

# WESTERN RECORDER.

VOLUME XL. LOUISVILLE: THURSDAY, MARCH 23, 1892. NUMBER 28.

WESTERN RECORDER.  
Office: 50 Fourth Avenue, in Commercial Building, Louisville, Ky.

One copy, one year with postage \$2.00  
One copy, six months with postage 1.25  
One copy, three months with postage .75  
Advance subscribers 1.25  
For three months, if sent in all cases  
One copy free one year to any one who will send us four names and \$10.00.  
If the date on your paper is not up to date, you may know that you are in arrears, or that, having paid, you have not received proper credit. In either case give us notice.  
All subscribers who do not send express notice to the contrary to the Publisher Office, will be considered as wishing to receive the Recorder, and the paper will be sent to them accordingly.

**THE LABEL.**  
The date on the label of your paper shows that the paper has been paid for. If you do not receive a request for payment, if your paper has not been given within one or two weeks from time of payment, notify us at once.

## Our Pulpit.

Divine Keeping.  
A sermon by Rev. Edward Judson, of New York.

I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine—John 17:9.

You are invited to meditate this morning on the second division in this great prayer our subject being our blessed Lord's prayer for his INTERMEDIATE DISCIPLES.

All prayer contains two elements, which may be called the burden and the ground. I use burden not in a literary, but in a purely religious sense. You often hear among religious people the expression, "the burden of the prayer." All prayer has a burden and a ground. What is the burden? It is the blessing which we crave of our heavenly Father when we pray. What is the ground? It is the reason which we present to our heavenly Father why the blessing should be granted. For instance, look in Luke 23:34, and you will find that there our Lord is described as praying for those who were calling him fast down to the cross. He said, "Father, forgive them, for they know not what they do." Here you find burden and ground. The burden is, forgive them. The ground is, for they know not what they do. And so, friends, I ask you to explore the passage before us for those two elements—the burden of the prayer, and the ground.

It is in verse 13 of this PRAYER.

What is it that our Lord asks of his heavenly Father? Why, it can be all summed up in one sweet word, and that is the word keep. "That they may be kept." In the 11th verse, it is written, "And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." Again, in the next verse, it is written, "While I was with them in the world, I kept them in thy name, those that thou gavest me: I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled." Further on, it is written, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." You see that the thought of keeping runs like a silver thread through all that prayer. And how much of religion is folded up in that one thought of keeping? We are too prone to think that religion is a doing this thing or that, a running in this direction or in that direction; whereas the largest part of religion is outside of us. The greatest part of religion is God keeping the soul. The hammock in which we repose has its two ends fastened high up in the great, affectionate purpose of our heavenly Father.

Observe how often this idea of keeping emerges in this old book. Far back there in Exodus 23:20 you find the Lord giving his people this sweet promise, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." In Isaiah 26:3, "Thou wilt wrap him in perfect peace whose mind is stayed on thee,

because he trusteth in thee." And then passing on into the New Testament, in the gospel of John, from which our text comes, 10:28, 29, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Whatever religion you have, if it is worth anything, consists more in God's keeping you than in your work clinging to God. Here is a father going along the thoroughfare of Broadway. He leads his little boy with him through the throng. Now it makes a great deal of difference to that little boy whether his father is holding him by the hand as they walk along, or whether he is clinging to his father's hand. We need the assurance that the Almighty holds our hands. We need the thought that salvation does not depend upon our work, loose clinging to him. It is a satisfaction to the Christian to go down on his knees in the morning and commit himself to the keeping of the heavenly Father through the day, and then have no further anxiety about it. It is a comfort to know that we are kept by the Spirit of God when we commit ourselves to him. So prayer helps the weakest man in the hour of temptation, if he but trusts himself in the arms of the Lord.

But I desire to analyze this keeping a little more accurately. The first element in it is unity. When God keeps his children, he keeps them one. Holy Father, keep through thine own name those whom thou hast given me, that they may be one. God does not keep one man here, and another man there, but he keeps you all, he keeps you all with his people. Many a man says, "Religion is just a matter between my soul and God; nobody has got anything to do with it." If that were the case, he would keep you in fellowship with his people. Religion is essentially social. The divine keeping has in it the element of unity. The idea of unity is essential to religion; and I counsel you to keep yourself in the mid-stream of church fellowship.

A young physician once succeeded in sailing to the dizzy height of the Matterhorn. He then insisted on coming down alone, without being tied to his guides; and in spite of the remonstrances of the guides, he started down the steep slope alone. But soon his feet slipped on the treacherous ice, and he went down, down, into the abyss and perished. My friends, I counsel you to keep yourself tied up to God's people. Remember that if God keeps you at all, he keeps you one with the rest of his children.

Again, another element in the divine keeping is purity. When God keeps his people, he keeps them pure. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. If God keeps us at all, he keeps us free from the pollution and contaminations of the world. How does he do it? We are told very clearly that he does not do it by taking us out of the world. I suppose he might keep us pure in that way. It sometimes seems as if he could do it. But he says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Again, this keeping does not involve our tearing ourselves away out of the sod of the humanity in which our roots are imbedded. It does not require us to become anchorites, to go into the woods where "by his fire the hermit sits alone." We are to be kept in close relation, men, women, and children, to God.

But this keeping forbids conformity to the world and its customs. We are not to fall right in with the customs of society, that would be no keeping at all. "Be not conformed to this world, but be ye transformed

by the renewing of your minds, that you may prove what is that good and acceptable and perfect will of God."

So this divine keeping involves the thought that we shall mingle freely with the people of the world, and yet at the same time the soul will be swathed by such an atmosphere of the companionship of Jesus that we shall be kept pure, and wherever we are we shall be a comforting and purifying force in human society. See yonder swan how he sports among the tall weeds, and plunges his beak down deep into the mire; and yet all he comes up, his plumage unsoiled, all white and dazzling in the sunshine. And why? Because the feathers are bathed with a subtle oil, so that the mire can not cleave to him. And in that he is the emblem of the Christian in human society. "Though ye have lain among the pigs, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." In the third place, when God keeps his people, he makes them holy. The first element in divine keeping is unity. The second is purity. The third is holiness. "Sanctify them through thy truth. Thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. For I have kept them, that none of them shall be lost: but they also might be sanctified through the truth. Ah, my friend, if you know anything in reality of the love of Christ, a process of sanctification is going on in the heart. In ten years from now you will not be the same man as now. And if you have been a Christian for ten years, you are not the same man now that you were before. There is a process of being made holy which God carries out in the hearts of his people. Why, this is the terrible still somber you. You simply think, "If I can only keep myself pure and unstained, I will be all right." But the way to keep pure is to be an aggressive Christian. Here is a poor, miserable drunkard. It is not going to do for that man to say to himself, "I will be a temperate man," in order that he may be saved from his sin, but he must say, "I will be a temperance man." Purity goes hand in hand with aggressive holiness. In some parts of the world they have a saying of our Lord, "I have sent you into the face of the country. Here, for instance, is a vast waste of sand. At its base are villages. That waste is moving slowly. In a few years these villages will be swallowed up. Now what do the poor people do? Why, they just plant the date-palm along the base of the waste. And so, if you would not be engulfed in the vast sand-wave of evil, you must plant the date-palm of positive virtue and of Christian activity right in its pathway.

### THE MEANING OF THE PRAYER.

Thus far we have considered the burden of our blessed Lord's prayer for his immediate disciples. He prayed that they might be kept—kept one, kept pure, made holy. We come now to the second point to which I beg your attention, viz., the ground of the prayer, or the reason that our blessed Lord presents to his heavenly Father why those blessings on unity, purity and holiness should be granted to those men reclining with him about that communion table.

The first reason is, that they are his disciples. "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." In praying for the unconverted we have his own example in the passage to which I before alluded, "Father, forgive them, for they know not what they do." And he expressly commands his disciples, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." But I think it is meant that here in his prayer, our Lord does not pray for those immediate

disciples of his. I do not think there is prayer enough offered for Christians. When I study this book and explore its pages, I find a great deal of prayer offered for God's people, and very little for the unconverted. It was as if our Lord's mind was that if I could only keep the church right, I should have no trouble with the world." We would perhaps have more power to bring the world to Christ, if instead of praying so much for the unconverted, we would often turn around and pray for each other.

Our Lord then prays for his disciples, first, because they are his disciples, and in stating this reason he unfolds the steps in discipleship. I have manifested thy name unto the men which thou gavest me, and thou gavest them me, and they have kept thy word. I beg of you, as his disciples, to follow these steps one by one, and ask yourself all along while you trace them. "Have I taken this step?" The first step, according to his own words, is that they were God's. They belonged to God to begin with. "Thine they were." Now what is the meaning of that? I believe that there is indicated the fact that the disciple of Christ was embraced in God's loving intention formed before the world was. This truth of God's original ownership of the Christian gleams forth in that wonderful passage of Paul in Romans 8:28, "And I believe that in another sense those eleven men belonged to God to begin with, and that is that they were light-seekers. Whoever you find a seeker after light, you find a soul that belongs to God." Before that Philip called them, when thou wast under the fig-tree, I saw thee." Nathaniel had his eyes upon the eastern horizon waiting for the dawn. Therefore in those eleven men those eleven men belonged to God before they ever saw Christ at all, in the sense that they were embraced in the divine purpose, and then because they were light-seekers.

What is the second step? God gave them to Christ. "Thine they were and thou gavest them me; they belonged to God to begin with, and God handed them over to Christ. How did he give those eleven men to Christ? First, by the operation of his Spirit upon the heart. Because it is written in this book, "Ye man can come to me except the Father which hath sent me draw him." Again, by the wonderful providential arrangement according to which they were brought one by one to face with Christ. Notice first, they belonged to God. Secondly, God gave them to Christ. Now what did Christ do to them when God had given them to him. We are told that he manifested the name of God to them. "I have manifested thy name unto the men which thou gavest me out of the world." What is meant by manifesting the name of God to a man? It means unfolding character to him, the character of God. In the ancient time names stood for character. It is not so in our day. You are not told by his name what kind of a man I am. Names are arbitrary now. But in the olden time they had a significance. When our Lord says, "I have manifested thy name," he means that he has manifested the character of God to them as a Father. It is written in this book, "Ye Father, but in his own life and personality he manifested the Father to them, so that he could say to Philip, "Have I been so long a time with you, and yet hast thou not known me? He that hath seen me hath seen the Father; and how mayest thou then, show us the Father?"

"And they have kept thy word." What is the meaning of that? Why, when this manifestation was given to them of the fatherhood of God, they changed their lives, and as far as they could, shaped their will to the will of that heavenly Father. As far as they know how, they walked in the light.

And fifthly, as the culmination in their progress is discipleship, they

know that all things whatsoever God gave Christ were from God. That is, they had a sort of a dim conception of the divinity of the Lord. Now the trouble with a great deal of modern religious teaching is that it reverses all this. A man says, "Well, I would like to be a Christian. What must I do?" The answer is, "Believe in the divinity of the Lord. Believe in the supernatural." But he replies, "I can not take all this down at a single gulp. I live in a strange sort of an age. It is dominated over by physical science. It is almost impossible for me to believe that there ever was anything like a miracle. It is hard for me to believe in the supernatural." But, my friend, listen to me. You see that high mountain there. I am not going to ask you to climb up the steep side, I say, "Let us go around. Let us climb the gradual slope on the other side. It is the easier way. I do not say you to begin by accepting the divinity of our blessed Lord. I ask you rather, is there anything in all the system of Christianity that you do believe? Is there one truth that you do accept in this great system that has dominated the world for eighteen centuries? If so, I counsel you to act according to that truth. It is not so much to ask you to climb up the steep side, you will find this one truth will adjust itself to another, and that the Christian dogmas, which you so sternly reject, adhere. You will find it easy for you to believe in the divinity of our Lord, because it is the easiest way to account for the phenomena you will meet with. When a man casts faith away he fancies that there is nothing but plain sailing before him, but he soon finds he has embarked on a stormy sea. Put to rest, my friend, the saying of the great Teacher, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

But lastly, the second reason why our Lord prayed for his disciples that they might be kept, was that he was going to leave them. "While I was with them in the world, I kept them in thy name, those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled." As if he said, "My death is approaching. I am going to leave the eleven men that have been trusting along with me, that have followed me so long and so faithfully. Now I am going to leave them, a little, I might say, a world full of enemies. "I pray for them." It was as if he were to lay upon the bed of death. She has done all she can for her children. She has trained them in the right way. She has been a good mother to them. And now she is going to leave them. She knows not what is in store for them. What strong crying and supplication go up to God from her heart in behalf of those that are to be left motherless. This is something the same feeling that Christ had. When you take an old friend by the hand at parting, and perhaps know that long years, or all your life, will pass away before you look into his face again, the pent-up feeling finds natural vent in prayer.

And so our "good-by" is a prayer. God by means of God be with you, look at Paul's disciples gathered on the barren shores at Miletus. There was no way in which they could find comfort but in prayer, especially when "they sorrowed most of all because of the words which he spake, that they should see his face no more."

And so, friends, I have tried to unfold to you the meaning of this prayer of our blessed Lord's for his immediate disciples. I have tried to help you to search, first, for the burden of the prayer, and secondly, for its ground. We have found that the burden of the prayer was that the disciples should be kept one, kept pure, made holy. And we have found that the ground of the prayer was his discipleship; and secondly, that he was about to leave them. May the Lord add his blessing to the preaching of his Word. Amen.

## State Missions.

Dr. Coleman's request in the Recorder two weeks ago for information about the State Mission work perhaps express the wish of many brethren. The following statistics are perfectly accurate according to the entries in the treasurer's books. Hours were spent attaining this exactness when the amount out of balance was only a few cents or fractions of a cent. In considering these figures it should be kept in mind that the financial year begins at the close of the last session of the Board before the meeting of the General Association. At that Board meeting the financial statement is finished which is submitted to the Association. All contributions coming into the treasury afterwards go into the next financial year. The associational year does not coincide with the financial year, the former beginning June 1st.

**Total debt, March 1st, 1891, \$606 30**  
Debit, 482 90  
Increase since June 1st, 44 30

### During the session of the General Association it was announced that the debt was provided for, that is, the debt as reported by the Board in the exhibit made to the Association.

The money paid in during the session of the body and the public collection were sufficient to cancel the debt. But the current expenses for May and the debt of \$220 incurred by the Association for printing minutes, clerk's salary, etc., were not provided for. Hence the indebtedness, June 1st, of \$462. The contributions to State missions since the 1st of June have met the current liabilities of the Board, except \$41.30.

### Contributions from the District Associations for the current financial year.

Associations.	Am't.
Barron River,	\$82 06
Beckton Creek,	70 10
Blood River, no report.	
Clear Fork,	
Elkhorn,	157 39
Franklin,	36 74
Frederick,	9 00
Haynes Creek,	114 87
Chaper River,	20 38
Greenup,	56 65
Greenup County,	6 98
Liberty,	16 50
Little Bethel,	129 97
Little River,	26 65
Long Run,	975 60
Lynn, no report.	
McClintock, no report.	
Nelson County,	100 00
North Bend,	203 57
North Fork,	62 43
Salmon,	177 47
Shelby County,	22 03
South District,	181 80
South Kentucky,	6 50
Southern Fork,	26 00
Ted Mine,	69 35
West Union,	81 75
Union,	975 60

The above thirty associations at their last sessions appointed Boards to co-operate with the State Board in raising a common missionary fund to be equally divided between them. The following associations, though not in formal co-operation, have contributed (the sums named):

Baptist,	54 60
Blackburn,	24 35
Bracken,	103 70
Campbell County,	6 28
Yates Creek,	61 00

Total from District Asns, \$2,987 92

Amounts on Treasurer's books not included in the above.

Carried over from last year,	\$180 26
By a friend,	160 00
Back Book Church,	14 00
Advertisements on minutes,	10 00
Public collection exclusive of \$118 85 put to credit of Bethel Assocn, 63 00	
Collected at General Association	11 06
For November Church,	61 06
Collected by Cor. Sec., Somerset Church—two weeks' work,	65 27

Total on Treasurer's book to date, \$424 72

Am't rec'd to March 1, 1891, in 4,219 05

These figures show but little advance on last year. How the year will close will appear at the meeting of the General Association, May 24th. An earnest effort on the part of the excellent men who have charge of our mission interests in the various District Associations, and cordial co-operation on the part of the pastors, will bring results which will cheer all hearts.

J. W. WARDER, Cor. Sec.

Let them now see that the Lord say, that his mercy endureth forever.





WESTERN RECORDER.

A. C. CAPERTON, EDITOR AND PROPRIETOR. T. B. CRABHORN, ASSISTANT EDITOR.

SPECIAL CORRESPONDENTS: J. O. BURKHOLDER, DANIEL MEYER, J. B. GALLIHER, FIELD EDITOR AND GENERAL AGENT.

Address all letters for the Western Recorder to this paper, and all letters about books, reading school papers, job printing, etc., to A. C. Caperton & Co.

Read on the news and post-office copies of papers who would like to receive subscribers to the RECORDER, and we will send them complete copies free.

LOUISVILLE: THURSDAY, MARCH 23, 1892.

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

Bro. S. F. Fuller, of the Seminary, is canvassing the Louisville churches in behalf of the Recorder. We trust the brethren will receive him kindly and help him in his work.

SPECIAL REQUEST.—Since the last numbering of our streets the carriers have had difficulty in delivering the Recorder to those who live in the city. We are, therefore, taking it as a special favor if all our city subscribers would, as soon as convenient, hand in to this office their new numbers.

Enthusiasm in Religious Work.

We have just been reading the life of "Uncle John Vassar," whose labors in the West, in the service of the Christian Commission in the South during the war, and near to his own home in New York and New England, were so largely blessed in the salvation of souls, the strengthening of believers, and the building up of churches. We have found ourself inquiring after the source of the man's power. It is not found in superior intellectual strength or culture. In a general way there was nothing extraordinary in his intellectual endowment. There was in him what we may style an intellectual aptitude—a peculiar taste in breaking over all conventional rules, breaking down all intervening barriers and approaching men. And yet even this was not wholly a natural endowment. There was something back of it that, if it did not give it birth, it at least developed and strengthened it. That something was the man's ardent love of souls. With his soul-saving was a passion. He lived for that, that only. He cared nothing for riches or fame only as these might aid him in his life-work. He was "instant in season, out of season." To the praise of the rich, as well as to the bowl where poverty dwelleth, he went, carrying the precious message of life and salvation.

In these days the question is discussed through the prints and in religious convocations: "How shall we reach and save men, and enlarge our churches, etc.?" And one who has said, besides, that men conceive that kind of a patent might be gotten out, in these days when inventive genius is revealing its power, whereby the work may be done! But, brethren, the life of "Uncle John" solves the problem and answers the question. He succeeded because he was earnest. He believed that men are lost, and that the work of Christians is to save them, and acted accordingly. He was willing to be accounted peculiar, say a fool, for Christ's sake. He approached men with his own soul all ablaze with interest, knowing that unless saved they were irrevocably lost. This result was success. And this is the need to-day. God's people need to take off their kids, have their souls baptized into the spirit of Christ, then go out and compel men to come in. Churches are cold, and while they feel their arms in their loaves, they are asleep, the enemy is doing his work, and the world is going away from God and down to death. Brethren, we must awake and pray till we are filled with the Spirit, then with enthusiasm address ourselves to our work, and God will give us glorious victory.

MARRIED, on the night of the 15th inst., at the residence of Dr. Fletcher, in Elizabeth, Ky., Mr. W. S. Clark and Miss Ella B. Winterbourn. The ceremony was performed by the editor of the Recorder. Bro. Clark is a son of the late W. E. Clark, and a member of the First Methodist church. Mrs. Clark has been accepted by the church for baptism, and thus the happy couple stand in this journal presented to the church as brethren in all the Lord's ordinances.

Knowledge and Faith.

"Many young men," says a writer, "whose ordinary society has been with that class which boasts of free thought, while ignorant of the claims of the Bible reject its testimony because they have never studied it. This is as rational as the professor of scientific religion rejecting Newton's Principia as unworthy of confidence, while he is ignorant of the first principles of mathematics."

The question of supreme moment, that, sooner or later, will confront every thoughtful mind and demand an answer, is, "Are the Bible and Christianity, the outgrowth of its teaching, true?" This question may not do so, come with this preliminary same degree of force to all minds; but do doubt whether there lives a man who, at some time in his life, has not had to fight a battle and win a victory, or suffer a defeat right at that point. Nor is this, as some would have us believe, because the assumed fact of revelation and of a divinely wrought Christianity is altogether an incredible and unreasonable idea. It is the rather because the human mind is, by a divine constitution, opposed to dogmatism. It demands evidence. It will not blindly accept of mere statement.

And this is right, because Positivism, demanding a thorough knowledge of all divine mysteries before believing, and an unswerving faith, God has given the golden mean. We are not to cavil, doubt, deny, because we are not to understand, analyze, comprehend, all the great facts presented to us in Revelation. This were to destroy faith in everything, even to his own existence. Nor are we, on the other hand, to accept as true certain statements, because they may have the authority of great names. We are to search out the evidences for ourselves, and see whether these things are so.

It was a remark of Dr. Whately, that every young man should begin life by asking himself the question, "Why should I believe in Christianity?" If he does this honestly, he will examine the evidences of our faith, and will find them so overwhelming, that he will never be unsettled by the objections raised by skeptics." And this is just what the God of the Bible would have us do. Reason has been given us that we may use it, and use it aright. It were wrong for any man to accept of statements that are unreasonable; and if it be not more reasonable to believe that behind the universe is an Eternal Mind, and that Christianity encompasses a divine power, than to believe that the Mind and the power are absent, then the Bible should be rejected, Christianity quibbled, the Christian faith blotted out.

The only danger to be guarded against at this point is that men may regard an unreasonable what is simply above reason. Christianity and divine revelation, for very necessity lie in an exalted plane. They address themselves to man's faith-rather than to his reason. Hence, though incomprehensible at certain points they are to be received, believed in as the mightiest facts and forces in the world's history. But this not blindly. Faith never opposes reason; reason, nor does it shut out evidence. Faith is belief in the unseen. But knowledge of that unseen has come to us, and we lay it down as the basis of our faith. It is thus in all matters pertaining to earth and life. We believe that such men as Socrates, Plato and Aristotle lived, because to doubt it is to deny the testimony of history, the only possible channel of intelligence concerning the dead past, with the living present. We believe in the existence of such a city as London, albeit our feet have never trodden its busy streets. We can not do otherwise without impugning historical veracity. Thus when we come to Christianity. It has a basis of history, as well as of divine love and power. Christ, its founder, has a human history, a place in the world's literature, just as much as Caesar or Hannibal. The character and influence of his life and teachings, the fact of his death and resurrection, are matters of history. Then Christianity, too, has a history. It was established in the midst of opposing faiths, faiths deeply entrenched, strongly entrenched in the hearts of men.

And yet notwithstanding the presence of Judaism, with its rites and offerings, heathen idolatry, with its altars and bewildering ceremonialism, notwithstanding the opposition of

Christian philosophy, the history of Christianity is one of conquest, of conquering the most brilliant exploits of Alexander or Charlemagne. Perfectly willing, then, are the friends of the Bible and of Christianity to have the claims of these subjected to the severest historical tests. Let all men come, examine, carefully and without prejudice, the grounds of the Christian faith, and we are quite sure that they will not be "faithless, but believing."

Good Baptist Brother.

A Good Baptist brother who, by virtue of his position, untiring thought and practical wisdom, is a representative man, remarked to the editor the other day that he did not like professional evangelists, because, among other things, they preach but a partial gospel. We have thought of the matter. That some of our professional evangelists are good men and true, we doubt not for a single moment. Some of them, too, are ready at all hazards to preach the whole truth. That the churches have some such men, we are most happy to believe. Like the faithful pastor, they are working, not for "bread and butter," but for the salvation of souls, the glory of God, the promotion of the interests of the kingdom of truth. Recognizing the fact that truth is a sphere, all of whose portions must be fitted together to give roundness of form—that it is a temple, all of whose stones must go into their place in order to the solidity and structural beauty and completeness of the whole, they preach a whole Bible message, regeneration by the Spirit, justification by faith, and by faith alone, they faithfully herald to men as "the first principles," that can never be ignored or neglected save at the soul's eternal peril.

But we have men in the churches to-day, nor are they a few in number as we wish they were, who style themselves "evangelists," who go out and preach almost everything but the gospel. The old truths are passed by, and in their place, man's merit, may be incidentally mentioned, if, yet the doctrines are not so discussed and elucidated that the pentecostal soul can see its way into the kingdom. It is very true, as we well aware, that the Holy Spirit is, after all, to guide into all truth. But the pulpit is one of the ordained instrumentalities through which the Spirit operates; and if the Spirit lead down clearly and presented to men from the pulpit. We want a whole gospel, the gospel in its fullness, for this alone. Let the power of God into the salvation of those who believe.

EDITORIAL VARIETIES.

Rev. Lansing Burrows deserves the best; that of our entire denomination, of what he is doing to collect and arrange our national statistics. He is performing a vast amount of labor, but he is at the same time, his denunciation an invaluable service. His Cabinet suggests that he should at once be made a Doctor of Divinity.

It has been arranged to hold the Sunday-school Convention of the Long Run Association, at the Pleasant Grove church, Jefferson county, on the 27th inst. The Pleasant Grove church is within a few rods of Williams, 14 miles from the city, on the Sta. City Railroad. It is accessible from all parts of the Association and easily reached. Let us have there and there a grand Sabbath school rally.

The Seminary commencement will be on Monday, May 9th. The sermon will be preached by Rev. W. H. Politz, of Covington.

It is hoped that the new Baptist A. S. in Danville will be ready for use by the 15th of April and not later than the 1st of May. Arrangements have been perfected for taking a call of Rev. Samuel Taylor, late of Park Ky., to the pastorate.

Rev. L. H. Sells, of Wood county, has gone to Paducah to assist Pastor Wood in a series of meetings.

Dr. WHITMIST delivered the third of the series of lectures on Campbellism last Monday morning in the lecture room of Walnut-street church. His theme was the Socratic period of Campbellism, and he treated it in a most scholarly manner, showing that Socraticism is outgrown by a kind of contradictory opposition to Methodism, and that Campbellism is an outgrowth of that. In future lectures he proposes to show that Mormonism is the natural offspring of Campbellism.

ALLEN, ATHERTON & Co., whose advertisement appeared on our eighth page, enterprise. They are well prepared to do a large and successful wholesale grocery trade, and our readers will find it their advantage to cultivate their acquaintance.

THE BAPTIST WORLD.

LEWISVILLE.—Organizational good. Received by letter, J. for baptisms, Dr. Eaton has commenced a series of Wednesday night lectures on Baptist principles.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

Bro. Eaton has a large congregation; his services are well appreciated. Organizational good; received by letter, J.; by relation, J.; for baptisms, J.

PERMANS.

We see from our exchange that Judge Samuel Gray, of Bardonia, is a candidate for Congress in the Fourth District. Judge G. is a high-toned Christian gentleman, and a man of high character, and we have no hesitation in saying he would make a very faithful and efficient representative. He has held the office of County Judge for a number of years, and would doubtless be a most successful one.

The Broadway church tendered Dr. Brown a most interesting and well attended meeting on the night of the 19th inst. The gathering was in the large hall part of the church, which had just been elegantly furnished. There was at least two hundred of our leading Louisville Baptists present. The company was entertained with music by Bro. Hall, well trained choir, and by some recitations by Prof. Whipple, who is ever ready and ever in demand on such occasions. Dr. Brown was introduced by Bro. H. He introduced Dr. E. in a characteristic and glowing manner, and the Doctor responded at length, giving some reminiscences of the Louisville Baptists, and noting the progress they have made in the last few years.

Dr. Eaton was the last speaker. He made some very pleasing remarks, and closed with the following lines: We wish you, my brother, a life full of gladness, and a life full of usefulness, and a life full of peace, and a life full of joy, and a life full of love, and a life full of hope, and a life full of faith, and a life full of courage, and a life full of strength, and a life full of power, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a life full of victory, and a life full of conquest, and a life full of dominion, and a life full of sovereignty, and a life full of empire, and a life full of kingdom, and a life full of glory, and a life full of honor, and a life full of triumph, and a

that ancient sinners from all halls of the Metempsychosis, through out of the Astoria...

A GENIUS.

1. Our Bro. Leasing Barrows, of Lexington, Ky., must be a genius to make the collection of dry statistics an amusing and useful record.

2. He must be a general to marshal all the minutes of the Kentucky Baptist associations and get them ready for such a beautiful "dry parade" in the "Western Recorder" as he did for weeks ago.

3. It is well to distinguish, in replying to an article, which statements are utterances of all author and which are denunciations of Scripture.

4. We had been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

5. There is no command in the Bible forbidding women to write for the paper.

6. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

7. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

8. The story of the Minutes.

9. DROPPED NOTES AND BIBLES.

From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

10. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

11. There is no command in the Bible forbidding women to write for the paper.

12. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

13. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

14. The story of the Minutes.

15. DROPPED NOTES AND BIBLES.

16. From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

17. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

18. There is no command in the Bible forbidding women to write for the paper.

19. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

20. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

A Note from Dr. Eaton.

I beg the fair ones who are replying so vigorously to my paper, "Ought women to speak in the churches," to remember—

1. I have not addressed ladies women in connection with the cause of Christ, as I intended to do in an article that they should be so active as possible.

2. Nothing in my paper is said against sending female missionaries to the women of the world. This I believe to be a work of the utmost importance and of the brightest promise.

3. It is well to distinguish, in replying to an article, which statements are utterances of all author and which are denunciations of Scripture.

4. We had been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

5. There is no command in the Bible forbidding women to write for the paper.

6. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

7. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

8. The story of the Minutes.

9. DROPPED NOTES AND BIBLES.

10. From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

11. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

12. There is no command in the Bible forbidding women to write for the paper.

13. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

14. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

15. The story of the Minutes.

16. DROPPED NOTES AND BIBLES.

17. From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

18. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

19. There is no command in the Bible forbidding women to write for the paper.

10. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

11. There is no command in the Bible forbidding women to write for the paper.

12. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

13. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

14. The story of the Minutes.

15. DROPPED NOTES AND BIBLES.

16. From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

17. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

18. There is no command in the Bible forbidding women to write for the paper.

19. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

20. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

21. The story of the Minutes.

22. DROPPED NOTES AND BIBLES.

23. From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

24. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

25. There is no command in the Bible forbidding women to write for the paper.

26. We are glad to see that the ladies are so far from being "dry" as to be "fresh as a daisy."

27. As spring is approaching and the roads are improving, let us, editors, agents, printers, and members, all set out to give forward every good work, that we may be appreciated at Hopkinstown in May by the good news from all quarters.

28. The story of the Minutes.

29. DROPPED NOTES AND BIBLES.

30. From Union Square to the Battery in New York is something over two miles. I observed a band of music play the whole distance, marching time, without cessation.

31. I have been much interested in reading the reply, so far, and hope the ladies will have their say in the Recorder to their hearts content.

change conditions with those who are far removed from the sanctuaries of God, shut out from Christian association...

In their behalf, we seek your cooperation, that these neglected ones may become partners of "like precious faith."

The board gratefully acknowledges liberal contributions of clothing to the pupils of the Levering Indian Mission School, from the ladies of Lexington and Louisville, and other churches in Kentucky, and of the first and Eutaw Place churches of Baltimore.

Our thanks are due also to our sisters in different States who have made stated or occasional contributions to our work, especially to those individuals and societies in Mississippi and Louisiana, and other States, who have taken a lively interest in Mrs. Sanford's mission to the Chinese women and children in California.

The following letter was not intended for publication, but the experience of the writer, and her engagements, are so valuable, that I venture, without permission, to use it in this issue.

My dear Brother,—Perhaps some facts in connection with our work may encourage you in appealing to the women for co-operation with the society you represent.

My wife's efforts in connection with our church, which I believe that no one would be contributed to the Foreign Missionary Society. This pledge I hold as sacred upon my faith in God, who could not restrain the power of his resurrection from the fullness of his commandment to be obedient to him.

Last week we made our annual report, and I handed in from our church, to Woman's Mission to Woman (Foreign), \$600 in gold and silver.

The Hymn and Tune Book, published by the American Baptist Publication Society, is a very useful and popular treatise. All who are charged with the responsibility of conducting a hymn-book, would do well to examine it.

My church appointed myself and I, R. B. Brinkman, D. D., a special committee to select the hymns for their use.

Will not your lover of the Savior who may read this appeal, with a prayerful heart consider it, and then resolve immediately to use her services in connection with the Woman's Missionary Society?

Kind Words.

In kind words our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Baptist Announcements.

The Southern Baptist Convention will assemble in Greenville, S. C., on Wednesday, 10th, May, 10th.

Bro. Leasing Barrows has procured round trip rates from Lexington, Ky., to Greenville, S. C., and return via Richmond, Va., Chesapeake, and Oke City, for \$25.00.

We hope to be able to announce next week the names of the Ladies' Aid Society of this place via Nashville, Chattanooga, and Atlanta. This matter is new before the national directors in New York.

Our thanks are due also to our sisters in different States who have made stated or occasional contributions to our work, especially to those individuals and societies in Mississippi and Louisiana, and other States, who have taken a lively interest in Mrs. Sanford's mission to the Chinese women and children in California.

My dear Brother,—Perhaps some facts in connection with our work may encourage you in appealing to the women for co-operation with the society you represent.

My wife's efforts in connection with our church, which I believe that no one would be contributed to the Foreign Missionary Society. This pledge I hold as sacred upon my faith in God, who could not restrain the power of his resurrection from the fullness of his commandment to be obedient to him.

Last week we made our annual report, and I handed in from our church, to Woman's Mission to Woman (Foreign), \$600 in gold and silver.

The Hymn and Tune Book, published by the American Baptist Publication Society, is a very useful and popular treatise. All who are charged with the responsibility of conducting a hymn-book, would do well to examine it.

My church appointed myself and I, R. B. Brinkman, D. D., a special committee to select the hymns for their use.

Will not your lover of the Savior who may read this appeal, with a prayerful heart consider it, and then resolve immediately to use her services in connection with the Woman's Missionary Society?

Kind Words.

In kind words our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

Our Convention has not only an excellent educator for the young of our denomination, but an instrumentally powerful agent for the dissemination of our religious principles of the best generation of Southern Baptists.

1000—Receipts for two days 7,000 hand, making \$2,000 for the week; same offered weekly monthly from \$100 to \$100.

PUBLISHERS' ANNOUNCEMENTS.

GLASGOW, Ky., Aug. 30, 1878. A. A. Robinson & Co., Louisville, Ky., have published a new and interesting book, entitled "The Child's Own Bible," containing a temporary suppression of the Bible, for the use of children, and is a very valuable work.

DIETITION THE GREAT SECRET by taking Hoffman's Liver Regulator.

THE RABBIT WHISK—The tonic effect of Kidney-Whisk is produced by its cleansing and purifying action on the blood.

IF THE MOTHER IS feeble it is impossible that her children should be strong.

AN OLD DOCTOR'S ADVICE—"I have seen many cases of children who were born weak, and who were never able to get well, until they had taken my medicine."

AGENTS CAN NOW GRASP A fortune. Omit your \$1000 rent. For full particulars, send to E. K. Ridout & Co., 10 Barclay Street, N. Y.

IF YOU HAVE diseased lungs, take Hoffman's Lung Drops. For full particulars, send to E. K. Ridout & Co., 10 Barclay Street, N. Y.

COLDEN'S Liebig's Light Food and Tonic Lavigator imparts strength to body and mind. Take no other. Of druggists.

AN ONLY DAUGHTER CURED OF Consumption. Her death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many kinds of food, and he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and is a healthy, robust girl, and is proved to the world that Consumption can be cured by Hoffman's Light Food.

CONSUMPTION CURED—An old physician, retired from practice, having had placed in his hands by an East India merchant a bottle of Hoffman's Light Food, and having carefully examined several, and unobtainable give the preference to your "Prayer Book" and "Hymn and Tune Book."

DR. W. B. WHITE'S HERBAL LUNG BALSAM.

The Great Remedy of the Nineteenth Century.

(CONSUMPTION) can be cured, as many will testify, who have been very near the grave with this disease, having used the Lung Balm, and then the medicine was placed before the patient, and he recovered.

SHORTHAND.

Sunday-School Library Books.

ALL SUNDAY-SCHOOL SUPPLIES.

Correspondence Published.

The Family Circle.

THE HOUSEWIFE.

Some of the duties that crowd the life of patient mother or nursing wife.
Cooking to do and dishes to wash.
Fishes to set for Tommy and John.
The beds to make and the lamps to fill.
The water to draw, the carpets to sweep.
Cutting and mending jackets to keep.
Watch the baby, learn to cook by rote.
Flouring up carefully through the sifter.
Feeding the cat and shikins and par.
Dressing out paper, medals and paper.
Mending children for school and for church.
Making lists to follow with a bunch.
Tidying house and the seat in lawn.
Peanuts to hull, raisins to stew.
Smoothing the door-leaves, dusting the cloths.
Cleaning the silver, darning the socks.
Washing out napkins, doing up shirts.
Laying down tracks in the new girl's skirts.
Grinding the coffee, beating up cake.
Heating the oven just right to bake.
Washing the windows, covering the sink.
Sweeping a moment to read or think.
Time for washing and ironing to do.
That up and bedded in by four square walls.
How can a husband be free to spare wall.
How work is proving on every hand?
-WATSON IN THE WESTMAN.

History of Small-pox.

Of all the plagues which have arisen from time to time, or in isolated cities or countries, none is dreaded, none is more persistent, none is more easily communicable or fatal than was small-pox a century ago. But whence or how the disease arose it is not so easy to say. Other plagues have vexed the earth for a time and then passed away, leaving no vestige of their ravages as did the great plague at Athens during the Peloponnesian war, or the plague in the Kingdom of Charlemagne, but small-pox, not content with twelve centuries of way, still holds its own, despite the discoveries of science. It is unquestionably true that disease of such contagious nature generally arise among dirty and ill-conditioned people, confined in narrow quarters. This was the case with the Athenian plague, and it was again the case in the Jewish quarrels of European cities.

Small-pox was comparatively rare among the Romans and Greeks of the illustrious periods, owing to the free public baths and excellent sanitary and gymnastic habits of the times. It was reserved for the middle or dark ages to furnish the most dreadful examples of pestilence. Small-pox arose in the very darkest period of medieval times. It first invaded England in the Ninth century; it was common in Arabia in the Tenth; the crusades, carried it through all Southern Europe; it reached Norway in the Fourteenth century; in 1517 it was carried to St. Domingo by the Spaniards along with slavery, the Inquisition, the rack, and a host of other blessings; three years later it crossed to Mexico and slew three millions; it invaded Iceland in 1707, and Greenland in 1733, slaying a fourth part of the residents in the former and a large proportion of those in the latter; Georgia and all the Southern States have since done it and is doing to cast its deadly and hideous fate to retain its hold, in some measure, as long as popular ignorance, destitution, negligence and carelessness continue to combat the physicians and the dictates of common sense.

Its history is thus unique; other contagious diseases have proved as fatal under similar circumstances for limited periods, but small-pox has continued its blighting work for ten centuries in all climates from Mexico to Greenland. It is not unreasonable therefore, that its approach should be hailed with terror as is the approach of almost no other disease. Yellow fever and Asiatic cholera, even have caused no such potent and widespread destruction. The very air it tainted carries infection; garments in contact with patients have continued in power for years if shut up in tight closets; it can be communicated by mail or by the wind, by railroad, by ocean voyage, by manifest means which can not be guarded against. It is not only dangerous, but loathsome in its progress; it drives away one's friends, thrusts him into unenviable torments and leaves him onto a wreck for life with ruined health and disgraced countenance. When to all this is added its persistent reappearance at almost definite periods, it is not to be wondered at that small-pox scares are so common.

Grave of Henry Clay's Daughter.

But few people, perhaps, are aware that a daughter of Henry Clay resided in the old Baptist grave-yard in the western part of Lebanon, Ohio. The tomb or sepulcher is in the northern part of the grave-yard, in

the shadow of the old Baptist church, and near a sycamore tree, whose widespread branches reach out and droop over it. Near by is the grave of Joshua Collet, one of the first lawyers of Lebanon, and afterwards Supreme Judge of the State. Henry Clay was Secretary of State under the administration of John Quincy Adams, and was on his way from his home to Washington when his daughter took sick here and died. The inscription on the large flat stone that forms the lid or top part of the stone vault or tomb is almost illegible from exposure. It reads as follows: "To the memory of Miss H. Clay, daughter of Henry and Lucretia Clay, who died on the 23d of August, 1828, aged twelve years, during a journey from their residence, Lexington, Kentucky, to Washington City. Cut off in the bloom of a promising life, her parents, who have erected this monument, console themselves with the belief that she now abides in heaven." -Cincinnati Commercial.

Dreams.

Dreams are night-thoughts, uncontrolled by the judgment and uncontrolled by the will. It is not true that we do not reason in dreams, that the exercise of the judgment is wholly suspended, and that the will is entirely powerless or ceases to act. These faculties are not altogether in abeyance, but they do not exercise the subordinate powers of the mind—those which play the parts of picture-carriers and record riders—ransack the treasures of memory and mingle together in the direct confusion of old things and new. Imagination is not active, but it remains just enough awake to supply the connecting links which give seeming continuity to those parts of the phantasmagoria which we chance to remember on recovering perfect self-consciousness, and which, being remembered, we call "dreams." No one remembers more than one dream, unless be has roused from sleep more than once. This experience has led to the inference that dreams only occur at the moment or in the act of awakening. There are dreams which take place in the process of returning to consciousness—for example, those instantaneous scenes and spectacles which are suggested by the sound or feeling that rouses the sleeper. These are of a long and close study of the subject with a view to discover the nature of dreams and the laws of dreaming, for medical purposes, in connection with the treatment of sleeplessness, I am persuaded that dreams occur in the course of sleep and are wholly forgotten.

That they do not and can not take place in deep sleep is probable, because deep sleep is general sleep, and when on this state prevails the sensory faculties are sleeping, and the pictures and records which compose dreams are not disturbed. To understand dreams we must understand sleep, and it is because the two phenomena have not hitherto been studied together that so little is generally known about either. -Popular Science Monthly.

The Iron Cages at Munster.

We see it stated that the tower of the church of St. Lambert at Munster has been ordered to be torn down. It stands not far from the market place, where, on Jan. 22, 1856, the three leaders of the so-called Anabaptists were first pinched with red-hot tongs, and finally pierced with red-hot daggers. John Bockelhoefer, Bernard Knipperdolling, and Bernard Kneipung may have done things worthy of death, but it is a grave question, whether they could have been much worse than their sagacious ecclesiastical judges and executioners. Not a word of such a death as they inflicted, they had the bodies of their victims placed in three cages made of bars of iron just large enough to allow them to stand upright with the heads projecting above. These cages were lifted high up on the tower of St. Lambert church and fastened firmly there. All the remains of the victims waited away long ago; but the cages still hang there, and monumens to the barbarism which reigned in Munster nearly three and a half centuries ago. As if ashamed of such desecration, the tower some years ago began to sink on one side, and at last was deemed so unsafe that it was ordered to be taken down. Munster is to be congratulated on thus getting rid of the relic of such a hideous barbarism.

Don't be whining about not having a fair chance. Throw a sensible man out of a window and he'll fall on his feet, and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you get out of lead mines or beg. A small breakfast in the morning of life whets the appetite for a faster later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future property all the sweeter. Eighteenpence has set up many a peddler in business, and he has turned it over until he has kept his carriage. For the place you are cast in, don't find fault with that; you need not be home because you were born in a stable. If a bull tossed a man of mortal sky-high, he would drop down into a good place. A hard-working young man with his wit about him will make money while others will do nothing but lose it.

Our Little Folks.

MY MISTAKE
Dear little girl, so soft and white,
The laughing face, the brown eyes full,
The little red lips and sweet smile,
Of all that in a life is spanned,
And mother love can hold so well
How many they will be!

As a little trouble, who expects to find cherries without stems, or roses without thorns? Who would win must learn to bear. Idleness lies in bed sick of the mullergarb, where industry finds health and wealth. The dog in the kennel barks at flea, the hunting-dog does not even know that they are there. Laziness waits till the river is dry and never gets to market. "Try" swims it and makes all the trade. "Can't do it" would not eat the bread cut for him, but "Try" made meat out of mushrooms. -John Noughman's Talk.

Keeping Swine Out-doors.

The advantage of rearing swine out doors, instead of confining them in pens, are thus stated by Col. F. D. Curtis in the American Agriculturist. Pure air helps to make pure blood, which, in the course of nature, builds up healthy bodies. Out-door pigs would not show so well at the fairs, and would probably be passed over by judges and people who have been taught to admire only the fat and supple skin without regard to the carcass. Such pigs are well adapted to fill large lots, whereas the standard of perfection should be a pig which will make the most ham with the least waste of fat, the longest and deepest sides, with the most lean meat; it should have bone enough to allow it to stand up and help itself to food, and carry with it the evidence of health and natural development in all its parts. Pigs which run in a range or pasture have good appetites; the fresh air and exercise give them this—hence they will get a great variety of food and much cheaper than when confined in pens. Nothing need go to waste on the farm for lack of a market. They will consume all the refuse fruit, rinds, pumpkins, and all kinds of vegetables, which will make them grow. By extending the root patch, and planting the fodder-corn thinner, so that tubbins will form on it, and by putting in a sweet variety, the number of pigs may be increased in proportion. A few bushels of corn at the end of the season will finish off the pig. The pig pasture will be ready the next year for any crop, and ten times the advantage accrue to the farm than if the pigs are confined in close pens, for, as pigs are usually managed on the farm, but little manure is ever made from them.

A Sad Sight.

These lines of Word-worth have as much truth as poetry in some pitiful experiences even now. An unhappy mother was found by a funeral party, one day last winter, at Greenwood Cemetery, Brooklyn, lying with her four little children huddled about her, on the grave of her husband. They were all quietly dying these of starvation amid the costly monuments reared by civilized opulence.

The poor creatures had been turned out of their apartment in New York, and had no money in the room left for them anywhere among the living in the metropolis of the great Republic.

Some one who was denouncing the slow progress of the temperance reform asked an old gentleman if he thought the vice of intemperance would ever be overcome. He very aptly replied, "most certainly, for it

is written, 'every plant, which my heavenly Father hath not planted, shall be rooted up.' It would be well if all who are prone to take a neighbor view of Christian enterprises and reform work, to remember the language of Elijah to his servant, when the latter was overcome with fear because of the host of enemies that surrounded him, "they that be for us are more than they that be against us." Every coward of the Lord should strike every blow and strong against every evil in the way, and look forward with confidence to the day when the right shall triumph because the Lord reigneth.

Our Little Folks.

MY MISTAKE
Dear little girl, so soft and white,
The laughing face, the brown eyes full,
The little red lips and sweet smile,
Of all that in a life is spanned,
And mother love can hold so well
How many they will be!

As a little trouble, who expects to find cherries without stems, or roses without thorns? Who would win must learn to bear. Idleness lies in bed sick of the mullergarb, where industry finds health and wealth. The dog in the kennel barks at flea, the hunting-dog does not even know that they are there. Laziness waits till the river is dry and never gets to market. "Try" swims it and makes all the trade. "Can't do it" would not eat the bread cut for him, but "Try" made meat out of mushrooms. -John Noughman's Talk.

Keeping Swine Out-doors.

The advantage of rearing swine out doors, instead of confining them in pens, are thus stated by Col. F. D. Curtis in the American Agriculturist. Pure air helps to make pure blood, which, in the course of nature, builds up healthy bodies. Out-door pigs would not show so well at the fairs, and would probably be passed over by judges and people who have been taught to admire only the fat and supple skin without regard to the carcass. Such pigs are well adapted to fill large lots, whereas the standard of perfection should be a pig which will make the most ham with the least waste of fat, the longest and deepest sides, with the most lean meat; it should have bone enough to allow it to stand up and help itself to food, and carry with it the evidence of health and natural development in all its parts. Pigs which run in a range or pasture have good appetites; the fresh air and exercise give them this—hence they will get a great variety of food and much cheaper than when confined in pens. Nothing need go to waste on the farm for lack of a market. They will consume all the refuse fruit, rinds, pumpkins, and all kinds of vegetables, which will make them grow. By extending the root patch, and planting the fodder-corn thinner, so that tubbins will form on it, and by putting in a sweet variety, the number of pigs may be increased in proportion. A few bushels of corn at the end of the season will finish off the pig. The pig pasture will be ready the next year for any crop, and ten times the advantage accrue to the farm than if the pigs are confined in close pens, for, as pigs are usually managed on the farm, but little manure is ever made from them.

A Sad Sight.

These lines of Word-worth have as much truth as poetry in some pitiful experiences even now. An unhappy mother was found by a funeral party, one day last winter, at Greenwood Cemetery, Brooklyn, lying with her four little children huddled about her, on the grave of her husband. They were all quietly dying these of starvation amid the costly monuments reared by civilized opulence.

The poor creatures had been turned out of their apartment in New York, and had no money in the room left for them anywhere among the living in the metropolis of the great Republic.

Some one who was denouncing the slow progress of the temperance reform asked an old gentleman if he thought the vice of intemperance would ever be overcome. He very aptly replied, "most certainly, for it

St. James' Ointment. GREAT GERMAN REMEDY FOR RHEUMATISM, NEURALGIA, SCIATICA, LUMBAGO, BACKACHE, GOUT, SORENESS, CHEST, SORE THROAT, QUINERY, SWELLINGS, BRUISES, FROSTED FEET AND EARS, BURNS, SCALDS, General Bodily Pain, TOOTH, EAR AND HEADACHE, ALL OTHER PAINS, ACRES.

HOYOKE ACADEMY, The State Assayer and Chemist of Mass. and leading Physicists endorse it. It applies the natural food made entire to the hair.

HAIR'S VEGETABLE SICCILIAN HAIR RENEWER. It cures itching, eruptions, and dandruff. As a great corrective of the scalp, it is used in medicine.

BUCKINGHAM'S DYE FOR THE WHISKERS. It will change the beard to a BROWN or BLACK at discretion. It is one of the GREAT LITTLE OF ST. PAUL, and produces a permanent color that will not wash off.

ONLY LINE NORTH AND SOUTH. PALACE CARS FROM LOUISVILLE TO Memphis, Little Rock, Nashville, Decatur, Montgomery, Mobile, New Orleans and Jacksonville, Fla., Without Change.

Eastern Passengers PULLMAN PALACE CARS. From Louisville to Cincinnati, Columbus, Pittsburg, Harrisburg, Philadelphia and New York. Without Change.

NEW RICH BLOOD! For a more perfect and more reliable preparation than any other. It is a blood purifier and a blood tonic.

Revised New Testament. The Revised and Translated Bible. The Revised Version of the Holy Scriptures. The Revised Version of the Holy Scriptures.

I CURE FITS! I have cured many who have been cured by no other means. I have cured many who have been cured by no other means.



WESTERN RECORDER

ESTABLISHED IN 1854. It is a religious weekly, published at 10 North Avenue, Louisville, Ky., by A. C. CAPERTON...

News in General

Yazoo City, March 20.—The water at this point is two feet above the '87 mark. It has risen since the 17th inst. about twelve hours. At this rate it will likely reach the maximum to-night and to-morrow morning...

ICKENBURG.

Fiskburg, March 20.—The levee at Lovell's and Palmyra Landing gave way last night, and there is six feet of water in Lovell's. Ashwood, Tennessee, has been completely under water...

A BIG STRIKE.

Lawrence, Mass., March 20.—Four hundred more operatives joined the strikers this morning. One thousand loaves in the upper part of the mill and the entire worked department will be closed to-night, throwing 3,000 persons out.

FINNISH.

Several Finns have escaped from Siberia. The Sultan of Turkey Sunday yesterday requested the attendance of the Dragoman of the American Legation, and asked him for particulars concerning the administration of Governmental affairs in the United States.

At the anniversary of the Paris Commune the people refused to obey the summons of the authorities to disperse, and a collision ensued, in which one of the military was killed and another wounded. Many persons were arrested.

The Nuevo Antonia, home publisher of the Bulletin, acting by the Secretary of the Committee General staff, urging the prompt completion of a military organization and an alliance of Italy with Germany and Austria against the probable Franco-Russian alliance.

IRELAND.

Dublin, March 20.—Five suspects have been released from Limerick jail. A rate collector and agent named Crawford was shot while driving to church with his family near Clonlough, county Wick, on Tuesday.

Police Sub-inspector, named Doherty, was fatally shot in a street disturbance at Tabernashy, county Sligo. Several arrests were made.

Madrid, March 20.—Agasta, President of the Council, at a meeting of his supporters Sunday, drew up the necessity of discipline in order to effect the close of the war, and to secure a complete change in the commercial and colonial policy of Spain.

An Unusual Fever.

A RECENT EXCITEMENT HYPERTRYPED BY THE HERALD IN THE REVUE. MADE PUBLIC.

(Continued, O. Herald.) A few weeks ago we copied into our columns from the Rochester (N. Y.) Democrat and Chronicle a remarkable statement...

But he grew worse, and was finally obliged to give up his large and lucrative practice. Still he was not conscious of his danger...

GENERAL MARKETS.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

of prominence had given him up by the use of a preparation manufactured in his city and known as Warner's Safe Kidney and Liver Cure.

We are personally or by reputation acquainted with Dr. Henson, and we believe the truth of his statement...

Dr. Henson's statement is a remarkable one, and we are personally or by reputation acquainted with Dr. Henson, and we believe the truth of his statement...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

per Kentucky test, the 1887 test, the Tennessee test, the 1887 test, the Tennessee test...

PROVISIONS.—The demand good. We quote flour at \$1.00 per barrel, and wheat at \$1.00 per bushel...

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

WHEAT AND SKINS—Prims at the flour.

WHEAT.—The market is quiet. BALING MATERIAL.—We quote reed for all material, small lot being \$6.00 per ton...

GREAT REDUCTION IN PRICES OF WALL PAPERS. HEGAN BROTHERS, 348 Fourth Ave.

A. C. CAPERTON & CO. ARE PREPARED TO FURNISH FAMILY, CHURCH and S. S. SUPPLIES.

OUR PICTORIAL FAMILY BIBLES are the best and cheapest Bibles in the world.

THE OXFORD TEACHERS' BIBLES in great variety. Rev. C. H. Spurgeon says: "I can unreservedly recommend the Oxford Bible for Teachers."

"BAPTIST SONS," the best, cheapest, and most popular collection of songs ever published for the use of Baptist churches.

CONSUMPTION and ASTHMA. GOLD PENS REPAIRED FOR FIFTY CTS.

JONES OF BINGHAMTON. Every Five Ten Wagon Sale is warranted for five years.

OUR OWN BUSINESS. BAPTIST SONS, A. B. CATES. COMMENDATIONS: From Rev. J. W. Moore, D.D., and others.

WILSON'S COMPOUND OF PURE COD LIVER OIL AND LIME. ANNOUNCEMENT.—We have on hand a large supply of Gospel Hymns.

KNABE PIANO FORTE. Year, Teach, Workmanship and Durability. A. C. CAPERTON & CO., Louisville, Ky.