

WESTERN RECORDER

VOLUME X III

LOUISVILLE, THURSDAY, FEBRUARY 23, 1892.

NUMBER 24.

WESTERN RECORDER.

Published weekly, except on Sundays and public holidays, at No. 120 Fourth Avenue, Louisville, Ky.
Subscription price, \$1.00 per annum in advance.
Single copies, 5 cents.
Advertisements, 5 cents per line per week.
Entered as second-class matter, February 23, 1881, under post office No. 120, Louisville, Ky., under act of October 3, 1879, authorized on July 16, 1880, and approved on August 1, 1880, under act of October 3, 1879, authorized on July 16, 1880, and approved on August 1, 1880.

It would be as true if we were to live in this world forever. It will be as true in heaven. Length of time makes no difference in this truth. Undisturbed possession forever no longer does not constitute ownership here. God is proprietor of all, by virtue of his very nature, by his creation and preservation of us and of all things. So that when we talk about "mine" and "thine," we are only speaking a half-truth. There is a greater ownership—"His" behind both. So, then, let us take that thought with us for use, as we pass into another year. What lesson does it give?

It should nurture constant thankfulness. To-day looking back, over whatever dark, dreary, anxious days, we have all bright days to do. Does any thought of God as the fountain of all our joys and good rise in our souls? Have we learned to associate a divine hand and a father's will with things? Do we congratulate ourselves on our own cleverness, taste and skill, saying, "Mine hand hath done it," or do we brag ourselves on our own good fortune, and bemoan ourselves to chance and "circumstances"? Or, sadder still, are we generally grateful to every human friend that helps us, and unthankful to God; or does the glad thought come to gild the finest gold of our possessions with new brilliancy and worth, and to paint and perfume the whitest lily of our joys with new fragrance and perfume. "All things come of thee, O Lord, and are thine, and thine is the glory." Blessed are they who, by the magic glass of a thankful heart, see all things in God, and God in all things. To them life is tenfold brighter, as a light plunged in oxygen flames more intensely than in common air. The darkest night is filled with light, and the loneliest place blazes with angel faces, and the stoniest

than is desolate gardens and killing frost. So, too, there should be a constant sense of responsibility in the use of all which we have. All his, and all which he has given all to us, for a purpose. So, plainly, we are but stewards or trustees, and are bound to employ our talents, not according to our own inclination or notion of what is right, but according to what, in the exercise of our best and most impartial judgment, we believe to be the owner's will. Trusteeship means that we take directions as to the employment of the property from its owners. It means, too, that we employ it not for our own satisfaction and well-being alone, though that is included, and is a part of his purpose who "delights in the prosperity of his servants." Thoughts of others, thoughts of the owner's claims, and of bringing back to him all that he has given to us, increased by our diligence, must be uppermost in our minds, if we are to live nobly and happily here. It is required in "stewardship" that a man be found faithful. And this applies to all we have, in mind, body and estate. A thoughtful expenditure and use of all his gifts, on principles drawn from our knowledge of his will, and for objects not terminating with self, is the duty that corresponds to the great fact of God's ownership of all. If we use his gifts to minister to our own vanity or frivolity, or love of ease or display, if an "intolerable deal" of all we have is used for ourselves, and a poor "ha'porth" for others, if our gifts are grudging, if we possess without a sense of responsibility, and enjoy without thankfulness, and lose with murmuring; if our hearts are more set on material prosperity than on love and peace, knowledge and purity, noble lives and a Father God; if higher desires and hopes are

and may lie there unaltered to all appearance after we are dead. "Our generation cometh and another goeth but the earth abideth forever." We are strangers—because your native land is elsewhere. It is not merely the physical facts of death and change that make us strangers, but the direction of our desires, the true affluence of our hearts, the things we belong to heaven and to earth. Where we shall find that we shall want when we lay our heads down, and shall dwell in tabernacles because we walk for the day. It is a contrast between the permanent facts of the wilderness, and the built mansions of that city. How long shall this phase of being a stranger last? How long a year, a week, a day, or ten years of your life? What shall we do? What must the earthly "label," the first who died, look like? What must we do, when he continues to live twenty or thirty years with the demands of a noble and a noble and thousands more, how will we do it? What shall we do, if we reach that age, and look back upon the things that brought us thither, as it stands to the horizon, miles of billow, a terrible once will seem to us as a line of white foam. Then, consciousness of that eternity, and let your eyes be directed to it, like a man who sees the great flash of light on the horizon, and is ever turning from his eyes to look. 'Tis the transient as preparation for the eternal, the fleeting as those which determine the lasting day and its character. Keep your eyes and interests in the present rigidly limited to necessary things. Why should travelers burden themselves? The less baggage, the more moving fast. The equipment in

right hand, and my keeper from all evil. So, looking forward to the unknown days of another new year, we may be of good cheer. So will be while we live, and if this year we should die, well, the King of this land, whose we are strangers, is the King of the other land beyond the sea, where we are at home. So we shall only be the nearer to him for the change. Death the separator shall but unite us to the King, whose presence indeed fills this entire province of his empire with all its good, but who dwells in most splendid "beauty," and is felt in greater nearness in the other "land that is very far off." Whether here or there, we may have God with us, if we will. With him for our host and companion, let us peacefully go on our road, while the line of strangers and sojourners shall last. It will bring us to the fatherland where we shall be at home with the King, and God in his our "sure dwelling, and fixed resting-place, and peaceful habitation forever." Dr. N. F. Buckner and Family.

The writer has been spending a few days with his old "friend and true" friend, H. F. Buckner, the veteran missionary to the Creek. Here, for the first time, I met Mrs. Buckner, who certainly was called to fill her place just as surely as was Bro. Buckner to fill his; and nobly does she fill it. A faithful mother, a devoted Christian, and a zealous missionary, she seems to be admirably adapted to her responsible position. Time making an impression upon Bro. Buckner. He has, moreover, been suffering for some time past with a severe cold that has settled upon his lungs. If it hoped, however, that his health will soon be restored, and that, for years to come, he may push forward the work of in-

Our Gulpit.

Sejourners With God.
BY THE REV. ALEX. MACLEAREN, D.D., OF MANCHESTER, ENG.
The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me.—Lev. 25:23.
The singular institution of the Jubilee year had more than one purpose. As a social and economical arrangement, it tended to prevent the extremes of wealth and poverty. Every fiftieth year the land was to revert to its original owners, the lineal descendants of those who had "come in with the sejourner," Joshua. Debtors were to be requited, slaves emancipated, and the mountains of wealth and the valleys of poverty somewhat leveled and the nation carried back to its original framework of a simple agricultural community of small owners, each "sitting under his own vine and fig-tree," and, like Naboth, sturdy

for all our outward Christianity the stern old law applies. "Your riches are corrupted, and the rust of them shall be a witness against you, and we need the shrill note of the trumpet of Jubilee to be blown in our ears. "The land is mine."
2. We have the teachings of the transiency of our stay here. "Ye are strangers and sojourners"—pilgrims who make a brief stay in a foreign country. The image has in it an allusion to the nomad life of Abraham and his son and grandson, as well as to the wanderings of the people, and suggest the thought "Ye are homeless wanderers, not having where to lay your heads, as truly when you have been settled for generations on your ancestral lands, as when you plodded wearily in the wilderness." It is a universal truth, ever acknowledged and forgotten, wholesome, though sometimes sad to feel, and preached to even frivolous natures by the change in our calendar which a new year brings.
How vividly this word of our text brings out the contrast between the permanence of the external world and our brief stay in it!
In Israel there would be few vineyards or olive grounds held by the same man at two, and none at three consecutive Jubilees. The hoary-tressed olive yielded their black berries, say, to Simon, the son of Joseph, as they did fifty years ago to Joseph, the son of Reuben, and as they will do fifty years hence to Judah, the son of Simon. So with us. Nothing more pathetic than the thought of how generations come and go, and empire rise and fall, while the scene on which they play their brief parts remains the same.
"And the man that loveth his neighbor as himself shall be blessed."—Lev. 19:18.
So-day as they did not more than two millenniums ago, only the grass was for awhile a little rarer on the plain. Olivet lifts the same outline against the pale morning twilight as when David went up its slope a weeping child. The pebble that was kicked out of our path had thousands of years of existence as we were

blissful as the messengers that descend it on errands of mercy, whose long shining series leads up the eye and the heart to the loving God from whom they come.
Here, too, is the ground for constant, thankful submission. "The Lord gave, and the Lord hath taken away." We have no right to murmur, however we may regret, if the landowner takes back a bit of the land which he has let us occupy. It was the condition of our occupation that he should be at liberty to do so, when he saw that it would be best for us. He does not give us our little patches for his advantage, but for ours, nor take them away at his own will, but "for our profit." We get more than full value for all the work and capital we have expended, and his only reason for ever disturbing us is that we may be driven to claim a better inheritance in himself than we can find even in the best of his gifts. So he sometimes gives, that we may be led by our possessions to think lovingly of him; and he sometimes takes, that we may be led, in the hour of emptiness and loss, to recognize whose hand it was that pulled up the prop, round which our poor treading clung. But the opposite action here has the same purpose, and, like the up-and-down stroke of a piston, or the contrary motion of two cogged wheels that fit into each other, are meant to impel us in one direction, even to the heart of God, who is our home. The landowner stops up a private road one day in a year, in order to assert his rights, and to remind the neighborhood that he could stop it altogether, if he liked. So God reminds us, by our losses and sorrows, of what we are so apt to forget, and of what is such a joy to us to remember—his possession of them all. Blessed be God! He reaches us in that fashion far seldomer than in the other. Let joy teach as the lesson, and we shall lose the less need the sternest teacher—"and the best," even the narrow. Better to learn it by gladness than by tears; better to see it written in the "laughing fountains"

for all our outward Christianity the stern old law applies. "Your riches are corrupted, and the rust of them shall be a witness against you, and we need the shrill note of the trumpet of Jubilee to be blown in our ears. "The land is mine."
2. We have the teachings of the transiency of our stay here. "Ye are strangers and sojourners"—pilgrims who make a brief stay in a foreign country. The image has in it an allusion to the nomad life of Abraham and his son and grandson, as well as to the wanderings of the people, and suggest the thought "Ye are homeless wanderers, not having where to lay your heads, as truly when you have been settled for generations on your ancestral lands, as when you plodded wearily in the wilderness." It is a universal truth, ever acknowledged and forgotten, wholesome, though sometimes sad to feel, and preached to even frivolous natures by the change in our calendar which a new year brings.
How vividly this word of our text brings out the contrast between the permanence of the external world and our brief stay in it!
In Israel there would be few vineyards or olive grounds held by the same man at two, and none at three consecutive Jubilees. The hoary-tressed olive yielded their black berries, say, to Simon, the son of Joseph, as they did fifty years ago to Joseph, the son of Reuben, and as they will do fifty years hence to Judah, the son of Simon. So with us. Nothing more pathetic than the thought of how generations come and go, and empire rise and fall, while the scene on which they play their brief parts remains the same.
"And the man that loveth his neighbor as himself shall be blessed."—Lev. 19:18.
So-day as they did not more than two millenniums ago, only the grass was for awhile a little rarer on the plain. Olivet lifts the same outline against the pale morning twilight as when David went up its slope a weeping child. The pebble that was kicked out of our path had thousands of years of existence as we were

strangers and sojourners."
3. We have here also the teaching of our own weakness. Men think that such thoughts as the preceding are sad. Why should they be so? They need not be. Our text adds a little word which takes all the sadness out of them—"With Me." That gives the true notion of our earthly life. We are strangers indeed, passing through a country which is not ours, but whilst we are we are "sojourners" with the king of the land. In the antique hospitable times, the chief of the tribe would take care of his own tent and charge himself with their safety and comfort. So we are God's guests on our travels. He will take care of us. The visitor has no need to trouble himself about the house-keeping, he may safely leave that with the master of the house. If the king has taken us in charge, we may be quite sure that no harm will come to us in his country. So for ourselves and for those we love, and for all the wide interests of church and world, there are peace and strength in the thought that we are the guests of God here, strangers and sojourners with him. Will he invite us to his table and let us barge? Will he call us to be his guests, and then, like some traitorous Arab sheikh, break the laws of hospitality and harm his too-answering guests? Impossible, for evermore. So we are safe and our bread shall be given us, for we are sojourners with God.
True, we are strangers, and in our constant movement we lose many of the comforts of our march, and the peace of the grave on either side. But, since we are "with him," we have companionship even when most solitary, and even in a strange land will not be lonely. Seek then to cultivate as a joy and strength that consciousness that the Lord of all the land is ever with you. Whoever goes, he abides. Whatever rushes past us like a phantasmagoria, he passes not. Whatever and whoever change, he changes never. Where thou goest, he will go. He will be thy shield at thy

and never credited big with being such a toror of nature, especially of rocks and fossils. Of these he has a large collection, gathered from different parts of the world. The writer confesses his utter inability to become enthusiastic over the subject of geology; and hence he must have been, on this account, an object of pity in the view of his beloved host. Then, on the other hand, the visitor maintains that he should be excused from pointed rebuke for want of taste in regard to dumb, inanimate nature, which has a most interesting collection of life, animate objects to excite his interest. Boyce, Helm, Sumner, and Williams, the four boys of the Buckner family, are "specimens" really more interesting to me than any number of rocks, of any and every period. Boyce is dignified, manly, and polite. Helm loves horses, and is not afraid of work. Sumner is enterprising, and is fond of having his own way, for, I, very sympathetically, Williams is handsome, noisy, affectionate, and fond of "good things." Altogether, the writer does not know of four more promising boys; and his prayer is that they may make greater and better men than those whose names they bear. The young ladies, Martha and Rabe, are off at school, and I did not see them.
THE CHURCH
are an interesting people. I preached to the (Baptist) Baptist church last Sunday morning; and a more orderly congregation it has never. I think, been my privilege to see. I was, of course, an intelligent in the Scriptures, they drink in the doctrines of the gospel with a relish rarely equalled by audiences that boast much higher culture. Bro. Wm. McComb was my interpreter. I preached at night at the Methodist house in Fufala.
I would not regard this letter as complete, if I did not mention the circumstance that the Baptists do greatly need a house of worship in the town of Fufala. This is an important station on the Missouri, Kansas and Texas R. R.; and there are

infant baptism at Matthew 18:14.
It may seem startling to many that the origin of a custom which has so long been regarded as a Christian rite should now be discovered to be a pagan custom. The *Nation*, of a recent date, in a review of Von Konrad Meuser's work on this subject, makes the assertion that the early tribes of Germans and Scandinavians were accustomed to sprinkle their babes at an early day after birth, and that this ceremony was connected with the naming of a child, and with certain legal advantages.
"It seems probable," says the *Nation*, "that before the influence of Christianity began to be felt in Northern Europe, the practice of infant baptism was prevalent. When the Christian missionaries came to these districts, they adopted many of the customs of the people, and imported them into the church. We know, for example, that they gave the names of saints in the place of heathen gods. The Roman Catholics did not totally abolish idolatry, but furnished a new set of tutelary gods and goddesses." The conclusion of the critic, who seems to write simply as a historical scholar, is, "that the heathen form of baptism was adopted by the Christian church, for surely there is no intimation in the Bible that baptism was ever applied to infants. If this theory should prove true, it would help us to explain how sprinkling of infants came to be adopted in the church. If we did not know that the missionaries, eager to conciliate the pagans, were inclined to assimilate some of their usages, we would be at a loss to see from what source this innovation could come. The usual idea has been, perhaps, that sprinkling was suggested by the sprinkling rites of the Old Testament. But if the pagans had such a rite as sprinkling infants, we can understand how the heathen custom could work together to subvert the original New Testament teaching.—REV. C. R. HERRICKSON, in *Journal & Messenger*.

ONLY SIXTEEN.

Our dinner, to the surprise of...

On the way to the great hall...

Remember, please, that you have wrought...

What if your wife were that poor boy's mother?

Christians, may you stand for the right...

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1882.

First Quarter, Sunday, March 5.

CHRIST STILLING THE TEMPEST.

Mark 4:35-41.

GOLDEN TEXT.—He maketh the storm a calm...

PRELIMINARY.

A most busy day for Jesus comes to a close...

OUTLINE.

I. THE STORM.—35-37.

II. EXPOSITORY.

1. THE STORM.—35-37. When the even was come...

2. THE STORM.—38-41. And when he was risen...

3. THE STORM.—42-41. And when he was risen...

4. THE STORM.—42-41. And when he was risen...

two mountain ranges on the north, converging...

The Gulf of Mexico lies 400 feet below the level...

Small as the lake is, and placed in general as...

2. THE CALM.—38-41. In the hinder part—in the stern...

3. THE STORM.—42-41. In the hinder part—in the stern...

4. THE STORM.—42-41. In the hinder part—in the stern...

5. THE STORM.—42-41. In the hinder part—in the stern...

6. THE STORM.—42-41. In the hinder part—in the stern...

7. THE STORM.—42-41. In the hinder part—in the stern...

8. THE STORM.—42-41. In the hinder part—in the stern...

9. THE STORM.—42-41. In the hinder part—in the stern...

10. THE STORM.—42-41. In the hinder part—in the stern...

11. THE STORM.—42-41. In the hinder part—in the stern...

12. THE STORM.—42-41. In the hinder part—in the stern...

13. THE STORM.—42-41. In the hinder part—in the stern...

Correspondence.

In a sermon delivered by Rev. Dr. Beardsley...

inno, most popular, the least defensible...

The Constitution, of Atlanta, Ga., which is one of the best...

By an investigation instituted a few years ago by the chief...

Rev. C. T. Bailey, editor of the Biblical Recorder...

But we will not multiply human testimony any further on this subject...

The word in the Greek which is here translated...

Paul says that "they which do such things shall not inherit the kingdom of God..."

It was better for him that a millstone were tied about his neck...

I have heard you say, "It is a great thing to be regenerated..."

I thought I was once in childhood, but found afterwards that I was mistaken...

It is a terrible thing to allow children to play at religion in this way...

It is told them, that they need to be guarded so carefully from the wolves...

Guard your children, Christian parents, the most religious peripatetic...

The tender words to Peter have lost no force in the eight hundred years...

Christ should speak to us to day, would not his words be rather "Guard my lambs"?

the most popular, the least defensible, the most dangerous...

The Constitution, of Atlanta, Ga., which is one of the best...

By an investigation instituted a few years ago by the chief...

Rev. C. T. Bailey, editor of the Biblical Recorder...

But we will not multiply human testimony any further on this subject...

The word in the Greek which is here translated...

Paul says that "they which do such things shall not inherit the kingdom of God..."

It was better for him that a millstone were tied about his neck...

I have heard you say, "It is a great thing to be regenerated..."

I thought I was once in childhood, but found afterwards that I was mistaken...

It is a terrible thing to allow children to play at religion in this way...

It is told them, that they need to be guarded so carefully from the wolves...

Guard your children, Christian parents, the most religious peripatetic...

The tender words to Peter have lost no force in the eight hundred years...

Christ should speak to us to day, would not his words be rather "Guard my lambs"?

the most popular, the least defensible, the most dangerous...

The Constitution, of Atlanta, Ga., which is one of the best...

By an investigation instituted a few years ago by the chief...

Rev. C. T. Bailey, editor of the Biblical Recorder...

But we will not multiply human testimony any further on this subject...

The word in the Greek which is here translated...

Paul says that "they which do such things shall not inherit the kingdom of God..."

It was better for him that a millstone were tied about his neck...

I have heard you say, "It is a great thing to be regenerated..."

I thought I was once in childhood, but found afterwards that I was mistaken...

It is a terrible thing to allow children to play at religion in this way...

It is told them, that they need to be guarded so carefully from the wolves...

Guard your children, Christian parents, the most religious peripatetic...

The tender words to Peter have lost no force in the eight hundred years...

Christ should speak to us to day, would not his words be rather "Guard my lambs"?

Household and Farm

DAN'S WIFE
Up in early morning light,
To see the sun, "setting bright,"
O'er all the horizon of the sky...

The largest amount that ever occurred in America was in the summer of 1872. It was all from the 1st of July to the 1st of September. Many of the inhabitants can still be seen in the fields and in the woods...

THE total number of immigrants arrived by January at Castle Garden was 11,242, an increase of \$1,000,000 over the month last year.

By following the suggestions of Prof. B. H. Hildreth, who has been visiting in this country, we were almost exempt from loss of sleep and headache during last summer on account of throat and lung trouble...

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague

CHILLS OR MALARIA. The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the cure of Ague, Fever and Ague...

YOKAN-SHOUSE. Feb. 4, at the residence of the bride's father, S. H. Shuman, of Woodford county, by Rev. C. H. Shuman, Wm. Thomas and J. H. Shuman, Officiars.

Deaths. Mrs. Elizabeth A. Smith, aged 72 years, died at her residence in this city on the 21st inst.

DR. JOHN BULL'S BULL'S BARSAPARILLA. BULL'S WORM DESTROYER, THE POPULAR REMEDY FOR ALL WORMS.

MONIEB. In the city of New Orleans, La., Feb. 6, of maternal fever. Mrs. Mary Meente, wife of Dr. George M. Meente, and daughter of Mrs. J. M. Meente, of Fayette county, Ky.

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

GUTHRIE. Fannie Guthrie, widow of James Guthrie, died at her residence, near Lexington, Ky., on the 21st inst. She was 78 years of age.

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague

CHILLS OR MALARIA. The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the cure of Ague, Fever and Ague...

YOKAN-SHOUSE. Feb. 4, at the residence of the bride's father, S. H. Shuman, of Woodford county, by Rev. C. H. Shuman, Wm. Thomas and J. H. Shuman, Officiars.

Deaths. Mrs. Elizabeth A. Smith, aged 72 years, died at her residence in this city on the 21st inst.

DR. JOHN BULL'S BULL'S BARSAPARILLA. BULL'S WORM DESTROYER, THE POPULAR REMEDY FOR ALL WORMS.

MONIEB. In the city of New Orleans, La., Feb. 6, of maternal fever. Mrs. Mary Meente, wife of Dr. George M. Meente, and daughter of Mrs. J. M. Meente, of Fayette county, Ky.

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

GUTHRIE. Fannie Guthrie, widow of James Guthrie, died at her residence, near Lexington, Ky., on the 21st inst. She was 78 years of age.

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

McLEOD. At a meeting of the Ladies Missionary Society of the Baptist church at New Castle, Ky., held Feb. 11, 1882, the following resolution was adopted: Resolved, That the members of this society express their sympathy for the bereaved family of Mrs. T. M. McLeod, deceased, and that they contribute to the relief of the family...

THE DIAMOND DYEING

WORLD'S Devotional Monthly

UNITED STATES MAIL

ADAMS EXPRESS STEAMERS

THE ORPHAN'S FRIEND

THE ORPHAN'S FRIEND

FEMALE COLLEGE

KIDNEY WORT

MRS. LYDIA E. PINKHAM'S COMPOUND

ADAMS EXPRESS STEAMERS

THE ORPHAN'S FRIEND

THE ORPHAN'S FRIEND

FEMALE COLLEGE

KIDNEY WORT

RECIPIES

WESTERN RECORDER.

NEW YORK, Feb. 24.—A large circulation in Kansas...

taxes to pay; therefore, also to compel males to support their children...

Representative Robertson, of Louisiana, to-day introduced a bill providing for the lifting of the...

Representative Buchner introduced a bill for a railroad bridge across the Mississippi river...

Representative Davis, of Illinois, has introduced a bill providing for the better protection and comfort of emigrants to the United States.

TOBACCO. Louisville, Feb. 23. The said to-day were distributed...

News in General.

THE DEBATE.

Ball Lake, Feb. 17.—At a meeting of prominent Gentiles of Utah...

London, Feb. 17.—Dispatches from St. Petersburg confirm the statement of outrage by peasants upon Jews...

London, Feb. 20.—Gov. Gladstone, Minister of the Interior, has informed the Jewish Rabbi that the Government would neither encourage nor oppose the emigration of the Jews.

London, Feb. 20.—British Consular reports tend to extenuate the seriousness of the anti Jewish riots in Russia.

London, Feb. 20.—British Consular reports tend to extenuate the seriousness of the anti Jewish riots in Russia.

London, Feb. 20.—British Consular reports tend to extenuate the seriousness of the anti Jewish riots in Russia.

THE DEBATE.

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

THE DEBATE.

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

THE DEBATE.

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

London, Feb. 20.—In the house of Commons this morning Gladstone moved a resolution...

THE DEBATE.

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

THE DEBATE.

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

THE DEBATE.

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

THE DEBATE.

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Washington, Feb. 20.—Secretary Hunt received a letter to-day from Edmund...

Seeds FREE PETER HENDERSON & CO. Plants A.C. CAPERTON & CO. FAMILY, CHURCH and S. S. SUPPLIES.

OUR PICTORIAL FAMILY BIBLES are the best and cheapest Bible in the world... THE OXFORD TEACHERS' BIBLES in great variety... "BAPTIST SONGS," the best, cheapest, and most popular collection of songs ever published for the use of Baptist churches.

THE KEYSTONE WASHER. OVER 300,000 IN ACTUAL USE. AGENTS WANTED. KEystone WRINGERS AT LOWEST WHOLESALE PRICES.

CONSUMPTION ASTHMA. PAIN EXHAUSTION. A. C. CAPERTON & CO. 605 Fourth Avenue, Louisville, Ky.

OUR OWN BUSINESS. HEART & VOICE IN THE SUNDAY SCHOOL. A. C. CAPERTON & CO., LOUISVILLE, KY.

BAPTIST SMALL ARMS. BAPTIST SONGS, SELECTED AND ARRANGED BY A. B. CATES. COMMENDATIONS: From Rev. J. M. Hays, D.D., of the University of Louisville...

ANNOUNCEMENT.—We have on hand a large supply of Hesper Hymns, of every number and style. A new collection of Sunday-school songs, edited by W. F. Shepley...

SENDING FOR. DR. J. H. BOHNECK, of Philadelphia, has just published a book on "Diagnosis of the Lung and How They Can be Treated." It is a small, plain, and to the point book...

DR. J. H. BOHNECK & SON, 20 Arch St., Philadelphia, Pa.