

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1894, FIRST QUARTER.

BY REV. S. BOYKIN, Editor of this Week.

Sunday, March 5. PAUL AT CORINTH. Acts 18:1-7.

MOTTO TEXT.—For I am with them, for no man shall set on this, to hurt them; for no man has much people in the city. Acts 18:10.

INTRODUCTION.

Paul's stay in Athens did not succeed a first plan, for he knew there were not numerous Jews, and he never intended any such church there, and with the possible exception of his epistle. He seems to have found this wide and rationalized of the Athenians, harder to overcome than the superstition of other Gentiles and the prejudice of the Jews; and judging from the fact that he went to Corinth, he seemed to know how hard it was to convert the Athenians, he concluded that combating rationalism was not the best method of presenting Christianity.

Corinth was 65 miles distant from Athens by land, and by sea could be reached in five or six hours. Presumably he sailed to Corinth, the waters speeded his progress, and he was within the city in the morning. Corinth stood on the narrow isthmus that connects Peloponnesus with the mainland, and was in the highway of trade between the East and West, was a center of commerce, and hence it became a greatemporium of trade between Europe and Asia, and in fact of the whole known world. On account of its commercial facilities many Jews settled there, and as a result of this Paul was the residence of this Roman provincial or governor.

OUTLINE.

I. PREPARING TO VISIT THE JEWS, 18:1, 11.

II. VISITING THE JEWS, 18:12-17.

EXPOSITORY.

1. Before Corinth and Ephesus, home of V. 1. Aethes this thing—"a faithless event of the last issue." Paul came to Corinth—"the chief city and metropolis of the Roman Empire." It situated on the narrow isthmus that connects Europe and Asia, and in fact of the whole known world. On account of its commercial facilities many Jews settled there, and as a result of this Paul was the residence of this Roman provincial or governor.

2. Born in Tarsus—"a province of the Asia Minor, south of the Taurus, and north of the Aegean Sea, in Syria, and Aquileia, (1 Peter 3:1; Acts 23) and Aquileia and Praxilla may have been among the strangers who heard Paul's Pentecost sermon, or they may have been among those moving afterwards to Rome. However, there were at Jerusalem during that Pentecost "strangers from Rome, Jews and proselytes," who may have been among those moving afterwards to Rome. However, there were at Jerusalem during that Pentecost "strangers from Rome, Jews and proselytes," who may have been among those moving afterwards to Rome.

3. "Came unto them."—Paul visited the house of Aquila and Praxilla, having discovered that they were tent-makers, from whom he could obtain employment. Luke gives us the reason why he sought out Aquila, who was a Jew, and Praxilla, who was a proselyte. "Claudius"—the fourth Roman emperor and successor to Caligula, had commanded all the Jews to depart from Rome—"that is, by a decree he had expelled them." Claudius, in the course of his expedition, banished the Jews, and expelled the Jews from Rome on account of their continual tumult, instigated by one Christus. Christus and Christus were pronounced very unbecomingly, and was so by that time (A. D. 65), as already stated. Corinth had reached and he returned to Athens, the Jews were instigated, and he returned to Athens (just as we have seen they did in Acts 18:10, 11, 12, 13, 14), on account of their being followers of Christ, becoming, writing in partial ignorance fifty years after, some Christ in some way responsible for and the instigator of the riot. This was the first time that the introduction of Christianity in Rome, and so nothing is said of the conversion of Aquila and Praxilla (as in the case of Lydia), and as banishing Jews would hardly have resulted into their coming to a resident and business partner (from the prejudice) the strong influence of the Aquila and Praxilla were already converted.

2. Manual labor. V. 3.—"Because he was of the same craft"—means trade or calling (craftsmanship). Paul was a tent-maker, and this was a very important occupation, as

Paul wrote to great demand; besides, his portable stall for soldiers and travelers were made of the soft under hair of the goats of Cilicia, Paul's native country. Every Jew was required by a sabbath law to teach his own people. He who does not teach his own son a trade teaches him to be a thief;—was a rabbinic proverb, the observation of which we must remember. Paul's good was a stranger and without means in a great city, he found it necessary to work in order to maintain himself. And this Paul did with the noble end of availing from himself support of monetary nature, (see Acts 20:34; 1 Thess. 2:9; Cor. 11:7-13, 12:16. He is better suited into partnership with Aquila and Praxilla, or kind friends, and was willing for the support during the week, and preaching in the synagogue on Sabbath. When he left Corinth for Ephesus they went with him (Acts 18:26), and so long after they returned to Rome (from 18:27) having taken with them the book of Acts from Rome was not of long continuance.

3. Preaching in the synagogue. V. 4.—"Banned in the synagogue every Sabbath,"—means that he was expelled from the synagogue. "He was expelled from the synagogue every Sabbath,"—means that he was expelled from the synagogue every Sabbath. "He was expelled from the synagogue every Sabbath,"—means that he was expelled from the synagogue every Sabbath.

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Correspondence.

History of Baptist interests in the Penn Settlement, Etc.

I did not write, for the columns of the Western Recorder, a Brief History of Baptist Affairs in the Penn Settlement, without studying the subject pretty thoroughly. In writing of recent events, I was especially guarded, in giving an account of the comparatively recent split in Beetham church, I was very brief, and was careful to use such language as I supposed could not possibly give offense to the most sensitive. But it appears that my good uncle, Jonathan C. Waller (my wife's uncle), has misunderstood the spirit in which I wrote, and has allowed his usually placid and amiable temper to get the advantage of him. In his review of my paper, he begins by saying me of making "a fact" for a divert attention from "a fact." For the stinging of conscience resulting from guilt. As to what the "guilt" consists in he does not state. He says that one of my statements "is unjust because not true," and again still: "This is untrue in fact and deceptive in character, and well calculated, as it was evidently intended, to mislead, etc." These expressions coming from an aged and favorite uncle, whom I had always esteemed peculiarly amiable and affectionate, are calculated to give sharp pain, and hold in remembrance, in the beloved heart not only of myself, but of those who are dear to me.

As to the facts stated in my article, I need say but little. I stated that it soon became apparent that uncle Jonathan did not harmonize with the church and its pastor in doctrine. He replies: "Both church communion and Pro-Regeneration, are held, were long since held and taught by me." Now it is well known that these are not the doctrines of Beetham and its ex-pastor, and of the church of which he is the pastor, and shall neither assert nor cherish resentment.

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I have just read with pleasure Dr. Hiden's excellent communication in the Recorder of the 14th on Teaching in our Sunday-schools. I was very favorably impressed with his suggestion that "far greater efficiency would be given to our Sunday-school instruction by devoting more time and attention to the memorizing of Scripture."

This is a matter of the very highest importance. Passages of Scripture committed to memory, even in early childhood, confer an eminent advantage on the individual, and it is important to bear in mind and spirit, is far better understood. Dr. Hiden makes the timely suggestion that "if every Sunday-school teacher would himself memorize a few verses of Scripture for each recitation, and then call upon each member of the class to follow his example, he would find both pleasure and profit in the exercise."

Our superintendent, A. W. Hoobey, has adopted as an motto, "Give it, that others may improve by it." The plan is to get all the school, young and old, to commit to memory some verse of their own selection beginning with the letter A, to be recited before the school publicly, on a certain day, giving the book, chapter and verse in which it is found. On the next Sunday the whole school take verses beginning with the letter B, and so on through the entire alphabet. This plan excites a lively interest, and will result in much profit to both teachers and scholars. Let me be generally adopted in connection with other plans of instruction, and it can scarcely be estimated how much good will follow.

T. R. ROBERT.

Presidents, Ky.

BRO. J. M. PIONEER, the faithful Secretary of the Virginia Sunday-school and Bible Board, says in the General Baptist: "No proper attention can be put on the work of the school, unless there is an increase in its circulation and financial strength, by which it is able to improve its matter. It is an addition to the school, and corresponding blessing to the country. The power of the religious press must be used by us to counteract the evil influence of the cheap, injurious papers that are sold all over the country." "Has he put it too strong? Hardly, we think; and if you agree with us, then help us in our efforts to put the 'Banner' into every family in Kentucky, North Carolina—and a few thousand in other States besides.

Wax lunge, spitting of blood, consumption, and kindred ailments, cured with cod-liver oil. Address for treatment, with two pamphlets, World's Dispensary Medical Association, Buffalo, N. Y.

The Use of Tobacco by Christians.

The use of tobacco is by eminent authors pronounced injurious to health. The effect of smoking upon boys is said by an able medical writer to be "invariable to the development of a morally noble character, but of pallor, anemia, palpitation of the heart, a diminution of the normal amount of intelligence, dyspepsia, nervousness, and a habit of drinking more or less of strong drink."

Various experiments on dumb animals have proven the power of the nicotine poison in tobacco to agitate and kill. Prof. Messerli stated in twenty five years, then abandoned it, and pronounced his verdict as follows: "It undermines the health of thousands; it creates a nervous irritability, and thus operates on the moral character of men. Also, that it often creates a thirst for spirituous liquors, and allures men to the grog-shop."

Dr. Hall, who is very eminent in his profession, says: "The smoke can not escape the poison of tobacco. It gets into the blood, and affects every organ and fiber of the human frame."

It is estimated by a college of physicians that twenty thousand people in our country die annually of the use of tobacco. In addressing a class of law students in Wisconsin, Senator Doxlie expressed himself thus: "I verily believe that the moral force and power for endurance, of our profession, is decreased twenty five per cent. by the use of tobacco. Its poisonous effects reduce the power of the vital organs and tend to paralyze them."

That the use of tobacco is expensive, no one will deny. There are hundreds of men who say they can not afford to educate their children, can not take their families to the first class lectures and concerts, and do not provide means of refinement at home, because they are too poor. They have no money for the mission box, for the spread of the gospel, while at the same time they are squandering money on an indulgence of their own appetite, which does them no good and only harms. Their wife or sister may be overworked, sick, and no rest can be given, no vacation granted, because there is no money; but the money chews up and spit out the month by her husband or brother might well provide her with the needed rest.

For the simple item of sign there is more money spent in the United States than for the education of all the children in the public schools.

There are five and a half millions of acres of land cultivated in the tobacco-growing crop of tobacco throughout the globe. Statistics at Washington show the amount of money expended on this commodity, for the year 1875, to have been \$200,000,000. An article that can not make a farmer add one mite to vitality, but which destroys! In New York city alone the citizens spend \$10,000 a day in cigars, and only \$9,900 for bread. It weakens the moral sense. Many persons who read this article in the paper acknowledge all its truth. When one willfully indulges in anything which his conscience condemns, he will bring upon himself a feeling of hypocrisy, which will diminish his moral standing.

The associations are bad. Dr. Hiden consider tobacco users on a par with themselves. It is found in gambling houses, and every place of corruption and vice. To be associated with him, is to be associated with the vilest of the vile, most indeed to be milking for an otherwise upright brother of Christ.

The New York State Conventions Association adopted the following resolutions: 1. That the tobacco habit is an enormous evil, and on account of its waste of money, positive injury to health, and pernicious example to young Christians ought to be abandoned. 2. That the association should recommend through its members, by instructing the people as to the moral, narcotic drugs, as well as drinking, that special efforts be made to get the young from any and every use of it.

Every influence should be brought to bear upon an evil which is every year costing our nation \$200,000,000 a year, and its twenty thousand lives, and no one is accountable who smokes it, or refuses to throw the weight of his influence against it.

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ENGLAND'S RULERS.

Just William the Norman, then William his son, Henry, Stephen and Henry, then Richard and John, then the Third, Edward, one and two and three, then Richard third Henry were we, then Henry, sixth Edward, George Mary and then J. J. the first, then Charles, when they were followed, crowned, another Charles too, then James, called the Second, succeeded the throne; then William and Mary together with an act, then Anne, George four, and fourth William, all past, and then Victoria, the youngest and last.

Your correspondent, J. H. Fall, has some notions to discuss "An Angel Calls." He evidently intended to demolish all who had ever written on the subject; but I am not entirely satisfied by his withering sarcasm, some plain dealing, and multiplicity of style. I come again, not to "reply," nor to "roar gently as a snoring dove," but to utter a few common-sense remarks, and show, by scriptural argument, the absurdity of the brother's position in regard to infidel calls. In the absence of any direct command upon this subject, we must base our argument upon apostolic example, which is full authority for the performance of any Christian duty.

When it became necessary for the laity, church in Jerusalem to secure a pastor, the members assembled and called James "the Levite's" brother; James was pastor of this church for a number of consecutive years is evident from the Bible and ecclesiastical history. Thus in the year 44, when Peter is released from prison, he desires that information of his captivity be given to "James and to the brethren." Acts 12:17. Dr. Hackett, in commenting on this verse, says: "James is here distinguished from the other apostles on account of his office as pastor of the church at Jerusalem." In the year 48 he is still pastor, and presided at the apostolic council. Acts 15:13. In the same year Paul recognizes James for a number of consecutive years is evident from the Bible and ecclesiastical history. Thus in the year 44, when Peter is released from prison, he desires that information of his captivity be given to "James and to the brethren." Acts 12:17. Dr. Hackett, in commenting on this verse, says: "James is here distinguished from the other apostles on account of his office as pastor of the church at Jerusalem." In the year 48 he is still pastor, and presided at the apostolic council. Acts 15:13. In the same year Paul recognizes James for a number of consecutive years is evident from the Bible and ecclesiastical history.

There was a power in his preaching that is not common. He was bold and fearless, but respectful and fervent. But few could lure his spirit in prayer without weeping or rejoicing. He had a kind word for everybody, the children as well as the aged. He loved truth and hated a lie, but the great moving power of all that he did and said seemed to depend greatly upon occasional prayer, and the reading of the Scriptures. He seemed almost to have the Scriptures by heart. He lived and died with his confidence firmly fixed in God. I visited him a few hours before his death, and he called me to his bed-side, and said, "Timothy, how long do you think it will take me to die? I believe that it takes me a long time. I have the Christian's hope, and am only waiting."

His funeral was attended by a large number of his sorrowing relatives and friends, and his remains were interred in the old family grave yard.

Death of an Aged Minister.

Robert Woodward, a Baptist minister, was born in Jamaica Co., Ky., February 4, 1797, and died in his 86th year, on the 28th of February, 1884. He was a native of the head of Gasper river, and not far from Auburn, Logan Co., Ky., August 14, 1838. He professed faith in Christ in his 25th year, and after his marriage with Polly Pender, February 28, 1816. Moved to Logan Co., Ky., in the winter of 1825, and settled in the southern part of the same county, and afterwards moved to the head of Gasper river, in the same county, in 1827, and settled at the old home, near his home, was constituted in 1823, by old Father Warren. "Father" Woodward was the last one of the constituent members to die. His wife professed faith in Christ in 1832, and joined Liberty church. The church gave him authority to exercise his gifts as a minister in 1838. He was ordained in 1840. Most of Bro. Woodward's ministerial labors were in Warren, Simpson and Logan counties. He was pastor of Stony Point church, Logan county, sixteen years. Pleasant Hill church was constituted by him in 1854, at which time he became his pastor and remained so eighteen years. He was pastor of Friendship church sixteen years, of Liberty church forty-three years. Making a low estimate of the number of parishes he witnessed at the above-named churches, we count 1,850, so that we may safely say, he witnessed twice that number.

His old Family Bible, with which he began house-keeping, contains a few notes from his own hand, which show his great love for the Sacred Scriptures. This Bible was given to him in 1854, at which time he became his pastor and remained so eighteen years. He was pastor of Friendship church sixteen years, of Liberty church forty-three years. Making a low estimate of the number of parishes he witnessed at the above-named churches, we count 1,850, so that we may safely say, he witnessed twice that number.

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MISSIONS.

Rev. T. P. Crawford, Tong Choo, P. O. Chefoo, China.

The influence of the foreign mission work on individual piety is a subject worthy of our attentive study and prayerful consideration. In all stages of human life, childhood, youth, manhood and old age, the Christian ought to be able to perform the duties of life. This is true in our physical, mental and spiritual development. In our spiritual life, we, perhaps, need emphasis more than in any other part of our being, but it is more costly, more difficult to see, more to understand. Noble models have been announced this as its policy. Annual pastorates furnish large facilities for doing mischief. Let me earnestly hint at one of these opportunities. Some of our brethren (not to my meter) may desire a change of pastor. He may have taken offense at something the pastor has said or done, or he may have some favorite that he wishes to enjoy the next annual honor of election. Human nature being what it is, he may attempt to place himself at the head of a movement to prevent the re-election of the present pastor. He may succeed, or if he does not, he may introduce an element of discord into the church, to work and feaster till the next annual election of pastor. But the thought is too sickening to dwell upon.

J. C. Fortess.

Rev. William Fisher.

The subject of this notice was born in the State of Kentucky, Jan. 18, 1821, and moved to Kentucky in 1847. From the time of the acquaintance of the writer up to his death he lived in Taylor county, three miles east of Campbellville. He was married, first to Sarah Humphrey, March 27, 1846, by whom he had six children. His second wife was Mary F. Stillwell, to whom he was married, Nov. 23, 1870, and with whom he lived to the time of his death, which occurred in the fall of 1883. He was connected with the church at Campbellville in 1840, and was a strong believer in, and to the best of his ability, a defender of the doctrine of the Baptists.

February 28, 1884, by the request of Campbellville church, presbytery consisting of Revs. Henry McDonald, D. M. Colgan and Thomas Underwood, met and proceeded to sepel, by ordination, Bro. Fisher to the great ministry. He was truly a pious and self-sacrificing servant, spending much time in preaching for churches and at school houses, and to remuneration. He was never idle long at a time, but spent most of his time in reading and adjacent communities. Was the principal instrument in building up the "Liturgy" church, Taylor county, now a strong and flourishing church, and who she built a new commodious church, the most of the pasturing with his own hands, for which he received but little pay. But his work is done, and he is missed by those with whom he mingled. W. T. Underwood, Lane Bar, Ky. Feb. 11th, 1884.

"The Liberator."

I noticed, recently, in The Liberator, the suggestion that Dr. Winkler's library be purchased and given to the Seminary. From Georgetown, Ontario, Canada, would "make a motion." Having attended Dr. Winkler's last and select library, I am anxious for the Seminary to have such a treasure. It seems fitting that we who have received it should not be so ungrateful as to let it go to waste. I would not take up the burden, and I am sure our fellow-pastors will come to our help; but, too, in the State, where the Seminary is located, seems the place to start the hall. The Seminary has a pastor in Kentucky will show himself interested in the "Aims Matter," double the interest in it. Then the Seminary men in all the other Southern States will bring in their own contributions, and we shall be enabled, Richmond, Shelbyville, Burke's Branch, &c., will there not come pledges? I will start the matter by pledging to raise \$100. Who will second the motion? May the Seminary men of all States and Seminary men lead off with what he will try to raise. With his library in our Seminary, a volume of his sermons in our book-shelves, and in our hearts, we will have an enduring monument to his memory. Who will you please send me the names? P. T. Hall, Danville, Ky., Feb. 23.

TEMPERANCE.

In former communication I maintained the rightness of insisting that the manufacturer should stop at the root—moderate drinking. Destroy the demand for intoxicants and the supply will cease. This can be done only by influencing men to abstain from the use of alcoholic beverages. From a moral, moderate of self-interest or from legal compulsion. Until we convince Christian men that it is not only a religious duty, but a wise business as a beverage, all attempts at moral reform will prove worse than useless. Ninety-two of the demand for intoxicants in our country comes from moderate drinkers—not from drunkards. The men and the women who only occasionally get drunk, without good reason, do infinitely more, by their example, to swell the ranks of habitual drinkers and confirmed drunkards, than do the manufacturers and retailers of intoxicating liquors. It is the temperance agent in Kentucky to be should succeed in securing the enactment of a law prohibiting the manufacture and sale of intoxicants, what the churches regard the "temperance" use of pure whiskey and wine together been as right as the sun. Who does not know that every family in the State could manufacture its own "strong drink" in the form of apple brandy, grape wine, beer of various kinds, and containing about the percentage of alcohol as found in the churches that this use of stimulants is wrong and unchristian, and then you may with some semblance of consistency, counsel them to discontinue the manufacture and sale of such liquors.

To illustrate the self-repugnancy of the various elements that make up the temperance "middle" in some of our churches, Deacon A., at a regular church session, proposed to amend the rules of discipline by making it a condition of membership not to be engaged in the manufacture or sale of whiskey. Bro. B. proposed an amendment, including wine, beer and cider. Bro. C. proposed to go further and add the selling of such liquors to distillers, which Deacon A. had just done for several years. The deacon justified himself on the ground that he would not know when he sold the brand, what would be done with it. But this time, however, he had Bro. D. who kept a good assortment of fine grocers and pure liquors for the accommodation of his brethren and sisters, though Deacon A. proposed rule should be construed so as not to apply to his case, as he had not profitably know, when he sold his customers' whiskey, what they would do with it. Bro. E. moved, as a substitute for "Deacon A.'s" proposition, the following: "That all abstemious men from all intoxicating beverages be brought a condition of membership in the church." The pastor of the church here interposed, collectively to present Bro. D. from making a home threat of some of his brethren who were men, following the tenor of their moderate drinking fathers, had become drunkards. He hoped the whole matter would be postponed for the present, as there was nothing to do but to wait for the next subject. He was himself in doubt what course should be pursued in order that the evil of intemperance may be removed from our churches, and that all our people may be saved from any source that would produce division and strife in our churches.

SUNDAY-SCHOOL AND COLLEGE BOARDS.

- Nov. 2, Union church, par. J. 4.80
Nov. 4, Providence church, par. M. Black. 6.50
Nov. 8, Bible Association, par. J. 6.75
Nov. 17, Locust church, par. P. W. Taylor. 2.50
Nov. 17, Mt. Pleasant church, par. Rev. T. Ware Hoag. 2.00
Nov. 17, First church, par. Rev. J. Taylor. 1.00
Nov. 17, Little Rock church, par. Rev. H. L. Coleman. 16.00
Nov. 17, Texas Grove Sunday-school Board, par. Rev. H. T. Daniel. 9.00
Nov. 17, Union church, par. Rev. J. W. Taylor. 9.10
Nov. 20, South Union River Sunday-school Board, par. J. Taylor. 9.25
Dec. 14, Hart-shuburg Sunday-school, par. P. K. Hill. 6.25
Dec. 14, Union Sunday-school, par. Rev. J. P. Powers. 10.00
Dec. 14, Union Sunday-school, par. Rev. J. P. Powers. 10.00
Dec. 14, Peimouth Sunday-school, par. W. P. Wick. 38.84
Dec. 22, Hopkinton Sunday-school, from May, 1881, to January, 1884. 29.96
Dec. 22, Hopkinton Sunday-school, from January, 1884, to January, 1884. 22.61
Total. \$232.10
W. K. Murray.

Newspaper's Thanks.

In addition to last week's report we have received from Midway, 200; David's Ferry, \$40.80; Georgetown, \$29.86. Additional: Mt. Vernon, 50.00; W. B. Galloway, \$18.46, three dollars of this from some friends; \$100.00 from citizens of Sharpburg; \$25.00 from R. R. Ferry of Myrtle, \$1; Danville church, \$8; box of clothing and B. B. Johnson, \$5; J. K. Nuncley sent me \$100.00 from citizens of Sharpburg, but as it was a citizen's contribution, I turned it over to the general committee. Dear brethren, we are thankful for your sympathy and help, and rejoice in what God has done through you. Do for the needy and suffering. We have still nearly fifty families to feed. Some have procured work and no longer wait for aid. Many can no longer employments as the mill and foundry men do not employ any more. There are some small frame houses are generally total wrecks. Our committee received a family from an upper room, consisting of six and two

children, the youngest about 24 hours old. We named the child "Mama." He is quartered in the King's House. Another child is named "February Flood."

Two more were approved for baptism last Sunday morning. Dr. S. W. Wood at the Journal Messenger, preached for us Sunday morning. He had a good audience and we had a good service. The meeting at Leitchburg, Campbell county, closed with 144 additions. Brother Stout is now holding a meeting at Alexandria, and Brother Christian has gone on to his work among the destitute.

Newport, Ky., February 21. J. G. Bow.

BOOK NOTICES.

HISTORY OF THE CHRISTIAN CHURCH, by Philip Schaff, Vol. II. Ante-Nicene Christianity. D. 100. 25c. Pp. 877. New York: Charles Scribner's Sons. 64. The Christian people have reason for congratulating Dr. Schaff in re-writing and enlarging his Church History. It is a new work which while it is a treasure to scholars and theologians, is a delight to thoughtful laymen and a help to busy pastors. It is a new work which will do more for our country's step by step and sustained growth. There is a gratifying absence of dull, though learned, quotations such as might be the average man away from the most of the Christian Church. The most of the period, from the death of the Apostle John to the reign of Constantine, a period of its intense interest because it was the age of persecution, martyrdom, and the age of the most rapid spread of Christianity. All that research has discovered and all that history has preserved, have passed under the author's critical eye, and he gives all that is worth giving. It is a work which is able, learned and critical, and yet is easy reading, which is a remarkable thing to say of our elaborate church history. This noble work deserves the thoughtful reception it has met, and it is a work which will do more for our country's step by step and sustained growth. There is a gratifying absence of dull, though learned, quotations such as might be the average man away from the most of the Christian Church. The most of the period, from the death of the Apostle John to the reign of Constantine, a period of its intense interest because it was the age of persecution, martyrdom, and the age of the most rapid spread of Christianity. All that research has discovered and all that history has preserved, have passed under the author's critical eye, and he gives all that is worth giving. It is a work which is able, learned and critical, and yet is easy reading, which is a remarkable thing to say of our elaborate church history. This noble work deserves the thoughtful reception it has met, and it is a work which will do more for our country's step by step and sustained growth.

English Verse, Ballads and Romances, "Dramatic Verse and Character," and "Translations." 12mo. Cloth, 81 each. New York: Charles Scribner's Sons.

An admirable idea, will work out in this series of books of "English Verse." Each book contains a selection of the best English poetry and prose, and is a valuable addition to the library of every student of English literature. The whole series is a valuable and convenient library of poetry, and is a marvel of cheapness. Buy now and you will have a volume which will do more for you than you can realize. The selections are from the whole field of English poetry, and are made with great wisdom and admirable taste. The introductory lectures by the editors, W. J. Linn and R. H. Stoddard, are really valuable additions to what has been written about English literature. The whole series is a valuable and convenient library of poetry, and is a marvel of cheapness. Buy now and you will have a volume which will do more for you than you can realize. The selections are from the whole field of English poetry, and are made with great wisdom and admirable taste. 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News in General

THE EXPOSITION. The Exposition opens August 16 to continue 60 days.

OTT. James Taylor left here with a parcel of the L. & N. Hotel.

The water has left the house and street along the river front; and the destruction which it wreaked, with the drift and the mud, are all there to see.

A man was shot and killed by another man at the Short Line Railroad Junction.

A Chinese marries a white woman. The woman, dressed in the costume of the white race, was seen to issue from a New Orleans steamer on our wharf of the 24th inst.

A railroad bridge on the suburbs carried only a little while after a freight train had passed over it and just before the time for the passenger cars to go over.

The Chesapeake complains that some of the news which it pays for is stolen from the wires in the transmission.

A man was killed in a fight with another man at the U. S. Depot.

THE STATE South Eastern Railway. It is reported that the South Eastern Railway is to be sold for \$1,000,000 by the State.

GENERAL A fire-damp explosion in a coal mine, a mile south of Uniontown, Pa., killed 19 men.

The Horticultural Hall of the New Orleans Exposition will be the largest in the world. Its walls will be of glass.

A counterfeiter of one-cent coins has been found in Boston. The detection of his character was in his hand ring.

The investigation of the Diarrhoea riots by the State, shows that the rioters did not provoke the blacks to fighting to keep them from voting.

A special train on the L. & N. R. R. ran from Cincinnati to New Orleans (921 miles) in 28 hours.

There are being made by the Williamsons who are congregating at Washington to do all in their power to defeat the Extension Bill.

A splendid statue of Robert E. Lee was unveiled at New Orleans on the 22d inst.

St. Louis, Mo., author of the "Kaiser" was found drowned in the East river at New York.

The Mississippi capital will probably be removed from Jackson to Meridian.

A House Fire

THE PROGRESSION OF A HOUSE FIRE AS REPORTED BY THE FIRE DEPARTMENT.

A few years ago one of the most important points in fire insurance was the fire.

To compare the condition of this case with the progress of the house fire, it is not too much to say that it is a most interesting case.

There is but one way by which this fire in the blood can be extinguished, and that is by the application of the blood.

The only way to cure a disease of the blood is by the application of the blood.

It is a great comfort and satisfaction to know that you are able to get the best of the blood.

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