





WHEN I REBBERED

BY FRANK HENNING.
They are gone
That have left nothing...

A Fortera Hope no Longer.
It is a forlorn hope; you have accepted a dead church...

When egotism makes a man (woman) an egotist...
Egotism makes a man (woman) an egotist, because his egotism offends that of other people...

When egotism is not claimative, it is harmless and may be really helpful.
It gives a man the delightful sense of being a great man...

Egotism when not claimative is often helpful.
It gives a man an amiability and saves him untold embarrassment...

FROM THE CHURCHES.
FALGOUTH, Ky.—Bro. R. B. Garrett, of Oulitz, called me to a meeting held nearly three weeks ago...

When I remember something which I had, but which I have lost...

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TEMPERANCE

A HIGHBROW JUDGE.
The newly-elected Judge of the Oriental Court, Baltimore, Judge Phelps...

Trade has been moderately active. The growth of the revenue, however, has been retarded by a cause which is hard to be contemplated with satisfaction...

Fortifying the stomach with liquor is like pointing the gun inward and emptying them upon the garrison...

Our Council, which is dominated by the liquor interests, has fixed the price of liquor at \$108...

Wine, beer, and spirits, in the hands of the First Baptist church in this city...

March 8, 1888.

BOOK NOTICES.
"BEHIND THE SCENES." I have a new book I wish you to read...

"What is the subject?" "Baptism: A Pulpit minister who has joined the Baptist gives his experience and his reasons for the step."

"I'm sure it's been just the same with me," replied Ann.

The Canadian Baptists, besides supporting a number of preachers, have opened the Telugu Theological Seminary at Sanaulotta...

He tells us the various arguments which his brethren used to prevent his giving up his old habit...

We have never seen, in any lauded treatise or in any sermon, such a plain, common sense and conclusive argument on the subject of close communion...

Parties who wish to get copies of "Behind the Scenes," can be supplied by A. C. Caperton & Co.

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This powder never varies. A guaranteed purity, strength and wholesomeness.

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LOUISVILLE:

THURSDAY, MARCH 22, 1883.

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

Only Twenty-five Cents!

To give all a chance to read our reports of the great annual Baptist gathering, we will send the Recorder to one subscriber from the time the same reaches us to June 1st for 25 cents. With a little effort on the part of our friends, the paper could be put into thousands of families. Why not let all see what has been done during the year? It is important to know, in advance, how many papers to print. Please send in the names as soon as possible.

Pastored Visitation.

We touch, in the present article, upon one of the most important questions of any age, and yet, confessedly, one of the most difficult wisely to solve. Indeed, it is one of the many duties pertaining to ministerial labor that, like many another, can not be adjusted to any stereotyped plan, or brought under any cast-iron rule. A plan that would meet the wants of one field might be found quite infeasible in another. The city church, for example, with its five hundred or six hundred members, could scarce have the details of its work attended to in the same manner as the work is done in a small country church of forty, fifty, or even a hundred members. And yet, in the matter of pastoral visitation, there are some general principles by which every pastor should be governed.

We are most decidedly of the opinion that the interests of the churches to-day, both in city and country, are suffering from a lack of pastoral visitation. Indeed, strictly religious visitation has fallen almost entirely into disuse. Pastors call socially at the homes or the business places of their parishioners, discuss politics, science, art, literature, the questions of the day, and then go on their way. We are not disposed to conceive that a custom of other days is of necessity a good and wise one. The fathers may have erred as well as we; their children; and yet it is our firm conviction that the custom that prevailed a generation ago among pastors of visiting, religiously, the families of their church and congregation, talking familiarly with the members of the household, as one most deeply interested in their welfare, reading the Word of God and praying with them, thus seeking to lead them all to a higher life and to a more perfect consecration, was one of the chief elements of power in the old-time ministry. It brought the spiritual life of the pastor into contact with that of the people. It opened not only the homes, but the hearts of the people, both to him and his message. It exalted him above the rank of a mere professional public talker to that of a seeker and winner of souls. It gave emphasis to the scriptural idea of the pastor's work, as found in the declaration, "We seek not yours, but you."

Our forefathers in the ministry may have been old fogies, but they somehow got very near to God. They stood "between the living and the dead." With the hand of faith upon God and the heart of sympathy upon men, they brought God and man together. Reverses of fortune, that shook down to the roots of things and went the very foundations of the kingdom of darkness, came, and the stout-hearted by scores and hundreds, arrayed by the Spirit's power, like forest trees by the passing tempest, were slain by the law, and made alive by the gospel's power.

But to-day it is somehow, and for some cause, different. Pastors in general do not have that strong hold upon the hearts, the sympathies, of their people that they should. They

have too largely degenerated into preachers and social callers. The regard and esteem in which they were once held by men, seem to be absent. They are regarded as professional men, attending to their duties much the same as other men attend to theirs. Their strong hold upon men, their hearts and sympathies, gained by devoting themselves with single-pointed eyes to their highest interests, is broken, and their strongly moulding power is gone. That these things are true, we think the Christian people in well high every community are painfully aware. The truth of these is discovered in the lack of a thorough respect for the "order" of the ministry, in the light and works that oftentimes are heard to as the minister being "after the flesh or the face of the flock," or that he preach as a professional, for a "living."

Now we do not believe in long faces, either in the ministry or out of it. Gladness and sunshine, song and hal-lal-lal, become all the saints. But we do believe in ministers so deporting themselves, in bringing Christ before men, in life, in public address, and in private exhortation, that men will everywhere recognize in them the ambassador for Christ. They want to be, they must be, the spiritual leader, guide and helper of the people.

But how is this work to be done? That is the great, practical, puzzling question, after that certain amount of ministerial of Christ, every day. There can be no stereotyped plan laid down. Sanctified common sense must be used. That the Bible should be read, that religious conversation and prayer should be had with families and with individuals, we most fully believe. The pastor who would gain the strongest power over men, can hardly fail here. He may be admired for his intellectual brilliancy and acquirements; but he can hardly unlock the hearts of men save as he approaches them through the avenue of the spiritual life.

Yet in all this he needs the wisdom that cometh from above. He needs to study human nature, and to have respect to times and circumstances. Men must be approached, not when perplexed with business duties, but when comparatively free from care, and when they have time to listen to the message that we bring. This holds both in our approach to families and individuals. Christian people can aid their pastor in this work, opening their hearts to him and seeking him to read and pray with them. Thus pastor and people become "walking helpers" in the work of passing the triumphs of the kingdom of Jesus.

A Methodist writer speaking of a book written against the Baptists, says: "If our people will place their work in the hands of their children they will never mourn over a child proselytized by a Baptist." Strange reason for mourning, truly. This Methodist brother thinks the way to prevent the children of Methodists from coming to the Baptists is to denounce us. We would to him that a better way would be to keep the children of Methodists from reading the New Testament, and to confine their reading to the Book of Discipline and Methodist papers. Once let a man get hold of the New Testament, and there is great danger that deep down in him there will come the conviction that, after all, the Baptists are right. Then the only way to hold him in the Methodist fold is to ring the changes on "close communion." "It does not make any difference what church one belongs to," and "the Methodist church was good enough for your parents and it is good enough for you," etc. But even such appeals are vain where the man is determined to do just what he understands God's Word to teach. Yes, the best way to keep people from being Baptists is to keep them from reading the New Testament. How full of brotherly love and charity some people are!

ELIZABETH TOWN.—The meeting has steadily increased in interest from the beginning. At the close of the second week there had been 25 additions. Congregations large and attentive, especially at night. At times large numbers have been unable to obtain even standing room. Bro. Smith is doing a splendid work, and commending not himself, but the "glorious gospel of the blessed God," to the hearts and consciences of all who hear him. An abundant harvest is yet to be reaped from his faithful sowing.

The Baptist college in the United States have 4,000 students.

Standard Items.

The Western Recorder seems anxious to bargain with us for its silence respecting the Standard for the next ten years.—Christian Standard.

The Standard appears to be confused. Our proposition was that it might reiterate the unjust reproach about "Jamesian" being the "offspring of Baptism" in each and every issue for ten years, and that we would be silent about this particular point, trusting for our defense and vindication entirely to the sense of fairness and decency which exists in the minds of the decent men and women who compose its readers. This is the plain issue. Will the Standard accept or refuse it?

The Standard tells us that our explanation of literalism "is as clear as mud." The trouble is that it is a little too clear, and that the illustrations come too near the point. Things are sometimes dark by reason of their brightness. At any rate, our effort to make the matter clear finds a limitation in the mental opaqueness of the Standard. If it can not understand the explanation we gave, it will hardly be able to understand anything that could be said on the subject. We sincerely commend the Standard that such a limitation should exist.

It is enough to say that the church in New York never practiced the holy kiss not fasting.—Christian Standard.

The kiss of charity, the washing of the feet, and the entertainment of the disciples, being things the performance of which arises from special occasions exemplified in the New Testament, we deem of importance to be attended to upon such occasions. Letter of New York church, dated March 18, 1883.

The New York church also excluded from the worship of the church, at its morning service, all those who were not members of the church, after a fashion of a portion of the Sandemanian brotherhood. See same letter in Christian Baptist, Vol. 5, No. 4.

Not have the best evidence that Alexander Campbell ever had the slightest doubt of the propriety of family worship.—Christian Standard.

Passing afterward to the subject of family worship, he (Alexander Campbell) submits to his father the question whether there is scriptural authority for making this observance, as some have done, a term of communion, and whether it is proper in a family composed in part of unbelievers? Richardson, Memoirs of A. Campbell, Ed. 1868, vol. 1, p. 448-9. Opposed to family worship was a well-known Sandemanian freak of literalism. The coats of Mr. Campbell as to the propriety of family worship, seem to have lasted as late as November, 1823. See article entitled "Absence of Christianity," Christian Baptist, Vol. 1, No. 4.

We have yet to learn that the Campbell "excluded from the worship of the church all persons not members of the church."—Christian Standard.

Under date of Feb. 26, 1812, Alexander Campbell submitted to his father the following inquiry: "Is it scriptural and lawful for believers and unbelievers to formally join in prayer and praise as acts of religious worship? The matter to be ascertained is the propriety of social acts of religious worship in promiscuous assemblies or in families where some are unbelievers." Richardson, Memoirs of A. Campbell, Ed. 1868, vol. 1, p. 447. This was also a freak of literalism among the Sandemanians, but some of them, like the New York church, excluded those not members of the church from only one service, that of Sunday morning, while they admitted them in the evening for the purpose of "declaring the gospel to those without."

Thomas Campbell replied to the above inquiry of his son, pleading for a public as well as a private service of the church, after the practice of some of the Sandemanian churches. Richardson, as above, p. 448-54. He said, however, to carry his point, we are told that, "when some three months after the above correspondence, the church at Brush Run became a body of immersed believers, these views" (of Thomas Campbell's) "became more sharply and clearly defined, no one being afterward recognized" (whether in the morning or evening) "as duly prepared to take part in religious services except those who had professed to put on Christ in baptism." Richardson, as above, p. 454. Which means that Mr. Camp-

bell, in opposition to the judgment of his father, as expressed in the above correspondence (Richardson, vol. 1, p. 448-54), embraced and carried out the more fantastic form of Sandemanianism. After the example of the Sandemanian churches the Brush Run church also celebrated the Lord's Supper every week. Richardson, as above, p. 455.

Mr. Campbell was not a Baptist at this time, as the Standard seems to affirm. On the contrary, he tells us himself, "I had no idea of calling myself a Baptist." Richardson, vol. 1, p. 438. But through all changes he continued to be at heart, a Sandemanian of the more fantastic sort. "Even down to his later years Mr. Campbell would occasionally, among private friends, continue strenuously for principles almost as exclusive and rigid as those of Walker." Richardson, vol. 1, p. 447. This Walker "carried separation so far that it was a special point with him strictly to prohibit the performance of any religious act without receiving to a distance (if in the same room) from every person who refused to obey a precept that could be generally applied, insisting that true worship could be rendered only by those who receive and obey the same truths in common." Richardson, vol. 1, p. 61.

It seems to have been a preposterous freak of literalism like this which induced Mr. Campbell on his first visit to the Redstone Association in the autumn of 1812 to decline to preach "except one evening in a private family," to some persons Richardson's Memoirs of A. Campbell, Ed. 1868, vol. 1, p. 449.

It is strange that Sidney Rigdon should have been encouraged to try his hand at the business, when we remember that he was on an intimate footing with a man who was capable of such fantastic tricks of literalism as those above mentioned?

EDITORIAL VARIETIES.

Rev. Lemuel Ross, D.D., President of the University of Indiana, will preach the convocation sermon before the Southern Baptist Theological Seminary on Sunday, May 6th.

Our old friend, Rev. Charles Teichmayer, who was for many years pastor of the German Baptist church in Knoxville, is now pastor of the same church in Columbia, Mo. It is in that section a colony of Germans, and Bro. T. thinks the prospect good for building up among them a flourishing Baptist church. Rev. J. M. Green, of the Seminary, spent the week Sabbath and Sunday with the church at Waco, Madison county, of which Bro. W. A. Simmons is pastor. He was much pleased with the brethren. He spent his night with Pastor Daniel at Richmond. He reports the church under Bro. D.'s leadership is building up rapidly.

The services to be held in memory of the lamented Buckner at Halls, Indian Territory, will be thought by many an interesting one. Bro. Helm gives us in another column the programme for the occasion. It is hoped that the meeting may do much to advance the interest of Indian missions.

Rev. W. G. Swanton has raised on his farm the past year, for Home and Foreign Missions, \$182, and a good interest besides at present.—Times Baptist Herald.

A most wonderful work of grace is now going on in a part of the State of Mo. Bro. H. Buckley has called to the church in Lake Village, Ark., and has the matter under advisement. Bro. B. says the church there has never been so large a number of admiring friends. After spending some days with friends in that section the happy will couple leave for their home in the far North-west.

Rev. J. C. Berthold, of Vermillion, La., has called to the church in Halls, Ok., Ky. They were united in marriage at the residence of the bride's father, Mr. Isaac Kurtz, near Gladvale, Ky., on the 16th inst. The ceremony was performed by the editor of the Record in the return from late meeting of admiring friends. After spending some days with friends in that section the happy will couple leave for their home in the far North-west.

Bro. W. G. Swanton, of South Carrollton, Ky., has called to Union City, Tenn.

Five more have been received into the First church at Knoxville making 54 the total of the first year. Bro. W. G. Swanton, of South Carrollton, Ky., has called to Union City, Tenn.

Dr. Lansing Burrows spent last Lord's day in St. Louis, whether we need to meet Mr. B. on our return from Hot Springs, where he has spent several months for the benefit of his health. Dr. B. preached to Pastor Greene's congregation in the Third church, in the morning. He will give our readers some account of his visit to our neighborhood.

State Mission Items.

Dr. Warden made a visit last week to Ashland and Calistegui. At the former place he found 20 Baptists, secured the use of a good, new hall for the worship of God, and arranged for the holding of a series of meetings. The brethren there are very cordial in their feelings, and he will be held up to the midist. Evangelist Hutton has not been able to go. Rev. A. F. Baker has been induced to hold a meeting there and also at Calistegui. Bro. B. is now at Ashland and when through there will go to Elwood, and it is hoped that his labors may be blessed to the upbuilding of the cause in those neglected points.

At Calistegui Dr. Warden found about 40 Baptists and a vast field of good material. However, some arrangements for a meeting. This is a place of great business importance.

Dr. P. S. Henson.—This distinguished minister and lecturer made his first visit to Louisville last week. He preached at the Walnut-street church on Wednesday night, and his sermon was greatly enjoyed by the many who were present. On Thursday night a large and intelligent audience assembled in the Broadway church to hear his elaborate lecture on "Gunsbury." He was introduced to the audience by his old college friend, Dr. A. A. Brodus. Dr. Henson was at his best, and his lecture, which was listened to with the closest attention throughout, fully sustained his high reputation for trenchant thought, sparkling humor, and brilliant English. He seemed to be much pleased with Louisville, and the admiration being mutual, we shall hope to have, before long, a repetition of his visit.

THE BAPTIST WORK.

LOUISVILLE.

Walnut-street.—Dr. J. Wm. Jones, of Virginia, preached in the morning and the evening at the Walnut-street church. He preached during the week by letter; 2; for baptism, 5; by restoration, 1; under watchcare, 1; baptised, 4.

Broadway.—Rev. D. B. Gray, of the East church, preached in the morning. Dr. Pritchard preaching for Dr. Pratt at the Second Presbyterian church. Pastor preached at night and baptised two.

East.—Dr. Manly preached in the morning and the pastor at night. Baptised two. Calistegui.—Pastor preached morning and night. Commenced a series of meetings. At night 12 stood up for prayers. Dr. Pritchard is assisting the pastor, preaching nightly.

Portland avenue.—Pastor preached. Congregations larger than usual.

AT OTHER PLACES.

Of ministers and students of Mississippi College has 22, Wake Forest 14, Richmond College 46, and William Jewell 51.

The yearly report of the Metropolitan Tabernacle shows that there are now under the care of the Tabernacle 4,427 members. There were 267 persons baptised during the year.

The First church, Denver, Col., is enjoying a great revival. Dr. J. J. Miller has preached on consecutive Sunday evenings some forty sermons, with more to follow. The new edifice will be dedicated in April. It will be one of the finest and most capacious in the West.—Times Baptist Herald.

The Central Baptist and the Baptist Record are nearly dried. They are out in brand new spring dresses. We are pleased to record the good of property on the part of our contemporaries.

Bro. W. D. Johnson, missionary on the Rio Grande, reports 22 sermons preached, 6 conversions awaiting baptism, and a church organized at Axtala.

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With the last Sabbath of 1882, Spurgeon completed the 26th volume of his sermons, which have been published weekly without interruption since 1856, making a total of 2,600 sermons.

Dr. and Mrs. A. B. Earle have been members of the Union Temple church, Boston, whereupon the Temple Church Association, "The Union Temple church numbers among its members, today, the man who has preached more sermons, held more meetings, and, under God, led a larger number of souls to Christ than any other man living."

Our Field Notes.

IS IGNORANCE THE GREAT CAUSE OF CRIME?

It has been generally argued that ignorance is the chief cause of crime, and is hence argued as a reason why we should have compulsory education and let the State to pay for the best education. In this case, as in some others, facts have upon their face and former opinion. Statistics have shown the large proportion of the criminals in the Eastern penitentiary of Philadelphia, which show that the largest proportion of the inmates had some education, while the number of those who are illiterate is small. On Thursday a total of 2,285 prisoners sentenced during a term of ten months, only 410 were illiterate. Some of being able to read or to write while 1,677 could not read or write. On the other hand, in the same penitentiary mentioned, not fewer than 1,960 had an regular trade, plainly indicating that this, and not illiteracy, was the great and potent antecedent of criminality. To put the point as broadly as possible, let us see 410 to the penitentiary. While a table compiled for a later period (1871-1881) showed that 96 per cent. of the convicts were persons who had no trade. Such statistics are not to be taken as the candidate for the penitentiary is the youth whose schooling has been deficient, but the youth who has been allowed to grow up in idleness.—Evangelist.

THE EXAMPLE OF THE JEWS.

It contains the facts and figures of missionary experience. In ancient times the Jews had a rule that every boy must learn some trade. Down to the present day the Jews tolerate no idlers and loafers among them, but bring up all their children to some business. Even their wives and daughters are taught to take an active part in the support of the family. What is the result? You see no Jew tramps on our roads, nor Jew beggars on our streets, and you search our jails and penitentiaries in vain for Jew convicts. They are not there, from the simple fact that they are kept too busy at home. These facts teach us some lessons which, if we have the courage to accept, will greatly improve the morals and manners of the rising generation and save many a poor boy from the penitentiary or the gallows.

Lesson 1.—Thou education in our schools should be so directed as to give the rising generation and liberalize our minds. It is not of itself a sure preventive of vice.

Lesson 2.—The education of young people should be so directed as to give them a safeguard to society and give them the means to take education compulsory. We think the facts above stated, teach that a stronger reason can be urged for compulsory training of our youth. If we only want parents are so negligent of their high duty of care of their children as not to give this training themselves.

Lesson 3.—The education of young people should be so directed as to give them a safeguard to society and give them the means to take education compulsory. We think the facts above stated, teach that a stronger reason can be urged for compulsory training of our youth. If we only want parents are so negligent of their high duty of care of their children as not to give this training themselves.

Conclusion.—An idle mind is a menace to the world, and a man who is idle is a menace to his home. He won't stay at home and he won't rest unless he is in mischief. He is not satisfied with roaming over the home pasture; he wants to roam in other fields, with the neighbor's maize, and often he is not satisfied with roaming over the fence. All the neighbors dread him and fear their miles will learn his bad habits, and they wonder why his master don't keep him at home. Thus it is with your boys. If you don't give them a safeguard to society, they will find mischief. He is not satisfied with roaming over the home pasture; he wants to roam in other fields, with the neighbor's maize, and often he is not satisfied with roaming over the fence. All the neighbors dread him and fear their miles will learn his bad habits, and they wonder why his master don't keep him at home. Thus it is with your boys. If you don't give them a safeguard to society, they will find mischief. He is not satisfied with roaming over the home pasture; he wants to roam in other fields, with the neighbor's maize, and often he is not satisfied with roaming over the fence. All the neighbors dread him and fear their miles will learn his bad habits, and they wonder why his master don't keep him at home. Thus it is with your boys. If you don't give them a safeguard to society, they will find mischief.

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News in General.

THE STATE. The old expedition building is soon to be torn down and the new Custom House to be built in its room.

New buildings are going up in almost every direction, and the indications point to a season of unusual progress.

The Industrial News is the name of a semi-monthly journal published here. It is handsomely gotten up and is very readable.

The new organ manufactured by the firm of Wood and Orell, 1705 at Columbus and once at Grayson, will reach about \$85,000.

The total pay-roll of the military companies who went to Carter county amounts to \$1,707.65.

The lumbering houses for postal delivery at Lexington was completed on the 19th. There were 4,000 numbers in all.

Two hundred barrels of white, street oil of lead by limitation, were exported from the Eagle distillery to Yarmouth, Nova Scotia, in a vessel part of the tax.

It belonged to Boston parties, however, Messrs.

GENERAL. The deposits in the savings banks of the State of New York for the year 1882 increased nearly \$50,000,000 over the year previous.

The Princess of Wales some time ago gave notice that she would attend no meetings at Washington if proposed to be there.

Charles H. who was sentenced to twelve years in the State penitentiary last year as one of the "James gang," was pardoned last week. He returned to Adairville, his old home, Thursday.

The price of sugar in England have increased in consequence of the new American sugar tariff.

The English in India are said to be much agitated over the proposed law giving native magistrates jurisdiction over whites in certain cases.

The funeral of Alexander H. Stephens took place at Atlanta, Ga., and was attended by 75,000 persons.

The total number of deaths during the past week in New Orleans was 172.

The new capital, Texas, will be built by four Chicago contractors for 3,000,000 acres of public land, which they will use for cattle raising.

Righteous Mormon elders passed through Chattanooga, on their way to different points at the South.

Last month, \$70,000 worth of building lots were sold in Birmingham, Ala., by the Elyton Land Company.

Manufacturers of the death-penalty for murder. Preparations are being made in New York city by Irish societies for the reception of Charles Farrell.

The loss of three hundred upon the failure at Gloucester, Mass., of Wiggins' store was estimated at \$125,000.

Major Harrison had the wires of the Union Mutual Telegraph enterprise Chicago cut, because the company had failed to comply with the ordinance requiring it to lay its wires under ground by the first of March.

Mr. Gillilan, who has been the office of U. S. Treasurer, has resigned, and will go out of town at the end of this month.

President Arthur has received a letter from Berlin, inclosing a contribution of 1,000 marks from a number of prominent bankers of that city, for the food sufferers of this country.

Mr. Barnard, Director of the Mint, says that the United States \$20 gold piece is the only coin which meets exactly the requirements of the law, the others either lacking or oversteering the exact demands.

A very dangerous counterfeit of the standard silver dollar has appeared in Ohio and Indiana. It has "the exact weight, ring and appearance of the genuine, and resists the acid test, unless to the outer coating of silver is present."

By the last census, there were 76,855 Irish in the United States. Of this large number, less than three thousand were in training schools for the feeble-minded.

The steamer "Navarra," bound from Copague to Leith, foundered, during a gale, on the 9th inst. There were eighty-one persons on board, only sixteen of whom were saved.

Mr. B. S. Wilson, the American inventor and millionaire, now holds in the counties of Richland, Inverness, Scotland, 150 square miles of land entirely devoted to deer, and deer to be raised there.

A Woman's Experience.

WHAT A LIFE OF GREAT PAIN AND SUFFERING HEAD TO SAY ABOUT HER SELF.

(Boston Globe.) On a recent trip by a representative of this paper to the city of Haverhill, Mass., a most important incident occurred, which can not fail to be of the greatest interest to all, and especially to our lady readers.

The newspaper man met a lady a trifle past middle age, with luxuriant white hair that contrasted strikingly with her pale, thin, and seemingly somewhat, full habit, womanly, but commanding, countenance with manner wholly unassuming, and yet so dignified and so judicious that a man of sense could see at once that she was in the prime of an unusual percentage of mind to accomplish more than most of her sex, and to exert an influence far-reaching in its power.

"How long have you been engaged in the practice of medicine?" "For more than twenty-five years."

"A long time certainly. How did you happen to enter the field at that early age?" "I can hardly say when I began, for I do not remember when I did not read medical books and study anatomy before I was ten."

"And did you begin your studies so early in life?" "I can hardly say when I began, for I do not remember when I did not read medical books and study anatomy before I was ten."

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