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Our Pulpit.

The Supernatural Background.

A sermon by Rev. George C. Lorimer, D.D., of Chicago, preached before the Young Men's Christian Association of Georgetown College, Ky., on Sunday night, June 10th.

"And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings, 6:17.

(Concluded.)

In the domain of the physical we have disclosures of that which we have attempted to define. The material universe constantly displays the supernatural. Every object reveals the presence and action of Infinite Intelligence. Science confesses its inability to cope with causes, and is compelled to confine its inquiries to phenomena. But if we will take pains to think, we can not be blind to the evidences of design which point to a great Designer. The idea which some men venture to suggest that all things are self-begotten and self-ordered, is not only contrary to experience, but is contrary to philosophy as well. For instance, science teaches, that everything has a cause, and that everything has a cause, and yet it boldly affirms that primary atoms are self caused; for if those elements which enter into the structure of all nature have the source of their being in themselves, then it can not be affirmed that anything in nature is the result of causation. In other words, the denial of the first principle of theology involves the destruction of the first principle of science. Moreover, even if we admit Mr. Spencer's order of development, which not a few imagine contains an adequate explanation of the origin as well as the progress of the physical, we are driven to the conclusion that back of it and external to it there must be a mysterious and potent energy. If all matter was at one period homogeneous something outside of it must have determined its subsequent variety. Left to itself, all particles being mutually attractive, there could have been no change. There must have been sameness and uniformity, and each atom being precisely alike, the same in properties and affinities, the only possible tendency must have been towards consolidation and eternal repose. Heterogeneity on this supposition would have been impossible, and could only have resulted from the action of a Power not included in the homogeneous mass. The result demands an infinite and Supreme Intelligence.

Mr. Spencer himself admits an Inscrutable something in the background. Dr. Carpenter talks of a force behind nature, and however they may deny it in name, in fact they all are obliged to recognize the supernatural. Some one has suggested that "nature has the power of shaping its forms and existences to the conditions of the other," and that from this power springs what we feel and see. But from whence, or from whom, comes this strange power? To admit it is to admit a miracle—and the result is that we are great up to a choice between miracle-workers, and for one, I prefer Him in whom all concede is sufficient, and that whose potencies are open to us. I can not believe that the world is molded itself, or with the aid of necessary co-operating forces behind its own plan in the solar system. I can not believe that the flowers which adorn its bosom shaped themselves, that they created their perfume, and ordered their own birth on the earth; nor can I believe the bird fashioned its own wing, determined its flight, or that in any sense, directly or remotely, the author of his own mind. Can you? If you can, your faith in atheistic dependence, and you are a living proof of the assertion, for your credulity is more than human. But if you can not, then you are shut up to the only solution—God—a solution that carries with it all that I contend for to-day. O, open your eyes to all the wonder and mystery there are in a solitary star, or in the humblest grass-blade which you trample beneath your feet; gaze at the one, pluck and scrutinize the other, and though an infinity may separate them, you will rise from your study deeply impressed with the truth, that, like the drifted branches seen by Columbus on the ocean, they are evidences of another world and of a Being whose grandeur finds no parallel among the creatures of earth.

If we turn from the physical to the spiritual we shall find these disclosures of the supernatural even more clear and pronounced.

"The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

Such a breath we feel when we rise to the recognition of a constant providence guiding the affairs of earth, or experience its interposition in our own behalf. As we review history we behold an order of progress so marked as in nature, interrupted here and there by unexpected convulsions, political, social, or religious, just as in geology we trace the proofs of physical upheavals, which vary its actions for the time and which contribute to harmonious advancement. History is a connected whole, and judged by this standard, as Cousin says it, no battle was ever decided other than it should have been, and no event came to pass inopportunely or adversely.

But turning from history to individual experience, can it be that there is a life here which in its serious moods does not recall some deliverance, guidance, or benefit which it traces to Divine overshadowing and care? We may not have the clear recognition of an attending spirit which Socrates had, and yet we must feel poor indeed if memory brings back to us no hour when our steps were guarded by unseen powers. As Socrates felt that his life had been determined by the answer of the Pythian priestess that not as a victor than he, "so many a career has been decided by what seemed an accident, but which in reality had been ordered by the Supreme. West said, "The kiss of my mother made me a painter." But that kiss was the kiss of God by the lips of a mother, and is devoutest mood the artist would not deny it. So shall we find as we look back that the Almighty girded us, as he did Cyrus, for our work, though, like Cyrus, we may be unconscious of it at the moment.

There is another class of spiritual phenomena which deserves to be pondered in this connection. We have all heard of conversion, that change which is effected in connection with redemption. It is accepted as an axiom that sin propagates itself, that, as George Eliot has it, "there is terrible coercion in our deeds," that wrong doing tends to permanence in character, and that human strength, which can not arrest an eclipse, can not escape at will the darkness of moral death. We can not add one cubit to our stature, nor can we reverse the laws of growth and restore youth to the body, neither can we annul the law of the soul. Our Saviour attributed deliverance from this evil condition to heaven. And when we read the narratives of Augustine or John Newton's conversion, we feel that Jesus has given the only satisfactory explanation. That ragged, dramatic writer, Thomas Carlyle, in his Reminiscences, has given an account of his own transformation when he was delivered from mud-gods to the bigger faith. It is quite pathetic in its way, and is the most striking passage in that most singular book. I call it a conversion, and he speaks of it in the same terms. Many other instances are on record. It is related of one who was doomed to the scaffold that he was moved to repentance by sight of a bunch of flowers, but who shall say that the hand who brought them was not guided by a hand Divine? And I have known all kinds of moral outcasts rescued from their depravity and their degradation. These wonderful "non-creations," as Paul terms them, carry us to the Creative power as the only adequate solution.

But speaking of characters recalls that of Christ, which has by various writers, such as Reignolds, Bushnell, Luthardt and others, been made the basis of argument in support of the supernatural; and if we may judge by the testimonies borne by Channing, by Lecky, by Mill, by Carlyle, and even by Renan, we behold in Him an incarnate marvel. No mere human terms can adequately describe Him, as form of naturalism can account for Him satisfactorily. He who, with His pierced hands, as Jean Paul describes Him, rules the ages, is a spiritual phenomena whose proportions approach the infinite. He stands alone among men, and His presence carries with it the flavor and influence of other worlds. He is Himself the disclosure of what is back of the laws, forces and order of the universe, and having seen Him, we have seen the ultimate solution of all wonders and mysteries. It would be something of an anti-climax to close this argument with an appeal to prayer and yet I can not refrain from alluding to this the most common expression of our religious life. We seem instinctively to call on the Almighty in our extremity, and we feel after Him in the darkness. Our petitions may not be always answered, but they are always heard. But when He does respond—how? Through the ministry of angels? Through impressions on the mind of the petitioner so that by his own endeavors he obtains his desire? Through influences brought to bear on other? or through some modification of the action of nature? Each of these explanations has been given, and by one or all of these methods the result may be brought about; but on any of these suppositions the Creator comes near to the creature and brings to pass ends which would be impossible without it. And thus every time we kneel, every time we breathe our supplications, we tread the border-land of supernaturalism, we gaze on the supernatural background, and confess its certitude and availableness.

The value of such confession when it springs from innermost conviction to all classes, particularly to our youth, remains briefly to be pointed out. I have already assumed and asserted it, else I would not have spoken as I have, and I may be allowed in a few words to render clearer my meaning.

First, this confession enriches thought and life. It brings with it grand ideals, sublime faith, and holiest aspirations. Of it is born the conception of God, of soul, of immortality, and from these springs forth all that is endearing in art, poetry and philosophy. The wisdom of Socrates, the reasonings of Plato, the measures of Homer, Milton and Dante would have been impossible but for faith in the supernatural God, angels, heaven, with our divinest ideals, are entombed in the sepulchre of dull monotonous materialism. Ralph W Emerson, in an article in *Unitarian Review*, deplores "the solitude of the soul that is without God in the world," and likens such a man to "aimless, fatherless Cain," "who hears only the sound of his own footsteps in God's resplendent creation." He tries to give an idea of the loss such an unhappy being has sustained, how to such an one "heaven and earth have been deprived of beauty," and the sun of its power to cheer, and every great thought of its depth. Here is bankruptcy indeed. Take an inventory of your possessions if you have attained to this beggary, and see whether Emerson has exaggerated your State. You have put away your inheritance in the affluence of the world's thoughts, you have sold your birthright for a mess of pottage.

Not merely does materialism rob you of inspiring faiths, it likewise smashes your spiritual nature. It leaves us only ruins and rubbish of our former splendor. The soul that seems fitted to hold the water of life and to entemple the godhead is so marred and broken, is reduced to such a plight that no longer can it serve its highest ends. If supernaturalism be untrue, although we may be conscious of sublime capacities, they never can be met and satisfied. We may be capable of hope, but there is nothing to hope for; or of obedience, but there is no ground of obligation; and it may be possible to exercise volition and breathe adoration, but they are mockeries and shadows. In not this unmitigated poverty? What more is needed to complete this measureless indigence? Only the pauper grave of annihilation to fitly terminate the pauperised career of sensuousness.

Secondly, this confession, likewise, energizes thought and life. There must be something inexplicably mysterious and unaccountably dreamsome in this perpetual and meaningless clatter and senseless rattle of an existence which is shut off from spiritual things, evoking apathy and despair. After the excitement incident to debate is over, supposing that supernaturalism is overwhelmingly defeated, what remains to impart variety and to quicken intellect? Nothing! Darkness having fallen on everything we can only sit down in mute despondency, and long for death, or hasten it by the feverish course of dissipation. Hence it is that the periods of greatest mental activity are those which have been distinguished by faith. Consequently Max Muller (Hibbert Lecture, p. 256) declares that the "epochs in the world's history are marked, not by the foundation or destruction of empires, by the migrations of races or by French revolutions." He continues, "All this is outward history." * * * * "The real history of man is the history of religion; the wonderful ways by which the different families of the human race advanced towards a truer knowledge and a deeper love of God. This is the foundation that underlies all profane history; it is the light, the soul and the life of history, and without it all history would indeed be profane." In confirmation of this remark he says Buddha was to India, what Confucius was to China, what Pythagoras was to Greece, what Zoroaster was to Persia, what Jesus has been and is to the world. Grote gives us an idea of the quickening power of Pythagoras in Crotona, when he writes: "His preaching and his conduct produced and effect almost electric upon the minds of the people, with an extensive reform public as well as private. Political discontent was repressed, incontinence disappeared, luxury became discredited, and the women hastened to change their golden ornaments for linen." (Hist. Greece, Vol. 4, p. 546.) Mean are if you can the influence of such a teacher as Socrates, with his questionings, with his revelations to men of their own ignorance, and his profound impressions that no evil can befall a good man whether he live or die, all grounded in the conviction that the supernatural is back of the natural. Understand me, I do not deny a certain mental activity on the part of materialism, a controversial disputatious activity, but I claim that it gives no promise of self-sustained activity. We can not all the time be fighting. Fighting destroys, never creates. The creative genius requires calm, serenity, and high ideals. But when thrown back in itself, such ideals fail to appear. If we would be energetic to some purpose, if we would think earnestly and effectively, if we would widen the field of knowledge, and if we would prove positive forces elevating and refining our fellow-beings, we must hold on to God, and to constant intercourse with the supernatural.

Thirdly, and finally, this confession encourages and engirds thought and life. Many enemies beset our way, and those that are within are more fierce and terrible than those that are without. Pride, envy, malice, selfishness, may render the heart a den of thieves. Well may the mind be filled with terrors, and the life be saddened by dreary apprehensions. Lofty souls will crave deliverance; but where shall it be found, unless the supernatural be true? Will not reflection convince the bold that God will not abandon His most sacred shrine to fearful contaminations. No, he will find scourges to drive them out. O, brother, remember the words of Socrates. "Youth or young man, who thinkest thyself to be unneeded by the Gods, art thou even so small as to sink into the depths of the earth, or so high as to fly up to heaven, thou shalt still pay the fitting penalty which they will exact." Startling as this declaration may be, it is encouraging, as shows us that the Infinite does not disdain the work of His hands. He will not tolerate the essence of all sin in the heart—Pride—by which the angels fell, but at some supreme moment in thy exaltation, brother, when thou dreamest that thou art rich, increased in goods, and shall never more know want, He will strip thee of thy possessions, rend thy "looped and windowed raggedness," and set in thee the meek and docile spirit of a child. Hast thou fostered mean and narrow selfishness? Absorbed in thine own fortunes and deservings, hast thou fasted in tender, godlike charity? Faith in the supernatural will show thee by its overwhelming contemptible your transgression is, and will lead thee to look on all thy sufferings and trials as means to teach thee sympathy and to make "thee pregnant with good pity." Carlyle observes of Heine, that calvinism, though He was had fearful afflictions brought him into more brotherly mood. And thus shall God deal with thee. He shall bring thee through the deep waters, and thou shalt enter into the peace that awaits thee on the other side; thou shalt then remember the stormy passage, and feel for those who have still to bear its suspent furies. Nor is it likely that dreary foreboding may be altogether absent when thou thinkest upon death. Just as unthinkably since may have dreaded the coming of the shaft of light that disturbed its gloom and quivered through its darkness, unconscious that it meant onomas and infinite beauty, so may thy soul tremble before the mighty stroke of death; but if convinced of the supernatural, instead, thou shalt rejoice at its approach as the herald of perfected being and endless felicity. Be of good cheer, my brother, thou hast the antidote of fear within thy reach. Thou canst believe that the Almighty will interpose and save thee from thine alarm. He found a way to expel fear from Cranmer's timid heart; and when the boy, William Brown, suffered as a martyr at Brentwood, God made him strong by unveiling the sun which had been overcast by clouds. "Pray for me," asked the lad of the bystanders, to which one trembly responded, "I will no more pray for thee than I will pray for a dog." "Then," exclaimed William, "Son of God shine upon me!" And at once the sun of heaven burst through the darkness, dazzled his eyes, and comforted his spirit. Then rest assured that God will not be baffled in thy case. As on the morning the young man in this narrative saw the chariots and horses, and could smile at the iron-clad antagonists in the vale below, and knew that deliverance was nigh, and as Elisha's prophet-father, Elijah, was borne as in a chariot of fire to heaven, so shall He furnish thee in thine hour of extremest need and bring thee off conqueror and more than conqueror.

After presenting Homer's picture of the banqueting gods, Heine graphically and significantly writes: "Then suddenly approached, panting, a pale Jew, with drops of blood on his brow, with a crown of thorns on his head, and a great cross laid on his shoulders; and he threw the cross on the high table of the gods, so that the golden cup tottered, and the gods became dumb and pale, and grew ever paler, till they at last melted away into vapor." Highest symbol this Jew and cross of the supernatural. They perpetually remind us of its reality and assure us of its power. And as they have dethralled the mind from bondage to pagan myths and superstitions of the past, and as before them the old heathen faiths have grown attenuated and have vanished, so have they still sufficient might to scatter the enemies of the soul's highest life. In a company of materialists and naturalists, I would introduce this Jew, and cast once more the cross upon the table, and with confidence that their theories would not stand the presence of the one or the touch of the other. To this Savior and to His death, twin wonders, I direct you, my young friends, assured that whatever doubts regarding the doctrine I have advocated yet linger in your minds, they will remove; and will supply what I, in my weakness, have failed to advance, and will bring you to that large clear view of the supernatural which alone can quicken genius and inspire hope.

The Abuse of Privileges.

Many persons complain of a lack of privileges, but when it is considered how many they have had and abused, it ceases to be wonderful that they have none. The advantages from which all men may profit will slip by unless the only true principle is observed of taking hold of and using them with appreciation. Young man, forget not the day of small things. By beginning at the bottom round of the ladder, and climbing, the top will some day be reached. By saving ever so little from your earnings each week or each month, a few years will bring you a good foundation for a fortune. Neglect not the privileges of to-day. To-morrow may find you cut off from all participation in those auxiliaries which conduce to profit and elevation. Time lost can never be regained. The old maxim, "Make hay while the sun shines," should be well observed, and made the basis of calculation. Nothing tends more to development and the acquisition of money than the principle of using your privileges. You have the privileges of to-day. They may be gone by to-morrow. The thought may be consoling that to-morrow will do as well as to-day, but will it? Try it; but beware of trying it too often. Each individual upon the stage of life has a part to perform, and with him rests the responsibility of misusing his time and neglecting his privileges. Let us make the most of life. The present is the faithful friend; the future, a cheat that lures us to the grave before our work is finished.

CHARLES H. SCOTT, a theological student at Oberlin, O., was sent to jail the other day and fined $500 for stealing $25 worth of books.

TEXAS is a big time just now among the Roman Catholic population of the city. The newly appointed Bishop of Tennessee, Rev. Dr. Joseph Rademacher, has arrived in town and is to be publicly "consecrated" to-morrow in the Cathedral with all the pomp and imposing ceremony characteristic of the Roman Ritual. Price, to see the spectacle, two dollars. The newspaper columns for several days have been freely used in the effort to work up a big "boom"—and the idea has been held out that there would not be room in the church even at the two-dollars-a-head for half the number that would want to be present. But at the eleventh hour it is announced that those who want to invest two dollars can buy their tickets at the church door. Catholic Bishops and clergy from several States are here to take part in the ceremony. A large committee of the church chartered a special car and went up to Gallatin, to meet the incoming train and the very distinguished guests. With the committee, went Gov. Wm. B. Bate, and his Adjutant General, Mayor Kerrheval, and Recorder Dalling—the highest officials of the State and city. Gov. Bate made an address of welcome in the car, as the new Bishop was introduced. While nobody is disposed to object to the Roman Catholic population making as much fuss as they please over their new boss, some of us who are not Romanists are disposed to ask ourselves whether this is or is not a Protestant country that we live in, and to question the good taste or the propriety of the State and city officers whom we have elected, rushing incontinently, in their official robes to prostrate themselves at the feet of the Pope's deputy whom he has sent among us. Politicians always will be time-servers, but they ought to be made to feel, if they lack the discretion to know it, that the small amount of favor they may gain by such questionable means, is far out-weighed by the disapproving frowns of those to whom such demonstrations are obnoxious and offensive.—*Baptist Tex. Bap. Review.*

MRS. PROF. ANDREWS, of Hamilton, N. Y., has in the *Independent* an interesting account of an evening with Dr. Schliemann, at Athens. "In the course of our conversation," she says, "the doctor rallied us on the Greek pronunciation used in England and America. 'How absurd,' said he, 'to teach a language that is a living language, spoken by seven millions of people, and not pronounce it as they do. Why do you not teach French and German in the same manner?' In reply to our assertion that the Greek of to-day is not the language of the ancients, he said: 'The Greek of to-day does not differ from the ancient nearly as much as does the English of to-day from that of Chaucer: and moreover Greek scholars, especially in our university, are constantly endeavoring to bring the language nearer to the ancient standards. The pronunciation, however, will remain the same; for we have proof that this is the pronunciation used more than a thousand years ago." The late Dr. Hackett held the same opinion. At Athens, with the modern pronunciation, he could make himself understood. The Greek is a living language, he found, and ever afterward he insisted upon the modern Greek pronunciation.

Take Them to Church.

Parents should not only train their children at home and take them to Sabbath-school but they should take them to church. It is a sad commentary upon the state of religion if children can not endure the service of the sanctuary for an hour or more, when for week after week and month after month they can sit six hours daily in the common school. We have sadly degenerated from the practices of our fathers. What was more beautiful than to see a whole family led by a parent, enter the church and seat themselves in the same pew? Getting away from the family pew is often the child's first step towards getting away from the church altogether.—*The Lutheran.*

PAPERS are never wanting that the good old times were by no means up to our times. The *Burlington Hawkeye* puts the case freshly: "There are conveniences to day in the county almshouse that Solomon had to do without. We haven't so many wives as he had, but we have better children, much better, indeed; for, while Solomon had the theory of training children all right, he never put it into practice in his own family. Remember that the world is better to-day, dearly beloved, than it was when you came into it; and that it is going to be a great deal better still when you get out of it."

The Sunday-School.

INTERNATIONAL

BIBLE LESSONS, 1883.

THIRD QUARTER.

Sunday, July 15.

THE PLAINS OF JERICHO.

Josh. 5: 10-15; 6: 1-5.

MOTTO TEXT.—"By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb. 11: 30.

INTRODUCTORY.

We now find the Israelites in the long-promised land, having crossed the Jordan safely on the 10th of Nisan, 1451 B.C. They are encamped at Gilgal, four or five miles from the Jordan, and about two miles from Jericho, in a broad plain, where their encampment remained for more than seven years, until the tabernacle was removed to Shiloh, after the conquest. Panic-stricken, the Canaanites, after the wonderful and unexpected crossing of the river by the Israelites, retire within their walled cities, leaving their grain in the fields unprotected; and, without fear of molestation, the invaders set up the twelve memorial stones brought from the bed of the river, observe the rite of circumcision, neglected for thirty-eight years, and celebrate the Feast of the Passover, also omitted since the sojourn at Sinai. (See Num. 9: 1-5; Deut. 2: 14.) It is, perhaps, not too much to say that this renewal of their covenant obligations to God, in the observal of these two great ordinances, like the first communion season of a Christian, must have strengthened their faith and fortitude, and aroused their zeal and enthusiasm.

OUTLINE.

THE CAMP AT GILGAL.
THE CAPTAIN OF THE LORD'S HOST.
THE CAPTURE OF JERICHO.

EXPOSITORY.

1. THE CAMP AT GILGAL.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. (Ex. 12: 6; Num. 9: 5.)

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched "corn" in the self-same day. (Ex. 12: 18-20; Lev. 23: 6, 14.)

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. (Ex. 16: 35; Rev. 7: 16, 17.)

V. 10. "Encamped in Gilgal"—perhaps it was a fortified encampment, as it was the Israelitish headquarters, the home of the women and children and the place where the ark was kept, until the tabernacle was moved to Shiloh, north of Jerusalem, after the conquest of Canaan. This fertile and palm-containing plain must have been like a garden of Eden to the Israelites, for five centuries after, it became the chosen gathering place for the tribes. Compare chs. 9: 6, and 10: 6, 43; also 1 Sam. 10: 8; 11: 14; 2 Sam. 19: 15. "Kept the Passover"—ate or observed the Passover. This was the third time of its observance—the first being in Egypt, the second at Sinai. (Num. 9: 5.) "Fourteenth Day"—of Abib or Nisan. (See Exod. 12: 6, 18; Deut. 16: 6.) That was the solemnly appointed day, and was, usually, early in April.

V. 11. "Did eat of the old corn of the land"—"old corn" seems to be an unhappy rendering, and should be simply "the produce"—the grain of the land, "corn" being here used in the old English sense for "grain." "Unleavened Cakes"—means bread made without yeast. [Exod. 12: 8, 15.] And "parched corn" was roasted grain—the barley or wheat heads roasted, or parched so that the chaff was burned off, or so scorched or dried that it could be removed. Then the grain could be ground or pounded into meal, although it was not uncommon to eat the grain, simply parched, with honey or butter. The idea is that the Israelites gathered the growing and unharvested grain crop of the Canaanites, and used it for food.

From Lev. 23: 11-16, it may be seen that the new crop could not be eaten until the 16th, so that either a divergence occurred, or the word "Passover" is used somewhat indefinitely.

V. 12. As soon as it becomes manifest that manna is no longer needed as food, it ceased. "Fruit of the Land of Canaan"—means vegetable produce, not what we usually designate as "fruit." Provisions being plentiful, God ceased sending the manna, which was a small sweetish white substance, smaller than a pea, which fell around the camp every night, except on Sabbath.

2. THE CAPTAIN OF THE LORD'S HOST.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? [Gen. 18: 2; Exod. 23: 23.]

14 And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? [Ex. 3: 5.]

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; and the place whereon thou standest is holy. And Joshua did so. [Ex. 3: 5.]

V. 13. This verse indicates that the matter of the preceding verses refers to preliminaries. The writer now proceeds to relate the capture of Jericho, and the first scene is Joshua reconnoitering the city, which was not more than two miles from his camp. Not yet instructed by the Almighty, he is dubious as to his method of procedure, and seems to be examining the city with a view to forming an idea how it is to be captured. He is meditating and devising a mode of attack, as was proper, in a wise military leader. "There stood a man"—a person in the form of a man; "over against"—opposite to—in front of him, "with his sword drawn in his hand," indicating an immediate readiness to engage in warfare, and that he was a warrior. With intrepid courage Joshua demands, "Art thou for us or for adversaries?" A challenge, if an enemy; an invitation to state his business, if an ally. Joshua perhaps thought him some native king or prince, come to take part in the contest as an ally or as an enemy, and he addresses the man boldly to discover his true *status*.

V. 14, 15. "Nay"—neither. "Captain of the host of the Lord—the captain, or prince, of the angelic host; not the prince of some Canaanitish tribe. (See 1 Kings 22: 19; 2 Kings 16: 17; Matt. 26: 53.) "I come"—meaning that he had come to render divine assistance to (1) Joshua in capturing Jericho, and that he, not (2) Joshua, was the naval commander of the Israelitish army, and would, in accordance with the promise given (chap. 1: 5), lead it to victory. "Fell on his face"—bowed his face down to the earth, the usual eastern method of rendering obeisance; did "worship him"—render reverential homage. Then Joshua recognized him as the angel Jehovah, and fell down and worshiped him. (See Dan. 10: 21; 12: 1; also Rev. 12: 7; 19: 11, 14; see also, Josh. 6: 2.) He was the Son of God, the second person of the Divine Trinity. This is proved by his not only accepting Joshua's worship, but by (1) Joshua receiving from him the same command, to remove his shoes, given to Moses by Jehovah; (2) his being called Jehovah (chap. 6: 2); and (3) his attributing to himself the delivery of Jericho into Joshua's hand: "See, I have given into thy hand Jericho." By "shoe" is meant sandal—the protection to the bottom of the foot, worn by Orientals; and to remove the shoe in holy places is a well-known eastern custom. This place was made holy by the angelic presence.

3. THE CAPTURE OF JERICHO.

1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. [Josh. 2: 9, 24; 8: 1; Deut. 7: 24.]

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. [1 Cor. 1: 21-23; 2 Cor. 4: 7.]

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. [Judg. 7: 16-22; Num. 10: 8.]

5 And it shall come to pass, that when they make a long blast with the rams' horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. [Jer. 50: 15.]

V. 1. This verse is a parenthesis, thrown in to explain the state of affairs. It means that the city of Jericho was "straitly," or strictly, closed—shut fast, and the gates barred, on account of the terror experienced by the inhabitants. It is presumable that they felt safe behind their strong walls. Having asked the question, "What saith my Lord unto his servant," Joshua receives his answer, and the divine command, in verses 2, 3, &c.; but we are better enabled to comprehend their answer when we are told that the king, and all the mighty men of valor, have shut themselves up within the city, where they are now held, as in a trap. Therefore, "I have given," &c., is an appropriate phrase, and it shows that it was the angel Jehovah who spoke. "Into thy hand"—into thy power, indicating that the city was invested on all sides, the Canaanite soldiers being enclosed within, and all completely in the power of Joshua. The divine being now proceeds to state the precise method to be adopted in capturing the city, and Joshua having faithfully adopted and carried out the divine plan—a plan well calculated to try the faith and patience of the Israelites—is rewarded by the successful capture of the city. The details are fully given in verses 6-20, and may be briefly summed up as follows: For six days he was to march round the city, once each day, with the sound of trumpets, but without a voice, in the following order: 1. An advance guard of armed men; 2. Seven priests bearing seven trumpets; 3 A company of priests with the ark, the symbol of Jehovah's presence; 4. The remaining warriors as a rear-guard. On the seventh day they were to march seven times round the city, and then a long blast from the trumpets was to be accompanied by a shout from the whole army when the walls should fall and the army march into the city, every man in a straight line from his startling-place. Joshua strictly obeyed these marching-orders, and on the seventh day the city was destroyed and all the inhabitants slain excepting Rahab and her relative. A more remarkable siege never occurred; but, it may be asked, why such cruelty in destroying the Canaanites? The answer is, God had given the country to the Israelites, and it belonged to them, and he had a right to do as he did for the safety of the Israelites.

NOTE.—1. The right of Israel to Canaan was because God gave it to them. 2. He took it away from the Canaanites on account of their wicked ness. Their religion was the foulest and most degrading idolatry. 3. It was as right for God to use the Israelites as the instrument of destruction, as it would be to use an earthquake or pestilence. 4. The Israelites understood clearly that the punishment was from the God of Israel. 5. It inspired the Israelites with a horror of the Canaanites' sins. 6. The total destruction was necessary to prevent the true people and the true religion from being contaminated. 7. Otherwise all true religion would have been lost from the earth.

At the recent Canterbury Convocation the Bishop of Oxford said that "the ratio of illegitimate births had increased in proportion to the number of meetings which the Salvation Army had held in some parts of the country." Spurious religions excitements corrupt.

Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

Correspondence.

Education and Labor.

An address delivered by Hon. J. Q. Ward before the Students' Association of Georgetown College, June 15, 1883.

I am grateful to my brothers for this opportunity of renewing my acquaintance with the President and Faculty, the Alumni and Students of Georgetown College, and with you, ladies and gentlemen, its friends and patrons.

Twenty-five years ago I answered the roll call as a student of Georgetown College. The years which have come and gone have not effaced or dimmed the recollections of those days; they grow brighter as the clouds gather and disperse. Standing here to night, this place, these people, these surroundings, awaken associations which fill the soul and struggle for utterance. But second thought assures one that they are too dear to be so treated. Knowing that our meeting will be pleasant to us all, and hoping that from our older, yet strengthening parent, we will receive new encouragement and zeal for the continuing conflicts of life, let us turn our attention to some of the lessons learned by us since we grew to men's estate.

As graduates of Georgetown College, we men taking part in all the busy affairs of this busy world of ours, what more appropriate subject could we select than

EDUCATION AND LABOR?

In behalf of those represented, it is assumed that we are in favor of education, of education in its highest sense, of the education of the masses without regard to color or previous condition of servitude. It is also assumed, that no cause of humane and philanthropic effort has made more progress, in the last fifty years, than the cause of education. Nor has anything more whereof to boast in good results. The friends of education may congratulate themselves that hundreds now attend schools where tens only were once found, and that thousands are now spent where only hundreds were once grudgingly allowed. Nor should we be disheartened, because every parent has not been reached, and every child brought to a knowledge of the alphabet.

The efforts in favor of education have been so universal, so spontaneous, so joyous, and the results so gratifying, that, in the judgment of the one who addresses you, these efforts will soon accomplish all that the most enthusiastic could claim or demand, unless we lose sight of the great object for which education is designed, unless we lose sight of the end desired, and magnify to undue proportions the means by which that end is to be secured, rather than hold the means subservient to the end.

Humanity is so constituted that its tendency is to morbidness, or to the dominating influence of one idea. There is danger at this time, of this one idea upon the subject of education. There are many parents now who believe that an education is the only thing necessary to make their children happy, wealthy and wise. There are many who believe that golden fruit hangs upon the tree of knowledge, and that all they have to do is to pluck it, and that then life will be an unbroken current of ease and pleasure, ending in a sea of perfect bliss. They say, "Educate my child, that he may dress well, live gay, go in good society, eat good things, and die happy." Is there not danger that an education acquired for such a purpose, and acquired without cost, labor, or anxiety, will become a selfish and sensual influence; and if so, as sordid and debasing as any other idea of barbarism? Is there not danger of making education so cheap that parental solicitude and responsibility, and individual effort, will be paralysed or destroyed by the overweening power and wealth of the State? These are subjects worthy of serious consideration.

John Milton, in a letter to Master Samuel Hartlib, written in 1644, defined education thus: "I call there fore a complete and generous education, that which fits a man to perform justly, skillfully, and magnanimously, all the offices of life, both private and public, of peace and war." This is a true definition. It is far-reaching in the means to be employed and the end to be secured. It recognizes the unity of the great concerns of life, the necessity of labor, and the propriety of knowing how to labor. It sets forth the great objects of life, the betterment of ourselves and our race. We can not separate these great moving causes without injury to both; we can not unduly magnify the one, without thereby dwarfing the other; we can not dwarf the one or the other without injury to our civilization.

THE LAW OF LABOR

is primary—a necessity not only of our being, but an attribute of God who made all things. By the power of His word he said, "Let there be light and there was light;" but in all things else he labored, and it was brought forth. He made the heavens and the earth, the firmament, the sun, moon and stars, the fish in the seas and the creatures upon the earth, and man, the master-piece of his labor, he made in his own image; and when these, and the hosts of them, were finished, "God ended his work which he had made, and he rested on the seventh day from all his work which he had made." So the Creator and Maker of all things, by a self-inspired necessity, teaches that every effect must have a cause, and that labor is the germinal principle or cause of all results. He imposed upon man no burden he had not borne, but his munificent work, good and complete in all its parts, was turned over to man that he might have dominion over it, and "dress it and keep it." This task, lovingly and graciously imposed, was not lightened by man's departure from God's command; but by the full force of the command was given, by the curse being attached to the results or fruits of man's labor. Man was still taught that he must labor, not only to do right, to produce that which was good, but that he must learn to so labor that he would do no wrong. He must labor to develop the good in himself, and in the world; and he must labor to keep down the vices in himself, and the weeds in the world.

These truths were again enforced by the few generic principles which present in graphic outline, the whole duty of man, both to God and his fellow-man. Ten times does he speak, and each utterance commands us to do or not to do, and hence the object of all law is to urge us to right action by telling us what to do, and to prevent wrong by injoining what we shall not do. God made us to work, and, what is more, he recognized the great fact, that we would work, and that continually, either for good or evil.

Turning the light of the revealed will of God, of His natural laws, and of man's experience and observation on these fundamental principles, we find that our highest happiness and most perfect obedience is more certainly secured by an active performance of our duty than by neglect thereof. The man who labors for good has far less trouble to abstain from evil than he who is idle or seeks to live by idle practices or principles. The man who actively engages in the worship of the true God is not likely to worship other Gods, or "make unto himself graven images of wood or stone." He who labors six days is more likely to remember the Sabbath day to keep it holy than he who labors not; and so we might trace the parallel through the whole decalogue of active duties and forbidden indulgences. There is scarcely a dissipation, vice or crime which has ever afflicted the human race, which does not owe its origin to the non-observance of the great law of labor. All fraud and deceit in bargain and sale, all gambling, all larceny, robbery and embezzlement is traceable to man's covetousness and desire to acquire property without labor, "To reap where he has not sown, to gather where he has not strewn."

No amount of learning, no amount of education will dispel or overcome these vices, unless the primary object of all rightful education, as defined by Milton, be observed. We must realize that

THE GREAT OBJECT OF EDUCATION

is not to make us drones, or to enable us to live by our wits, but that it is to enable us to work skillfully, justly and magnanimously.

Education is, therefore, but a helpmate to labor. It is to be held as one of the means whereby we are enabled to perform within a given time, and with a given amount of physical strength, larger results, better results than had heretofore been accomplished. It is not to dispense with labor, wholly or partially, but to make it more skilful and more effective for good. It is to enlarge our vision or perception of man's condition, physically, morally, intellectually, and to give us increased powers and incentives, by which all the newly discovered capacities and wants of body, mind and heart may be provided for by the only productive cause—labor. It is to lead us across dangerous seas, into all the countries of the globe, into the hidden resources and powers of nature, and to teach us that we are capable of making everything about us, above us, beyond us, contribute to our present happiness, and then it is for labor to bring all these treasures to our doors that we may enjoy them. Education may blaze the way, lighten the burden and exalt the end, but yet bone and muscle, strength and perseverance, must crown it all before the harvest is gathered or results realized. It is consummate folly to hope that education can create a Utopia or sustain it if created; nor is it worth while to indulge the fear, or hope that education will so augment man's power of production that labor will not be in demand. No; we are so happily constituted that new powers give new desires, and what are the luxuries of to-day become the necessities of to-morrow.

It would seem therefore to follow that the highest destiny of man can only be attained by the combined agencies of labor and education, and not simply by the education and labor of a few, but by the education and labor of all men who are able to learn and to labor. Nor will man's duty ever be fully met or man be able to realize the full measure of his capacities for earthly enjoyment, until all men, everywhere, not only know how, but do labor skillfully, justly and magnanimously, to perform all the offices of life.

The public mind and individual effort is now thoroughly enlisted in the cause of education. Many of the best minds of the country are engaged in modes and methods of imparting it. Philanthropists are endowing with colossal fortunes institutions of education, and the cause is so dear to the public heart that the political parties, and aspirants of the same party, vie with each other as to which shall show the most zeal in the great cause. Taxes in excess of those devoted to all other subjects of State craft are levied in its aid and paid with great cheerfulness, so that the cause at this time needs no more direct encouragement than it is receiving. It only needs to be held where it is, it only needs to be demonstrated that this love is not misguided zeal, that we are not worshiping at the shrine of false gods, or seeking by man's wisdom to reach success in defiance of God's law of labor. What we need is to localize and individualize public aid and effort, and to guard the minds and hearts of our youth as with a flaming sword against all immorality and injustice.

If it has been shown, and it is now assumed that it has, that education as a beneficial agency can not be separated from labor, and bear fruits worthy of the sacrifices that are being made in its behalf, then it becomes a matter of serious inquiry whether education and labor are moving harmoniously hand in hand, or to state the proposition more clearly, is there not danger at this time of diverging or antagonizing these great subjects in the minds and hearts of our youth by conferring the one without any corresponding effort to enforce the observance, value and sanctity of the other. If education is made so cheap that it can be acquired without labor, without toil and sacrifice, both by parent and child, it will be so cheap that it will have no value, because, as there can be no value without labor, there can be no appreciation of value disconnected from the idea of labor. A flower raised in darkness is without color, beauty or odor, it must bear its petals to sun and cloud before it shines in all its vigor and loveliness. We need the conflicts of life as much as did the lilly of the field need the chilling rain and the summer's sun. We need toil, suffering, disappointment, danger. Without them there can be no manhood, no courage, no self reliance, no endurance, and more than all, no virtue. Unless we know we have something that which is of value, we can never know how to respect that which is of value to others. These things are certainly true unless we are to unlearn the lessons of our being, reverse all the teachings of experience, and disregard the history of all the great deeds of men and nations. We must therefore

TEACH THE VALUE OF LABOR

and make every parent and every child feel that the aids which are given to education are not given to supplant, but to supplement parental solicitude and individual effort that the public benefaction begins where individual effort fails, and that it ceases so soon as it has given personal strength to the object of its care. It is not money we so much need in order to remove the cloud of illiteracy that hangs over our Commonwealth, as we need to reach the hearts of the mothers and the manhood of the fathers. When this is done and the minds of our youth are quickened by a just appreciation of the means of acquiring and the objects to be secured by education, then, and not till then, will the blight of illiteracy be removed. The seed which fell upon the rocks withered, that by the wayside was devoured by the fowls, that among the thorns took root, but soon perished; so back of the means must be a heart furnished with a purpose to utilize the public benefaction.

It is true that there are occupations of life, demanded by governments and by religious efforts which rob a man, in a measure, of his power of acquiring wealth or laboring for himself. In such cases it is right and proper that more aid should be given; but in the conflicts of life, where the lists are open to all who care to enter, and where a man's time and talents are strictly his own, he should be required to furnish all the means he can in the preparation for the great conflict. It is the highest duty of the State, and the most laudable object of charity to aid all in acquiring an education to that point where further aid is not a necessity; but when that point is reached further aid by the State is legalized robbery, and further benefaction a curse.

It is an inexorable rule of right that no man shall be compelled to serve another without compensation, or, differently stated, no man's labor or property can be taken by the government without compensation. So when even we pass beyond the boundary line between that education which is sufficient to good citizenship, and enter upon the broad field which enables a man to use the education acquired at public expense, capital and power for his own benefit; then we are depriving others of their property for individual benefit, and the principle is so wrong in its exactions that it is bound to be baneful in its benefactions.

WE HAVE SEEN THAT THE ORDER OF A COMPLETE AND GENEROUS EDUCATION

is to enable a man to work, not only skillfully, but justly. How can it be expected that a man will be just if he is conscious that he acquired his education unjustly? How can we expect a man to be just who has not done his part in his own advancement, who has not put forth every effort in the power to make a man of himself, who feels that he is the protege of the State rather than the architect of his own fortunes? How can a man be just in whose make up justice was disregarded, and how can he be magnanimous who was taught that magnanimity is doled out by legislative enactment, and does not spring from the affections of a cultivated heart?

The true effect of these suggestions are made more manifest when we consider that the friends of true education can not be contented with a fight against illiteracy alone, but they propose to furnish an education which will push itself beyond the school room, out into all the affairs or offices of life, public and private, in peace and war.

The qualities of justice and magnanimity, in the sense used in the definition, are two of the great virtues that religion on whose rock our civilization is built. Since the great commission, "Go ye therefore, and teach all nations," was given by an ascending Lord, it has been one of the chief concerns of religion to foster and encourage education. It encouraged, fostered and promoted it through the centuries of darkness and gloom. When the State was ignorant, brutal, cruel, and vile in its rulers, lawless in judgments, education had, in the church, its true apostles, defenders and propagandists. Now that religion in education has revolutionized the world in labor, mercy, justice and truth, "the prince of the air" and the "power of darkness" comes and claims that education must be secularized and materialized, must be taken from the church and given over to "the world, the flesh and the devil."

This pitches the line of battle upon a plane which I am not worthy to defend by my speech, but this man as a citizen, I may make bold to say. Our civilization, dear bought, baptised in the blood of martyrs, and sealed by the laws and labors of the followers for nearly ninteen hundred years, is the civilization of the Bible, and, come who may, or how may, who by indifference, or otherwise, seeks to make the hearts of youths strangers to its great principles and truths, is an enemy to civilization. You may put the Bible and religion out of our common schools, while the youth are fascinated at home and in Sabbath schools, even that is dangerous; but to eliminate it from that finished education which is to fit a man for all the great concerns of life, from the education of him who is himself to be an educator, is to take out the core and leave the shell; it is to make man a sounding brass or a tinkling cymbal. Upon these points I want no argument—one fact is worth a thousand arguments; and the pages of history teem with warnings against the and of encouragement and satisfaction for the other.

CHARITY VERSUS STATE AID.

But, says one, your argument is that aide must be given towards education, and why shall not State aid, as well as charity? reasons are abundant.

First: Charity can select its objects and dictate its own terms; it can say one is an object of charity wholly or partially, and another not. One has shown himself worthy and another not. But when the State enters the lists she dare not discriminate. We are all equals before the law, high and low, rich and poor, genius and the plodder.

Second: Charity, when aided, has the right to expect and demand that her subjects will subscribe to tenets and defend her faith. But the State has no religion, many are even "a conscience void of offence" before God and man, "And she in taking no sides for, she takes sides against, religion; for she has been said, 'He that is not with me is against me.'"

Third: Charity has done much in the past, and does it now, but she is yet able to do it more than the State. There is no fear that the springs from which she draws her power will ever dry up, but there is danger, as we will show, of taxing the nation to show, of taxing labor so that toil will be robbed of its reward, and the foundation of our civilization destroyed. We cannot reach, because in endless ways it labors to give, and gives to labor where and wherever it suffers. Let famine, or pestilence, or flame, or flood, or fire bring distress, and millions of hearts start the way, and relief is borne to the needy

angels' wings. Charity is done by those who can afford it; but taxes are paid by the poor in heart, or poor in purse, and most generally by both. Look for a moment at the taxes it is proposed to put on our their loan souls and pockets for education, and see if they have not some cause for complaint. We have taxes to assist all in acquiring the rudiments of an education, taxes to assist all in acquiring an education to fit them for the highest and most responsible positions of life, and then when educated we have taxes to protect skilled or educated labor and capital combined. We have copyright and patent laws, which protect skilled labor and educated men, and enable them to exclude all others from production, and then fix their own price upon their own productions, and thereby levy whatever tribute they see fit to demand. Indeed, the educated have of late years so perverted the patent laws as to claims, that they will not fix a vendable value upon many of their productions but require every man who would enjoy the fruits of their education to become their vassals and tenants, and pay yearly rents limited only by the cupidity of these self-constituted autocrats and robbers. Is it right to educate a man at the public expense, and then have him dictate the amount you shall pay annually for his support, in the estate to which he has been exalted, or, should we not rather say degraded? No. But it is the natural fruitage of the principle which dries up the affections of the heart and teaches a man to live for himself, rather than for the good of mankind.

Fourth. The State which has excluded the religious teacher from its councils has no right to enter his preconceived field, and strive, by its wealth and venal power, to stifle his labors and prayers. The State has no right to overshadow or cripple "Tee widow's mite." But lastly, an education which disregards the qualities of labor, justice and mercy, is a curse rather than a blessing. An educated man who strives to live by artful practices is far more dangerous to society than an illiterate man; he is more powerful, harder to detect, harder to punish and restrain when detected. That such is true is shown by the sad history of our times and the current reading of the day. It is shown by a number of crimes, the present phases of which are made possible only by the triumphs of education. I have not time to mention more than one, and I mention it because it stands at the head, and if not checked will blight, as with the curse of God, this fair land of ours. It was confined for a time to the centers of trade and the broker's office, but it now extends its baneful influence, by the agencies of education, the quick transmission of information and commodities, to every neighborhood and hamlet throughout the land. It is gambling in its worst form, abhorrent alike to law, reason and morality. It lays its fingers on the bread and meat upon which millions subsist, and strives to control, by monopolized grasp, the great arteries of trade by which the fruits of toil, the necessities and luxuries of life seek a market. It is not satisfied with the profligacy of an individual here and there, who is so reckless as to stake the fruits of his labor on the green cloth, but it bets on the bread and meat which feeds us all, and then goes into the open market, and by its education and concentrated power makes all who buy their daily bread contribute to swell the stakes. Here is an evil far more blighting and damning than illiteracy, and under the glittering, dazzling shield the friends of true education are summoned to break their lance.

THE WHOLE ARGUMENT.

To summarize the whole argument, we claim that whenever undue prominence is given to the idea of learning, individual or collective, separated from the great idea of rightful and just labor in its acquisition and application, you only change man in degree, not substance, and therefore true progress and advancement can only be secured by an education which recognizes and enforces at every step the great and fundamental principle that it is only by labor that we can produce that which is useful or valuable, and therefore education should not make war upon labor; but its highest object should be to protect labor, and to make labor skillful, honorable and just.

Such an education will make a man magnanimous. Whenever nature, in its vastness, by the learning and labor of its highest order of development, yields up its richest treasure, the heart so receiving has never, and never will, refuse its richest benefactions to every purpose calculated to promote the honor and glory of Him, who is head over all, and the dispenser of every good and perfect gift.

LET us not be discouraged at the slow-moving spread of missionary intelligence. How much more imbued with the missionary spirit are Christians of to-day than those of the time when our inaugural movements were conceived? When Mills and those other four students of Andover drew up that compact which eventually took them to India and gave us Judson, they were afraid to write it out, but signed their names to the document, which was in *cypher.—Standard.*

THE LADDER.

Fast and vigil, alms and prayer,
These the steps that climb and spare;
Leading slowly, day by day,
Up the toilsome, heavenward way.

Following these I thought to be
Always sure, dear Lord, to thee;
Now—alas! this heavenly ladder
Fruitless strife and frequent fall!

Trust of self, or selfish aim,
Yet unhallowed by thy name,
Envy, pride—O, make me know
What has laid thy servant low!

By this name unchanging stair—
Fast and vigil, alms and prayer—
Following thee thy saints have passed
To victorious peace at last.

None the less, dear Lord, I know
Were than vain each step I go
If thou act not at my side
To prevent, uphold and guide.

Take in thine my trembling hand;
Give me grace and strength to stand;
Once again I will essay
At thy word to heavenward way.

O, for courage not to faint!
O, for silence from complaint!
O, for patience to forbear;
Love to conquer; faith to dare!

Naught I can do, or have done;
If I win 'tis thine best won;
Putting all my trust in thee,
Now my ladder's worth I see.

—*Congregationalist.*

MISSIONS.

The first Chinese picnic that ever took place in this country went from New York City to Tuxedo Park up the Hudson, last week. It was under the conduct of the Baptist Chinese Young Men's Christian Association, and was managed by Der Ah Wing, a young Chinese convert, and Mrs. Mary Augusta Carte, a Chinese mission teacher. It proved a great success. The party comprised 500 persons. One hundred and fifty were Chinese adults and children. They represented the Chinese Sunday-school scholars of the Harlem Congregational, the Fifty-third, Fifty-fifth, and Tenth streets Baptist, the Fourteenth street Presbyterian, and the Twenty-third and Thirty-ninth street Reformed Presbyterian churches.

One church in Lagos, in Western Africa, has contributed during the past three years over $18,000 for church purposes.

The Indian Baptist is the name of a paper published in Calcutta. This journal states that within the past ten years Baptists have increased in India (not including Burmah) from 5,460 to 60,245. This is an average of 45½ per cent. net gain every year. Nowhere else in the world has Baptist growth been so rapid. All these members belong to mission churches of the American Baptist Missionary Union, save 612 who belong to the Free Baptists and 4,224 who belong to missions of our British brethren.

Northern Baptist Anniversaries.

THE AMERICAN BAPTIST PUBLICATION SOCIETY.

The annual sermon was preached on Sunday night, May 27th, in the First Baptist church, Saratoga, N. Y., by Dr. Mabie, of Indianapolis.

The Society was called to order at 9 o'clock Tuesday morning by the President, E. L. Hedstrom, of Buffalo.

THE ANNUAL REPORT.

The fifty-ninth annual report (78 pages) of the Board of Managers and Treasurer was submitted, and several extracts read from it by Dr. Griffith. The following is an abstract:

In the business department there have been received, from all sources, $399,673.07, which is $54 040.52 more than ever before received in any one year of the Society's history. In the missionary department there have been received, from all sources, $122,246. The receipts in this department, for the past year, surpass those of the preceding year, and of every previous year, in the history of the Society, by $18,461.93. The grand total of all the receipts, during the year, in both business and missionary departments (not including the balances of previous years), is $621,919.16—an increase of $72,502.45 over the amount ever before received in any one year. The Society has issued forty four new publications during the year, of which one hundred and twenty-four thousand and seven hundred copies have been printed. These added to the figures above given will make the number of new publications forty five; and of these the total number of copies printed amount to five hundred and fifty-nine thousand and sixteen. Two hundred and twenty-two thousand, five hundred copies of publications previously issued (books, tracts, etc.) have been printed during the year. As was announced one year ago, the Board had resolved, and entered upon the effort, to raise and expend, during that year, towards providing for the distribution of Scriptures in our land, at least $15,000, and to distribute among the needy, at least, 100,000 copies of Bibles and Testaments, including the common and revised versions. This has been done, and more. In all, $15,835.87 have been expended in the work, and 122,200 copies of Bibles and Testaments, ranging in price from $2 down to 5 cents, have been granted on the various fields. These Scriptures have gone, through the hands of missionaries of the Society, and of those of the American Baptist Home Mission Society and the Woman's Baptist Home Mission Society, into every State and Territory of our land! A liberal allotment has also been made, during the year, to the Society's missionaries in Canada on the North, and to Mexico in the South.

A few statistics of the missionary and benevolent work done during the year, with the totals from the beginning, will be of interest:

	Per year 1882-3.	From Beginning.
Bible, Colporteur, Sunday-school and Publication Missionaries, and Secretaries	170	1,397
Days of Service,	35,497	325,356
Miles traveled,	49,276	3,302,776
Books Sold,	47,159	825,132
Books Given Away,	1,292	92,777
Pages of Tracts Distributed,	478,328	7,000,000
Sermons and Addresses Delivered,	18,928	628,674
Prayer Meetings Held,	7,407	68,489
Families Visited,	69,830	777,350
Persons Baptized,	1,464	15,236
Churches Constituted,	56	1,000
Sunday-schools Organized,	633	9,384
Institutes, etc., Held and Addressed,	864	6,284
Sunday-schools Aided by Donations,	740	9,555
Pastors and Missionaries Endowed and with Grants for their Churches,	304	3,677

Report adopted.

DENOMINATIONAL INDOCTRINATION.

Rev. Albert G. Lawson, of Brooklyn, made an address on "The Indoctrination of our Churches in Denominational Truth." He prefaced it by emphasizing some of the prominent features of the annual report. A grand work had been done, and will be continued, yet some of the churches have not contributed a single penny towards the Publication Society. He said that what is right to preach is proper to print, and anything suitable to print is right to preach, and what is just to print and preach we should teach to others. We have the truths which the Bible emphasizes, and it is our mission and purpose to disseminate and spread these great words. He said there is no denomination in America so bound together by vital doctrines and brotherhood as the Baptist. He spoke of several of the publications issued by the society, and suggested that they be read by members of the denomination. The mission of the Baptists is to keep the truth pure and put it in positive form, and it is in truth and pure it will stand alone and not fall. All should let their light shine, and draw to them those who are now groping in the dark. We want nothing but the pure truth of the living God.

Rev. George Cooper, of Philadelphia, believed that the church that knows what it believes is the one that will exert the greatest influence and power. A church should not be afraid to teach what it believes. It was a grand thing to have a publication society whose productions we can safely put into everybody's hands. Let us stand by the truth. The best Baptist book he knew of was the Bible.

Afternoon.

THE BIBLE AS AN EVANGELIZING BOOK.

Rev. A. Blackburn, of Indiana, delivered an address on "The Bible, the Foremost Evangelizing Book." Axioms are not always recognized in promotion, and consequently, the speaker said, we are called upon to look into the matter. Our highest mission here is to evangelize men; this is our duty. We are asking, how are we evangelizing men, and what instruments are we using in this direction? These are vital questions, and we should look them squarely in the face. How can we master our forces and conquer the enemy? God has placed before us the instruments of evangelization; he has given us a variety of instruments. Christ set for us an example, and we should follow it. God does not save men by the Book, but does he save men without the Book, which is one of the instruments placed in our hands. The Word of God only becomes an evangelizing agency as it can be used to convert men and bring them to Christ. The Bible was of more account than all the clergymen in the country. The Bible is God's work and consequently the best means for the evangelization of men. The Bible belongs to the world and reaches men on every plane; each person says "It is mine." The Bible is adapted to every case, and every field, and there is no question about it. The Bible is the best evangelizing book because it is so simple and pure. The Bible is the simplest and easiest of all books to be understood. The Romanists keep the Book from the hands of the people; but we distribute it freely in order that men may be evangelized. We should clasp, keep and use this Bible.

BAPTIST QUALIFICATIONS FOR BIBLE WORK.

Dr. Pendleton, of Upland, Pa., read a paper on "The Special Qualifications of Baptists for doing Bible Work." He believed that Baptists have special obligations to do this work. Baptists are intensely loyal to the truth of God as revealed in his Word, and consequently are specially qualified to do this work. Their loyalty is allied to their high purpose to disseminate nothing but the pure truth. Their loyalty is intense. Baptists alone can, with safety to their denomination, exist after a faithful translation and correct interpretation of the Word of God. Pædobaptists can find no foundation for their existence after a faithful translation. There is no authority for infant baptism in a faithful translation of the Bible. Baptists have nothing to fear and everything to gain by a correct translation and interpretation of the great truths. Regeneration precedes all baptism or immersion. The B ble, especially the New Testament, is the principal means of making Baptists, and the Testament model of the Baptist church is now considered and conceded to be the best and truest church. The divine work attests to immersion by the Baptists. All who follow the teachings of the New Testament must be Baptists, and Baptists should therefore be the ones to do Bible work.

Evening.

THE WORK AMONG THE COLORED PEOPLE.

The meeting was addressed by Rev. C. H. Payne (colored), upon the "Consideration of the Claims of the Freedmen." The errors in judging of the "negro problem" arise from partial views. Only the extremes are described. The great mass of the people are not considered. The negroes are advancing, but progress must be slow. They are rising from great depths. The need is education, of the women as well as the men. The negro asks you to help him to help himself. Send the pure Bible, without note or comment, and the negroes will all be Baptists.

Rev. S. T. Clanton (colored) spoke of "The Moral and Intellectual Awakening among the Freedmen of the South." The causes of this awakening, and the speaker, are the Book of God and the Christian schools. The Bible arouses the moral and religious attributes of the freedman and the schools are developing his intellectual faculties. The manifestations of the awakening are seen in the spread of all the attributes of Christian civilization. The dangers of awakening are Romanism and fanaticism. The former is an outward danger and the latter is within and even more perilous. The Bible and education must meet and destroy these dangers.

Dr. James Lisk, of New York, made an interesting address on "The Sunday school as an Agency for the Reaching and Uplifting of the Masses of the Freed People." Too saying that nothing has been done for and by the freedmen is false. The Sunday school is not the only agency, but it is a blessed one. It reaches the young, who are pliable and susceptible. They carry the seed to the home. "A little child shall lead them." The religious feeling of the colored race is marked. They are hungry for the word of life. We must carry it to them. The Sunday school must do it. The colored people must be taught to aid themselves. The Christians of that race must lift up their brethren.

The Enrollment Committee reported the following as present: Honorary managers, 25; life members, 92; delegates, 101; annual members, 3; total, 221.

After singing, prayer was offered by Rev. H. C. Applegarth, of Pennsylvania, and the meeting adjourned *sine die.*

Sunday-school Convention.

The Sunday-school Convention of the Boone Creek Association met at Winchester June 7th. Only about half the churches of our Association were represented. Not half of them have Sunday-schools. Rev. T. C. Stackhouse delivered the welcome address to the convention. Then we had essays and speeches by the appointees, and discussions by the convention. In the afternoon we were reinforced by Revs. W. P. Harvey, of Harrodsburg, J. J. Taylor, of Lexington, J. A. French, of Paris, and Dr. J. M. Lewis, of Frankfort, all of whom participated in the exercises. At night we had a good sermon by Bro. T. C. Stackhouse on "The training of children." Bro. W. B. Harvey made the following proposition That for every dollar we would give to do Sunday-school work in our Association the State Sunday-school Board would give us another dollar, provided we would at once put a Sunday-school man in the field who is to organize Sunday-schools at churches having none, and also act as colporteur for the State Board. Following his proposition, a collection was taken amounting to $55 50 to carry on this work. A committee consisting of J. Dallas Simmons, Richard French and J. N. Conkwright was appointed to take charge of the money and superintend the work in connection with the State Board. The committee has employed Bro. M. S. Haggard, of Mt. Olive church for the work till the 1st of September, when he expects to enter Georgetown College.

Our convention was a success. The essays and speeches were delivered with animation. They showed that the subjects had been carefully thought over, and only the best thoughts were presented. The friends of Sunday schools in our Association are working and praying for the work at home and throughout the State, for the Sunday-school means the world for Christ and temperance. J. DALLAS SIMMONS.

Winchester, Ky., June 12, 1883.

Texas Correspondence.

Collin is one of the northern tier of counties, and is known as the black-waxy county, as all her land is of that kind, and it is known as the finest grain-producing land in all the grain belt of Texas. Too county is about thirty-two miles square, the eastern side of the county having a large amount of timber and several good streams of water, the western, northern and southern not possessing so much timber, but having some streams. We are now in the midst of wheat and oat harvest, which is yielding very well. The county has two railroads, one traversing from north to south, known as the Houston and Texas Central; the other from the eastern side of the county to McKinney, the county-seat, which is its present terminus, and is known as the East Line and Red River R. R. Both roads seem to be prosperous.

We have about 23 Baptist churches known as "Missionary Baptists" in the county, the membership varying from 20 up to 125 persons; but we are very deficient in work for the cause of Christ. Nearly all the churches have preaching but once a month, the church in McKinney twice a month. We have some good, earnest workers, but only a few. Yet when we compare with other denominations, we are not made to blush. I think the outlook for the Baptist cause is very encouraging, as some things that have heretofore caused dimensions have been removed. I refer to the late antagonisms existing among the brethren at Dallas.

The unanimity of the proceedings of the Southern Baptist Convention at Waco has certainly given an impetus to the Baptists all over the State, at the same time it has aroused a spirit of opposition in some quarters that I am rejoiced to see. Baptists need and must have opposition outside their own ranks, or else they will not grow, but harmony and peace inside, that they may prosper. Your brother, C. S. STERRETT.

McKinney, Texas, June 18th.

Liberty Female College.

This school has rapidly made its way to the esteem and support of the friends of education in this and other portions of the State. On the 7th inst the Commencement exercises were largely attended and enthusiastically appreciated. At 10:30 o'clock the school marched in brilliant colors, with elastic step and smiling hopes, to the Baptist church, where four bright, intelligent young ladies made their *debut* in the literary world. They were greeted by anxious friends with chaplets and bouquets of flowers prepared by loving hands. Old citizens say this year has been the most successful in the history of the school.

Thus has passed away the most successful session of Liberty Female College. Every department showed commendable advancement.

The music was among the richest exhibitions that has ever greeted the ears of a Glasgow audience. Prof. Elrod and Mrs. Elrod showed themselves equal to the occasion, and received encomiums of praise from the patrons and friends which they richly deserve.

Friends of the school were filled with enthusiasm over the results of the last school year. They have resolved to enlarge the college building by adding a large dining-hall, kitchen, etc.

Prof. Elrod and lady, and friends of the college, confidently expect its walls to be crowded next session.

REPORTER.

Glasgow, Ky.

TEMPERANCE.

BURDETTE TO BENSON.

The following characteristic letter, written by Bob Burdette, the renowned lecturer, poet, wit and genial gentleman, was received too late by Mr. Benson to be published with other congratulatory epistles which appeared in the *Sentinel* yesterday morning. Mr. Burdette is the nephew of John W. Jones, Esq., of Havana, Ill., with whose family Mr. Benson celebrated his temperance anniversary, and while he never says or writes a word that is not felicitous, the following communication does so much justice to his head and heart that we take great pleasure in laying it before our readers:

My Dear Benson:

Your letter reached me to-day, too late as you see for a response by mail. My wandering life renders it very difficult for my friends to keep track of me. Half the time the sheriff couldn't find me. But I do rejoice with all your other friends and with yourself in a victory that has all the glory and none of the sorrow of conquest; that after years of struggle and alternating success and defeat, you have your enemy by the throat. Earnestly do I hope that "your sun shall no more go down, neither thy moon withdraw itself;" but your life may pass from the clouds and storms of its sorrowful morning to the peace of the eventime, when it shall be light. Your pathetic life has made you the friend of friends who carry you in their hearts, and your joy in your strength is almost as great as your own. We don't measure a life by its victories and defeats that we can see, but by the thousand and one silent victories over temptation that only God and the victor know.

The world knows all your defeats, but how many victories you have gained when the spoiler pressed you hard you and the Master know alone. Be strong, "quit you like a man," and among your friends whose hearts will beat more lightly for your great joy, none sends a greeting more cordial and earnest than your sincere friend,

ROBERT J. BURDETTE.

Admore, Pa., June 7, 1883.

The above was clipped from the *Indianapolis Sentinel* of the 18th inst., and handed me by Judge Ireland, formerly of Falmouth, Ky., who knows Mr. Benson's people well; and who pronounces Mr. Burdette's letter the most complete production of the kind he ever saw. No one who has ever struggled with an enslaving passion, or experienced the joy unutterable of perfect deliverance from the power of some insidious temptation, can fail to appreciate the true force add significance of what Mr. Burdette has so touchingly and beautifully said. There are many persons in Kentucky and Indiana who will know Mr. Benson as the fearfully wayward boy, and as the strangely gifted youth who will rejoice to know that he has, at last, placed his feet upon the neck of his most relentless foe, and that he is in fact a free man. The anniversary of his freedom was celebrated at the residence of Mr. and Mrs. Jones, of Havanna, Ill., June 7th, when interesting congratulatory letters were read from distinguished men and women in various parts of the country, who have long known Mr. Benson, and have faithfully worked with him in the cause of reform. Many of these letters have been published, all of which I have carefully read, but none of them have impressed me so exceedingly appropriate and suggestive as the one here reproduced from the gifted and most felicitous pen of Mr. Burdette. All the sentiments of this letter are worthy to be written in letters of gold, and to be kept in perpetual remembrance; but the inside prayer that Mr. Benson's "life may pass from the clouds and storms of its sorrowful morning to the peace of eventime, when it shall be light," has left an impression upon me, which words can not describe. It is worthy of remark that men of the world as well as professing Christians vie with each other in the most commendable efforts to make the reformation of Mr. Benson complete and enduring. And the lesson to be learned from all this is one of *kindness*. If a brother man has fallen, let the helping hand be placed underneath, and the poor, tried, tempted, afflicted one be lifted to his feet again, ever remembering the loving words of Him who has said, "It is not the will of my Father in heaven that one of these little ones should perish."

A. B. MILLER.

Wong Ching Foo, editor of the *Chinese American*, New York, has been jailed on the charge of libel.

Turn us again, O God, and cause thy face to shine; and we shall be saved.

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THURSDAY, ... JULY 5, 1883.

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The Collapse of Faith.

No rational doubt, surely, can be entertained of the fact that the present is pre-eminently an age of progress. The staid habits of thought, the primeval methods of labor that prevailed quite generally a little more than a generation since, have been left far behind as we have been borne along on the rapidly revolving wheels of this nineteenth century civilization; and as there has been advance in science, philosophy, civilization, so it is claimed, by advance thinkers, there must be advance in theology. Indeed, we are told that there has been this advance; that the race has outgrown its swaddling bands, has broken the chains forged by early divines and ecclesiastics, left behind the superstition of the Dark Ages, and is beginning to think for itself. Hence we had first "The Eclipse of Faith," disclosing a period when the race saw "men as trees, walking"—when the Sun of Truth, full-orbed and resplendent, began to grow dim and its light to be obscured. Next we had the "The Decay of Faith," when the grand pillars in the Temple of Truth began, through very age, to give way and the entire building to show signs of weakness. Now we have reached the period of collapse. The sun has been plucked from the heavens; the building, so long toppling upon its foundations, has gone down. So now there is nothing left for us to do but to clear away the *debris*, and uprear something stronger and better in its stead.

Before addressing ourselves to this work, however, we prefer being quite sure that these wiseacres are correct in their statements. Before a man goes courting a second wife, he had better be sure that the first wife is dead. If the Christian faith is a worn-out thing—if, indeed, there has been a collapse—then we want to know it. If the Christian faith has been overshadowed, and has had its life absorbed by some higher system of philosophy, we should like, if it be not too late, to go "with the mourners about the streets" and see the body decently laid away! Surely a faith that has been so richly fraught with blessings to mankind; that has brought so much of joy to the sorrowing; so much of light to those who sit in darkness—a faith that has, by its resistless might, overcome despotisms and cleft in twain giant systems of error, thus helping the nations forward and upward to a better and higher life—surely such a system deserves Christian sepulture!

But has there been such a collapse? It is easy to assert that the Christian faith is dead; but, as a matter of fact, is it so? That it has had wondrous power over the minds and hearts of men in the past; that it has transformed civilization and lifted nations higher in the past, is a fact indisputable in the light of history. The man who would attempt to account for the progress of the past, in law, civilization, government and morals, and leave out the Christian faith as the important factor in that progress, might just as rationally attempt to account for light, heat and life in the material universe by leaving out the suns. This much must be conceded.

But has the Christian faith lost its hold upon the thought of the race? Does it no longer influence the minds and the lives of men? It it does not, then, indeed, the collapse may have come. But does it not? In glancing at the world's history to-day, we think it is true that never has the Christian faith been the acknowledged power that it is at the present. Never have the "signs of the times" been so auspicious. Nations long slumbering, are awaking. Despotisms that have so long held the peoples of earth, as in fetters of brass, are being broken, while the darkness that, like to the pall of death, has settled over kingdoms and empires, is being lifted up, and the light is shining in. But what is working these wonderful changes? It is not culture; for in ancient Greece, even at the period when the splendid and classic genius of a Pericles and an Alcibiades shed the radiance of their light over the intellectual firmament, the state of morals was exceedingly low. How, then, account for these latter-day transformations? It is a sufficient answer simply to suggest that these changes have come where the Christian faith has begun to assert its sway, and nowhere else have they come.

But, now, if the Christian faith is a worn-out superstition, what are we going to have in its stead? Nothing is surer than that some form of religious faith will prevail among men. Where is there, then, anything better than the Bible—better than the Bible idea of God, of creation, of sin, of atonement, of rewards and punishments? The weak point in infidelity is that it is simply destructive. It is a tissue of endless negations. It never builds. It never affirms. Let it hang out a brighter light in the heavens; let it uprear a more imposing temple; let it inaugurate a system of agencies that shall bring more of good and blessing and happiness to the race; that will bring more of cheer to the heart in dark and trying hours; that will give stronger consolation in the *dying* hour,—and we shall throw away our Bibles, give up our faith, and gladly hail these reformers as benefactors of the race. Till then, we—wait.

An Advantage.

We can not carry on a controversy with the RECORDER when its readers are not allowed to see what we say in reply to its very faulty and inconsequential reasonings—only now and then a text called out from our articles to be followed with a poor sermon by the RECORDER of a column or so in length.—*Christian Standard.*

One would suppose, from the above, that having made an agreement to publish in full or in part what the *Standard* might say on the Mormon controversy, we had afterwards failed to keep the bargain; but such is not the case. No bargain was arranged or thought of.

One might also suppose that the *Standard*, by printing all or the greater portion of what we had to say in the Mormon controversy had laid us under implied obligations to print all or the greater part of "its very faulty and inconsequential reasonings" in reply thereto; but such is not the case. The *Standard* has "allowed its readers to see" scarcely a tithe of what we have published.

One might likewise suppose that we were hitherto aware that the *Standard* expected, or at least desired us to insert all of "its very faulty and inconsequential reasonings;" but such is not the case. But for the expense involved we should have been very happy to insert the whole of "its very faulty and inconsequential reasonings" in order that our readers might have seen as plainly as we did that the *Standard* was merely

"Whistling as Lord Lenox march
To keep its courage cheery."

Now that the *Standard* has given such a lame reason as the above for withdrawing from the Mormon controversy, we conclude that we understand the matter a trifle better than we did several weeks since, when we twitted it with being as "dumb as an oyster." We are at present inclined to think that the *Standard* has been taking counsel of a certain doughty knight, who held that

"The better part of valor is—discretion."

In conclusion, we beg leave to add that "we can carry on a controversy with the *Standard* when its readers are not allowed to see what we say in reply to its very faulty and inconsequential reasonings—only now and then a text called out from our articles, to be followed by a poor sermon from the *Standard* of a column or so in length." In this respect we have the advantage of the *Standard*. There is not the slightest ground of objection in the reason it puts forward. This reason is merely an embarrassed, empty pretext.

Quicken me according to thy word.

THE BAPTIST WORLD.

The Baptist church of St. Albans, Vt., was entirely destroyed by fire with all its contents, including parlors, pastor's study, Sunday-school library, large and small organs, piano, and the entire furnishing, on the morning of May 10th.

Deacons and deaconesses are up for discussion in the Ministers' Conference in Providence, R. I.

Ten persons were baptized in Tremont Temple, Boston, on Sunday evening last, the service being performed in three different languages, four of the number being baptized in the use of the English language for the formula, and two with the Swedish, and four with the French language, the latter being converted Catholics, and all, uniting with one and the same church, of which Dr. Ellis is pastor, the occasion affording an illustration of the kind of work which is being done by the Union Temple church.—*Watchman.*

Rev. J. H. Hartman and J. A. Atkinson, of Jamestown, in North Dakota, have offered to give twenty acres of land in that town, valued at $4,000, for the establishment of a college in that section. The population, now numbering over 2,000, is rapidly increasing, and it will be a city of 10,000 as no distant day.

The Louisiana Baptist Convention will meet with the church at Arcadia, at 10 o'clock Friday morning, July 6th, 1883.

Rev. J. T. Jenkins, of Arkadelphia, Ark., one of our Bethel College boys, has a call to Denison, Texas.

We have a mission now in the city of Mexico. Bro. Green, late of New Mexico, has been sent to the city of Mexico, and Bro. Pablo Rodriguez, late of the Seminary at Louisville, will assist him in the work there.

Dr. H. F. Kerfoot, of Brooklyn, is to be one of the speakers before the New York Education Society at the approaching Commencement at Madison University.

It is a matter for which to be thankful to God, that he now and then gives money to men who know how to use it, or whom he condescends to teach how to use it, for his own glory.—*Jour. & Mess.*

The church at Decatur, Ala., Rev. Joseph Shackelford, pastor, expects to dedicate its new house of worship on the first Sunday in July.

There are 30,000 Christian Indians in the United States, and half of them are Baptists.

Lake City, Fla., has secured the State University, with its $150,000 endowment and $10,000 income. The Baptists will now locate their female college there, and establish a Baptist paper.—*Tennessee Baptist.*

The domestic mission at Berlin distributes each Sunday 16,000 printed sermons.

Dr. Battle, who recently resigned the presidency of Mercer University on account of the strictures at the Baptist State Convention on his administration, has been induced by the trustees to reconsider.

The only difference between Congress and the Southern Baptist Convention deliberating on the question, "What shall we do with the German population?" is, one is trying to purify the stream, while the latter is trying to purify the fountain.—*Dr. J. S. Felix.*

Dr. T. C. Teasdale can be had for evangelistic work by any churches that desire his services. Address him at Knoxville. He is a fine preacher, and the spirit wonderfully blesses his labors.—*American Baptist.*

Rev. Dwight Spencer has obtained ten thousand dollars for the erection of a Baptist house of worship at Salt Lake City, and he will at once return to Utah to superintend the erection of the building.—*Reflector.*

The Memorial Baptist church, of Philadelphia, Dr. Wayland Hoyt, pastor, is planning the reconstruction of its chapel. A twenty-story building is contemplated, with Sunday-school rooms on the second floor.

The Mount Auburn church, Cincinnati, has secured an additional lot adjoining the present one, and $22,000 have already been subscribed toward the erection of a larger edifice. The work will begin immediately.

The Baptist Church at Ogden, Utah, organized two years ago with thirteen members, now has seventy, and church property worth $10,000.

Since the Waco Convention Bro. Powell has baptized three persons and organized a church at Bustamente, Mexico. He has also received 8 into the church at Saltillo.

Dr. Loftin says in the *Religious Herald*: "It is a great pity the Home Mission Board of the Southern Baptist Convention does not work in St. Louis. It is a large and promising field for whatever Protestant denomination will do work here. It would enhance the interests of the Board greatly to plant missions here, and be a fine opportunity for the Board to spend money to profit. This is a living, moving, susceptible field, and it is white a-ready unto the harvest." We think the Boards in Atlanta and New York ought at once unite in mission work in St. Louis or Kansas City, the Chinese in California. These are fields in which both Boards have a common interest and a common responsibility.

The Board of Trustees, Shurtleff College, Illinois, have decided to add a full year's study to the course heretofore pursued.

The Irish Presbyterian church would not allow Rev. C. Gilmour, B. A., of the Royal University, its missionary for seven years to the Jews at Hamburg, to immerse two sons of Abraham converted under his labors. They refused led to investigations, which resulted in his own immersion recently by a Baptist pastor in Edinburgh.—*Index.*

This is what a correspondent of the *Watchman* says of Dr. Robinson's baccalaureate sermon at Brown University: Dr. Robinson never disappoints his hearers. He is the Nestor of Rhode Island. His baccalaureate sermons ought finally to appear in a volume. On this occasion he spoke from Acts 11:40: "Save yourselves from this untoward generation," and discoursed with his characteristic clearness, pertinency and force on the peculiar religious dangers of our time. Two thousand hearers hung upon his lips. Deeply impressive was his address to the graduating class.

Rev. O. F. Gregory, of North Carolina, in a letter to the *National Baptist*, says: "The Commencement exercises of Shaw University (the Freedmen's school of the Home Missionary Society of New York), at Raleigh, N. C., were exceedingly interesting. Six young ministers were ordained to the full work of the gospel ministry. President H. M. Pupper preached the ordination sermon." . . . . Bro. Gregory surely does not mean to say that these young brethren were ordained by the *University*, but his statement surely makes that impression. He should correct.

MISCELLANEOUS.

Bishop Potter, of the Episcopal Diocese of New York, has decided to postpone action in regard to the alleged heresy of Rev. R. Heber Newton, until August.

The Old Testament revision will probably be published next winter or next spring.

In Manitoba the average season's yield of potatoes per acre is 264 bushels.

One church in Lagos, Western Africa, has contributed during the past three years over $15,000 for church purposes.

Persecution is advancing in France with a rapidity not equalled since the murder and expulsion of the Huguenots.

Mr. Muller, who is well known in connection with the British orphanage, has lately returned to Bristol from preaching tour in Russia. Mr. Muller, who is 78 years of age, intends shortly to proceed to India on an evangelistic tour.

Lawlessness, wherever it exists, North or South, ought to be put down, and to effect this demands a sound and powerful public opinion.—*Watchman.*

There are twenty-five vacancies among the leading Congregational pulpits of New England.

The Mormons spend $3,000,000 a year in propagating their faith. Here is an example for Evangelical Christians.

EDITORIAL VARIETIES.

The *Apostolic Times* speaks of the "*taste of the Holy Spirit.*" We notice that our "Christian" brethren have commenced ordaining their ministers.

Rev. T. E. Jasper has resigned at Helena, Ark.

"We have no way of knowing (the purpose of God, except as they are revealed to us by divine providence."—*Dr. W. H. Felix.*

Rev. W. T. Lowrey, pastor at Simpsonville, Ky., delivered the address on Christian Education at the late Commencement of the Blue Mountain Female College, Mississippi. Dr. M. P. Lowrey, his father, is President of the college.

The editor of the *Apostolic Times* comes out decidedly in favor of ordaining by prayer and the imposition of hands to the work of the ministry.

Please do not send us postage stamps except to make out small change. We have more than we can use.

The new church edifice in Galveston, Texas, was dedicated last Lord's day. The house is said to be the handsomest church building in Texas.

A brother in New York writes to Dr. Pope that he will be responsible for $1,000 for the church in Monterey.

Bro. W. D. Powell says the Baptists of Texas prosper growth in every direction.

The first Mexican baptized by Bro. Powell at Saltillo feels called to preach. He has learned to speak English well, and expects to enter Baylor University, Texas, in the fall.

The Ministers' Meeting of Salem Association will meet with Younger's Creek church, Hardin county, on Tuesday, July 24th, and not on Thursday, as erroneously announced.

W. C. BUCK'S GRAVE.—The rare aims of that great and good man, W. C. Buck, lie in the cemetery at Waco, Texas. In company with Rev. R. C. Burleson, D. D., we went to his grave and stood around the beautiful monument which his relatives and friends have erected to his memory. The following inscription is engraved upon the marble: "W. C. Buck, born in Virginia, August 23, 1790, died in Waco, Texas, May 18, 1872, for more than sixty years a Baptist minister. A sinner saved by grace."

Convention Solecisms.

"I try to teach students how to make short speeches. Let us see if I know how myself."—*Dr. J. A. Broadus.*

"Twice has the convention met in Texas, and each time the Seminary was in a fix. Then it was in a bad fix; now it is in a good fix.'—*Dr. J. A. Broadus.*

"It is quite characteristic of American travelers to boast."—*Dr. M. B. Wharton.*

"The Seminary will be endowed; the question is—will you do your duty in the work of endowing it?"—*Senator J. E. Brown.*

"I was struck by a Western editor's phrase—'the brevity craze;' yes it would be crazy in me to be otherwise than brief now."—*Dr. J. C. Furman.*

"Wherever we have a good sprinkling of Seminary students in a State or section, we hear of large contributions to missions, and you must not blame me if I put two and two together."—*Dr. J. A. Broadus.*

"The little band of workers in Mexico need house of worship, that they may say to the natives they have come to stay, to conquer or die."—*Rev. W. D. Powell.*

"This is the century of electricity."—*Dr. J. L. M. Curry.*

"I don't know any preaching, and God forbid that I should ever know any gospel that is not filled with Christ."—*Dr. J. L. M. Curry.*

"It would have done fifty years ago just to go along with a poorly educated ministry, but not now, and our hope is in the Southern Baptist Theological Seminary."—*Senator J. E. Brown.*

"God grant that Boyce, Manly and I, who began with its beginning, and have so often suffered in its history and watered with our tears the tree in its infancy, if it please God, we may live to rest under its shade in its maturity."—*Dr. J. A. Broadus.*

Our Field Notes.

OUR TRAVELS IN CRITTENDEN COUNTY, KY.

Tuesday, the 19th of June, 1883, we reached Albany, the county-seat of Clinton, a county bordering Tennessee. Judge P. H. Leslie was holding his court. The day before he had delivered a charge to the grand jury, which some of the old Baptists told us was the best sermon they had heard for a long time, and they really thought the judge ought to leave his judicial seat and go to preaching, as they believed he would make a fearless Baptist preacher. We would suggest to these brethren that we are very much in need of many more just such upright, godly men on the judicial bench as Judge Leslie. We need good preachers, but we also need good judges. The example of such a man on the seat of justice is worth much to the cause of morality, virtue and religion. When the righteous rule the people rejoice; when the wicked rule the people mourn. The judge is a native of this county.

MANY PREACHERS AT COURT.

We were surprised to meet with so many preachers at this court, and could not account for it till we were told of the judge's admirable charge to the jury. We then concluded they had come to hear the judge's sermon. We were introduced to Revs. Alvin Bertram, J. M. Pierce, W. S. Guthrie, John A. Salvidge, J. D. Hopkins, Jesse Smith, Joseph Denton, Jesse Ewing, all of Clinton county, and to Revs. Wm. Cooper and W. A. Hopkins, of Wayne county. Bro. Weeks, of Casey county, had closed his meeting at Monticello and commenced a meeting in Albany. We subsequently stopped all night with Rev. R. K. Dick and were introduced to or heard of Rev. D. C. Myers, which make ten Baptist preachers in the county of Clinton, if no more. Revs. J. J. and J. C. Porter and J. G. Bow are natives of this county, and how many other Baptist preachers we know not. From its fruitfulness in preachers the Seminary ought to get some students from Clinton, surely. The county has also furnished two Governors for our State and supplied Texas with a United States Senator and given Louisville a number of business men. Thus these mountain counties are very essential to the more fertile plains and cities in other parts. They not only supply our lack of lumber, coal and iron, but they furnish the muscle and brains to take the place of the degenerate sons of wealth and luxury in our cities and fertile parts. Though their mountains are rugged, they have very fruitful limestone valleys between them, both in Wayne and Clinton counties. Albany, like Monticello, is a small antiquated town of 250 or 300 inhabitants; and though some forty miles from everywhere, the citizens are now putting up a telephone line to connect them with the outside world, at Burnside on the Cincinnati Southern R. R., in Pulaski county. If they only had a railroad, how it would put things a-moving. They have a Baptist church at the county-seat, but are not able to support a pastor all his time. Unfortunately the country churches in the county have not learned to pay their pastors a salary. Hence they tell us they all have to go to "tent-making," and have but little time for study or improvement. We would suggest to those churches that if they would give their pastors enough for them to hire a hand in their places on the farm and allow them more time to study and to visit and hold meetings in different parts, the churches and the cause would be greatly the gainers by it.

THE CASCADE AND SEVENTY-SIX CHURCH.

After taking a good list of subscribers at court we started Wednesday afternoon for Seventy-six, where there is a Baptist church six miles north of Albany. Here we spent the night with Bro. John C. Andrew, who ordered one dozen Baptist Songs for Seventy-six church. This brother owns a mill on Indian creek just above the falls. The mill has an overshot wheel 25 feet in diameter, and there is seven feet fall from the wheel to the precipice, showing a fall of 30 odd feet in the rapids before the water reaches the precipice, where it spreads out and flows down 76 feet in a perpendicular cascade of enchanting beauty. Hence the name Seventy-six, we were told. It is a miniature Niagara with much of its beauty, but not of its imposing grandeur and sublimity. The abrasion of the water through the cycles of the past seems to have formed this cataract in the rocks just as it did at Niagara. There is a deep gorge or chasm below just as at Niagara, but the rock-ribbed walls here are nearly embowered in foliage down to the water in many places, while at Niagara it frams and surges between bare and rugged rocks on either side for several miles below. If this cascade were near a railroad it would become a favorite summer resort for tourists.

HISTORY OF "ILL WILL."

We met with another strange name in Clinton county. Bro. Calvin Smith subscribed for the RECORDER and gave his post-office as "Ill Will." "Bro. Smith, why did you choose such a name for a postoffice?" "I didn't choose it, the postoffice man at Washington City chose it. When I asked for an office said we must on a name I was like some other name in the State and he would not take it; but in giving an account of the place at which I wished him to give us an office I had to state its distance from other places. In my statement I mentioned it was such a distance from 'Ill Will' creek. This struck him and he wrote back that it should be called 'Ill Will,' as there was no other name like it on his list. I wrote him word that the only objection I had to it was that it would not be long before some fool would be writing to know why we named our postoffice 'Ill Will,' and sure enough in about six months here came a letter from Massachusetts asking that very question. I wrote him word that it was named from 'Ill Will Creek,' and if he would write again and send me a postal stamp I would tell him why that was called 'Ill Will.' He promptly complied, and I wrote him that in early times a party of hunters lost their way near here when it was a dense forest and stopped to consult what course to take. Finally they all agreed upon a certain course except one, who was sure they ought to go in the other direction, but he submitted, saying, 'I'll go with you, but I do it with a very ill will.' From that time they called the creek 'Ill Will.'" These names remind us of the origin of a singular name in Montgomery county, Ky. Many years ago we preached in a church there called 'Lolbegrud. On asking why they gave their house of wor-hip such a singular and horrid sounding name, Judge French stated it was from Lulbegrud creek close by, and the creek took its name from the following: In early times a gentleman from Virginia came out with surveyors to lay off a plot of land. While running the lines they got to this creek where they made a corner and got their dinner. While preparing for dinner some one asked what name they should give to the creek. One of the surveyors was sitting down, absorbed in reading Gulliver's Travels, which he had with him, and exclaimed, here is the very name for it on this page, "Lolbegrud,' and Lulbegrud it is called to this day.

MORAL.—Early settlers in all lands ought to be very particular and give the creeks and rivers decent and respectable names, as the Baptists will be sure to come along in after years and establish churches near them, because there is "much water there," and the church will certainly take the name of the creek.

TEMPERANCE IN THE MOUNTAINS.

It is really surprising to a lowlander to see how the mountain counties are taking the lead in temperance. We found them rigidly enforcing prohibition in Clinton county. A number of persons were indicted by the grand jury for selling spirits. Over the line in Tennessee they have a State law forbidding the sale of spirits in four miles of any schoolhouse. All you have to do is to register your schoolhouse and give the saloon-keepers fair warning. If this does not freeze out the liquor sellers we don't know what will. It is really refreshing to see that one State has determined to give their rising generation a fair chance to be educated free from the temptations and allurements of the dram shop.

Fish Ponds.—While at Brethren Robert and Elvin Woods', in Clinton county, they showed us their fish-ponds, admirably arranged on the side of a creek, one for carp and the other for trout and perch. The fish are so gentle they will come near the bank to eat when food is thrown in. We told them, if they kept on, they would soon become as skilled as the Chinese in such matters.

RACOON JOHN SMITH AND HIS BRO. WILL.

We were shown the place in Wayne county where Racoon Smith lived while a Baptist preacher, before he went to the bluegrass region and turned Reformer. In speaking to an old brother Baptist about Racoon John, we remarked that he was said to be hard to excel in ready wit and repartee. The old brother replied, "Yes, but his brother Will, who was a Baptist, was his equal in every respect. After John turned Reformer, he would visit his old friends in Wayne and Clinton and try to proselyte them. On a certain occasion, when his brother was present, he said, 'When I return from church, if I should see any one going away weeping and mourning about their sins, I should upbraid myself and fear I had said something wrong, and had not done my duty faithfully in teaching them.'" When they reached Will's house, he said, "John, did I understand you correctly or not in making that statement in your sermon?" John replied, "Yes, you understood me correctly." "Well," said Will, "it seems that what pleases God is displeasing to you. The Psalmist says, 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.'" John subsided.

A shy boy's curiosity.—Going down a mountain in Wayne county we passed a boy who said, hesitatingly, "I don't believe I know you." "I don't suppose you do," was the reply. As we were getting away from him he plucked up courage to ask, "What did you say your name was?" "Did not say it was anything," was the reply, and went on.

Farmers backward with their crops in Wayne and Clinton counties on account of wet weather. Wheat crop not good. Fruit crop moderate. Saw chinquepin and whortleberry bushes on the mountains, the first since I left Virginia. At Rev. Wm. Cooper's had whortleberries and milk for dinner, and at old Sister Rice's, on the mountain.

Obtained seventy-six new subscribers to the RECORDER in the last three weeks.

A. B. CABANISS.

BEAR IN MIND, that it is no discourtesy to decline to answer a letter written you asking a favor, or about anything purely in the interest of the writer, unless a stamp is enclosed for return postage. Often men write asking for information it will take a good deal of time and trouble to gather, or asking for something to be done it will take time and trouble and sometimes money to do; and they do not even enclose return postage. And yet when they get no replies to such letters, they think they are badly treated, forsooth.

To Delinquents.

Brethren, will you kindly send the amount you owe us, or shall the editor leave his office and go to the field to collect? Why wait to be called on in person? Do try to do unto us as you would have us do unto you. tf

Two millions of the six millions of colored people in the States can read.

To the Baptists of Kentucky.

Our Foreign Mission Board need $100 000 this year to do the work God has put within their reach. The old stations must be strengthened and new fields, white to the harvest, must be occupied. We ought to send twenty missionaries to Mexico alone this year. Kentucky Baptists are asked to contribute $12,500 of the amount. That is an average of 10 cents apiece. Is this too much to ask people who profess to love and serve Christ, to give for the conversion of the world? It is a trifle over twice as much as we gave last year. Surely we can and will pay it. Remember, we must average 10 cents apiece. Those who have been giving more increase their contributions, and those who have not been giving must be reached somehow. If the amount could be apportioned among the associations, and by them apportioned among the churches, and in each church some live man or woman would endeavor to reach every member, then the work could easily be done. But will any brethren arise and say that "Baptists are free," and will not "be taxed" in any such fashion? I reply that this is no taxing, it is simply a general and united effort to do God service. There is no attempt at compulsion. If the objector will suggest a better plan, we would be glad to hear it, and if he will undertake to see that every member of the church to which he belongs is asked for a contribution to foreign missions, then we will ask no more of him.

Baptists rightly pride themselves on strict obedience to Christ. They resist, and have ever resisted, all efforts to explain away our Lord's commands or to substitute something else for them, which it is said "will do as well." Baptists believe that Jesus gave us commands just as He wanted us to have them, and that He meant what He said. Prompt and unquestioning obedience to Christ, this is sound Baptist doctrine, and for this God has greatly honored and prospered us.

We are careful of the command to be baptized, and none too careful, I think; but how about that other command, "Go ye into all the world and preach the gospel to every creature?" Have we any more right to disregard this, our Lord's last command, than others have to disregard the command to be baptized? We find fault with Pædobaptists for regarding obedience to the latter as "non essential," and for doing in reference to it. Alas! do not many Baptists regard obedience to the former as non-essential, and do they never dodge when the subject is urged upon them? But I can not believe the Baptists of Kentucky, whose united income is over $30 000,000 a year, will *refuse* to give 10 cents apiece to foreign missions. Reader, will you see to it that in your church every member is personally asked to contribute? "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) "Ye are my friends if ye do whatsoever I command you" (John 15:14.) "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." (1st Epistle of John 2:4.)

T. T. EATON,
Vice Pres. of For. Miss. Board for Ky.

Clinton College.

This excellent institution, located in Clinton, Hickman Co., Ky., has just closed its ninth year's work. About two hundred and sixty-five pupils have received instruction in its halls during the last ten months and, in every respect, this has been a *red-letter* year for Clinton College. There is no institution in Southern Kentucky, we dare say, that is accomplishing a nobler mission than this, and no school in the commonwealth that deserves and is eliciting more encouragement. While on our way to attend its late commencement, we overheard a gentleman of culture remark that Clinton College was doing more for the Baptist denomination in Southern Kentucky than any Baptist church in this part of the State. This was not intended to reflect upon the influence of our churches throughout the Purchase, but to give honor to whom honor is due. The readers of the RECORDER have been introduced to the president of Clinton College, Miss A. M. Hicks. She is a woman of varied gifts. If her work, for one week, was closely watched, it would be with difficulty that one could decide whether she was more talented as a college professor, a manager of two hundred and fifty students, or an active, enthusiastic church member and Sunday-school teacher. The influence of this noble woman has been felt, not only in the classical instruction of the class-room, but also in impressing upon the hearts of her pupils that wisdom that cometh down from above. She has been the means of the conversion of scores of young men and women who knew nothing of practical Christianity when they first entered Clinton College; and, doubtless, many of the Baptist pulpits of Southern Kentucky will be filled, in after years, by those who will mark their lives at Clinton with a white-stone.

Miss C. G. Soule, a graduate of Wellesley College, Massachusetts, has charge of the Natural Sciences, Classic and Vocal music. A graduate of Clinton College, who has been two years at Vanderbilt University, insists that Miss Soule, as a teacher of Greek and Latin, is superior to the professors in the latter institution. If she can read Greek as well as she can sing English, we would give her the honors over Gildersleeve, of John Hopkins.

Miss J. E. Robbins, of Connecticut, in the mathematical department, educated at Smith and Wellesly Colleges, and Miss C. Robinson, a student from the Oswego Normal and Training School, who has charge of the primary department, are excellently suited for the appointments they have received. Misses Barbee and Clarke, the latter having had the training of the New England Conservatory of Music, have charge of the work in instrumental music.

Clinton College is filling a long-felt want in Southern Kentucky. We hail her widening influence with joy. May her prosperity be as deep as the ocean and her adversity as light as its foam! We returned from Clinton with the conviction that some of the best men in Kentucky are women. What say you, Bro. Cabaniss?

T.

Hardesburg, Ky.

Sunday-school Convention.

Delegates from the different Sunday-schools of Tate's Creek Association assembled with Crab Orchard church, June 19, in Lincoln county, for the purpose of organizing a Sunday-school Convention. The exercises were opened by Brother H. Allen Tupper reading from 13th chapter of 1st Corinthians, and prayer was offered by Brother R. R. Noel. The convention then proceeded to the election of a moderator and secretary, which resulted in the selection of Brother D. A. Chenault for the former place, and Brother L. V. Ware for the latter. By motion, the chosen speakers on programme were limited to fifteen minutes' time, and volunteers to five minutes. First subject on programme to be discussed—"The Relation Between Church and Sunday-school"—was discussed in a very forcible manner by Brethren H. Allen Tupper and H. T. Daniel. Second subject for discussion—"Sunday-school Helps and Their Use"—which was well set forth by Brethren John M. Bruce, Robert West and John R. James. On motion the convention then adjourned until 2 o'clock p. m. Dismission by Brother John R. James.

Afternoon Session.

Prayer was offered by Brother J. G. Pond. On account of the absence of the chosen speakers, on third subject—"Management and Organization of Sunday-schools"—the convention, by motion, passed to the consideration of fourth subject—"How to Secure Attendance Upon the Sunday-schools." Was discussed by Brethren G. R. Waters, H. T. Daniel, R. R. Noel, J. G. Pond, and others. On motion, the convention returned to subject No. 3, on programme, to-wit: "Sunday-schools—Their Organization and Management." Ably represented by Brethren T. C. Bell and J. J. Rucker. In this connection Brother W. P. Harvey, State Superintendent of Sunday-schools, gave the convention his plans and system of organizing and managing Sunday-schools throughout the State. He gave also a brief account of the deplorable condition of some localities in our State, as regards education and their facilities for studying the "Word of Truth." Brother H. Hume wide-awake to the interests of the Sunday-school cause, and, with proper cooperation, will accomplish much in that field. A collection was then taken for the exclusive benefit of Sunday-school and colporteur work in Tate's Creek Association. Fifty-two dollars in cash were raised. The convention then adjourned till 8 o'clock p. m. Dismission by Brother W. T. Tyree.

Night Session.

Opened by prayer by W. J. Holtzclaw. Fifth subject for discussion—"The Teacher's Preparation for His Class." Represented by Brethren R. R. Noel, J. G. Pond and J. J. Rucker. Sixth subject—"Systematic Giving in the Sunday-schools." Well discussed by Brethren H. P. Harvey and W. J. Holtzclaw. Seventh and last subject—"The Duty of the Teacher to Seek Practical Ends." Argued by Brethren W. T. B. White and B. A. Dawes. The following resolutions were then offered and adopted:

Received, That we appoint a Sunday-school Board in Tate's Creek Association, consisting of Brethren J. M. Bruce, H. T. Daniel, John G. Pond, J. Speed Smith and D. A. Chenault, and that we request them to supply as soon as possible a Sunday school missionary and colporteur to labor in our bounds.

Further Received, that we heartily indorse the State Sunday-school and Colporteur Board, and further recommend that every Sunday-school in the bounds of Tate's Creek Association make regular contributions to that Board.

After the extension of a vote of thanks to the people of Crab Orchard, and vicinity, for their hospitality, the convention was adjourned by prayer by H. Allen Tupper.

Quite a good crowd was in attendance during the entire day and at night. A decided interest in the exercises was manifested by the entire audience. The discussions were very interesting and entertaining, and good singing was interspersed. We all came away from Crab Orchard feeling assured that we had not spent the day in vain, but that something had been accomplished for the Lord.

D. A. CHENAULT, Moderator.
L. V. WARE, Secretary.

MAGAZINES.

THE HOME CIRCLE, July.—Contents: Roger Williams University, Nashville, Tennessee; Glimpses at Different Peoples; Away from Home; Tired Women; Home Birds—their Habits and their Songs; The Christian Life in its Relations; The Waterfall; Poor Carlyle; The Rosebud's Mission; Boy's Step; The Builders; Point Chautauqua College of Reading, Philadelphia; American Baptist Publication Society, $1.50 a year; single copy, 15 cents.

THE ST. NICHOLAS, July.—Contents: How Johnnie's Men Started Work, by Sophie Swett; The Fiddlers Three, by Joel Stacy; "In the Cool of the Morning;" Recollections of a Plummer Boy, by Harry M. Keiffer; Our First Summer Boarder; How Gip Played with the Ball; A Back-Yard Party, by Palmer Cox; How to Build a Catamaran, by W. L. Alden; The Story of a Brave Girl, by George Enos Throop. New York: The Century Co. $3 a year; single number, 25 cents.

THE Buffalo Lithia Springs in Virginia has become one of the most celebrated watering places in the United States. The great curative virtue of this wonderful water is becoming famous all over the world. The sufferer from gravel has found in this water a cure when surgical skill has proven a failure. The healing of this most sufferable complaint will be a blessing to those who are thus afflicted. See their advertisement in another column.

Franklin College Commencement.

This institution is becoming more and more a popular place for Baptist education. Situated as it is, in the center of the great central State of Indiana, near the capital of the State, where so many through railroads converge, there is no reason why it should not become a national college. The Commencement of this year was one of the most cheering of its history. Representative brethren from all parts of the State were present during the week, and expressed themselves as highly gratified with the progress of the work and exceedingly pleased with the signs of true culture given. Among those present were Rev. Dr. Hurlburt, of Morgan Park; Dr. R. G. Mabie, Indianapolis; Revs. A. Ogle, A. Blackburn, J. K. Howard, J. R. Edwards, —— Wheeler, and many other pastors and laymen, brothers and sisters, of Indiana, whose names can not be given in an article like this. The examinations attracted much attention; the additions to the chemical apparatus, library, and, above all, to the endowment fund, were repeatedly spoken of.

There passed the usual society entertainments. Dr. Hurlburt's address before the societies, Rev. J. K. Howard's before the alumni association, Dr. Mabie's and Rev. G. H. Elgin's and Rev. A. Blackburn's at the educational meeting, were all powerful efforts, and left grand impressions for good. The orations by Miss Palmer, candidate for B.S., Mr. Stevenson for B.A., and Rev. Chas. Boaz for A.M., held and admiring crowd to the last. The closing sentence of Miss Palmer's unique and beautiful oration I quote as showing the spirit of the institution and the tendencies of the training here. Her subject was, "Lessons in History," and the sentence was, "Though thrones tremble, though empires and kingdoms crumble into dust, beyond and behind it all, we see the molding force, the expression of the great truth, 'God in History.'" It is impossible to give a full, detailed account of the week, but in closing, I make the remark that the Baptists of Indiana have now in the single year before them the work of a generation to perform. Next year is the jubilee year of the institution, and to the work of endowment all hands are summoned to lift for God and Baptist education with all the enthusiasm possible.

R. R.

A GOOD deal of regret is expressed that Dr. Edward Judson should have declined the Home Secretaryship of the Missionary Union. Of course he declined. We were surprised to find that anybody thought he would accept. It would have been as reasonable to expect that his illustrious father would have left Burmah to become president of a college in this country. It would be a calamity for Dr. Judson to give up his missionary work in New York City for any office in the gift of the denomination.

PUBLISHERS' ANNOUNCEMENTS

THE Design of Baptism, by J. A. Kirtley, D.D. Price, $1. "We have known the author for forty years past. A man of capacity and scholarship, as every page of the work before us attests. He has fully mastered his subject, and develops it in this work with great clearness and force. This is a valuable contribution to our denominational literature. It should find a place in every Baptist library."—*Tennessee Baptist.*

Address A. C. CAPERTON & Co.,
jy5 2t Louisville, Ky.

IN our advertising columns of this date appears the Mammoth Furniture establishment of the Southwest—Wrampe, Geyer & Co. We commend this house to our many readers as being first-class. If you can be suited in the United States, both in quality and prices, this house will fill the bill. You will find in Mr. Schmiedeknecht, the general manager, and his assistants, Mr. J. H. Meyer and Frank Vogt, gentlemen who fully understand their business, with obliging manners and upright in their dealings. It will pay you to call at their establishment before purchasing your furniture.

AYER'S SARSAPARILLA has such concentrated, curative power, that it is by far the most, cheapest, and surest blood-purifier known.

BALDNESS may be avoided by the use of Hall's Hair Renewer, which prevents the falling out of the hair, and stimulates it to healthy growth and natural fullness. It also restores faded or gray hair to its original dark color, and radically cures nearly every disease of the scalp.

A BOTTLE of Samaritan Nervine enables one to defy asthma, nervousness and general debility:

"My wife had fits for thirty-five years," says Henry Clark, of Fairfield, Michigan. "Samaritan Nervine" cured her. Your druggist keeps it.

FOR chilblains, fever, ague, and weakness, Colden's Liquid Beef Tonic. Colden's takes no other. Of druggists.

INEXPENSIVE and effective is the great remedy for sulphur baths, Glenn's Sulphur Soap.

Hill's Hair Dye, black or brown, 50 cts.

Pike's Toothache Drops cure in one minute.

MINISTERS, Students, Teachers, or any other person can make his wages canvassing for Hon. A. H. Stephens' new book. See advertisement in another column.

G. B. FERRY, Gen. Agent,
je28 tf Secoro, Ky.

TRACTS.—We have constantly on hand, in great variety and abundance, the most approved devotional tracts, at merely nominal prices. We can give you 1,000 pages of the most pungent and convincing reading for $1 and single tracts from 2 to 10 cents. They can be used to great advantage in revival meetings.

A. C. CAPERTON & CO.,
tf Louisville, Ky.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep, by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best-known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle [se21 1y

ALPACAS AND SEERSUCKERS.

If there is anything in the way of a thin coat that we have not got in stock we would like to hear from you. We can sell you OFFICE COATS for the nominal sum of 25c. Fifty different styles and patterns in Gray, Brown, Striped, Mixed and Cassks in Mohair, Alpaca, Serge, Creole Linen, Luster, Silk Alpaca, Drap d'Ete, Nun' Cloth. We have thousands to select from, at prices so low that even if the coats were thick you would feel cool and satisfied. We have some out extra length for those who do not like the short and dude style. We have Over Dusters of all styles and shapes from $1 and upward. Look at our SEERSUCKER SUITS, in lemon and sky blue stripes, for $7. SOUTH AMERICAN Drill Suits for $6.

SUMMER UNDERCLOTHING.

50 dozen Undershirts that would be cheap at 40c, we sell them for 25c. Our lines for 35c and 50c can not be surpassed. Please ask for our Pepperal Jeans Drawers for 50c, they are worth 75c.

Our White Vest Boom.

Now, if ever, is the time to buy White Vests. Four great bargains in this department:
No. 1.—335 Marseilles White Vests recently sold for $1, choice of entire lot for 50c.
No 2.—87 White Duck Vests, that cost 87½c to manufacture, are marked 75c.
No. 3.—197 White Duck Vests, bound. These have been selling for $1 50; they can now be bought for $1.
No. 4.—Ten different patterns to select from, in plain white and fully 50 per cent. less than any store will sell the same goods.

Our variety of White Marseilles Vests, not mentioned in the list, is inexhaustible, and our fancy Duck and Linen are noted for the beauty of colors and patterns. Our manufactory shipped to us last week about 1,000 pairs Boys' Pants that were made from remnants of suitings. We have marked them about half their real value.

STRAW HAT WEEK AT THE MAMMOTH.

It is no use crying over spilt milk. If we make mistakes, we won't stand looking at them. We have two many Straw Hats, and we will have to cut the prices, as the season is short. You never saw such elegant goods at such popular prices as we will offer you this week. Some merchants make a great blow because they offer one or two articles at a fair price. We offer hundreds of bargains. If you buy a Straw Hat of us you can take it to any store, and if you can do as well, we will return your money. Our prices for Straw Hats will not please our friends in the (exclusive) hat business, but we can not help that, as we run this part of the business to please our numberless clothing customers. NOW AS TO PRICES. We are going to name some for starters for staple styles, beginning with INDIAN PANAMA for boys or men, at the insignificant price of 5c, and ending with good quality of Manilla for men at $3. In Straw Hats for children, we show every pretty style manufactured.

Mammoth Clothing, Hat & Cap House,
"TOWER PALACE,"

Nos. 424 to 430 West Market Street, between Fourth and Fifth, LOUISVILLE, KY.

CHEAP WALL PAPER

Samples sent free by mail to regular buyers.
MEGAR BROTHERS,
Interior Decorators,
LOUISVILLE, KY.
Manufacturers Wood Mantels.

ECZEMA, TETTERS, HUMORS, PIMPLES, Diseases of Hair and Scalp, Inflammation, Eruptions, Ulcers, Itchings, all vanish by use of

DR. C. W. BENSON'S
SKIN CURE.

It makes the skin white, soft and smooth; removes tan and freckles, and is the same toilet dressing it was wont. Elegantly put up, very bottles in one package, consisting of both internal and external treatment.

All first-class druggists have it. Price, $1 per package. jy-1t

AYER'S
AGUE CURE

Contains no antidote for all natural disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint, caused by malaria. In case of failure, after due trial, dealers are authorized by our circular, dated July 1, 1882, to return the money.

Dr. J. C. AYER & Co., Lowell, Mass.
Sold by all Druggists jy5 1m

TOBACCO.

LOUISVILLE, July 3.

The sales to-day in this market were as follows: 1 hhd Caldwell county leaf at 10; 2 hhds Hancock county common leaf and lugs at 6 40 and 4 60; 2 hhds Marshall county common leaf at 6 and 5 90; 1 hhd Pike county (Ind.) lugs at 3 80; 9 hhds Owen county leaf, lugs and trash from 5 30 to 10 75; 4 hhds Morgan county leaf and trash at 9 30 to 16 50; 4 hhds Bath county leaf and trash at 8 40 to 16 80; 10 hhds Owen county leaf and trash at 4 40 to 10 75; 3 hhds Barren county leaf and trash at 12 50, 5 and 4 30; 15 hhds Logan county good medium, medium and common leaf and lugs at 4 to 10 75; 1 hhd Christian county medium and common leaf and lugs at 5 80 to 7 80; 4 hhds Allen county common, medium and common leaf at 5 80 to 7 80; 1 hhd Christian county common medium leaf at 7 50; 12 hhds Smith County (Tenn.) common leaf and lugs at 4 35 to 6 60; 6 hhds Ohio county low leaf and lugs at 4 40 to 5 70.

LIVE STOCK.

LOUISVILLE, July 3.

CATTLE—The receipts to day were fairly liberal and generally of good quality, with the usual amount of thin, light stuff. The market opened up tame. Good, light, fat butcher cattle were ready sellers at fair prices. Heavy cattle were slow sellers at lower prices. At the close the pens are well cleaned up.

HOGS—The receipts were only 761 head. The market opened fairly active, with the best light hogs, 180 to 230 lbs average, the best sellers. Heavy hogs slow sale at $5 90@5 10, while good light hogs were selling at $5 65@5 80. At the close all are sold, with prospects for a fair demand.

SHEEP AND LAMBS—The receipts were 1,384 head. Market quiet. Best old sheep, 3½@4½c; best lambs, 5@5½c, mostly at 5½c. The news from the East is lower both on sheep and lambs. At the close all are sold.

CHICAGO, July 2.

HOGS—The Drovers' Journal reports: Receipts 22,000 head; shipments 7,000 head. Market slow and dragging and prices 10@15c lower; business dull; mixed $5 50@5 85; heavy $5 65@5 15; light $5 60@5 15; ships $5 35@5 80.

CATTLE—Receipts 9,200 head; shipments 1,800 head; market weak and prices 10@15c lower on fat cattle; business dull; supply excessive; exports $5 75@6 00; good to choice shipping $5 20@5 70; common to fair $3 50@4; good $4 75; choice $4 60.

FOREIGN MARKETS—The Drovers' Journal British cable reports the cattle and sheep market at Liverpool dull; best American cattle 9c lower at 15½c per lb, estimated dead weight; sheep 1½c.

NEW YORK, July 2.

CATTLE—The Drovers' Journal reports: Receipts Beeves, receipts for two days 5,170 head, making 12,840 head for the week; prime steers are a shade firmer and lower grades are a trifle easier; light Texas steers sold at $5 65@5 75 per cwt live weight; common to choice native steers $5 50@6 70 per cwt; a few topped at $6 75@6 80; fat bulls $4 75@5; exporters used 50 car-loads; shipments for the week 2,480 head of live cattle, 1,445 head of live sheep, 6,032 quarters of beef, and 600 carcasses of mutton.

SHEEP AND LAMBS—Receipts 13,400 head, making 48,500 head for the week; sheep steady at $4 25@5 25 per cwt; lambs dull and weak at $6 50@7 75 per cwt.

HOGS—Receipts 6,700 head, making 17,5 0 head for the week; market dull; good Western hold long for $7 10 per cwt.

Buffalo Lithia Water,
A POWERFUL SOLVENT OF STONE IN THE BLADDER.

Testimony of a Well-known Medical Man.

CASE OF DR. R. P. WRESTLING, MIDDLE TOWN, PA., STATED BY HIMSELF.

EXPERIENCE in its use, in STONE OF THE BLADDER in my own person, enables me to attest the wonderful efficacy of the BUFFALO LITHIA WATER in this painful malady. After having been long subjected to sufferings the intensity of which can not be described, I have, under the influence of this water, passed it in confident, that I am within the bounds of truth, at least six ounces of Calculi (Uric Acid), some of it which reached an inch and a half in length, affording inexpressible relief and leaving me in a condition of comparative ease and comfort. I am now passing only occasionally small Calculi, and they are not attended by the intense suffering which their passage has heretofore occasioned.

"On one occasion I passed thirty-five Calculi forty eight hours. The appearance of the *Calculus Nucleus* indicates unmistakably, I think, that they were formed in Renal Parenchyma and large *Calculus* Destroyed by the action of the Water, as Means of Solution and Disintegration.

"Of my advanced period of life (I am seventy-three years and six months old) and in my feeble general health, a surgical operation was not to be thought of, and the water seems to have accomplished all that it is supposed could, if successful, could have done. Besides greatly increasing the quantity of the Urine, this water exerts a decide influence on it chemical constitution, rendering it perfectly free of previously acid, and afterwards alkaline; from being high colored it becomes pale, and having deposited copiously it becomes limpid and transparent."

THOMAS F. GOODE, PROP'R,
Buffalo Lithia Springs, Virginia. jy5 1m

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Now occupies its new and magnificent building. Re-opens Terrence, Sept. 10th, with a healthful location. Has an able Faculty, good apparatus, and every facility for an accomplished education. The 7th Annual Session commences September 17. N. C. REYNOLDS, A.M., LL.D., President. jy5 4t

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Iron Levers, Steel Bearings, Every THING REQUISITE, AND PAYS YOUR FREIGHT. Agents Wanted. Address for Price-Lists, etc., JONES OF BINGHAMTON, BINGHAMTON, N.Y.

jy5 e e 8t

GOOD NEWS TO LADIES!

Now's your time to get up Orders for our CELEBRATED TEAS and COFFEES, and secure a beautiful MOSS ROSE or GOLD-BAND CHINA TEA-SET (44 pieces), our own importation. One of these beautiful China sets given away to the party sending us our first $50. This is the greatest inducement ever offered in tea or coffee. Our tea is just what is wanted for Grand Army Suppers, Music Simple, and all with Plain or Fancy Page accompaniment, and all the great favorites are here.

War Songs

has 96 pages, is in large octavo form, and contains nearly a hundred songs and hymns. Many of the songs were recently given at the most successful Grand Army Reunions in Mechanics' Music Hall, Boston, and soldiers and all others will find this a delicious fire concerts and social singing.

Abundant provision is made for Memorial and General occasions.

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WILBOR'S COMPOUND OF
PURE COD LIVER OIL AND LIME.

TO CONSUMPTIVES.—WILBOR'S COD-LIVER OIL AND LIME has now been before the public twenty years, and has steadily grown in favor and appreciation. The result has not the case unless the preparation was of high intrinsic value, the combination of the Phosphates of Lime with pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate stomach without creating the slightest nausea, which is such an objection to the Cod Liver Oil when taken without lime. It is prescribed by the regular faculty. Sold by the druggists. A. S. Wilbor, Chemist, Boston, and by all druggists.

FREE! A 70 page Book, How to be Successful with Poultry, and present Poultry, Eggs, Stock, Bee and Pet Stock, Farm Implements, Seeds, Plants, Trees, Vines, Lawn, Conservatory.

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Fifteen Professors and Instructors, Scientific, Classical, Agricultural, Commercial and Normal Courses of Study. Tuition and Matriculation fees, $2 per annum. Board in dormitories, $2.25 per week. Dormitories accommodate 150 students last year. Buildings, apparatus and machinery entirely new. Capacity for 500 student. Range of study wider, and expenses less than any college in Kentucky. For catalogues apply to Judge W. O. BRADLEY, or to James K. PATTERSON, Ph. D., President of the College, Lexington, Ky. jy5 8t

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WANTED—A situation as teacher of Mathematics, including Book-keeping if desired, in a ladies' seminary. References given as to character and qualifications, by LUTA MERROAD, Lebanon, Ohio. je14 4t

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WAR SONGS!
For Anniversaries and Soldiers' Gatherings.
WITH
CHORUSES arranged for MALE VOICES.
Piano or Organ Accompaniments.
PRICE: Music paper; 50cts boards; 75cts cloth.

When the CAMP FIRES are lighted after this, there will be a new entertainment, since the love for the old songs has revived, and their popularity is just what is wanted for Grand Army Suppers. Music simple, and all with Piano or Organ accompaniment, and all the great favorites are here.

War Songs has 96 pages, is in large octavo form, and contains nearly a hundred songs and hymns. Many of the songs were recently given at the most successful Grand Army Reunions in Mechanics' Music Hall, Boston, and soldiers and all others will find this a delicious fire concerts and social singing.

Abundant provision is made for Memorial and General occasions.

MAILED, POST-FREE, FOR RETAIL PRICE.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO., 867 Broadway, New York.

The Family Circle

For Western Recorder:

THE JOURNEY'S END.

BY REV. C. S. REATE, LOUISVILLE, KY.

Life's steps lead to heaven's gate,
The roads may be many, the end awaits;
And though we travel by a different way,
We shall all meet there each day.

And meeting, with love light in our eyes,
We shall not stop to question wherefore or why;
Sufficient for us that we reach that land,
That we stand together hand in hand.

A band of saints about the throne
Of God our Savior, the perfect one;
Who directed our steps, though the way was wild,
Who led us on as a little child.

Some he led through sunny ways,
Others reached there by darkest days;
Some were purified by years of sorrow,
Others were born and called on the morrow.

Some were softened and won by grief and pain,
Others were bound by love's sweet chain;
To meet at last and form a perfect whole,
With love as the link that binds each soul.

Stretching Things.

"I'm almost dead! It is as hot as fire, and I've been more than a dozen miles after that oil."

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Briggs' corner and back by the bridge."

"That is little less than a mile and a half. Is it so very warm, Andy? It seems quite cool here"

"No, not so dreadful, I don't suppose, if I'd taken it moderate, but I ran like lightning and got heated up."

"You started about five o'clock, my son and now it lacks a quarter of six," said his father, consulting his watch.

"Yes, sir, just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty five minutes to go a mile and a half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware such a crowd was to be here? What will you do with them all?"

"Jim, Eddy and Tim told me they'd be round after school, and I wouldn't wonder if like came, too; that's all."

"The population of he town is five thousand, and you expect three of them; well, as you are very sick, I'm glad no more are coming. You couldn't play with them all."

"Sick!" cried Andrew, springing to his feet, "who says I'm sick?"

"Why, Andrew, you said you were almost dead; doesn't that mean very sick?"

"You are so particular, father, about my talking! I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure, but I did some tall running, you bet! There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them. Where did they all come from?"

"There were Mr. Wheeler's sheep dog, and Rush's store dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"There looked to be fifty anyway," answered Andrew, somewhat impatiently. "Carter's tan acre lot was full of dogs just waiting for me, and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousand; have you any idea how many?"

Andrew did not like to calculate, for it occured to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know no better way to break you of the foolish habit of exaggeration than to tell the children the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, traveled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here, to examine your new velocipede, and when you reached home was nearly dead."

"Please don't, father, the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methuselah!"

"Laugh themselves to death at a simple story like this! I hope not. But that it will rather set them to watching their own manner of telling stories, so to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes, in time, so deeply rooted that it will be impossible for you when you become a man to relate plain, unvarnished facts, unless you check the foolish habit you indulge in every day of stretching simple incidents into the most marvelous tales."—*Christian Neighbor.*

THE only pain we can safely make light of, is the window-pane, but the pain that racks our frame and tears our lungs is a matter of serious consequence. To alleviate the latter and effect a permanent cure, Dr. Bull's Cough Syrup is relied on by all sensible people.

A Well-kept Kitchen.

Unless your scraps are to be saved for a cow or pig, burn all leavings and parings, the refuse from tables, and the scrapings as fast as made. Open all the back drafts of the stove, put the leavings on the hot coals and let them dry and burn, which they will do in a few minutes. With the drafts open there will be neither smell nor smoke. If the scraps must be saved, have a waste pail with a tight cover, or a covered firkin large enough to empty a pailful of parings into in a hurry without dropping any on the floor. Never pour slops with the waste for it sours and ferments sooner. Have the pail emptied twice a day in warm weather and scrubbed with water and a few turns of an old broom, which cleans it without touching your hands to it. But if rinsed, drained and dried in the sun even your waste pail will be as neat, wholesome and well kept as any of your belongings. Every wash day all slop pails and barrels should be scrubbed with hot suds and a broom outside and in, scalded and aired, when I think you will not have to shrink from them as disagreeable subjects. Kitchen furnishing shops supply large tight garbage firkins neatly painted with covers, which never need be obnoxious to sight or smell. A sour waste barrel in a corner always foul with droppings is not to be tolerated, for it is enough to cause fever in warm weather. You must not consider it beneath you to look after such details of the house and yard, to see that everything in sight or out of sight is wholesome, clean and safe as it is possible to be. You have been taught to despise the slovenliness which wears a good dress and bright ribbons with unwashed skin and careless underclothing; learn also to despise and dread the housekeeping which is satisfied with pretty parlor and chambers, while the closets are unswept and musty, and the back sheds and cellar full of half decayed rubbish. Dread it because such neglect causes ill health. Do not rest till the working part of the house is as pleasant as the well-furnished part.

Of all rooms in a house, I delight in a well-kept kitchen, for no other room is so given up to good works and consummate cleanliness, so washed and scoured and polished, till it smells of the sanctity of neatness. When the western sun shone broad and merry over the sparkling window, yellow floor and white tables, when a savor of sweet marjoram and lavender from the window boxes was in the air, and the shining stove with its bright teakettle and simmering pans was a shrine of good cheer, I have taken portfolio and books out in my kitchen to the light stand and little shaker chair to enjoy the sparkling humor, the warm home radiance, the neatness and seemliness which made the place akin to poetry and clear thoughts.—*Wide Awake.*

A Parable.

"O dear, I am so tired of Sunday!" So said Willie, a playful little boy, who was longing for the Sabbath to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present.

"I, sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable. Our Savior, when he was on earth, often taught the people by parables.

The parable told the little boys was of a kind man, who had some very rich apples hanging on a tree. A poor man was passing by the house of the owner, and stopped to admire this beautiful apple-tree. He counted these rich golden pippins—there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy that he called him and said:

"My friend, I will give you a part of my fruit." So he held out his hand and received six of the apples. The owner had kept one for himself.

Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all to himself, and at last he made up his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignantly. He ought to have been ashamed of himself, and I hope that he got well punished for stealing that apple."

"How many days are there in a week, Willie?" said his friend.

"Seven," said Willie, blushing deeply, for now he began to understand the parable, and he felt an uneasy sensation at his heart. Conscience began to whisper to him. "And ought not a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought not he to be punished if he will not remember the Sabbath day to keep it holy?"—*Illustrated Christian Weekly.*

HOW TO TAME A CANARY.—A Philadelphia bird-fancier says: "You can tame a canary inside of six hours by depriving it of food for that length of time, and then putting your hand filled with seed into the cage. Repeat this at intervals, and the bird will soon become tame enough to fly about the room and come to you when you whistle for it."

A Voice from the People.

THE GREATEST CURATIVE SUCCESS OF THE AGE.

No medicine introduced to the public has ever met with the success accorded to Hop Bitters. It stands to-day the best known curative article in the world. Its marvelous renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It does all that is claimed for it. It is the most powerful, speedy and effective agent known for the outliding up of debilitated systems and general family medicine.

Winston, Forsythe Co., N. C., March 15, '80.

Gents—I desire to express to you my thanks for what good Hop Bitters. I was troubled with Dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago. My cure has been wonderful. I am pastor of the First Methodist church of this place, and my whole congregation can testify to the great virtue of your bitters. Very respectfully,

REV. R. FRESHER.

Rochester, N. Y., March 11, 1880.

Hop Bitters Co.—Please accept our grate ful acknowledgement for the Hop Bitters you were so kind to donate, and which were such a benefit to us. We are so built up with it we feel young again.

OLD LADIES OF HOME OF THE FRIENDLESS.

Delevan, Wis., Sept. 24, 1880.

Gents—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine.

D. BOYCE.

Monroe, Mich., Sept. 26, 1876.

Sirs—I have been taking Hop Bitters for inflammation of the kidneys and bladder; it has done for me what four doctors failed to do—cured me The effect of the Bitters seemed like magic. W. L. CARTER.

If you have a sick friend, whose life is a burden, one bottle of Hop Bitters will restore that friend to perfect health and happiness.

Bradford, Pa., May 8, 1881.

"It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, &c. I have not seen a sick day since I took Hop Bitters."

MRS. FANNIE GREEN.

Evansville, Wis., June 24, 1882.

Gentlemen—No medicine has had one-half the sale here and given such universal satisfaction as your Hop Bitters have. We take pleasure in speaking for their welfare, as every one who tries them is well satisfied with their results. Several such remarkable cures have been made with them here that there are a number of earnest workers in the Hop Bitters cause. One person gained eleven pounds from taking only a few bottles.

SMITH & IDE.

Bay City, Mich., Feb. 3, 1880.

Hop Bitters Company:—I think it my duty to send you a recommend for the benefit of any person wishing to know whether Hop Bitters are good or not. I know they are good for general debility and indigestion; strengthen the nervous system and make one life. I recommend my patients to use them.

DR. A. PLATT, Treater of Chronic Diseases.

Superior, Wis., Jan., 1880.

I heard in my neighborhood that your Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease, and as I had been troubled with a lame side and kidneys for years and all kinds of *rheumatic complaints* and kidney trouble, I took one bottle according to directions. It at once did me a great deal of good, and I used four bottles more, and I am an old man, but am now as well as I can wish. There are seven or eight families in our place using Hop Bitters for their family medicine, and are so well satisfied with it they will use no other. One lady here has been bedridden for years, is well and doing her work from the use of three bottles.

LEONARD WHITBECK.

WHAT IT DID FOR AN OLD LADY.

Coeheoton Station, N. Y., Dec. 28, 1878.

Gents—A number of people had been using your Bitters here, and with marked effect. A lady of over seventy years had been sick for the past ten years; she had not been able to be around. Six months ago she was *helpless.* Her old remedies, or physicians being of no avail, I sent forty-five miles, and got a bottle of Hop Bitters. It had such an effect on her that she was able to dress herself and walk about the house. After taking two bottles more she was able to come down of her own room and walk out to her neighbor's, and has improved all the time since. My wife and children also have derived great benefit from their use.

W. B. HATHAWAY, Agt U. S. Ex. Co.

HONEST OLD TIM.

Gorham, N. H., July 14, 1879.

Gents—Whoever you are, I don't know; but I thank the Lord, and feel grateful to you, to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to carry a cup of tea to my go-d right hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune. Yours gratefully and thanking God for your fellow-men that was ever conferred on mankind. TIM BUNCH.

ANNA MARIA KRIDER, WIFE OF TOBIAS K.

Chambersburg, July 26, 1875.

This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of age My health has been very bad for many years past. I was troubled with weakness, bad cough, dyspepsia, great debility and constipation of the bowels so bad I was miserable; I could eat nothing. I heard of Hop Bitters and was resolved to try them. I have only used three bottles, and I feel wonderful good, well and strong again. My bowels are regular, my appetite good, and cough gone. I think it my duty to let the people know how bad I was and what the medicine has done for me, so they can cure themselves with it.

My wife was troubled for years with blotches, moth patches, freckles and pimples on her face, which nearly annoyed the life out of her. She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effects. A lady friend, of Syracuse, N. Y., who had had similar experience and had been cured with Hop Bitters, induced her to try it. In a few weeks her face as smooth, fair and soft as a child's, and given her such health that it seems almost a miracle.

A MEMBER OF CANADIAN PARLIAMENT.

A RICH LADY'S EXPERIENCE.

I traveled all over Europe and other foreign countries at a cost of thousands of dollars in search of health and found it not, and returned discouraged and disheartened, and was restored to real youthful health and spirits with less than two bottles of Hop Bitters. I hope others may profit by my experience and stay at home.

LADY, Augusta, Me.

I had been sick and miserable so long, causing my husband so much trouble and expense, no one knowing what ailed me. I was so completely discouraged, I almost dreaded that I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gain d so fast that my husband noticed my improvement strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."

THE MOTHER.

My mother says Hop Bitters is the only thing that will keep her from her old and severe attacks of paralysis and headache.—*Ed Oneaga Sun.*

Ludington, Mich., Feb. 2, 1880.

I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incident to this malarial climate.

H. T. ALEXANDER.

MOTHERS READ.

GENTS:—About nine years ago I had a child 7 years old and almost dead. The doctor I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had a complication of them. DR. C. McLANE'S CELEBRATED VERMIFUGE (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and went to sleep. Since then I have taken the same dose and Jim came out all right, but Charley passed twenty-five and Johnny about sixty worms. The cross was so gratifying that I spent two days in showing the wonderful work of Hop Bitters throughout Utica, and now have the worms on exhibition in my store.

Yours truly, JOHN PIPER.

The genuine DR. C. McLANE'S VERMIFUGE is manufactured only by

Fleming Bros., Pittsburgh, Pa.,

and bear the signatures of C. McLane and Fleming Bros. It is never made in St. Louis or Whiting.

Be sure you get the genuine. Price, 25 cents a bottle.

FLEMING BROS Pittsburgh, Pa.

Rev. Father Wilds' EXPERIENCE.

Wilds, Cuyahoga County, Ohio, Nov. 19, 1881.

The Rev. T. P. Wilds, formerly missionary minister in New York, and brother to the late eminent Judge Wilds of the Massachusetts Supreme Court, writes as follows:

City of New York, Nov. 16, 1882.

Messrs. J. C. AYER & CO., Gentlemen:

Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which became so intolerably at night, and burned so intensely, that I could not sleep for the vexatious irritation. I was also a sufferer from a severe catarrh and cough, which so reduced my strength that my system's good deal run down. Knowing the virtues of AYER'S SARSAPARILLA, I commenced using it, and found it to be a most powerful and effectual remedy. The humor was entirely eradicated, the catarrh and cough were also cured by the same means, and my general health greatly improved. Until this season, I took it as usual, three times a day, and found, as all, year after year, I have taken it for the Sarsaparilla, which I recommend with all confidence as the most powerful blood purifier, I know of. I took it in small doses

Household and Farm.

KENTUCKY ITEMS.

Col. Robert W. Scott, of Franklin county, received a check for $200 in a letter from Texas, ordering a pair of angora goats.

Mr. Quinn, of Oldham county, has been successful with silkworms this season. He fed them on mulberry leaves, and has about twenty pounds of cocoons.—*Yeoman.*

Some of the handsomest horses in the State are now driven in private carriages in Owensboro. The average Owensboroan thinks nothing of paying from $200 to $500 for a nice roadster.—*Owensboro Messenger.*

Hon. W. J. Chinn, of Frankfort, declined $2,000 for his fine bull.

Alex McClintock, of Bourbon, sold his fine jack to New York parties for $1,000.

Dr. Paddy, of Mayslick, sold to William Hendricks, of Flemingsburg, 50 mules at $125 per head.

In Henry county Cook & Monroe bought a horse from Mr. R. Herndon that weighed 1,475 pounds, at a little over 5 cents a pound.

Forty-four head of pure bred Shorthorns, 38 females and 6 males, were disposed of at Capt. Sam H. Stone's sale in Madison. The total amount of the sale was $6,750. The cows averaged $140.

The farm of F. S. Fisher, of Boyle, 420 acres, was sold last week to John S. Vanmeter, of Woodford, at $62.50 per acre.

McChesnck & Son, of Millersburg, have just received an importation of fifty-four head of fine Jersey cattle from the Isle of Jersey.

The Hamiltons, of Montgomery county, Ky., disposed of the first division of their Shorthorn cattle at Chicago, June 27th. Forty-six head brought $20,955, an average of $454.

W. H. Stevenson, of Versailles, sold to Chinn & Morgan, of Harrodsburg, the chestnut filly, Sudie McNairy, three years old, for $1,250.

Mr. J. J. Payne, of Gallatin county, has a watermelon patch containing 2,700 hills. A few years ago he sold $500 worth of melons—the product of one acre.

The wheat crop in Montgomery county is much better than it was supposed to be some weeks ago. The stacks are thin on the ground, but the heads are long and well filled. The crop will not fall much short, if any, of last year.

Messrs. Perkins & Clarke have in their possession a walnut log which contains 3,800 feet. This tree grew on the waters of Gasper, near Auburn, and it is more than probable it will be on exhibition at the Louisville Exposition.

Georgetown Court.—Three hundred cattle on sale and prices ranging from $4.50 to $6.17½ per cwt.; 21 head of about 1,000 lbs. weight sold at $50 per head; 22 head, averaging 1,100 lbs., brought $63.17½; one bunch of yearlings $34 per head, about 5c per lb.; one lot of calves at $26; cows and heifers at 3½ to 4½c; horses in good demand at from $75 to $125.

Col. R. E. Edmonson, of Lexington, has bought up in Central Kentucky during the past few months 1,110 head of Shorthorn and high-grade bulls, which he will ship to B. S. Groom, manager of the Franklin County Land and Cattle Company, located in the Texas Pan-Handle. This is said to be the largest transaction that ever occurred in Kentucky.

Mr. D. H. Howard had a single swarm of bees, and on the 14th inst. took honey from the hive. On the 15th the bees swarmed and were securely hived. On the 18th they swarmed a second time and were again hived. This was repeated on the 20th, so that in five days Mr. H. secured three new swarms from a single hive. This is pronounced a very remarkable occurrence by persons conversant with the habits of bees.—*Lebanon Standard.*

GENERAL ITEMS.

The ranchmen of Western Texas are lamenting the scarcity of water and the parched condition of the grass. Stock is suffering.

It is estimated that the damage done to the crops by the Mississippi overflow in four townships in Madison county, Mo., will reach $425,000.

The rice crop, to the extent of 200,000 acres at Sourd Baya and Bembong, Java, is a failure. A famine is feared.

It is reported from Congo River that Henry M. Stanley has arrived at Brazzaville with 1000 men. M. DeBrazza has a force of 200 men and has made but little progress.

Seal fishery on the west coast of British Columbia is a failure owing to rough weather. Indians report 50 lives lost by the upsetting of canoes during the season while hunting.

It would seem that the railroads get the lion's share of the profit on California fruit. Charges on a single car which arrived here last week were $839. This must compel the producer to sell cheap, and the consumer to pay very dear.

THROAT, Bronchial, and Lung Diseases a specialty. Send two stamps for large treatise giving self treatment. Address World's Dispensary Medical Association, Buffalo, N. Y.

THE MISTLETOE.—The cultivation of this singular parasitic shrub for ornamental purposes is recommended in foreign papers, and young trees with mistletoe growing on them are offered for sale in English nurseries. It is generally found on branches of apple-trees, but is not very particular in this respect, and takes its inhabitation also on different other trees. It may be raised from seed placed in the crevices of the bark of young, healthy branches; or it may be propagated by grafting; in which case a portion of the bark of the tree from which it is taken has to be cut with the piece, and firmly secured to the new position.—*American Gardener.*

MOTH IN CARPETS.—Wring a coarse crash towel out of clear water, spread it smoothly on the carpet, iron it dry with a good hot iron, repeating the operation on all parts of the carpet suspected of being infested with moths. No need to press hard, and neither the pile or the color of the carpet will be injured. The moth will be destroyed by the heat and steam.—*The Household.*

A CORRESPONDENT of the WESTERN RECORDER writes: Wheat in Hardin and Meade is better than expected; nearly equal to last year. Corn, oats, grass, large acreage and fine prospects.

FEEDING a cow heavily just before she comes in, with intent to get from her the highest possible yield, is the usual cause of milk fever. There is time enough for crowding after a good flow of milk has become established.

AN ingenious Virginia woman has discovered that saturating the bag containing her seed bean with coal oil utterly exterminated the weevil inside and out of the beans, but did not harm the seed in the least. Probably the same treatment would serve with infested peas.

PUT a couple of bushels of well rotted stable manure about the trunk of each tree, scatter a little grain upon it and turn in the poultry. They will scratch among the manure, making it fine and mixing it with the soil, and will destroy multitudes of destructive insects.

NOT a chicken is to be found on Landreth's great seed farms. All the tenants are forbidden the privilege of possessing a hen. But guineas in large numbers are allowed access to all the fields, and are considered the best insectiverous fowl known. Then, too, they are not destructive to the growing crops.

DR. C. R. MCGILL, living at the head of Rough Creek, has a very nice pond for raising German carp. About 14 months ago he stocked it with these fish, all of them being very small. A few days since, to ascertain how they were thriving, he seined the pond and took out five that weighed at least 25 pounds. An evidence of the remarkable growth of the carp.—*Elizabethtown News.*

A LADY of San Francisco lately received some plants from Mexico, and with the plants came the advice to fertilize them with coffee and coffee grounds. This was done, and the results so satisfactory that the same treatment was tried on roses and the effect was a healthy and vigorous growth, and more and better flowers and of richer colors.—*San Francisco Chronicle.*

MR. JOHN W. GARRETT, of Baltimore, has presented to King Humbert, of Italy, the famous horse Damascus, said to be the most perfectly formed animal in the world. His sire was Hamlet, and his dam the noted Arabian mare Esner. It is said Garrett had refused $40,000 for the horse. King Humbert had inquired what Garrett would take for the animal, whereupon Garrett presented him to the King. Damascus was shipped on the steamer Roumania on the 14th inst.

FEEDING CHICKENS.—One point of great importance in feeding chickens is to feed often, but never to give more at one time than they can eat with appetite. They should be fed early and late, and of such quality and kinds as will satisfy them best without leaving any food to get sour or trampled under foot.

COWS IN this section continue high. In fact they are much higher this spring than ever before. We heard lately of one dealer who sold twenty-five head for $1,200, and an auctioneer recently sold a carload of Wisconsin cows at an average of $48 per head. These figures show that dairy farmers hereabouts find cows profitable, even at such high figures.—*Elgin Advocate.*

MR. G. M. NALL, of Rineyville, tells the *Elizabethtown News* that he has about 250 head of sheep, mostly Cotswold, that yield him a very handsome profit. Last fall he bought 100 head of scrub ewes and let them run with his thoroughbred Cotswold rams. The sheep cost him $200. The wool sheared from this flock has brought him in enough to cover all the expenses of taking care and feeding them. He has a profit of this $200 in wool, 80 lambs that will bring him, he thinks, not less than $5 a piece, making his profit near 150 per cent.

SKIMMED MILK FOR HENS AND CHICKENS.—There is nothing better for laying hens in the spring than milk, after the cream has been taken off. We have tried it several seasons with complete success. With the milk given fresh from the dairy twice every day, the fowls will need no other drink, and it will supply everything required in the way of animal food. The pullets fed with milk and corn, and a mixture of corn meal and milk, through the cold weather, have given an abundant supply of eggs. Wheat bran is also a good article to mix with the milk. It is better to give the mixture a boiling and to feed it in the warm state, but this is not necessary. We have also found the milk one of the best kinds of diet for young chickens, soon after they come from the nest, to promote their health and growth. Indian meal, ground coarse, and scalded with milk, is a perfect feed for them. As they grow older, grass, cabbage, or onions may be chopped fine and added to the daily rations. A portion of the milk on dairy farms, usually going to the pig trough, may be diverted to the chicken coop with great advantage. Eggs are worth twenty-five cents a dozen and poultry twenty cents a pound, when pork brings but ten cents a pound in the market.—*American Agriculturist.*

WASTE.—Waste in little things makes away with many a hard-to-be-accounted-for dollar in a year. Do not throw away the starch which is used in making cold starch each week; let it stand after using and settle in the bottom of a clean bowl; when the water is clear above it, drain it off; let the starch dry, cover the bowl to keep the dust away, and this starch is ready for use next washing-day. Of course you may need to add a little to it.

THE FRUIT GARDEN.—The fruit garden ought to be a reality on every farm. Farmer, have you upon your table, from the ripening of the earliest strawberries to the time of the latest grapes, all the fruit three times a day, that the family would like to eat? If not, it is time something were done in the fruit garden, as you are not living up to the privileges that your profession grants. If the fruit garden does not exist, now is the time to resolve to have one, and set about making it.

The soil should be rich and well drained. Select the ground and cover it with well rotted manure. The chief reason why small fruits are scarce on so many farms is that the temporary work is left until spring, when the farmer is overwhelmed with other work. A good fruit garden, well filled with strawberries, gooseberries, blackberries, currants and grapes, may be made a source of income, as well as comfort. If one needs special help in starting or improving a fruit garden, there are several excellent books made as guides in just such work.

"First a cough, carried me off,
And then a coffin they carried me off in!"

This will not be your epitaph if you take your cough and Dr. R. V. Pierce's "Golden Medical Discovery" in time. It is specific for weak lungs, spitting of blood, night-sweats, and the early stages of consumption. By all druggists.

WHEN I notice that from far off Bengal there annually go to England a number of young men to study in agricultural schools, and reflect that here, where we have one or more of these institutions in nearly every State plodding along with a dozen or so of "Simon pure" agricultural students, I wonder why it is that farming is yet so unfashionable among our people, and especially with the farmers themselves. I know, as every one else must, hundreds of intelligent farmers who are annually turning off a crop of boys to become one-horse merchants, lawyers, doctors, preachers or loafers, who might, if they only took the right course with them, mold them into contented, upright, ambitious country gentlemen—the noblest and happiest men on earth. But they neglect to instill correct ideas of life into the minds of the boys, and away they go through waiting and worry to fame or the gutter, to the palace, the almshouse, or the prison may be, leaving the "old man" and the "old woman" to tumble into neglected graves and the ancestral acres to the thrifty immigrant or the rapacious money lender. I tell you I know farmers through and through, and I'm ashamed to say it, but it's the truth, as a general thing they don't half love their profession, for they do not understand its dignity and manliness. I meet them every day, wearing about with them a sneaking, hang dog look that invites a kick from men of other occupations—from the retailer of buttons and paisty pins down to the village shyster. There are two things that many farmers greatly need when they go away from home—decent looking clothes, and these nicely fitted over a perpendicular back bone which extends clear up to the base of the brain.—*Prairie Farmer.*

LORD BYRON, in reference to a beautiful lady, wrote to a friend—"Lady—has been dangerously ill, but now she is *dangerously* well again." American belles, when attacked by any of the ills that flesh is heir to, may be kept *killing*, and avoid being killed by taking Dr. R. V. Pierce's "Favorite Prescription," which banishes feminine weaknesses, and restores the bloom of health. By all druggists.

NEBRASKA'S STATISTICS.—Nebraska is a part of the tract ceded by France to the United States in 1803. Lewis and Clark, the explorers, are supposed to have been the first white men who ever crossed through it—made their trip in 1804.

In May, 1854, it was organized territorially. Its boundaries were the Missouri river on the east, the Rockies on the west, British possessions on the north, and 40th parallel on the south. After various changes of boundaries, a slice being given to Colorado, another to Dakota, another to Idaho, it was at length, with its present extent, made a State in 1867. The climate of Nebraska is dry and beautiful and invigorating. Making the bass so so many new countries, is almost or quite a stranger here. Rolling, well-watered prairies fill up the greater part of Nebraska's surface—the western part more especially adapted to grazing, perhaps; the eastern part "fair as the garden of the Lord" to enthusiastic agriculturists. More than a a year ago the young State proudly pointed to more than 1,300 miles of railroad, giving access to all the settled parts of the State. The work of building has not ceased during the year just passed, and many more miles have been added to the aggregate.

In 1812 its population was Indians only. In 1867 it numbered 60,000 white. In 1880 the census gave 452,542, and the rate of increase is not lessening. More than a score of denominations have planted their banners here. Of these our own denomination ranks highest, having 150 churches organized a year ago. In 1867 there were five little mission bands—only five. The increase speaks well for our workers there; but it might have been more had the ministers and the money been forthcoming.

Marriages.

Marriages notices, due to actual subscribers and their immediate families, are to be published free of charge.

LACKEY—DAVIDSON.—On the 12th of June, 1883, by Rev. J. M. Weaver, D. D., in the city of Louisville, Ky., Mr. Thomas J. Lackey and Miss M. F. Davidson, of Indianapolis.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and ACUE
Or CHILLS and FEVER.
The proprietor of this celebrated medicine feels confident in its superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether in the malarious districts of this or any other entire Western and Southern country to bear testimony to the truth of the assertion that in no instance will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and where families have been cured by a single bottle, with a perfect immunity of the family ever since. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has seen checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the celebrated JOHN J. SMITH'S TONIC SYRUP, of Louisville, Ky. we would well the label on each bottle. If any private medicine is used, a single dose not purchased, or you will be deceived.
DR. JOHN BULL,
Manufacturer and Vendor of
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BULL'S SARSAPARILLA,
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Dr. Schenck's Mandrake Pills contain no mercury, and yet they act with wonderful effect upon the liver. They cleanse the system from all irritating matter, which, if allowed to remain, poisons the blood, and brings on Malaria, Chills and Fever, and many other diseases. They give health and strength to the digestive organs. They create appetite and give vigor to the whole system. They are in fact the medicine of all others which should be taken in times like the present, when malarial and other epidemics are raging, as they prepare the system to resist attacks of disease of every character.
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News in General.

CITY.

The maximum temperature Monday was 94°, the highest, with one exception, of any corresponding day in ten years.

A handsome Catholic church is in process of erection on Broadway and Seventeenth. This will make three of them in 10 minutes walk of each other for that neighborhood.

The newsboys celebrated their 13th annual festival Monday. Col. Hogsland led them in procession through the streets. The motto, "Good boys make good men," was inscribed on their banner.

The Exposition building is about finished. Many of the workmen are putting up the huge batteries of boilers, some of which are nearly completed. The machinery committee have arranged for the construction of twelve saw-mills just south of the building.

The city of Louisville has appropriated $1,600,000 for the reconstruction of her streets and sewers. Fourteen street are to be paved with James-river granite.

Col. Bennet H. Young, President of the Louisville, New Albany and Chicago Railway Co., has put a stop to the running of Sunday trains on that road and in an article in Tuesday's *Courier-Journal* justifies the action by reasonings clear and strong.

GENERAL.

Valentine's recumbent figure of Gen. Robert E. Lee was unveiled at Lexington, Va., last week.

One hundred and thirteen deaths from cholera occurred at Damietta, Egypt, in twenty-four hours.

Rev. Pope, a resident of Milan, Tenn., was stung on the nose by a bee recently, and died from the effects of the sting in a few minutes. She was apparently in good health at the time.

Romulus Shields, colored, was acquitted at Atlanta June 29th of killing a young white man named Joyner.

The 300th anniversary of the First European colonization of the city of Santa Fe, New Mexico, was celebrated Monday. The festivities will continue a month.

The Cabinet considered the pauper-immigrant question Tuesday. Steps have been taken to prevent the landing of such passengers, and the Collectors of Custom have been notified to have them reshipped to the port from whence they came.

The Foote & Beaumont well, at Richhill, Miss., at a depth of 600 feet, has struck a heavy vein of petroleum. The oil is pronounced by experts to be equal to the finest petroleum of Pennsylvania.

Durings of the public debt during June, $1,599,083, cash in the Treasury, $236,299,993; gold certificates, $93,378,640; silver certificates, $88,616,851; certificates of deposit, $13,275,000; outstanding certificates, $664,920; legal tenders, $346,681,016; fractional currency, $7,000,000. Decrease for the year, $17,323,353. The value of coinage at the various mints during June was $4,944,432, of which $2,350,200 was standard dollars. The issue of standard dollars the past week was $153,985, against $167,000 the same week last year.

Ten suits, for from $5,000 to $20,000 damages, have been brought against the New York & Brooklyn Bridge Company on account of the recent disaster.

A Marylander shot a colored man in a tree on his farm the other day, and when the negro came tumbling down, apparently mortally wounded, asserted that he thought he was a crow.

Lightning entered a window at which Mrs. Edward Hester, of Watertown, N. C., was sitting with a babe in her lap, on the 18th ult., stunning the woman and throwing the child out of the window.

James M. Smith plowed up an emerald weighing nine ounces and valued at $5,000, near Goldsboro, N. C., on the 18th ult.

The Massachusetts Senate recently passed an order to pay Walter Shanley $99,500 on account of losses occasioned in the construction of the Hoosac Tunnel. He asked for $130,000.

E. L. Stewart made an ascension at Fayette, Mo., recently, in an old hot-air balloon, which burst when it had attained the height of about 2,000 feet. The balloon and aeronaut came down with a rush, and both plunged into the Bonne Femme creek and at once disappeared. Stewart's body was recovered at 10 P. M.

Two hundred thousand dollars have been invested in chemical works at Fort Worth, Texas, and they are now being built.

Attempts are on foot to establish at Chattanooga, Tenn., a $60,000 company for the manufacture of china ware.

The failures among Chicago lard dealers, occasioned by investigations as to the adulteration of lard, foot up $5,750,000.

Recently some Mormon missionaries immersed some male and female converts in a state of nudity at Rutherfordtown, N. C., and were ordered to leave that section by the men of citizens.

Mr. D. Rawl, of Batesville, S. C., has invented a cotton picker, on which he has obtained letters patent. It is his intention to have a machine on exhibition at Louisville during the Exposition.

One of the prettiest locomotives at the Chicago Exposition has made seventy-five miles an hour on the Philadelphia and Reading Road.

On the 1st inst. a Sunday game of base ball commenced in Columbus was prevented by the authorities.

FOREIGN.

Protestantism is advancing in France with a rapidity not equaled since the massacre and expulsion of the Huguenots.

The largest captive elephant in the world, weighing five tons, has arrived in Liverpool.

Parnell will start for America about the middle of September.

The government of the Hawaiian Islands has decided to allow no more Chinese to land on its soil.

No Home Except.

THE SOURCE OF THOSE MYSTERIOUS TROUBLES THAT COME TO EVERY HOUSEHOLD EXPLAINED.

The following article from the *Democrat and Chronicle*, of Rochester, N. Y., is of so striking a nature and emanates from so reliable a source, that it is herewith re-published in entire. In addition to the valuable matter it contains, it will be found exceedingly interesting:

To the Editor of the Democrat and Chronicle:

SIR:—My motives for the publication of the most unusual statements which follow, are, first, gratitude for the fact that I have been saved from a most horrible death, and, secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact not to-day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from just this position and to warn others against nearing it, are my objects in this communication.

On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and knew what, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and can not account for it. They feel dull and indolent pains in various parts of the body, and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the retention malady which had fastened itself upon me first began. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times a neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these things meant anything serious or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from Malaria and so doctored myself accordingly. But I got no better. I still noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled in the bottom. And yet I did not realize my danger, for, indeed, owing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I can not understand.

There is a terrible future for all physical neglect, and impending danger always brings a person to his senses, even though it may time be too late. I realized, at last, my critical condition, and aroused myself to overcome it. And O how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, nervous prostration; another, malaria; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorder—the little twigs of pain had grown to oaks of agony. My weight had been reduced from 207 to 150 pounds. My life was a burden to myself and friends. I could retain no food upon my stomach, and lived wholly by injection. I was a living mass of pain. My pulse was imperceptible. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death. Morphine had state or no effect upon my disordered system. For six days and nights I had the death-premonitory hiccoughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stage.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's church, of this city. I felt that it was our last interview, but in the course of conversation he mentioned a remedy of which I had heard much but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a practicing physician and a graduate of the schools, I cherished the prejudice both natural and common with all regular practitioners, and decided the idea of any medicine outside the regular ones was simply the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice and try the remedy he so highly recommended. I began its use on the first day of June and took it according to directions. At first it sickened me; but this I thought was a good sign for me in my debilitated condition. I continued to take it; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so refreshed at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity. I also determined that I would give a course of lectures in the Corinthian Academy of Music in this city, stating in full the symptoms and almost hopelessness of my disease and the remarkable cures by which I had been saved. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain, and I believe I am my life and present condition wholly to Warner's Safe Cure, the remedy which I used.

Since my recovery I have thoroughly investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, I believe more than one half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other known complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate of "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common diseases, when in reality it was Bright's Disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptom of kidney difficulty. Certain agony and possible death will be the sure result of such neglect, and no one can afford to hazard such chances.

I am aware that such an unqualified statement as this, coming from me, known as I am, throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession and scientists all with whom I am acquainted, but I make the foregoing statements, based upon facts which I am prepared to produce, and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequences.

J. B. HENION, M.D.

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C. Bode, Wholesale and Retail Dealer in Dry Goods, Notions, and Fancy Goods, Louisville, Ky. ap12 1y

Trunks and Traveling Bags—Chilton, Guthrie & Co. Retail house, 520 Fourth avenue; Wholesale house, 522 West Main street. mr1 1y

Books, Stationery, &c.—A. C. Caperton & Co., 505 Fourth Avenue, Courier-Journal Building.

Dressed Lumber, Doors, Sash, &c.—J. W. Hughes & Son, No. 243 Market street.

Fish, Oysters, Game, &c.—Mrs. William Sowders, 305, 308, 310 Third avenue.

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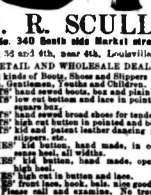

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