directors of the Western Recorder, held on April 10, 1911, the following resolutions were adopted: That the Board of Directors be authorized to take such action as may be deemed wise in the premises... That the Treasurer be authorized to make such disbursements as may be necessary for the operation of the paper.

At the meeting of the Board of Directors of the Western Recorder, held on April 10, 1911, the following resolutions were adopted: That the Board of Directors be authorized to take such action as may be deemed wise in the premises... That the Treasurer be authorized to make such disbursements as may be necessary for the operation of the paper.

At the meeting of the Board of Directors of the Western Recorder, held on April 10, 1911, the following resolutions were adopted: That the Board of Directors be authorized to take such action as may be deemed wise in the premises... That the Treasurer be authorized to make such disbursements as may be necessary for the operation of the paper.

At the meeting of the Board of Directors of the Western Recorder, held on April 10, 1911, the following resolutions were adopted: That the Board of Directors be authorized to take such action as may be deemed wise in the premises... That the Treasurer be authorized to make such disbursements as may be necessary for the operation of the paper.

At the meeting of the Board of Directors of the Western Recorder, held on April 10, 1911, the following resolutions were adopted: That the Board of Directors be authorized to take such action as may be deemed wise in the premises... That the Treasurer be authorized to make such disbursements as may be necessary for the operation of the paper.

At the meeting of the Board of Directors of the Western Recorder, held on April 10, 1911, the following resolutions were adopted: That the Board of Directors be authorized to take such action as may be deemed wise in the premises... That the Treasurer be authorized to make such disbursements as may be necessary for the operation of the paper.

UNITED STATES ADAMS EXPRESS STEAMERS... GOREY EAGLE... RAINBOW... TARASCO...

Blue culture is attracting attention in Eastern North Carolina. It has been tested on high lands with success...

REBUTOVICH HYPOD. The ruling price for hemp at Micholichville is 12 1/2 cents...

It may be well to remember that such crops as balsam, hollis, hor, and our native rhododendron will do well under the shade of other plants.

Probably there is no better mixture of seeds for a lawn than red-top and white clover in the proportion of three of the former to one of the latter.

During the past few months the receipt of American apples at London were 254,476 barrels, nearly double the amount of any former importation.

There is increasing large numbers of Mexico sheep. It is said that he has imported more the last year than during any one of the last ten years.

Do not prune in the fall or spring such hardy plants as lilacs, magnolia, anemone, dogwood, etc.

A farmer near Independence, Kansas, who has been experimenting in raising cotton, cleared \$129.00 per acre of cotton ground on three acres.

Six hundred inventors have sent models of plants of improved stock, in compliance with the offer of the American Humane Association of a prize of \$5,000.

The Republic's Dallas special says one of the largest cattle transactions ever made has just been closed by the American Cattle Co.

The Mississippi Mills at Wesson, Minn., employ a capital of \$600,000 and 920 hands and produce 2,000,000 pounds of wool daily.

To offset the feathers of ducks, chickens and turkeys, generally thrown aside as refuse, turn the plums from the stump, incise them in a tight bag, rub the whole as if with a solution of caustic soda.

Mr. Lyons, of New Mexico, who was in the section some days ago, succeeded in buying 21 head of thoroughbred bulls and calves that averaged him about \$60 per head.

Drilled wheat in Clark and adjoining counties is looking very well considering the hard winter, and promises to make a fair crop.

Mr. W. T. Hoar of this county, who sold his farm to H. R. Douglas, of Woodford, for \$125 an acre, will give possession in October.

One of the earliest and most successful agriculturists in England is Mr. Clark W. Mills, of Pompton, N. J.

By the use of kerosene I keep my two poultry houses free from flies and other pests. I handle my chickens and ducks singly among them, but have not seen a symptom of vermin of any kind on my person.

GENERAL ITEMS. The Oregon farmers are going to form a combination of best producers to devise means to stop the decline in wheat.

The improvements recently in the simplest process of manufacture, and especially in carding cotton, are of the most remarkable character.

BEST BETTER THAN PUTRO.—Best would cure half the accidents that horses receive, but people will not give it to them because it costs money.

CRIBING HAME.—A recipe for preserving hams floats up from Tusculum, Ala., to the Editor N. Y. Farmer.

MAJOR P. P. JOHNSON, President of the Kentucky Poultry Association, says the present crop of Kentucky turkeys will amount to 20,000 tons.

HOW TO MAKE THE FARM PAY. The Western Agriculturist says: "It will pay to thoroughly understand farming, and make a business of it."

WILLIAM VOORHEES, a practical and successful farmer, tells the Lexington Gazette that he makes better-bean peas of the stalks.

CORN TROUBLE.—One summer we had a side hill on which we planted corn.—The Chester County Mammoth—and it was a good grower.

MOCK DUCK.—Take a round of beef steak; salt and pepper; sew up as for turkey; lay in the pan; pour a row lay two or three shovels of fat pork up it from neck; bake one hour and you get it from neck.

SPICED BEEF.—For ten or twelve pounds of beef take one tablespoonful of allspice, six cloves, a piece of mace; pound in a mortar; add a large spoonful brown sugar; rub well into the beef; then salt and pepper; lay in a pan; broil for ten days; then boil six hours.

TO DYE BLACK.—For five pounds of goods put six ounces of blue vitriol in the kettle. After boiling a few minutes put in the goods for an hour, stirring frequently.

FLAX SEED LEMONADE.—Pour a quart of water on the flax seed; boil for ten minutes; strain; add a quart of lemon juice; sweeten to taste; put in cold water with the lemon juice and sugar; good for colds.

LEMON BRAG PUDDING.—One pint of the bread crumbs, yalls of four eggs, one quart of rich milk, two tablespoonfuls of melted butter and one cup of sugar.

By the use of kerosene I keep my two poultry houses free from flies and other pests. I handle my chickens and ducks singly among them, but have not seen a symptom of vermin of any kind on my person.

MARTIN.—Died April 28th, 1931, at J. S. Martin's, father of the deceased, near Sulphur, Tenn. This dear brother, made his home in this city and united himself to Hillsboro church when 19 years of age.

GILMORE.—Died, Gilmore, at his residence in Ashbyville, Hopkins county, Ky., April 28th, 1931, of pneumonia. His services were held at his residence on Monday, April 27th, 1931.

STOVALL.—Clerence Stovall, son of Jasper and Pat Stovall, was born Dec. 11, 1870, departed this life at his residence on Monday, April 27, 1931.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

FRANKLIN.—Died son Frankfort on the morning of the 24th of pneumonia, Isaac Franklin, in his 47th year of his age.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

SMITH'S TONIC SYRUP. Dr. J. M. Warner & Co., Cincinnati, O.

News in General

Prof. D. Thomas has purchased the property in Georgetown...

Washington, April 28.—There was today a virtual suspension of business in nearly every branch of the Government here...

Washington, April 25.—The attention of the Secretary of the Interior was recently called to the circular letter issued by the "The Freedmen's Oklahoma Association of St. Louis..."

Secretary Kirkwood at once referred the circular to the Commissioner General of the Land Office...

With reference to the statement contained in the circular—"there are 140,000 acres of public lands in this Territory..."

It is stated a proposal will be made in Parliament for the erection of a monument in Westminster Abbey to record the services of Lord Bacon...

Blagow papers state that Catherine Marshall, aged fourteen years, daughter of a railway laborer...

Paris, Apr. 25.—Framaise, Deputy Minister and Controller of the English Royal Mint, is expected here...

To Umas arrived Chinamen freed on the Lima patrol. They were captured at two miles from the town...

TOBACCO. Liverpool, April 29. The sales today in this market were 200 bales...

The Fells Ore House sold 2 bales: 1 bales heavy leaf...

The Interboro House sold 1 bales: 1 bales heavy leaf...

The Green River House sold 10 bales: 5 bales heavy leaf...

FRUIT—Red 1/2 white, No. 100—Caroline and Louisiana on board...

LIVE STOCK. Liverpool, April 29. Cattle—Receipts from the two days...

RECEIPTS AND SALES. Receipts—Receipts in all the markets...

MARCHAL & SMITH. The Organizing Power. The Greatest Organ. The Most Reasonable Offer. Twenty Beautiful Stops. \$65.

HOLMAN'S PAID. CURES Without Dosing Simply by Absorption. A sovereign remedy for all forms of Liver and Biliousness...

RAILROADS. TIME TABLE OF Lou. & Cin. Short-Line. Depot, Cor. Brook & Jefferson.

Louisville & Great Southern R. Line. The great thoroughfare of the South...

THE BARE PLAIN. Peter Henderson & Co. 35 Cortland St., New York.

RELATIVE TIME GLOBE. SOMETHING NEW, UNIQUE, & UNRIVALED. MANUFACTURED BY JUVET & CO.

THE MAMMOTH CAVE! The grandest of Natural Caverns is located on the Kentucky...

P. & E. R. Time Table, April 19.

J. M. & I. R. R. Louisville & Indianapolis Short-Line. THE QUICKEST AND BEST ROUTE TO St. Louis & the West, Chicago & N. West.

REVISED NEW TESTAMENT. Ashland House, Lexington, Ky.

MAHON, ODD FELLOWS, KNIGHTS TEMPLARS, KNIGHTS OF PYTHIAS, KNIGHTS OF HONOR, UNITED WORKMEN, GRANGERS, and GOOD TEMPLARS.

DRY GOODS. Body Brussels Carpets, Imperial Three-Ply Carpets, Tapestry Brussels Carpets...

DRY GOODS. Body Brussels Carpets, Imperial Three-Ply Carpets, Tapestry Brussels Carpets...

DRY GOODS. Body Brussels Carpets, Imperial Three-Ply Carpets, Tapestry Brussels Carpets...

DRY GOODS. Body Brussels Carpets, Imperial Three-Ply Carpets, Tapestry Brussels Carpets...

DRY GOODS. Body Brussels Carpets, Imperial Three-Ply Carpets, Tapestry Brussels Carpets...

DRY GOODS. Body Brussels Carpets, Imperial Three-Ply Carpets, Tapestry Brussels Carpets...

J. BACON & SONS, 163 and 165 East Market Street Above Preston, LOUISVILLE, KY.

MAIL ORDER DEPARTMENT. Samples and Prices sent by mail of all kinds of merchandise...

SMITHSONIAN'S SYPHON REMEDY. The most effective and best known remedy for all cases of SYPHON...