WESTERN RECORDER.

Faith, Hope and Love, these three.

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GEORGE ROUTLEDGE, the famous London publisher, is dead. He was in the business for fifty years, and published more than five hundred different books.

SOME unknown friend has been sending the editor of the RECORDER a leading Republican paper in New York. We notice that in its editorials it speaks of "Republicans" with a capital *R*, and "democrats" with a small *d*. Yet, at the head of the first column of the editorial page of the number before us, is the quotation from Scripture: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit." Some people are funny.

IT seems that the Monroe doctrine is to be maintained in reference to the Panama Canal. Mr. Edmunds has introduced a joint resolution into the United States Senate declaring that foreign "control of any ship canal across the Isthmus of Darien, or across Central America," is "injurious to the just rights and interests of the United States, and is a menace to their welfare." This is very well; but why was it necessary to wait till France had refused to become responsible for De-Lesseps' canal scheme before saying so?

SOME of the infidels in Wisconsin having brought the matter of the Bible in the public schools before the courts, in a case in which the elected School Board had ordered it read, the Court has decided that, as the power of choosing the text-books was given to the Board, they were free to introduce any book they chose. It is difficult to say which is the sadder fact, that there is any one who has and should object to the Bible, or that courts should put it on a level with other books of fiction [illegible] the Bible. And their decision leaves School Boards who wish to exclude the Bible at perfect liberty to do so.

ALTHOUGH it is questioned, there seems to be little doubt that Henry M. Stanley is a captive in the hands of the Mahdi. The message said that the latter to the British Government that Stanley and others are captured, and will be "sacrificed" unless Suakim is evacuated by the English and Egyptians, might of course mean nothing, but the accompanying letter, pronounced genuine, which was placed in Stanley's hands to be delivered to Emin Bey, seems to prove pretty clearly that the great explorer is really in the hands of the enemy. The British are very loth to evacuate Suakim, and they are equally loth to allow Stanley and his companions to be sacrificed. What will be done remains to be seen.

THE Englishmen who have come to this country have not brought the habit of becoming citizens, but have been proud to maintain their allegiance to the Queen. But having seen what they consider evidence of the favouring of the Irish and consulting their prejudices against England on the part of politicians, they have decided to make the English vote a factor in United States politics also. Sir Thomas Lipton, it is said, has 1,000 men, and they claim that in a year they will have ten thousand in the number of English voters banded together for English interests. How long this thing will go on, and what will be the final outcome of so many men voting with reference to other countries in the elections in this, no one can say. There ought to be no Irish vote, or German vote, or English vote in the United States. Every vote should be an United States vote, and must be so if the country is to stand.

I SEE nothing of fashionable people here, and truly to my plebeian conception, there is not a more futile class of people on the face of the earth. If I were doomed to exist as a man of fashion, I do honestly believe I should swallow rat-bane or apply hemp or steel before three months were over. From day to day I see, as I walk, the problem is, not how to use time, but how to waste it least painfully. They have their dinners and their routs. They move heaven and earth to get everything arranged and executed properly; and when the whole is done, what is it? Had the parties all wrapped themselves in warm blankets and kept their beds, much pains had been among his majesty's subjects, and the same result, the mere destruction of half a dozen hours, had been quite as well attained. No wonder poor people take to opium and scandal—[illegible]

FOR THE WESTERN RECORDER.

THE FATHERHOOD OF GOD.

BY J. M. PENDLETON, D.D.

The November number of *The Century* contains an interesting article from Dr. Lyman Abbott on "The New Reformation." As to the general contents of the article it is not my purpose to say anything, but as I fear that the reference to the Fatherhood of God makes, to say the least, an inadequate impression, I call attention to this point. Dr. Abbott, in the close of his essay uses these words:

"In short, the New Reformation in bringing into theology as central the Fatherhood of God is bringing into political economy the Brotherhood of Man. A new theology and a new sociology go hand in hand."

This language, taken in its largest sense, conveys an important truth. God as creator is the universal Father and the human race is his offspring. All men as the creatures of God are so related to one another that they are brothers, and in this sense there is a human fraternity. These facts are never to be forgotten, for they are in themselves important and their implications are far-reaching. But there is a Fatherhood of God of which Dr. Abbott says nothing, and yet it is vital in the matter of salvation. This Fatherhood has to do with man not as a mere creature, but as a *regenerate* being spiritually adopted into the family of God. It is, therefore, a restricted Fatherhood and must ever be distinguished from the universal Fatherhood to which alone Dr. Abbott refers. This suggests, too, that there is a restricted Brotherhood of man, called in the Scriptures "the household of faith." That is to say, believers in Christ sustain a relation to each other which they do not sustain to the unbelieving world. The question, however, is whether the Bible attaches to the Fatherhood of God and the Brotherhood of man the limitation now referred to. For it is to be regarded as an axiom that nothing in religious matters deserves belief, or is of binding force, unless it has Scriptural authority. Our appeal, then, is to the Word of God.

We read in John, 1:11, 12, 13, as follows: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." These verses, as every one can see, antagonize the universal Fatherhood of God. Christ's own—the Jews were his in a national sense—did not receive him. His rejection by them was general, though not universal. Some received him and to them he gave power to become the sons of God. I suppose "power to become the sons of God" refers to the great privilege and honor of adoption. In the act of adoption is conferred the appellation "sons of God." The adopted are called by a new name. Who are these adopted ones? Those who are born of God, that is, regenerated. While adoption gives a new name, regeneration gives a new nature. The filial nature is given and the filial name follows. But observe how the filial birth is effected, not by blood, in the Greek, plural, *bloods*, denoting natural generation. There is no species of the many bloods into which the original "one blood" has diffused itself, that has one particle of regenerating virtue. Natural generation has never made, and will never make a spiritual child of God. Nor does the birth referred to result from "the will of the flesh." It is not traceable to any desire inherent in corrupt human nature. Man's wretched depravity precludes and excludes the desire to be born again. Neither is the new birth effected by "the will of man." The will of man may lead him to institute processes by which aliens may be received into families and treated as children. The philosophy of civil adoption was understood by Egyptians, Greeks and Romans. Those who become the sons of God are not born of "the will of man." How then are they born or begotten? "Of God," literally, "out of God." The agency which gives "a new heart" is divine. Hence we have the phrase "born of the Spirit," and the beginning of divine life in the soul is likened to a creation and a resurrection—two works which it would be preposterous to ascribe to any power inferior to God's.

Now, that man *as man* is not God's child (according to the view of F. W. Robertson, of Brighton, England), is manifest because man is as much the subject of regenerating grace. So far from being a child of God because divinely created, he needs regeneration for the very reason that he is not a child of God. Jesus, therefore, said to the Jews, the very Jews that rejected him, "Ye are of your father the devil, and the lusts of your father ye will do." This, of course, does not mean that the devil created them, but that in moral character they were like him. It is specially worthy of remark that when Jesus said the words just quoted, he did so in response to what the Jews had said, "We have one Father, even God." They believed in the universal Fatherhood of God, so far as their nation was concerned; but Jesus said, "If God were your Father ye would love me." God was their creator, but he was not in the evangelical sense of the word, their Father. He is in this sense the Father of those only who love Christ. Alas, these have been in a decided minority in all the centuries. The view here presented is confirmed by many passages in the apostolic epistles. I refer to the following: "For as many as are led by the Spirit of God they are the sons of God." (Rom. 8:14). Here we have discrimination, for we are referred to those who are led by the Spirit of God, which implies that there are others who are not thus led. This being the case, the passage teaches the special Fatherhood of God. Hence, in the succeeding verse there is mention of "the Spirit of adoption whereby we cry Abba, Father." Nor is this all. In verses 16 and 17 it is said, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ." It is obvious that the Spirit bears witness with Christians alone, for if he bears witness with all men that they are "the children of God," it follows inevitably that all men are "heirs of God and joint heirs with Christ" This we know is not true.

It is thus written in 2 Cor. 6:17, 18: "Wherefore come out from among them and be ye separate, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Here we have the correlative terms, "Father" and "sons and daughters;" but there is a condition on the performance of which the gracious assurance is given, "I will be a Father to you and ye shall be my sons and daughters." What is the condition? It is coming out from unbelievers and maintaining separation from them. How absurd, then, to suppose that God is the Father of men of the world, when we must come out from the world before he will be our Father!

Additional testimony in favor of the restricted Fatherhood of God is recorded in 1 John 3:15: "That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." No ingenuity can make "a crooked and perverse nation" is composed of "the sons of God," when "the sons of God" are distinguished from it and shine as lights in it. Persons and things that differ can not be the same.

The language of 1 John, 3:1, deserves emphatic notice: "Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God: Therefore the world knoweth us not, because it knew him not." Spiritual adoption is here referred to. The adopted are styled "the sons of God," and the act of adoption is so far from being indiscriminate, embracing all the world, that the world is said not to know the adopted. The world, like the "natural man," its representative, knows not "the things of the Spirit," does not like the nature of adoption, and can not appreciate the dignity to which the adopted are exalted. It is surely superfluous to say that those who are "of the world" have no claim to the title "sons of God;" and it, therefore, follows that the evangelical Fatherhood of God is inseparable from the bestowal of his adopting love. I might refer to other Scriptures in support of the view now presented, but it is needless.

What is the conclusion of the whole matter? Obviously this, that it is a deplorable and perilous mistake to dwell on the universal Fatherhood of God and ignore the spiritual Fatherhood which regeneration creates. The danger is seen in the fact that it is a long step toward Universalism. Indeed it seems to me that F. W. Robertson was logically compelled by his view to believe in the salvation of all men. For if, as he argued, all men are by virtue of their creation children of God, they must be his "heirs" and, therefore, "heirs of heaven." We know, however, that all men will not be saved, and, therefore, Robertson's reasoning is fallacious. It is to be hoped that Dr. Abbott does not adopt it.

There is nothing more perilous to impenitent sinners than for them to presume on the universal Fatherhood of God; for in so doing they reject Christ through whom alone they can become the children of God by faith.

AUSTIN, TEXAS, December 10, 1888.

SOME remarks, made in all innocence, are capable of unfortunate interpretations. Take, for example, that of the boy who proudly said, in regard to some toy, that he "made it out of his own head, and had wood enough left for another." A celebrated English bishop one day stopped to talk with some village children who were playing in the mud. "Well, my little men," said he, "what are you doing there?" "We're making a church, sir!" "O, a church, are you? But where's the parson?" "There ain't, must enough to make him, sir," replied an urchin, innocently.

FOR THE WESTERN RECORDER.

THE PROBLEM BEFORE US.

BY PRESIDENT E. N. DUDLEY, D.D., OF GEORGETOWN COLLEGE.

One of the most interesting and gigantic problems of all history is that which is to be worked out in connection with the destiny of this country. We have said that it is a cause of thanksgiving that we have no dreaded foes upon our borders. We can not say that there are no dreaded dangers lurking within our borders. Think of the various and antagonistic elements that go to make up this composite nation. This has been so from the beginning. We have now the Caucasian, the Mongolian, the Ethiopian and the Indian. Even when there seems to be unity there is real diversity, as in the Anglo-Saxon, divided into Cavalier and Puritan. We have Englishmen, Frenchmen, Dutchmen, Scotchmen, Germans, Italians, Swiss, Poles, Swedes, Chinese, etc. What a diversity of views political, religious and social, is here represented. We have Pagans, Christians, infidels, Swedenborgians; we have Protestants, Catholics, anarchists, communists, free-thinkers, rationalists. What a diversity of conditions is here represented! We have rich, learned, sober, industrious, exiles, paupers and criminals. These are all cast into one huge caldron to boil, seethe and ferment and by and by to become—what? What is the leaven that is to leaven the whole lump? What is the composite mould and form that is to come forth from this mingled mass? One of the curious things that the chemist teaches us is that he can take elements of divers kinds and cast them into a crucible and bring forth from them something entirely different from any of the original elements. The geologist delights to tell us what a world the Almighty has built up mainly from a very few materials. One of the most interesting things that lie in the face of Guizot's History or our civilization is the fact it has been built up of materials so diverse and drawn from sources so distant and distinct. But where is the alchemist that can foretell us what is to be the forthcoming result of the mingling and commingling of the mighty and diverse forces in the United States? These elements are cast into the crucible, and no one can tell what will be the result. The destiny of our land. In some of our larger cities even now they endanger the safety of property and the sanctity of home; and all over our land they endanger some of the fundamental institutions of civil and religious liberty as well as of our material prosperity, *e. g.*, the Sabbath. With many the transfer of allegiance is in form rather than reality. For example, there are our Irish fellow-citizens, whose hearts are still married to the Emerald Isle, and a majority of whom interpret their duties to the American republic by the bearing that this or that measure may have upon the loved ones at home. Conspicuously is this merely formal transfer of allegiance true of our Catholic fellow-citizens, whose supreme allegiance is owed to the Pope, and who are dominated by a wily and vigilant priesthood, ready to coquet and intrigue with politicians and parties, with councils and cabinets, for the furtherance of the interest of the Holy Mother Church.

Our hope for the destiny of our country is in God and ourselves, in God through ourselves. He is King of kings and the Lord of lords. He doeth according to his will in the armies of heaven and among the inhabitants of earth, and there is none that can stay his hand or say unto him, What doest thou? If he is against us, it matters not who is for us; if he be for us, it matters not who may be against us. Our prayer should be—

"Give war, O shepherd of Israel,
Thou that leadest Joseph as a flock,
And come to save us!
Into thee do I lift up mine eyes,
O thou that sittest in the heavens;
Behold as the great servants look unto the hand of their masters,
As the eyes of a maiden unto the hand of her mistress,
So our eyes look unto the Lord our God until he have mercy upon us.
Have mercy upon us, O Lord, have mercy upon us."

Let us remember that there is no true trust in God that does not lead us to do our best. That is no real trust at all which leads us to stand gazing starward for God to open the skies and hand down what we want. So Moses stood before the Red Sea of the sea. But the reply of the mighty was, "Why criest thou unto me? Speak to the children of Israel that they go forward." Let us have God's help and hope, and patience, and love to God, and zeal, and trust in God; and having these, if we do our duty, all will be right. This is a land of civil and religious liberty. Let us not forget that the weapons of our warfare are not carnal, but spiritual. The sword of the wielded by the arm of course, but by an eye of faith, and temperance, a heart of love, is the weapon to cut down every sin that now lurks in our fertile soil. Let us conquer.

After the battle of the Ohio and west of the Mississippi had been ceded to the general government by the States of Virginia, New York and Massachusetts, an ordinance passed in 1787 promised that in that great country religion, morality and knowledge should be fostered. These are the pillars which shall support our country and its permanence, peace and prosperity. Righteousness exalteth a nation, but sin is a reproach to the people. We need religion, because without it it is impossible to maintain even a tolerable morality. Statesmen have always acknowledged this, and even where they have disbelieved the religion of the people, they have not dared to remove it, having nothing so good to put in its place.

A proper annex of the church is the schoolhouse; the best handmaid of religion is education. The harmonious and effectual blending of these two is the very acme of our hopes concerning the agencies that are to enlighten, redeem and bless, not simply our own land, but the entire world.

FOR THE WESTERN RECORDER.

THE PROVINCE OF DOUBT.

BY GEORGE A. LOFTON, D.D.

The doubt of an honest man is the key to the door of knowledge. If he is in error he will seek to know it; and if he is in doubt of the truth he will intensely desire to know the truth and

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FOR THE WESTERN RECORDER.

"THY WORD IS A LAMP UNTO MY FEET."

"Thy Word's a lamp unto my feet,"
To brighten life's dark way;
A light from Thy blest mercy-seat—
A ray of Heaven's glad day.

A lamp to guide, my steps aright,
In wisdom's pleasant ways;
A lamp to cheer my darkest night,
Make brighter brightest days;

A lamp to attend in sorrow's hour,
To cheer the shadowy path;
A lamp whose saving rays have power
To drive away Thy wrath;

A lamp to shine wherever I need
Its all-pervading light;
A lamp my hungry faith to feed
Till faith be change'd to sight;

O, blessed Lamp, shine on my way,
And every hour make brighter,
Shine on until the perfect day
Shall dawn in robes of light.

J. BENJAMIN CLAYTON.

Our Pulpit.

A LIFE-LONG OCCUPATION.

BY PASTOR C. H. SPURGEON.

By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to his name. Hebrews 13:15.

It is instructive to notice where this verse stands. The connection is a golden setting to the gem of the text. Here we have a description of the believer's position before God. He has done with all carnal ordinances, and has no interest in the ceremonies of the Mosaic law. Brethren, as believers in Jesus, who is the substance of the outward types, we have, henceforth, nothing to do with altars of gold or of stone: our worship is spiritual, and our altar spiritual.

"We near no altar, Christ has died:
We own no priestly shrine."

What then? Are we to offer no sacrifice? Very far from it. We are called upon to offer to God a continual sacrifice. Instead of presenting in the morning and the evening a sacrifice of lambs, and on certain holy days bringing bullocks as I sheep to be slain, we are to present to God continually the sacrifice of praise. Having done with the outward, we now give ourselves entirely to the inward and to the spiritual. Do you see your calling, brethren?

Moreover, the believer is now, if he is where he ought to be, like his Master,

"WITHOUT THE CAMP."

"Let us go forth, therefore, unto him without the camp, bearing his reproach." What then? If we are without the camp, have we nothing to do? Are we cut off from God as well as men? Shall we fume and fret because we are not of the world? On the contrary, let us the more ardently pursue higher objects, and yield up our disentangled spirits to the praise and glory of God.

Do we come under contempt, as the Master did? Is it so that we are "bearing his reproach?" Shall we sit down in despair? Shall we be crushed beneath this burden? Nay, verily; while we lose honor ourselves, we will ascribe honor to our God. We will count it all joy that we are counted worthy to be reproached for Christ's sake. Let us now praise God continually. Let the fruit of our lips be a still bolder confession of his name. Let us more and more earnestly make known his glory and his grace.

You see, then, brethren, that the text is rather an unexpected one in its connection; but when properly viewed it is the fittest that could be. The more we are made to feel that we are strangers in a strange land, the more should we addict ourselves to the praises of God, with whom we sojourn. Crucified to the world, and the world crucified to us, let us spend and be spent in the praises of him who is our joy.

I. First, concerning a believer, let me describe

THE BELIEVER'S SACRIFICE.

"By him, therefore." See, at the very threshold of all offering of service to God we begin with Christ. We can not go a step without Jesus. Without a Mediator we can make no advance to God. Apart from Christ there is no acceptable prayer, no pleasing sacrifice of any sort. "By him therefore"—we can not move a lip acceptably without him who suffered without the gate. The great High Priest of our profession meets us at the sanctuary door, and presents all our sacrifices in his hands, that he may present them for us. You do not wish it to be otherwise, I am quite sure. If you could do anything without him, you would feel afraid to do it. Be thankful that at the beginning of your holy service you have to look towards your Lord. You are to offer continual sacrifice, looking unto Jesus.

Next, observe that this sacrifice is to be presented continually. "By him, therefore, let us offer the sacrifice of praise to God continually." Attractive treasure up that word. It will not do for you to say, "We have been exhorted to praise God on the Sabbath-day." No, if have not exhorted you to such occasional duty; "continually," says the text, and that means seven days in a week. I would not have you say, "He means that we are to praise God in the morning when we awake, and in the evening before we fall asleep." Do that, my brethren, unfailingly; but that is not what I have to set before you. "Let us offer the sacrifice of praise to God *continually*"—*continually*," that is to say, without ceasing. Bless the Lord at all times. Not alone in your secret chamber, which is redolent with the perfume of your communion with God; but yonder in the field, and there in the street, ay, and in the hurry and noise of the Exchange, offer the sacrifice of praise to God. You are not always speaking his praise, but you can always be living his praise.

The apostle tells us what the sacrifice is—

THE SACRIFICE OF PRAISE.

Praise, that is, heart-worship, or adoration, is the greatest form of earthly service. We describe unto Jehovah, the one living and true God, all honor and glory. When we reflect on his works, when we hear his Word, when we taste his grace, when we trace his providence, when we think upon his name, our spirit rises in the loftiest reverence before him, and magnifies him as the all-glorious Lord Jehovah. Let us abide continually in the spirit of adoration, for this is praise in its purest form.

Praise is heart-trust and heart-content with God. Trust is a caution applied to practical purposes. Let us go into the world trusting God, believing that he orders all things well, resolving to do everything as he commands, for neither his decrees, nor his commandments are grievous to us. Let us praise him by being perfectly

SATISFIED WITH EVERYTHING

and everything he does or appoints. Let us take a hallowed delight in him, and in all that concerns him. Let him be to us "God, our exceeding joy." Do you know what it is to delight yourselves in God? Then, in that continual satisfaction, offer him continual praise.

Praise is heart-enjoyment; the indulgence of gratitude and wonder. The Lord has done so much for me that I must praise him, or feel as if I had a fire shut up within me. I may speak for many of you, for you also are saying, "He has done great things for us." Your obligations rise above you as high as the heavens above the earth. The vessel of your soul has foundered in this sea of love, and gone down fifty fathoms deep in it. High over its mastheads the main ocean of eternal mercy is rolling with its immeasurable billows of grace. You are swallowed up in the fathomless abyss of infinite love. You are absorbed in adoring wonder and affection.

The text evidently deals with spoken praise—"Let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to his name;" or, as the Revised Version has it, "the fruit of lips which make confession to his name." So, then, we are to *utter* the praises of God, and it is

NOT SUFFICIENT TO FEEL

adoring emotions. The priesthood of believers requires them to praise God with their lips. Should we not sing a

[illegible]

and hymns and spiritual songs should abound in our homes. Some few godly men whom I have known have gone about the fields and along the roads humming sacred songs continually. These are the troubadours and minstrels of our King. Hear how the ungodly world pours out its mirth! Oftimes their song is so silly as to be utterly devoid of meaning. Are they not ashamed? Then let us not be ashamed. Children of God, sing the songs of Zion, and be joyful before your King.

But if we can not sing so well or so constantly as we would desire, let us talk. Perhaps some might be better if they could not talk quite so much. As we can certainly talk continually, let us continually offer to God the sacrifice of praise, by speaking well of his name. Many whom you judge to be irreligious would be greatly interested if you were to

RELATE TO THEM THE STORY

of God's love to you. But if they are not interested, you are not responsible for that; only tell it as often as you have opportunity. We charge you, as Jesus did the healed man, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

"Well," saith one, "I can not force myself to praise." I do not want you to force yourself to talk; this praise is to be natural. It is called the fruit of the lips. These lips of our must produce fruit. Our words are leaves; how soon they wither! The praise of God is the fruit which can be stored up and presented to the Lord. Fruit is a natural product: it grows without force, the free outcome of the plant. So let praise grow out of your lips at its own sweet will. Let it be as natural to you, as regenerated men and women, to praise God as it seems to be natural to profane men to blaspheme the sacred name.

CONSECRATED WEALTH.

This praise is to be sincere and real. The very sacrifices of heart we do to good and communicate, and joins the with praise to God. Many will give God a cataract of words, but scarce a drop of true gratitude in the form of substance consecrated. When I am pressed with many cares about the Lord's work, I often wish that some of my brethren would be a little more mindful of it's pecuniary needs. I should be much relieved if those who can spare it would help different portions of our home service. It should be the joy of a Christian to use his substance in his Master's service. When we are in a right state of heart we do not want anybody to call upon us to extract a subscription from us, but we go and ask, "Is there anything that we can help?" "Is there any part of the Lord's business in need just now?" The great works, such as the Orphanage and College, are provided for; but I often sigh as I see lesser agencies without help, not because friends would not aid if they were pressed to do so, but because there is not a godly mind to look out for opportunities. This practical praising of the Lord is the life-office of the believer. See ye to it.

II. We will, for a few minutes, examine

THE SUBSTANCE OF THIS SACRIFICE

To praise God continually will need a childlike faith in him. You must believe his Word, or you will not praise his name. Doubt snaps the heart-strings. Question mars all melody. Trust him, lean on him, enjoy him—you will never praise him else. Unbelief is the deadly enemy of praise. Faith must lead you into personal communion with the Lord. It is to him that the praise is offered, and not to our fellow-men. You must have, also, an overflowing content, a real joy in him. Does God bless you? If so, sure that you do not lose your joy. If you ever lose the joy of religion, you will lose the power of religion. Do not be satisfied to be a miserable believer.

To praise God continually, you need to cultivate perpetual gratitude, and surely it can not be hard to do that! Remember, every misery averted is a mercy bestowed; every sin forgiven is a favor granted; every duty performed is also a grace received. The people of God have an inexhaustible treasury of

GOOD THINGS PROVIDED

for them by the infinite God, and for all this they should praise him. I pray you, be not only a little grateful, but overflow with it. Let your praises be like the waters of fountains which are abundantly supplied. Let the stream leap up to heaven in holy enthusiasm; let it fall to heaven again in showers of beneficence; let it fill the basin of your daily life, and run over into the lives of others, and thence again in a cataract of glittering joy let it still descend.

In order to this praise you will need a deep and ardent admiration of the Lord God. Admire the Father—think much of his love; acquaint yourself with his perfections. Admire the Son of God, the altogether lovely One; and as you mark his gentleness, self-denial, love, and grace, suffer your heart to be wholly enamored of him. Admire the patience and condescension of the Holy Ghost that he should visit you, and dwell in you, and bear with you. It can not be difficult to the sanctified and instructed heart to be filled with a great admiration of the Lord God. This is the raw material of praise.

III. I have been very brief upon that point because I want, in the third place, to commend this blessed exercise, "Offer the sacrifice of praise," because is so doing you will answer

THE END OF YOUR BEING.

[illegible]

doing what it is made for. Christians are made to glorify God; and we are never in our element till we are praising him. The happiest moments you have ever spent were those in which you lost sight of everything inferior, and bowed before Jehovah's throne with reverent joy and praise.

Praise God again, because it is his due. Should Jehovah be left unpraised? Praise is the quit-rent which he asks of us for the enjoyment of all things; shall we refuse to pay? Will a man rob God? When he is such a happy work to give him his due, shall we deny it? It blesses us to bless the Lord. Shall we stint God in the measure of his glory? He does not stint us in his goodness. Come, my brother, my sister, come to God in a spirit of joyful late, shake off your gloom, and awake all your instruments of music to praise the Lord! Let not murmuring and complaining be so much as mentioned among saints.

Praise him, dear brethren, continually, for it will help you to everything else. A man full of praise is ready for all

OTHER HOLY EXERCISES.

Whenever you go forth to any service, even though it be nothing better than taking down the shutters, and waiting behind the counter, you will do it, all the better for being in the spirit of praise and gratitude. If you are a domestic servant, and can praise God continually, you will be a comfort in the house; and if you are a master, and are surrounded with the trouble of life, if your heart is always blessing the Lord, you will keep up your spirits, and you will not be sharp and ill-tempered with those around you. Come, brethren, this is both meat and medicine—this praising the Lord.

Brethren, let us praise God because it will be a means of usefulness. I believe that a life spent in God's praise would in itself be a missionary life. That matronly sister who never delivered a sermon, nor even a lecture, in all her days, has lived a quiet, happy, useful, loving life, and her family have learned from her to trust the Lord. Even when she shall have passed away, they will feel her influence, for she was

THE ANGEL OF THE HOUSE.

Being dead, she yet will speak to them. A praiseful heart is eloquent for God. Mere verbiage—what is it but as autumn leaves, which will be consumed in smothering smoke? But praise is golden fruit, to be presented in baskets of silver unto the dresser of the vineyard.

To close, this commendation, remember that "it is well fit you for heaven. Our hymn expresses a frequent aspiration:

"I would begin the music here,
And so my soul should rise."

You can begin the music here—begin the hallelujahs of glory by praising God here below. Think of how you will praise him when you see his face, and never, never sin. Exceedingly magnify the Lord even now, and rehearse the music of the skies. In glory you may rise to a higher key, but let the song be the same—even here. Praise ye the Lord! Praise him! Praise him more and more! Rise on rounds of praise, up the ladder of his glory, till you reach the top, and are with him to praise him better than ever before. O that our lives may not be broken, but may be all of a piece: one psalm from the morning rising into the eternal hallelujahs!

IV. I have brought you thus far, and so I come to the closing point, which is, let us

COMMENCE AT ONCE.

What does the text say? It says, "Let us offer the sacrifice of praise continually." The apostle does not say, "By-and-by get to this work, when you are able to give up business, and have retired to the country, or when you are near to die;" but now, at once, he says, "Let us offer the sacrifice of praise."

Listen! Who is speaking? Whose voice do I hear? Ah! I know; it is the aged Paul. He says, "Let us offer the sacrifice of praise!" Where are you, Paul? His voice sounds from within a low place. I believe he is shut up in a dungeon. Lift up your hand, O venerable Paul! I can hear the clanking of a fetter. Yes; Paul cries, "Let us offer the sacrifice of praise.' I, Paul the aged, in prison in Rome, wish you to join with me in a sacrifice of praise to God." Amen. We will do so. O Paul, we are not in prison, and we are not all aged, and none of us are galled with fetters on our wrists; but we can join heartily with you in praising God this morning; and we do so.

The apostle has put us rather in a fix: he compels us to offer sacrifice. Did you notice what he said in the tenth verse? He says, "We have an altar." It is

NOT A MATERIAL ALTAR,

but a spiritual one: yet "we have an altar." May the priests of the old law offer sacrifice on it? Answer, "Wherefore, they have no right to eat that serve the tabernacle." They ate of the sacrifices laid on the altars of the old law, but they have no right here. Those who keep to ritualistic performances and outward ceremonials have no right here. Yet we have an altar. Brethren and sisters, can we imagine that this altar has given us of the Lord to be never used? Is no sacrifice to be presented on the altar of altars? "We have an altar." What then? "Let us offer the sacrifice of praise to God continually." Do you not see the force of the argument? Practically obey it.

Beside the altar we have a High Priest. There is the Lord Jesus Christ, dressed in his robe of glory and beauty, standing [illegible] This moment he is at the altar, and have nothing to do? What would you think of our great High Priest waiting at the altar, if he had no people to present who redeemed had brought to God? No, "by him therefore let us offer the sacrifice of praise to God continually." Bring hither abundantly, ye people of God, your praises, your prayers, your thank-offerings, and present them to the Ever-blessed!

Yonder in the distance, seen dimly, perhaps, but yet not doubtfully, behold "a city that hath foundations, whose builder and maker is God." White-robed, the purified are singing to their golden harps, and you will soon be there. When a few more days or years are passed, you will be among the glorified. A crown and a harp are reserved for you. Will you not begin to praise God, and glorify him for the heaven which is in store for you? With these two sights so wonderfully contrasted—

THE PASSION AND THE PARADISE—

Jesus in his humiliation and Jesus in his glory; and yourself a sharer in both these wondrous scenes—surely if you do not begin to offer the perpetual sacrifice of thanksgivings and praises unto God, you must be something harder than a stone. God grant us to commence the day these praises which shall never be suspended throughout eternity!

O, that you who have praised God before would begin now! Alas! some of you have no Christ to praise, and no Saviour to bless. Yet you need not so abide. By faith you may lay hold upon Jesus, and he then becomes yours. Trust him and he will justify your trust. Rest in the Lord, and the Lord is your rest. When you have trusted, then waste no time, but at once commence the business for which you were created, and redeemed, and called. Fill the corner with the sweet spices of gratitude and love, and lay on the burning coals of unrestrained and fervency. Then, while praise be-[illegible] like pillars of smoke, swing the censer to and fro in the presence of the Most High, and more and more laud, bless, and magnify your Lord God, the Lord of his name, and let your lips [illegible] forth his salvation. The Lord a[illegible] you this day to the priesthood of [illegible] sake! Amen.

FORTUNE, good [illegible] does not change [illegible] but develope their [illegible] lying within [illegible] not know till he [illegible] life, as the beast [illegible] or her who has [illegible] Thackeray.

IN Denmark, [illegible] trained to agricul[illegible] the girls take [illegible] handry.

Correspondence.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 14, 1888.
Correspondence Western Recorder.

Everybody in Washington is engaged in the same pursuit at present. Rich and poor, distinguished and unknown, old and young, "colored and plain"—all are busy shopping for Christmas and gazing at displays of holiday goods in the shop windows. The streets are thronged, the stores are thronged, and the merchants are having a great harvest.

Around on G street, at the Foundry church, a little convention is being held, the first convention of the American Sunday Observance Union. They are urging a day of rest. Postponed above the pulpit and reaching around the church is a petition nearly four thousand feet long and bearing the names of over one million people, who petition Congress to pass laws prohibiting Sunday work in the Government mail and military service, and otherwise regarding the Sabbath. One of the speakers, Mr. Conrad, of Philadelphia, editor of the *Lutheran Observer*, referring to the matter in which the sanctity of the Sabbath had, in Europe, been degraded into a mere holiday, and the morals of the people lowered, mentioned the fact that only one church has been built in Berlin in the last fifty years.

Just before the close of the last session of Congress the Senate District Committee drafted a high license bill for the District of Columbia, and Senator Spooner was intrusted with the duty of reporting it to the Senate. Owing to the Tariff bill and the latness of the session, however, the report of the bill was postponed. The details of this bill have never been made public, but it is understood that it gives the Commissioners full power to regulate the traffic in regard to the proper observation of the law, the closing of saloons, etc., and at the same time raises the retail license from $100 to $500, and the wholesale license proportionately. The bill will probably be reported in the Senate very soon now. The Commissioners, in their annual report say, "Congress has before it now measures which have had the entire sanction of the Commissioners, so framed as to relieve the community of this fearful evil," and it is presumably to these measures they refer.

Representative Atkinson, speaking of high license having been tried in Philadelphia, thinks it has proved successful in reducing crime and lessening pauperism. Representative Rowell, of Illinois, who voted for high license for the District of Forty-ninth Congress, says he is in favor of it still, but he would make the license as high as $600, while Representative Brewer, of Michigan, would make it $1,000.

[illegible] between Republicans divided in caucus on Tuesday night in regard to the question of the admission of the Territories now knocking at the door of the Union. They adjourned without reaching any definite or indefinite conclusion, to meet again the last of the week. The Territories question was discussed for three hours, and there were as many factions as there could be sides to the question. Once put to a vote there is little doubt that the Territories would get in, but the difficulty will be to get a vote. If there can be no caucus agreement it will be very difficult to get the subject before the House.

In his annual report Attorney-General Garland makes an earnest appeal to Congress to provide for the construction of Government penitentiaries and reformatories. Recent laws that have been enacted by States with respect to the labor of prisoners prove more conspicuously than ever, he says, the absolute need of such institutions. He thinks provision should at once be made looking to the erection of at least one United States penitentiary and, if possible, one reformatory. He states that a large number of prisoners are now in the United States courts are those who have committed but a single offence, and who have but commenced a career of crime. He thinks if such prisoners were sent to a reformatory instead of a penitentiary, where they would necessarily have to associate with hardened criminals, they might be reformed if proper influences were thrown around them.

In talking about the tariff in the Senate yesterday, the defeat of President Cleveland at the polls was touched upon. Senator Reagan said that it was not due to the position of the Democratic party on the tariff, but because the President vetoed pension bills and favored civil service reform. He said that the President had extended the civil service rules to positions outside of the classified service, and that if the Republican party would soon have the opportunity to find out how repugnant the Civil Service law is to those who are in power.

SATAN'S WILES.—Here is a good thing from the *Central Baptist*: If Satan could remodel the preaching of the day to suit himself he would put the word *reformation* in the place of *regeneration*; he would insist on living for everything, believing it nothing; he would not object to having everybody belong to the church; he would have science and morality and sentiment abound in the sermons; he would represent religion as an outgrowth of human effort, improving as the world grows wiser; and he would endow a few chairs of "higher criticism" to prove that the Bible is not inspired and was not written at the time, or by the men commonly supposed. He must be right well pleased with the way some men are preaching the Gospel (?).

YELLOW FEVER IN FLORIDA.

Correspondence Western Recorder.

The great yellow fever scare of 1888 will go down in history as an unaccountable hallucination of a disordered brain. Dr. H. H. Tucker, in his editorial in the *Index*, on the "Truth About the Yellow Fever," has truly horoscoped the candid conclusion of after-reflection. He says: "The people have been scared to death with a panic. The epidemic is an epidemic of insanity, rather than of fever, and a craze of greater folly never was. . . . The insanity is worse than the fever; we never saw anything like it; we remember all the visitations of yellow fever since 1839, but in no case have we seen so strange a panic as now prevails. . . . Why should there be such wild dismay at this time, when there was never anything like it before, when the conditions were far worse, we can not conceive. . . . We dispose of the difficulty by saying people are always unreasonable and unaccountable, and this is a panic."

The truth is that in Jacksonville there have been to date, since the fever was declared epidemic, about 2,200 cases reported, and 298 deaths, or less than one per cent. mortality. In Fernandina the mortality has not been half so great. Our doctors here say that the mortality would exceed this in ordinary bilious remittent fever or measles, or any other sickness, not excepting the common "bad colds." Indeed, I venture the assertion that if the mortuary report in Florida from yellow fever were discounted by all the *drunken*, dyspeptic, rheumatic, and otherwise constitutional wrecks not able to withstand the fever, and the large number of fatigued or overworked people, weak and debilitated, *conquered* and terrified, from the unexampled panic and exodus, fleeing in all directions, wild with excitement and dismay, I doubt if the mortality would reach even five per cent.

It is true the panic and rigid quarantine were far worse than the fever. Indeed this looked like the rigors of war. Every town was environed by a cordon of armed men, visited every hour by mounted "orderlies." Everybody nearly was in constant dread of the "approach of the enemy," more numerous than Sherman's heavy boots, and more terrible than an army with banners; for their step was still and stealthy—"walking in darkness"—and invisible even in the light, except under the *microscope* for they are the miniature, but mighty "microbes," whose name is not heard. They speak not a word, and draw not a sword, nor with they perish by the sword. The most effectual warfare on microbes is *sanitation*.

Wheat sown on a threshing floor, "swept and garnished," would germinate and produce a crop as readily as pebbles. The germs in a locality when [illegible] do not exist. A [illegible] exist in contact—"heat, moisture and pabulum"—before germination and propagation can proceed. You may have the microbe and the necessary temperature, *but without the force of "filth" to fertilize the germ, development is impossible.* Let a very commonplace illustration serve: The persistent green fly may deposit its egg in the sand or some warm, but dry and *clean* place, but development can not proceed; but now let the deposit be made in a mass of animal or vegetable putrefaction, and germination and propagation proceed rapidly. This is Nature's law, or God's law, for he is the God of Nature, and in these epidemics God is simply remonstrating against the *sin of uncleanness*. Some one has said that "cleanliness is next to godliness," but it is not an exaggeration to say that cleanliness is godliness. The Psalmist craved "*clean* hands" and a "*clean* heart." He says, "Purge me with hyssop, and I shall be *clean*;" "Wash me and I shall be whiter than snow."

The "*divers washings*" in the Levitical ceremonies were all truly symbolical and significant. "*Leaven*" symbolized corruption and death in every place it is recorded in the Scriptures. Hence it was always forbidden everywhere the service pointed to Christ, the fountain of life. And what is leaven but a mass of microbes, an atom of which will leaven; i. e., infect or corrupt the whole mass in contact? It is an encouraging sign of the times to see the Government moved to investigate, renovate and alleviate. . . . The little invisible microbe, ten thousand million of which could but sparsely populate a single drop of blood, is now a mighty monster; more terrifying to governments, armies and nations than the giants of Jericho were to the ten spies who seemed to themselves "like grasshoppers under their feet." Surely "there were giants in those days," and of a truth in *these* days, also, there are millions of "giants in those days," and the more terrible because a million of the latter-day giants could hide under the eyelid of the grasshopper without causing him to wink. Surely the "evil days have come," when "fears are in the way," and the "grasshopper," or a mass of microbes, is a burden, or "*burden*," for "man goeth to his long home and the mourners go about the streets."

But my letter is too long, and I have not yet gotten over the yellow fever (topic), which is now all-absorbing. But they say "Uncle Jack Frost" will be here soon and order Yellow Jack down and out; but even then our troubles will not cease, for we will still have Jack-legs, Jack-alls, Jack-daws, Jack-asses, and all sorts of Jacks, led captive by the "Jack-o-lantern," into *panics, stampedes* and *crazes*, until the mercurial age is over, which will not be till the Prince of Peace comes; for then at that time men's hearts will be *failing for fear* of the things coming on the earth, and then will then be the greatest panic since Noah's and Lot's days; some calling on mountains and rocks to fall on them, etc. Coming events cast shadows before them. And the Savior himself said that just preceding that great and terrible day there should be famines and earthquakes and *pestilences* in divers places, and still men would be planting and buying and selling, eating, drinking and feasting, etc., just as they were in the days of Noah and Lot. Men were also thus engaged when Babylon and Pompeii suddenly fell, and *such have been the peculiar characteristics of every closing dispensation*. And our Savior said "they would indicate the close of this. Some say that the "club-room feature" of many of the "healthy" city churches, called the "cook-stove apotheosis," is truly significant and characteristic of the "*sensitic*" of the age, when people naturally hasten thither to escape the selling, drinking and feasting. But our Lord has given the signal warning, and urges the followers to be "*sober* and *watchful*," and "pray in every season that they be not overcharged with surfeiting and drunkenness, etc., that *that day* overtake them unaware" (Matt. 24).

As it would make the article entirely too long to write with pen and ink many things I would like to say about Florida, I will come to see you next week and tell you by word of mouth, *and let you condense.*

F. B. MOODIE.

Lake City, Fla., October 15, 1888.

P. S.—There has not occurred a case of fever of any kind in Lake City or Columbia county this season. Never so healthy before. Cause, sanitation.

THE GAPS THAT FIT.

Many years ago a company of young men—half a dozen or more—sat together around a country fire. In the course of conversation one of the number spoke against the doctrine of human depravity.

"Now, we are not such a bad lot of fellows," he said lightly; and his companions merrily applauded the statement.

But one of them—the one, too, from whom a sermon was least expected—said gravely:

"That is not my experience; I will read you over a list of my special characteristics, and see if you recognize any of them as belonging to yourselves."

He then read them from the first chapter of Romans that dark list of human depravity: "Unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful."

A solemn silence followed the reading, for they all pleaded guilty—in some measure, at least—to many of the charges there laid down. The humility that followed such a realization of sin was not without its blessed effect on many of these young men.—*The Banner and Herald.*

THE *Boston Transcript* is responsible for the following remarkable instance of prayer answered: "A woman in West Tennessee went home from church one Sunday, impressed by a moving appeal which her pastor had made in behalf of a minister's widow recently left in want with six children. What could she give to relieve this case of suffering? She was herself a widow and poor. She thought intensely over the matter, and that night she prayed over it, but no way of raising the money occurred to her. The next morning when she went out to sweep the yard she was surprised to find the earth one side had been freshly thrown up, and something glittering lay in the dirt. It was a five-dollar gold piece. During the night a rat had taken it into his head to dig a hole under the step, and one result of his work was the resurrection of that coin. The woman knew that during the war her husband had buried his savings, all in gold coins, under those steps; but he had dug up the money after the war was over, and evidently supposed he had recovered the whole. It seemed that he was mistaken. And now his widow was not slow to follow the hint given her by the burrowing rat. She removed the steps, and after a thorough search succeeded in finding $30. Regarding this money as a direct gift from God, she sent it all to the suffering family."

A PLAIN PATH.—God is ever readier to show us our path than we are to walk in it. No more reasonable petition comes to any man's lips than David's petition, "Lead me in a plain path." That all of us will admit. Yet no path is so unmistakably plain as the one we are compelled to walk in against our will. We have occasion to distrust our judgment of a divine leading when it coincides nicely with our wishes. But when God takes us at our word, and makes his way plain by fencing up our favorite way with hewn stone, then how we grumble! And yet it is one of the high delights of life, the only knew it, to have our own need and responsibility of judgment thus superseded by the very act of God leading us against our will "in a plain path."—*Sunday-school Times.*

THE easy-going souls that never agonize in soul-travail are not the ones who lead the sin-blinded to the light, the sin-burdened to deliverance, or the sorrowing to the true consolation. The agonies that have wrung your own soul are the signatures to your commission as the consoler of the sorrows of others.

The Sunday-School.

INTERNATIONAL

BIBLE LESSONS, 1889.

FIRST QUARTER.

Sunday, Jan. 6.

THE MISSION OF JOHN THE BAPTIST.

Mark 1:1-11.

MOTTO TEXT.—The voice of one crying in the wilderness, Prepare ye the way of the Lord. Mark 1:3.

For six months the lessons will be in the Gospel according to Mark. The writer's name is John Mark, his mother was named Mary, and lived in Jerusalem (Acts 12:12). He was a nephew of Barnabas (Col. 4:10), who took him on the first missionary tour which he made with Paul. Mark was half-hearted by timid and deserted the apostles, which so disgusted the fearless Paul that he utterly refused to allow him to go with them again (Acts 15:36-41). But he afterwards convinced the great apostle of the sincerity of his repentance and his earnestness in the great work as we learn from 2 Tim. 4:11 and Philemon 24. He laboured with Peter in Babylon (1 Pet. 5:13), and is supposed to have written this Gospel at the mouth of that apostle. It is well to note what we can, concerning the writers of the Bible, always remembering, however, that they are of small importance compared with the Great Writer who inspired their words.

"The beginning of the Gospel of Jesus Christ."—These words serve as a title to the book and also connect the Gospel of Christ with the Old Testament, showing that it is the fulfilment of the prophecies. Jesus means Saviour, "for he shall save his people from their sins" (Matt. 1:24). "Christ" is the Greek synonym for the Hebrew "Messiah," the anointed, and Son of God, asserts his divinity. Thus the names with which Mark begins, "Jesus Christ, the Son of God," in themselves include the Gospel.

"As it is written in the prophets"—the first quotation being from Malachi and the second from Isaiah. Malachi (3:1) speaks both of John and his Lord. "The voice of one crying in the wilderness" (Isa. 40:3). Literally John lifted up his voice in the wilderness. But it is true spiritually as well. He broke the long silence since Malachi, in the spiritual wilderness in which Israel was wandering with blind guides. "Prepare ye the way of the Lord."—The prophecies had frequently more than one fulfilment. Isaiah's may have had reference to the return of Judah from the Babylonish captivity, but it had yet more glorious fulfilment when the Baptist cried in the wilderness. The reference is to the custom of kings to send men in advance to prepare the roads for the smooth-rolling of their chariots, or rather to require the citizens of the province to prepare the way. "Make his paths straight."—This may mean either to rectify the crookedness of the paths or to make them level, probably the latter. The Hebrew word translated "prepare" means to remove obstructions. This was done by John's preaching and by the people's heeding and repenting.

"John did baptize in the wilderness and preach the baptism of repentance for the remission of sins."—The repentance was with a view to the remission of sins, and not the baptism. Baptism has nothing whatever to do in the remission of sins, but is to be given only to those whose sins have been forever and entirely remitted through the atoning merits of Christ's blood. It is to be administered *after* the remission of sins, never before nor at the same time. But repentance no more remits sin than does baptism. It differs from baptism in that it comes before remission instead of afterwards. It is a prerequisite to remission, because God will not pardon any man's sins who does not repent of them; though he pardons not because of the repentance, but because Jesus takes the penitent believer's sins on himself and imputes to that believer his righteousness. Repentance and faith give a man no righteousness of his own, they simply cover him with Christ's righteousness. John bade the people repent as a prerequisite to God's pardon, and to be baptised as an open profession of their repentance. It was a public acknowledgement that they were sinners, dead in trespasses and sins, totally depraved, with every part of their nature needing cleansing, and that they could do nothing for their own salvation. It was not enough that their old nature should be patched up with reformation. They must be regenerated. All this and more was symbolized in the baptism of repentance."

"And there went out to him."—John was not sent to seek the lost. Men must go to him in the wilderness. "All the land of Judea and they of Jerusalem."—Jerusalem was in Judea, and is mentioned to emphasize the fact that the inhabitants of the chief city, where the temple was situated, came out to hear John. The Bible is addressed to people who have common sense, though a fool need not err therein unless he is seeking for objections. It is not necessary to the truth of these words that everybody from Judea went to hear John. The probability is, however, that every living soul of the Jews did go. It is not very far from the Jordan to any part of Judea, which was a very small country. The people were in the habit of travelling and going up to Jerusalem three times a year. Even the women and children went, as is shown by the incident in Christ's childhood.

At any rate, the whole country was profoundly stirred. Every thought was given to John. His words were repeated, and hung upon and mused over in their hearts. No preacher, not even Whitfield, ever had so great an influence and so wide a following. It was an awakening and revolution. And John needed all the stern desert training he had received to prevent his being exalted beyond measure by his great and sudden popularity. Dr. Alexander says: "The extent of the effect described in this verse to the ministry of John is not to be explained away as an extravagant hyperbole. It seems to have entered into the divine plan with respect both to Christ and his forerunner that the whole mass of the chosen race, with few, if any, individual exceptions, should be brought within the sphere of their official ministry."

"And John was clothed with camel's hair and with a girdle of a skin about his loins."—Coarse sackcloth made of camel's hair is still in use among the Arabs. In his dress as in his life and his work John strongly resembled Elijah (2 Kings 1:8). Our Lord teaches his disciples that John was the Elijah whom coming was foretold by Malachi (Mal. 4:5, 6). "And he did eat locusts and wild honey."—Locusts are still eaten among the poor in the East. They are among the clean animals which the Jews were allowed to eat in Leviticus. John's austere simplicity is clearly shown in this account of his food and clothing. It is well to remember this and also the declaration of our Lord that greater man was never born of woman.

V. 7. To undo the latchet of the shoes was the work of the slaves. Even the meanest slave might do this work for the greatest of men. Therefore John's words assert the divinity of Christ in the most emphatic way. In those days men wore sandals strapped to their feet which were loosened and removed when they entered the houses. "I indeed have baptised you with water: but he shall baptise you with the Holy Ghost."—John is still showing the great, the infinite distance between himself and his cousin of Nazareth. As far as the Holy Spirit is above water, so far is Jesus above John. This would not have been true of any created being, therefore Jesus is God. Water cleansed their bodies, but could not touch their souls. The Holy Spirit would cleanse their souls and make even of their bodies his temples.

There has been much nonsense talked by some in these days in regard to the "baptism of the Holy Spirit." It means here evidently regeneration, the cleansing of the heart as the water cleansed the body. It is true of all truly converted Jews, they have been baptized into the Spirit, and no man was ever baptized thus a second time. The special gift of the Spirit to work miracles, speak in unknown tongues and prophesy, ceased with the apostles. Every part of our nature is vile and must be baptized into the Holy Ghost in order to be born again from above.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan."—John preached the baptism of repentance and baptised those who confessed their sins, and Jesus was standing in the stead of his elect, and bearing their sins. For these, and not for any of his own, to identify himself with his people, to avow his own entire subjection to the law and give an example of obedience, it became him thus to fulfill all righteousness. At the same time he put honour upon John. Unless "baptized in Jordan" means immersion, it was impossible for the Greek language to express that simple idea. Pedobaptist kinks against the pricks in the account of the baptism of Jesus have been many, but the evangelists still declare so plainly a way-faring man, though a fool need not err in regard to it that Jesus was immersed of John in the River of Jordan.

V. 10. Whether there were any spectators at all at Christ's baptism, there is no way of knowing. If so, there is no word to show that any save Jesus and John saw the appearance of the Holy Spirit. The "dove" was no more the form of the Spirit than the burning bush was of the Father. And to put pictures of the Holy Spirit as a dove in any churches is exactly on a par with attempting to make pictures of the Father. It may be worse even, as blasphemy against the Father can be covered by Christ's atonement, but that against the Holy Spirit can not be.

While the Spirit descended, the Father's voice was heard from the opened heavens. Thus all three Persons of the Godhead united in the work of our redemption, thus indeed crowning man with glory and honour. The Father expressed his approval of our Lord in his work as Mediator rather than the eternal love which he had ever borne to his Son.

THE forms of service in religious meetings, in so far as they are forms imposed by man, remind us of the painted glass for which many churches unwisely pay out large sums from their treasury. Multitudes of people admire the forms, and think they are quite grand. Just so they think about the colored windows. Whether they are so grand is a matter of taste and uncertainty. What is certain is, that both the windows and the forms keep out a great deal of good, honest daylight, and hide a multitude of cobwebs.—*Watchman.*

WHEN a writer says a certain thing is "impossible to describe," and then uses a half column in its description, he doubtless means that nobody but himself could describe it.

EXAMINE YOUR LIBRARY BOOKS.

One of the most important appendages of a thoroughly-equipped Sunday-school is a good library. The facilities afforded in the use of the *International Series* are so great that but little time is necessary for acquiring the lessons, and much is at the disposal of the pupil for general reading. The time has come when children will read. The popular systems of education, by which all children from all ranks of society are reached, have thrown upon the world an army of little readers. These children, largely embraced in Sunday-schools, must be looked after, or they will read to their temporal and eternal undoing. What has more influence than books? Each volume is a good or evil companion for the reader, and is sure to make a lasting impression. Much of the evil of the times can be traced to "slime novels" and blood and murder stories.

How important is it, therefore, that our Sunday-schools should take hold of the matter and provide libraries of the right kind. These libraries must be composed of good books, and each school should have a competent and judicious committee to examine every book that is admitted to the library, and as a check upon the committee, it is the duty of the teacher to see to it that no book is read by his pupils that is not moral in tone, in harmony with the views of our denomination, and not prejudicial to our own Southern land. How many books are issued at the present day whose chief claim to popularity consists in indelicate allusions, *double entendres*, and unblushing delineations of the worst features of human character. A talented young lady of Virginia has recently written much in this strain, which, though criticised by the secular press as having questionable tendencies, is yet found in many Christian homes.

Where the books are not immoral, they very often contain views, or expressions, at variance with our denomination. How many books in Baptist Sunday-school libraries tell of "the church," or "Bishop So-and-So," in a sense different from what we understand by the expressions; or "Saint This, that or the other;" or of christenings, or baptisms of children, or of communion as a feast where all Christians should partake, irrespective of creed, etc. How often in an otherwise good and acceptable book is a denominational peculiarity injected, incidentally it may be, but yet not without its effect on a Baptist child? Every library in our schools should be furnished with approved denominational books and tracts, for there is no better way in which to teach our principles.

Another thing which should be looked to is the sectional character of books in our libraries. Many of these books were issued when sectional feeling ran high, and contain things which no Southern child should read. Not long since I saw an intelligent little girl reading one of Louisa M. Alcott's stories, the book having been taken from the Sunday-school library; and yet in this book there was this expression, "Pape was then down South fighting the rebels." Was this proper reading for a child, whose father or grandfather was perhaps sleeping on a distant battlefield, whither he went to defend his home and family from the invader, and, to "strike for God and his native land?" I have nothing to say against Louisa M. Alcott as a gifted writer for children, but if her books are to be used in Southern Baptist Sunday-schools, such words as "rebels" must be expunged from them.

Some years ago, in the Southern Baptist Convention at Baltimore, one of the "fraternal" delegates from the North, in his address used the term "rebel;" whereupon the gavel of Dr. P. H. Mell came down with a vim, followed by the remark, "That word is not in order on this floor." "Will you tell me," said the confused speaker, "what word I must use?" The President replied, "It is not the province of the chair to suggest language for speakers, but the word 'rebel' is not in order here." If it was not in order in the Southern Baptist Convention to say rebel, should the same expression be in order in our Southern Sunday-school books?

But I have a stronger case than this. Some years ago, a Southern book-house ordered a lot of Sunday-school books for distribution throughout the land. In one of the series was a volume which contained on one of its pages the picture of a gallows, with a man dangling from it, and underneath it were these words (think of it, ye Southern parents):

"We'll hang Jeff. Davis on a sour apple tree,
We'll hang Jeff. Davis on a sour apple tree,
We'll hang Jeff. Davis on a sour apple tree,
And we sit go marching on."

or words to that effect. Of course, these books were at once boxed up and sent back North, but does not the incident prove the importance of my recommendation, that our schools should make it a point to examine carefully all the books that go into their libraries?—*Rev. M. B. Wharton, D.D., in Kind Words Teacher.*

THE *Christian Register* gives this: "A Presbyterian writer concludes that 'conviction of sin is not so pungent as formerly in the evangelical churches. The reason, he thinks, is that sermons have more of the Gospel in them and less of the law.' But what kind of preaching of the Gospel is it which fails of making men feel that they are sinners? and sinners, too, needing some power beyond themselves to save them?—*Watchman.*

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FOR THE WESTERN RECORDER.

HOLY GHOST RELIGION.

I perceive a great many professors of every denomination are utterly ignorant of and strangers to experimental religion. They seem not to realise that religion is a vital principle implanted in the human heart by the Holy Spirit. They seem not to realise that the branch abides in and receives life from the vine. They do not believe in experimental Christianity simply because they have never experienced a thorough change of heart. Nominal Christianity has been most disastrous to real Christianity, that is Jesus. Nominal Christianity can in no way answer as a substitute for the real. "Except a man be born again," regenerated, changed, "he can not see the kingdom of God." No other than Holy Ghost experimental Christianity is worth anything. Evidently the religion of multitudes of professors is only a religion of rites, forms and ceremonies.

A large per cent. of professed Christians have yet to learn that the Holy Spirit dwells within the hearts of and guides and directs all true Christians. The branch can not bear fruit except it abide in the vine. The nominal and the true Christian differ materially. If a man be not connected with Christ he can bring forth no fruit. If a man has not the Spirit of Christ he is none of his. Regeneration is the germ of spiritual life. Regeneration is just as essential to spiritual life as generation is to natural life. As there can be no natural life without generation, there can be no spiritual life without regeneration. A man who possesses not the Spirit of Christ hath not or inheritance in Christ. Every one who defines the operation of the Holy Spirit upon the human heart denies that there is any real Christianity. Many professors of every denomination occupy a position similar to that of the angel of the church of Sardis. All such ought to hold fast and repent.

G. D. S.

Literary Notes.

General Notes.

ROBERT LOUIS STEVENSON (who spent last winter in the Adirondacks), in the January installment of his serial in *Scribner's*, describes a series of remarkable adventures in that region. The time is in the last century, when the wilderness was almost pathless.

⁂

TWO CHARMING stories that every lover of good fiction will be glad to read are Mrs Palmer's "The Doctor of Lissmy," and Frances Storrs "A Modern Jacob." Both are full of remarkably good character-drawing, and both have received the very highest praise from the critics.

⁂

THOMAS BAILEY ALDRICH, editor of *The Atlantic*, will write of some bright memories of his birthplace, Portsmouth, N. H., in the January *Scribner's*. His paper, entitled "Odd Sticks," is the first of the series of final papers which replaces the feature contributed last year by Robert Louis Stevenson.

⁂

MISS SARAH ORNE JEWETT, whose work has heretofore dealt with New England characters, will contribute to the January *Scribner's* a story in an entirely different field, describing the family life of a respectable Irish-American saloon-keeper. The story is dramatic, with touches of pathos.

⁂

THE Christmas number of the *Boston Musical Herald* is freighted with valuable and well-digested intelligence for all students of music. Its three choice Xmas carols will be especially appreciated by choristers and Sunday-school superintendents. Subscription price, $1 per year. Address Boston Musical Herald, Franklin square, Boston, Mass.

⁂

THE *Geococcyx Californianus* is a terribly long name to inflict upon a bird, but he's an awfully interesting little creature. So, too, are the members of all that wonderful group of animals that Charles F. Holder has grouped together in his Natural History book, "A Strange Company." No writer in America better knows how to make natural history interesting, and this latest book is certainly an attractive work. It is full of instruction, but it has no end of entertainment in it all the same.

⁂

THE American Baptist Publication Society makes a very liberal offer to any Sunday-school that has not been using the *Baptist Teacher* or the *Advanced Quarterly* during the past two years. A full supply will be sent *free* to such schools for the months of January, February, and March, by addressing 1420 Chestnut Street, Philadelphia.

Popularity of the Knabe Pianoforte.

(From the Boston Journal.)

The Knabe pianofortes were introduced in Boston about seven years ago, and since then, although the merits of the instruments had been recognized everywhere, their great purity and brilliancy of tone, the strength and durability of their action, have quite commended them to the musical public. Mr. E. W. Taylor, the Boston agent, brought the Knabe piano to Boston since years ago, and their success has not been eclipsed by any other piano during that period. This popularity has been secured by the intrinsic merit possessed by the piano, which has been duly appreciated by the discriminating. For purity of tone, resonance, flexibility of tone, evenness of scale, perfection of action and durability, they are not surpassed. Our best musicians do praise them, and the sale of upright and grands has been gratifyingly large.

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Western Recorder.

T. T. EATON, EDITOR.
W. P. HARVEY, BUSINESS MANAGER.

LOUISVILLE:

THURSDAY.....DECEMBER 27, 1888.

It is not enough if we do no harm. To simply banish evil does not avail, since the human heart can not be left empty. There is no vacuum in the spiritual world any more than in the natural. The soul can not live upon negatives, necessary and important as they may be. It is well for the physician to tell the patient "you must not eat this or that," but if he is not to eat something he will die for lack of food more surely than he would have died of the disease. Neither the Old Testament nor the New, neither the law nor the Gospel stopped with telling men what they must not do. It is written "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them." But it is also written "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength." If we are forbidden to injure our neighbor we are bidden to love him as ourselves. Idle hands are Satan's tools and idle hearts his workshops, but God gives work for the hands which requires all their might, and fills the heart with holy affections, leaving no room for Satan to enter and abide.

All forms of religion and all systems of reformation which proceed upon the idea that man can be left with empty heart and hands, are predestined failures. Buddha taught a godless morality, and his followers worship even his hair and teeth. The vacuum must be filled. "Shalt note" are not enough, there must be "shalts" also. The barren fig tree was withered, not for bearing poisonous fruit, but for failing to bring forth good fruit. Meroz was cursed, not for injuring Israel and aiding the enemy, but for failing to "come to the help of the Lord against the mighty."

It is just here that many parents make a grievous mistake. They are always forbidding, telling their children what they must not do, but never telling them what they may do; and this they call training. You can not train anything, from a vine to a child, by simple restriction. Tell the child what to do and teach him how to do it. Some children are constantly repressed, and never get the slightest training in their lives. Then when they grow up and the repression is removed, they bound back into folishness, as the people say, "It is very strange. Their parents were so strictly raising us!" It would be passing strange if they did not turn out badly.

The most doleful creature is a child who sits listless with nothing to do in which he can take an interest. If you say to a child, "You must not touch that," give him something he may touch. If you command your son, "You must not play with those boys, because they are bad," exert yourself to find playmates for him who are not bad. Remember a boy will have companionship, and if you do not furnish him with good associates, he will seek forbidden ones on the sly, and and all the training you will have given him by your simple repression will have been to teach him to deceive you.

You can not train a child to proper observance of the Sabbath by forbidding him to work or play on that day, and then serenely imagining you have done your duty as a parent. You must find occupation for him suitable to the Sabbath, and train him to do that till it shall be a pleasure to him. Go over his Sunday-school lesson with him; tell him Bible stories, read to him Bunyan's Pilgrim's Progress; see that he has reading which is both entertaining and devotional. Talk with him about God and duty in a way suited to his age.

A Welsh wife and mother who devoted herself to her children thus. They went to Sunday-school and church in the morning. After dinner she talked with them, not with grown people, while they sat by uninterested. She exerted herself to interest them in talk suited to the Sabbath. She would walk with them in the woods and talk of the birds and trees, telling them of God's works and teaching them to love the animals and be kind to them. In the twilight she sang to them simple hymns in which they could join. Thus their Sabbaths were helpful and instructive.

But that was a great deal of trouble to the mother? Yes, but does the Bible teach that parents are to be free from trouble with their children? She had also to be familiar with her Bible and to love God in order to teach her children in holy themes. Children see through pretense with wonderful acuteness. If she had talked of these things because she thought they ought to hear of them, without being interested herself, they would have seen through it, and it would have been impossible for her to have held their attention. Trouble? Yes. Who but parents ever expect to train anything without trouble? What stock-raiser expects to train a colt without trouble? Would he simply force in the colt expecting thus it would come forth a trained horse? Dogs are taught many things. Was ever one so taught without pains and patient labor? Why then should any one think a child can be trained without thought and care and labor?

It is written "Train up a child in the way he should go, and when he is old he will not depart from it." He must be trained in the way he should go, and not simply headed off from ways he should not go. Trained, not repressed, is the right method of child training. Let the child be started in the way he should go, and then be trained carefully and well in that way. Just the same reasoning applies to church-members and to everybody who needs training. To repress is much easier than to train, but it does not avail. When the repression is removed, the man is as sure to go wrong as the sparks are to fly upward.

THE "RELIGIOUS HERALD" AND THOSE CIRCULARS.

The *Religious Herald* of last week devotes a great deal of space to the pending controversy between the Southern Baptist Publication Society and the publishers of the *Kind Words* Series. Besides one long and one short editorial, both of them vigorous, articles are published from "Pastor," of Baltimore, and from Dr. E. H. Johnson, of Crozer Seminary, and others, and are given from other pens. In some of the brethren have allowed themselves to get excited, and they do not distinguish between the action of a business firm, in taking measures to make their contract to publish the *Kind Words Series*, as was done by them as they hoped it would be when they signed it, and what is done by the Home Mission Board. The *Herald* speaks of the "*Kind Words* people," and asks whether the Home Board is responsible for the circulars. The Board can speak for itself, but since the circulars came avowedly from other parties, what ground had the *Herald* to think that the Home Board might be responsible for them? The *Herald* also forgets that its paragraph about "the wicked attacks upon Dr. Stifler" appeared long before the circulars were sent out, and so the objectionable adjectives used in them can not now be pleaded in justification of said paragraph. The *Herald* has been loyal to the Convention in the past, and has done most valuable service for our Boards, and we earnestly hope that it will not now in any respect array itself against the Convention or its work. Yet it publishes some things that make the other way. For example, one brother, after saying there is room enough in the South for both the Home Board and the Publication society, adds: "But if our friends at Atlanta think that one of the other must be abandoned, I for one say let the American Baptist Publication Society continue its work among us, and let the Home Board go."

For our part, we intend to support the Home Board, regardless of what "our friends in Atlanta" think. The Board belongs not to "friends in Atlanta," but to the Southern Baptist Convention.

In his article "Pastor," of Baltimore, says decidedly the worst thing we have seen on either side so far: and the *Herald* prints it. He says: "I think it hardly blame our Northern brethren if they regarded the offer of a conference as a cover for the profoundest insincerity." This sentence amazed us, and we read it over a dozen times with constantly increasing wonder. This "pastor" is a member of the Southern Baptist Convention, and *it was from that body* that the "offer for a conference" came; and yet this is the opinion he has of a body to which he belongs: The Southern Baptist Convention guilty of the "profoundest insincerity," and deceitfully making an "offer of conference as a cover" for it! We would not have believed that any man lived who would write in such fashion, least of all a "pastor" in Baltimore. This is a great deal worse than anything in those circulars, with all their severe adjectives. And the circulars have not been published in our denominational papers. Let him read Dr. Griffith's reply, has been thus published. The RECORDER was especially prompt to insert it.

The *Herald* quotes "A Northerner" as saying: "Of course, sectional feeling accounts largely for the attempt to run out the American Baptist Publication Society." Let it be noted that this suggestion of sectionalism does not come from anybody in the South. It is "A Northerner" who raises this issue, an issue which ought never to be raised, nor even thought of in connection with our publications. Let it be remembered, although the *Herald* and its writers ignore the fact, that objections to the Publication Society's Sunday-school series did not come from the South alone. We recall four Northern papers, including the most widely circulated one of them (*The Examiner*), and the oldest of them (*The Watchman*), which made as earnest objections as have appeared in any Southern paper we have seen. There is nothing sectional in this controversy, and we protest against its being so represented.

Dr. E. H. Johnson says: "The first attack in the WESTERN RECORDER cited the language it found objectionable, but did not refer to the context in which Dr. Stifler sought to guard against the reproach of Campbellism, and did not even hint that any thing had been omitted between the sentences quoted." Had Dr. Johnson been a regular reader of the RECORDER in the past, as he will be in the future, he would not have written thus. That "first attack" (rather a strong name to call it by), was made by our Sunday-school editor in the regular exposition of the lessons, in which issue was taken with the language of the *Baptist Teacher*, and all the language objected to was given. There was no suppression or concealment. All was given which was thought germane to the question. But when the pole of ice raised that too little of the language was quoted, our Sunday-school editor came out promptly in a special article, giving all the quotations asked for. There is no ground for thinking that the Publication Society has been treated unfairly by the RECORDER or its writers, and we do not believe Dr. Griffith thinks so. We accepted in the heartiest good faith the assurances that nothing objectionable would in future appear in the Publication Society series, and promptly told our readers so. Then when Dr. Griffith sent us his reply to those circulars, we readily published it, though we had not published the circulars, nor had we been asked to publish them. And if in the future the series in question shall be free from all such objections, none will rejoice more than we.

The *Central Methodist* and a correspondent of the *Apostolic Guide* object to the custom of Baptists of requiring an orderly church membership as a prerequisite to the Lord's Supper. The *Central Methodist* thinks we do not commune with those whom we believe have been baptized because we refuse to commune with those who have been Baptists and, therefore, regularly baptized, but have afterwards joined some other denomination.

We are not as well posted upon the subject of the practice of the Methodist church as we might be, nor as we thought we were, evidently. For we had supposed that when a Methodist church excluded a member for any reason, that member was not expected or invited to commune till restored. We know Baptists and Presbyterians do not commune with their excluded members, but it seems Methodists do, for certainly the *Central Methodist* understands their policy. And surely the *Methodist* has no ground for blame in its own church to blame Baptists for doing just what Methodists do.

When a Baptist joins another denomination and gives his adherence to sprinkling, infant baptism, and other heresies, he is excluded from the church. Baptists, in common with Presbyterians, Episcopalians, Catholics, etc., do not commune with their excluded members. It is not the custom, we believe, in any of these denominations to commune with members who are undergoing trial, either. Hence an orderly church membership as well as baptism is, in their view, a prerequisite. We stand on exactly the same ground with other bodies, then, in inviting to the Lord's table only those whom we believe have been baptized into the fellowship of the church and have not been excluded therefrom. And it is news to us that the Methodists will commune with their own excluded members.

The mystery is as much a mystery as ever, that some Pedobaptist papers are of attacking us on our "close baptism," which we admit is close, both in the act itself and in the persons to whom it is administered, persist in cutting the ground from under their own feet by attacking us for what they themselves maintain and practice.

Of course we differ from the Disciples widely on the subject of communion, for they invite to the Lord's Supper those whom they do not consider have been baptized. Therefore it is in order for them to find fault with the views and practice of the other denominations who require baptism as a prerequisite to communion.

We frequently receive letters which touch our hearts, and, more often than we can really afford, our pockets, similar to the one which we give to-day. A sister, evidently well educated and pious, writes to us from Kansas in regard to her father's subscription to the RECORDER. Her father, a dear old saint, loved the RECORDER, and among his last requests was that his children should always take the paper. They are naturally anxious to comply with his request, "but for three years the drouth has destroyed the crops, and the people, almost all of us, are reduced to nearly destitute circumstances. We are Baptists, but we have no church near enough to attend regularly. And how much pleasure and comfort we take in reading that good paper, the WESTERN RECORDER. I can not express it in plain to you. We need the paper in our family, as there are six children to read it, and sincerely wish we felt able to continue to take it." She goes on to say that if they make a crop this year they will begin their subscription again.

A brother who lives in the offices has let that letter came said, promptly, "Continue the paper to her, at my expense. Those children of hers shall read the paper their grandfather loved so well." Now, there are many such instances among godly men and women whom we know, who have suffered. We see often in other papers that wealthy men, and men who are not wealthy, but anxious to do good, give money to pay for the paper to be sent to those who love it, but are unable to take it. We wish some friend of the RECORDER would do the same. This year Hopkins was raised for one political paper in New York, and Bigsby, if we are rightly informed, for another to send the papers to ministers free of charge. These were sent without requests from the preachers, and to many who detested the politics of the papers and never opened them.

We wish a few Baptists would do on a small scale what was done on a large scale for the sake of their respective parties, by the men who furnished these sums to their political papers. But we wish to send to those who are anxious to have a religious paper, but are unable to pay for it. The most pitiful letters come to us from widows whose husbands took the paper, but who are unable to continue the subscription, and yet who love the paper and who have little to read. How can we stop the paper when a family lives far from a church in which there is only once-a-month preaching, and fathers or widowed mothers on Sunday gather the children together and read them the sermon in the RECORDER? How can we stop the paper when some dear old preacher, too old to work like the Apostle, yet is ready to his Christ, writes to us to stop it, although he loves it dearly and needs it more than ever, but he is too honest to wish to read it when it is not paid for? We have gone just as far in supplying the paper in such circumstances as we possibly can. We do not some generous hearts send us money to give the paper to those who need it?

In most communities pastors will find men who profess to be in favor of home missions, but who object to foreign missions. They say "we have plenty of heathen at home" who must be converted before men are sent to the heathen abroad. One would think, to hear such men talk, that they were very zealous and active in behalf of converting these heathen at home: "as they say they are." But they are not emphasis. But singularly enough, these champions of home missions show no zeal in this behalf at all, unless it be a small contribution when a collection is taken. We would think they would be in great haste to get the home heathen converted so that something might be done in behalf of the heathen abroad on this generation of them die in their darkness and sin. But no; those who do the real work for home missions are the very ones who send out and support those who preach to heathen lands.

We would like to say a word to these professed advocates of home missions. Gentlemen, you are very anxious to get the home heathen saved; but surely you do not desire that the foreign heathen should be lost. Then if you will take hold vigorously to convert the home heathen, the rest of us can do more for those abroad. You must remember that in heathen lands there are no fine gentlemen like yourselves to labor for the conversion of the people, while our home heathen have you at hand. So, even if we should neglect the heathen at home, here you are to look after them and make good the lack. And, really now, would it not be better if you should strive to save the heathen at home, instead of simply objecting to our trying to save the heathen of other lands? We have never objected to your spending all the time you wished among the outcasts and the neglected in your efforts to save them; nay, we will heartily respond to you if you can do in this direction and will [illegible] operate with us. You [illegible] "heathen at home" but why should you neglect them? We admit we are not doing all we might do for them, but we deny that we are neglecting them for the sake of those abroad. We recognize that the field is the world, and we desire to send all the souls we can reach without reference to geography. And, besides, we have commands from One we feel bound to obey, to "go into all the world and preach the gospel to every creature."

Our friend and neighbor, the *Central Methodist*, has a way of asking us questions. His questioning us gives us the right to expect he will, in his turn, answer a question or two for us, provided we ask those which can be answered briefly.

We shall take pleasure in answering the questions in the last *Methodist*. If he will first tell us two things which we need to know in order to understand his position. Take the case of the jailer's household. Does he believe it was composed exclusively of the jailer and one or more infants, twins or triplets? If a man should be converted and should carry his household to baptize his wife, children, servants and under-officers, with no pretense of conversion on their part, simply on the faith of the head of the household? The Philippian jailor was a heathen and so were all his house. Does our neighbor think that if a heathen should be converted on the missionary fields, the missionary ought to baptize his heathen wife, slaves and grown children? The *Methodist* is unswerving in its loyalty to the inspiration of Scripture. Our neighbor believes thoroughly as we, that what was right in Paul's time is right now, what was wrong then, is wrong now. We have to do with a God who is changeless, and a canon of Scripture which is closed. When he answers these questions, we shall take pleasure in answering his.

We sincerely regret the death of Elder Isaac Errett, LL.D., editor of the *Christian Standard*, Cincinnati. He was the most widely known of all the Disciples, and his death will be sincerely mourned by all denominations. He was a man of strong intellect, of rare culture, of broad sympathies and of profound convictions. He was born in New York January 1, 1820. His parents were among the early converts of Alexander Campbell, and early in life he became a preacher. Among other important pastorates, he has served churches in Pittsburg, Detroit and Chicago. For a while he was associated with Mr. Campbell in editing the *Millennial Herald*, and in 1866 he began editing the *Christian Standard*, which grew to be the ablest and most powerful paper of its denomination, and one of the leading papers of the land. In 1886, he received the degree of LL.D. from Butler University. He has been a vigorous writer, and is the author of a number of books. Truly a great man has fallen.

EDITORIAL NOTES.

—The Rev. Sam Jones recently lectured in Jackson, Tennessee, for the benefit of the Southwestern Baptist University.

—It is announced that Dr. J. M. Weaver, the honored pastor of Chestnut-street Baptist church, Louisville, will, by and by, be married to Mrs. Maria Hawkins Hawes, also of this city, on January 22 proximo. They have our heartiest benediction.

—The Rev. J. F. Crouch leaves us next week to accept a flattering call to Baton Rouge, Louisiana. He has done good service at the Franklin-street church, and leaves many warm friends behind him. We heartily commend him to the brethren of Louisiana.

—We begin next week a series of very interesting articles from the Rev. P. T. Hale, of Louisville, Georgia, giving sketches of recent foreign travel. Our readers will remember the rich treat a similar series from the Rev. W. A. Wilson gave them. Their appetites are whetted for the good things this new series will furnish. Bro. Hale knows how to see things and how to tell what he sees.

—Pneumonia annually causes the death of 1,700 people in New York City alone. And Dr. William Hammond says it does it in damp stoves and furnaces. Yet with this before them some few are introducing furnaces and stoves into the Southern city on account of the beautiful grate, because they are cheaper and less trouble.

We have received a letter from Bro. J. K. Nannelley telling of his sad sickness in Florida, and how much he is pleased with the kindness shown him by the city. That will be his address for the present, though he says he will not be long till he is back in old Kentucky. He says he is very willing to let such men go for any length of time.

—The question of women as public speakers having been causing some trouble among the churches of Christ, a pastor thereof wrote to the various theological seminaries to ask the opinion of the professors of homiletics. Mr. Sims, of Yale Divinity Seminary, said in his answer: "I may add that I do not believe any of the faculties of the Yale Seminary, or any other, ever heard of any of these "White Caps" anywhere in the New Testament. The *Mail and Express* either tell us where in the bible they are to be found, or else in fairness retract its statement. That "what only in the South" implies that "White Caps" are common in the South and initiated there. They originated with us, and spread from us over into the North.

—This is going to be a delightful world to live in if we go on for a thousand years or more taking away the roughness of life. Whether a race of spiritists will be worth anything, however, is more than doubtful. The spiritists hardly do all this in our joints and the medicines which we were occasionally called on to take. The inevitable lump of sugar which accompanies the medicine is entirely over the disagreeableness. But the next generation is to be freed from these infernal compounds, instead of giving medicine to children, it is to be given to cows, and the ailing cows will be cured with the milk. This wonderful experiment has already been successfully tried in France, and when given to the cow, cured the patient. We should like to have the opinion of the cow on the subject, however, before we undertake to offer a variety of ailments to a family in the Blue Grass and some of them sudden death in order to be necessary to keep a dozen cows for each family. There will be the iron cow, the quinine cow, the compound cathartic cow, etc. Verily the world moves.

—Dr. D. I. Purser, pastor of the First church in Birmingham, Alabama, is comparatively recent in his pastorate, but has distinguished himself by his tireless zeal and total disregard of his health, and feeling that a change was needed he resigned. The church, however, would not accept his resignation, so they sent him back his resignation with a three months leave of absence, "and more if necessary." He went north to visit his parents and was fully restored. He is back again now, and hard at work as ever. He is will-ing to sacrificial himself for the church, and most men need a little of that spirit. The church is a large one, containing many of the leading citizens, and his labors are greatly blessed. Among many instances in his ministry, he has baptized Judge E. H. Cabaniss, a distant relative of our special and valued friend, Judge Cabaniss, of Montgomery, Alabama. He is a man of great influence, and his baptism by immersion will have a powerful influence in his behalf. Bro. Purser is a man who stands bigger at the bar than in the community.

—The Gospel Advocate, of Nashville, is making itself merry over the "perils of trouble" which the Baptists have had in the matter of baptizing Dr. Stifler. They claim Dr. Stifler as one of them and offer all sorts of suggestions, that it would be better if brother Stifler had presented, that we make a Baptist Index Expurgatorius, etc., etc. They claim Dr. Stifler as one with them, and proposed to make him a Baptist without baptism, and clear right of believing "that the Scriptures teach that a believer in Jesus Christ must be baptized in order to an enjoyment of the pardon and the forgiveness of sins that comes through being in Christ Jesus." All this is very funny, and it does look as if they had us in a tight place. The Advocate, however, for having the courage of its convictions, offer papers of that faith article from which Dr. Stifler, if he had the "pie" dipped or he dammed "gospel, but not so the Advocate. It comes out squarely that there is no forgiveness of sins without baptism, however, the same Advocate objects to Baptist "close communion," and yearns for communion with those who have repent, believed, and been baptized, including Presbyterians, Methodists and other Pedobaptists are invited and welcomed to the Lord's table, and yet they are not baptized. Verily, the Advocate is a man of great and great faith, and yet it is forever uniting they come and be baptized.

—Bro. P. T. Hale, our recent contributor from Kentucky, writes us from Georgia: "Bro. Kendrick and I have had a pleasant time in being used of God to do a fine work in the southside. He began a protracted meeting at some place in Covington, and I joined him during the two and a half months of his pastorate the church has had one hundred and fifteen additions, and has just finished a magnificent house of worship, which will be in every way worthy of the city and the denomination. The church is now in good condition, led by Deacon W. L. Smith, as gross as he is precious. The college has gone to rebuild the Judson Female College, which was burned last year. We have a fine school here, and it will be a great blessing to the city. Bro. Kendrick is a great and powerful preacher. He was arranging to erect a splendid house for himself and family, but in view of the needs of Christ's cause, he has postponed it, and will build after the needed house of worship is finished. Bro. Smith puts down a house first and his own second. Many Baptists would do well to imitate this example. We are now at Atlanta, where I am. I closed my labors with my Palestine church last Sunday."

—The Salem church, Christian county, in the past few months has repaired its house of worship, adding dressing-rooms and a baptistery, and beautifying the whole interior. And more recently they have enjoyed a good blessing on our cause in the Southside, as the Southern half of Birmingham is called.

AMONG THE CHURCHES.

Louisville.

—Walnut-street—Bro. J. M. Foster preached at 11 A. M. Pastor preached at night. Pastor's "part-going" is a full house. Pastor preached at Glenview in the morning. One profession at night.

—Broadway—Pastor preached. Two persons received under the watchcare of the church.

—East—Pastor preached. One received by letter.

—Chestnut-street—Pastor preached.

—Twenty-second and Walnut—Pastor preached. Baptism at night.

—Portland—Pastor preached morning and night.

—German—Pastor preached. Interest increasing. Several inquirers.

—Southgate-street—Pastor preached. Franklin-street—Pastor preached in the morning and Bro. Stratton at night. One received for baptism and baptized. The pastor resigns to go to Baton Rouge, La.

—Jefferson-ville—Brother Brownson preached in the morning and the pastor at night. One received for baptism. House full.

Seminary Notes.

—L. O. Dawson has been recalled to the Hopewell church.

—The Philomathic Society has decided to dispense with reading their exercises until after the examinations. Quite a due deference indeed.

—More than the usual amount of sickness in the Seminary. About a dozen are down with mumps, fevers, etc., but they have the kind attendance of our accommodating fellow-student, Dr. Adams.

—A. U. Boone, pastor at Leitchfield, was our guest recently. He is rejoicing in a handsome suit, a token of his church's esteem.

—Peter Rhynard, late of Michigan, is hopping for a few days with his friends, a former fellow-student at the Seminary.

—T. W. Young reports one addition at Portland last Sunday. Bro. Young will officiate Wednesday night in a wedding at his church, the young lady officiating as the organist. Several of the Seminary will act as waiting attendants.

—E. E. Bomar, W. C. Cleveland, T. J. Legg, J. C. Tull, T. S. Powers and several others are spending their Christmas at home.

We presume we are to thank Dr. Boyce again for a Christmas dinner, which was a little above the average Seminary repast.

—Brethren from the Seminary supplied churches last Lord's day as follows: H. W. Kemp, at Ilica, Ind.; C. M. Carter, at Seymour, Ind.; R. M. Hahn, at Hillsville, Ky.; W. H. Covert, at Mitchell, Ind.; I. J. Vanness, at Buck Run, Ky.; J. A. Brunson, at Gilead; J. B. Pruitt, at B-street mission.

BERT.

The State.

—Some churches in West Tennessee are holding over to our Bethel Association for pastors, and it appears that we have none to spare.

—Bro. J. I. Willis has just closed a meeting at Doyleville, where the Union City church has a branch. Four were added by experience and baptism.

—Bro. R. C. Medaris is conducting a meeting at Hopkinsville, Christian county. The work on the building of the Williamsburg Institute is progressing rapidly.

—The friends of Bro. T. E. Tiller will be glad to learn that he has so far recovered from his recent attack of pneumonia as to be able to preach and baptize.

—Bro. E. H. Maddox writes: "Our meeting in Calhoun church is two weeks old. Bro. J. T. Lovell, of Trenton, is doing good work. Twenty-four professions and seventeen additions to the church. Large congregations and the interest still increasing. A greater work is much needed in this county-seat. Pray for us."

—One of the most faithful of all the workers in the Master's vineyard is Bro. L. P. Johnston. He is pastor of five churches in the Green River Association, and has been holding meetings in them and two other churches. There have been thirty-four added to the churches in the meetings, seventy-nine of them by baptism.

—Pembroke church will take a collection next Lord's day for the Baptist orphans' Home. This excellent church takes a collection every Sabbath for missions, and, by appointing a brother band, a time for other special collections, at which each member, whether present or not, is expected to contribute.

—Pastor R. W. Morehead had the assistance of Bro. I. N. Strother in his church-meeting at New Bethel (Ky.). Result, eight baptisms and one received by baptism and the church much revived. The brethren remembered Brother Strother in such a substantial way as indicated very high appreciation of his labors.

—Bro. H. A. Bagby writes: "The Cynthiana church has just closed an interesting and profitable meeting. We have added to the church and greatly encouraged. Nine have been added to the membership of the church, and a family of long standing settled itself during the progress of the meeting. The preaching was done by my father from Frankfort."

—Bro. H. J. Williams writes: "We are closing a meeting at Bethlehem of twelve days, assisted by J. G. Durham. We had twenty-five converts. Nineteen now. A very good meeting. I have recently baptized four at old Union, Warren county, and Bro. Bell, of Bowling Green, I have resigned my charge at Bethlehem and at Trammel's Fork, both of Allen county."

—Pastor C. Davidson writes from Covington: "Our meeting closed last night. Eighty persons were received into our membership. Thirty-nine new families were added to the congregation. Covington has not been so moved for years. The church has been greatly strengthened. The Lord be praised for his matchless goodness. Bro. Hale won all our hearts from the first."

—Bro. S. G. Mullins writes: "I returned last week, from Winchester, Ohio, where I had been for ten days assisting my father in his meeting. Results of meetings, . . . I go to-day (December 18th) to assist Pastor A. L. Vickers in his Lord's day meeting with the Licking Valley church, Campbell county, Ky. . . . I have decided not to leave Kentucky, but remain where I am. I closed my labors with my Palestine church last Sunday."

—The Salem church, Christian county, in the past few months has repaired its house of worship, adding dressing-rooms and a baptistery, and beautifying the whole interior. And more recently they have enjoyed a good blessing on our cause in the Southside, as the Southern half of Birmingham is called.

—Bro. J. Hires has resigned the care of the Kinston church, N. C.

—A good meeting at Dover, Mo., added ten to the fellowship of the church.

—Thirty have been added to the church at Deerfield, Mo., by a recent meeting.

—The Kedron church, Ia., has set apart their new house for the worship of God.

—The Waldron church, Ark., has set apart its new house for the worship of God.

—Bro. C. G. Skillman has accepted the call to the pastorate of the Clinton church, Mo.

—Ninety-eight have been added to the Fayetteville church, Ark., since November 1st.

—Pastor Owen has baptized twenty-five into the fellowship of the Logansport Association, Ia.

—Five were added to the church in Huntsville, Ala., last week, and there is no revival going on.

—A meeting in the Sycoache church, Ga., closed with nineteen additions to the church, sixteen by baptism.

—A glorious meeting in the Hillsboro church, Ga., has closed with twenty professions of religion.

—Union church, Clark county, Miss., has set apart Bro. J. L. Williams to the full work of the Gospel ministry.

—Pastor Harris, of Huntsville, Mo., six additions by letter and six by baptism, with four awaiting the ordinance.

—The Poolesville Baptist church, Md., is a model church. All of the members are except two contributors to our Boards.

—Bro. J. W. Carter, of West Virginia, will enter upon the pastorate of the Fayetteville church, Raleigh, N. C., January 1st.

—A new church was organized near Keystone, Mo., a month ago. They have just closed a meeting with twenty professions of religion.

—Pastor G. P. Bostick, of Durham, N. C., has resigned the care of the First church and offered himself as a missionary to China.

—The meeting in Montgomery, La., closed with twenty additions to the church. Among those converted was a brother who was over sixty years of age.

—After the adjournment of the Pensacola Bay Association, the church at Milton, Fla., protracted the meeting with the result of five additions by baptism.

—Pastor D. L. Manis, assisted by Elder L. W. Lones, has closed a series of meetings with the church at Head of Richland, Granger county, Tenn., with thirteen additions to the church.

—Seventy-five have professed conversion in a meeting at Mt. Pleasant, Aspect church, Va., and thirty-one in the Bradshaw's Creek church, Montgomery county, Tenn., making the additions to the church not stated.

—A meeting in the Prairie View church, Mo., has closed with sixteen additions. Seven of these were heads of families, and a remarkable feature of the meeting was the number of young men.

—Bro. E. A. Leonard reports in *Religious Herald* that he has baptized six as the result of a meeting in his church, and that he was assisted by Pastor Kone, of Farmville. The name of his church was not given.

—Big Hurricane church, Tuscaloosa county, Ala., has been greatly blessed. Forty-seven were added in a recent meeting, and two promising young men have gone to preaching. The church has also called Bro. Joseph Price to its pastorate.

—The First church, Jackson, Tenn., has been carrying on a meeting for two weeks. The church was greatly revived and four were added by experience and baptism. It does our heart good to learn from the *Baptist* that students are going into the University there every week.

—We were pained to learn that Mrs. Marks, sister of the veteran editor of the *Baptist*, fell last Wednesday and fractured a limb in such a way it is feared she will be a cripple for life. We hope that will not be the case, as Sister Marks like her two brothers is blessed with great physical vitality as well as mental power.

Western Recorder.

THURSDAY ..... DECEMBER 27, 1888.

THE RECORDER FOR 1889.

We are happy to announce that the RECORDER next year will be a still further improvement on what it has been for 1888. We will have articles from Dr. John A. Broadus and the faculty of the Seminary, together with many of our gifted Kentucky writers; also from Hon. J. L. M. Curry, ex-United States Minister to Spain; Prof. W. C. Wilkerson, D.D., of New York; Robert F. Burdette; Drs. P. S. Henson, George C. Lorimer, J. M. Pendleton, William E. Hatcher, T. G. Jones, J. L. Burrows, F. M. Ellis, E. T. Hiscox, T. H. Pritchard, J. M. Frost, J. Wm. Jones, W. D. Powell of Mexico, A. J. Diaz of Cuba, Prof. B. Puryear, and many others. We will do our utmost to make the RECORDER second to none of our papers in the land. The price will remain the same, $2.00 a year in advance, $2.25 after three months, and $2.50 after six months. Sample copies sent free.

NOTA BENE.

Editor Western Recorder:

Having read the editorial in the WESTERN RECORDER commending in the highest terms the *Sword and Trowel*, Spurgeon's magazine, I send your advice about getting it. And I am very much obliged to you for calling my attention to it, for it is worth ten times the $1.25 which is charged for it. Reading, too, the offer of a Tennessee Baptist is give the *Sword and Trowel* to any deacon who is not now a subscriber to the WESTERN RECORDER and who will send $2 to the RECORDER, I acknowledge my State pride was touched. I am unwilling that any Tennessee Baptist shall love the RECORDER or the Baptists of his State more than I love our State paper and our Kentucky Baptists.

I think, however, preachers are generally poorer men, and fonder of reading than are the deacons. And I think, also, a preacher who has energy enough to read a magazine profitably, will have energy enough to procure one subscriber to a paper. Therefore I will agree to pay for one year's subscription for either the *Sword and Trowel*, or the Southern Baptist Theological *Seminary Magazine* for every Baptist preacher in Kentucky who will within three months send $2.00 and a new name as a subscriber to the WESTERN RECORDER. He may get the new subscriber any where on his circuit, but the preacher himself must reside in Kentucky. This offer includes the theological students, licentiates, and ordained ministers who are not pastors as well as the pastors.

A KENTUCKY BAPTIST.

We take great pleasure in publishing the above letter from a noble brother. We are delighted at the appreciation of the RECORDER shown by this brother and our Tennessee friend, and also in the manner they take of showing their appreciation. For no one can read the *Sword and Trowel* without profit; it is as interesting as it is devout. We hope those who receive it will read it and then give it to others to read that it may do wide good. We are proud also of our *Seminary Magazine*, and every dollar which this brother will pay for that will go to our mission work. We do hope the brethren will see to it that this kind brother will need to send a *Magazine* to every preacher in the State, for he is able and is more than willing.

We are glad to have friends help increase our circulation thus, for we can not afford to do much in that line ourselves. We publish 10,000 copies weekly, and last year our expenses were $18,500. For six months of that time our subscription list was a little less than 9,000. As will be plainly seen, each copy of the paper costs us $2.05 and more. We are trying with 1000 subscribers to give as large a paper, we able a one and one printed on as good paper as religious papers which have from 25,000 to 75,000 subscribers, and of course receive high prices from their advertisers in proportion to their number. Therefore it can be readily seen we can not afford to make such offers ourselves, and we are deeply grateful to friends who can and will. Have we no friends in any other State to make such offers as these?

We call the attention of the students and alumni of the Theological Seminary to the article of Rev. Hale in another column on this page. We will be glad to have the brethren make full use of the RECORDER as a means of keeping alive and fostering interest in the Seminary and in each other after they go to their various fields of labor. The RECORDER is ready to further every good cause. This suggestion, Bro. Hale makes is a good and timely one, and we shall be glad to assist in carrying it out.

We are glad to announce that the *Jubilee Volume* is out. It can be procured from John P. Morton & Co., of this city, for $1. It is worth more than the money, and we hope every Baptist father in Kentucky will put one in his library for his children and his children's children. We are glad to add that Dr. Whitsitt will write a more extended notice of this volume for the next RECORDER.

REV. HON. J. L. M. CURRY, who recently resigned his position as representative at one of the foreign courts, and returned to his home in Richmond, Va., has been elected General Agent of the Peabody Fund.

THE main difference between the cheerful giver and the other sort is that he volunteers.

REPORT FROM DR. WARDER.

State Mission and State Sunday-school and Colportage Work in Kentucky During the Six Months Ending November 30, 1888.

Days of labor	5,160
Number of sermons preached	1,809
Average attendance at preaching services	112
Number present at all the services	201,888
Number of churches organized	4
Number of out stations supplied	24
Number of prayer-meetings attended	377
The number present at all the prayer-meetings	12,441
Average attendance at these prayer-meetings	33
Number of religious visits	6,984
Number of families without a Bible or Testament	208
Number of professed conversions under their ministry	603
Number of baptisms under their ministry	260
Number of additions by letter under their ministry	321
Number added by relation	56
Amount raised for church buildings, lots or improvements	$6,316 44
Amount collected for Missions and Sunday-school and Colportage work	650 35
Number of Sunday-schools organized	26
Number of missionary addresses	134
Number of Sunday-school and Colportage addresses	123
Number of Bibles and Testaments sold	663
Value of Bibles and Testaments sold	$673 11
Number of Bibles and Testaments given away	161
Number of other books sold	772
Value of these books	$1,459 40
Number of pages and tracts sold and given away	15,435
Number of Sunday-schools at mission stations and stations	52
Number of pupils in these schools	3,343
Number of classes in these schools	284
Number of teachers in these schools	569
Number of papers taken	1,226
Amount contributed to missions and other benevolent objects	$200 11
Number of church-members in these schools	1,113

The statistics above are not complete. They are fuller than we have been able to present heretofore. The missionaries are furnished with printed tables specifying the items we wish put in their reports. But among sixty missionaries and colporters it were surprising if all were prompt and none careless in making full monthly reports. The District Mission work is usually in advance of the Sunday-school work in amount expended and results accomplished. The District Sunday-school and Colportage work we estimate to be fifty per cent. less.

J. W. WARDER.

TENNESSEE NOTES.

BY REV. A. B. CARAWAY.

The first Saturday night in December stopped with Dr. George M. Doris, of Walnut Grove church, Hardeman county, Tenn. When a number of the neighbors had gathered in I gave them a lecture on our mission work in China. They seemed to be much pleased with the information they received respecting the heathen, and I trust it will stimulate their zeal for missions in the future.

Sunday morning preached for Rev. W. H. Jordan at Ebenezer church. As he came from North Carolina, his name reminds me of the distinguished William Hill Jordan, deceased, of that State, who was a half brother of Rev. A. M. Poindexter, widely known through the South. His members speak very highly of the preaching gifts of this young W. H. Jordan.

Bolivar, Tenn., is the county-seat of Hardeman, through which the Illinois Central railroad runs. Much cotton is shipped from this point. The town is sadly deficient in manufacturing industries. This is attributed to the want of railroad competition to reduce the price of freight. We have a Methodist, a Presbyterian, a Baptist, an Episcopalian, a negro Methodist and a negro Baptist church here to minister to the spiritual wants of twelve or fifteen hundred people. Rev. E. B. McNeel comes up from a mouth from Jackson to preach for the Baptists. The Presbyterians have preaching every Sunday, and it would be for the interest of the cause if the Baptists were able to do likewise. By special request I gave a missionary lecture in the Baptist church Sunday night, which was well received; and I hope will increase their faith in the Commission and in the basis of missionary labor.

HOSPITAL FOR THE INSANE.

A mile and a half from Bolivar the State is erecting a "Western Hospital for the Insane." Dr. Jones informed me they would not call it "Lunatic Asylum," because that sounded like they were sent there to stay. They wish it to be a hospital where lunatics are sent, to be cured. Not a bad idea if they will only cure them. But I predict a number will go there to stay. This is to be a large and magnificent edifice with all the modern sanitary improvements. Dr. J. B. Jones is medical or sanitary superintendent of construction. I never visit an institution like this that I am not reminded of the blessings of Christianity. Heathen people and infidels never erect institutions for the blind, the deaf and dumb, nor for the insane. Christian people alone cause the lame to walk, the blind as well as the deaf and dumb to read, and the insane as well as the poor to be cared for and healed when possible.

At Bolivar, met one of the ancients—Andrew Saine—ninety-one years old. He told me he still chops his own wood and splits his own rails. The past year he plowed and made thirty barrels of corn. He married a new wife some ten or twelve years ago and is still able to work and support a family. He is a good Methodist and nearing the heavenly Canaan.

NO HERMIT NATIONS NOW.

In Bolivar, met with a copy of the *Christian Advocate* of Nashville, which states that Mr. Yung Chi Ho, of Corea, in Asia, is a recent arrival at the Vanderbilt University, who has entered Wesley Hall to study for the ministry. Truly the world does move and the Christian nations are waking up from their centuries of superstition and ignorance and trying to keep step with this missionary and progressive age. Just think of it! Corea was the last one of the hermit peoples that opened her doors to the missionaries of the cross and joined the brotherhood of nations; and already she has come near enough, by Christianity, to send one of her sons to the United States to study for the ministry.

I am to lecture to-night at Saulsbury in Hardeman county, Tenn., in four miles of the Mississippi line. They have a large academy here, and there are three Virginia ladies, sisters, the Misses Edmondson. They are from Glade Springs, Va., where our Bro. Harrison is laboring to increase the facilities of the school there for the higher education of women. He will be pleased to learn that these Glade Springs ladies are making a splendid success with the academy at Saulsbury.

At Rocky Spring, in Hardeman county, met with Rev. U. A. West, who preaches at U Bet station. Trust he will not name his church after the station. We already have so many ridiculous names in our church nomenclature.

At Saulsbury, Hardeman county, stopped with Bro. John Lowe, who said: "I went to Union University in Murfreesboro when Dr. Eaton was one of the teachers, and I now wish to know if he has learned how to collect a marriage fee. I was walking the street with him in Murfreesboro one day when a man from the country met him, and pulling out his purse, said, 'Bro. Eaton, how much do I owe you for marrying me?' Eaton, instead of replying, 'We generally leave it to the man to decide how much he ought to give,' said: 'In such cases we make no particular charge.' Quick as thought, the man, putting his purse in his pocket, said, 'Thank you! thank you! you must come out and see us some time.' As the man walked off, Eaton, with a dazed look, said: 'Well, I paid two dollars and a half for a horse and buggy and also the toll there and back, and all I am to get is an invitation to come and see him which will cost me two dollars and a half more and the toll on the joke.'" I told him Eaton was then a tyro in such matters, but I could assure him he had been in the marrying business now long enough to learn how to put his replies so as not to be caught with "thanks" only.

A WARNING TO REVIVALISTS.

The following will show that revivalists ought to be particular how they word their invitations to the ungodly, as they sometimes overdo the matter and do harm to the cause. In Hardeman county I was told of a preacher who, at a protracted meeting, when he would induce a sinner to come to Jesus seat, said: "If there are any here who wish to go to heaven, will they please rise up on their feet?" No one rising, he said: "Well, if there are any here who wish to go to hell, will they please rise?" At this one old man in question, raised a half-tipsy frame, rubbing his eyes, and in a sympathetic tone, said: "Well, parson, as you seem to be lonely, I believe I'll get with you." That closed the meeting.

At Grand Junction preached for Bro. McNeil and baptized Sunday night. Stopped with Bro. J. M. Morris, who said: "I have known two preachers who were always grumbling and finding fault with everybody. I have no patience with a pessimist." If these preacher pessimists could only know how disagreeable they make themselves to others they certainly would quit their folly.

PROHIBITION IN TENNESSEE.

Lecky, the historian, has said truly: "The success of a movement depends much less on the force of its arguments or upon the ability of its advocates than the predisposition of society to receive it." This has been fully demonstrated where they have endeavored to carry prohibition by whole States instead of by local option, as in Tennessee and Texas. As forcible arguments and as able advocates were used for State prohibition as for local option, yet the people were disposed to receive the latter and opposed to the former, and the result was a failure for State prohibition. Still the prohibition sentiment is strong in Tennessee. Their four-miles law enables them to have local option in every school district where there is not an incorporated town. This law drives up many a saloon. I am sorry to learn that in many parts of Tennessee the negroes voted almost solid against prohibition. In Kentucky I am glad to say the negroes helped us nobly in many places to carry local option.

Kind Words Quarterlies and Teacher.

We have received the *Kind Words Quarterlies* for the first quarter of 1889, and on examination we think they are good, and suited to the different grades of pupils. The illustrations are numerous and very appropriate, and really do illustrate the lessons. We can't but commend these publications of our Home Board as being well adapted to their purposes. The *Teacher*, edited by Dr. Shaver, is a model of excellence and correct scholarship and doctrinal soundness. We think no objection can be found with this excellent production which, we see, contains articles from some of our best writers and scholars. In price these lesson helps are as cheap as the cheapest, and in quality as good as the best.

LETTER FROM VIRGINIA.

Editor Western Recorder:

It is told that Oscar Wilde, when in the United States, said to a lady, "You have no natural curiosities in this country." "Ah," said she, "our curiosities are *imported*." How the importation liked the witty reply is not stated. Had the congenial fellow visited Rockbridge county, of which Lexington is the county-seat, he would have found that Nature had been lavish in her distribution of favors to this wonderful section alone. But Nature and art have combined here. God, who "made the country," and man, who "made the town," have done wonders in the regions adjacent. The county takes its name from the great stone bridge, "not made with hand," a wonder unique and unparalleled. An hour's ride from Lexington will bring you to Goshen Pass, the gap through which North river flows on to the James, and the scenery of which is wildly picturesque, and grand beyond description. Five miles in one direction will bring you to immense iron deposits, and fifteen in another to a locality where there will be, when some vexatious litigation is terminated, a great tin mine. Wilson's Springs lie near by, further on are the Cold Sulphur Springs, and last, but not least, of the watering places, are the celebrated Rockbridge Alum Springs. This latter is more and more looming up as one of the great *spas* of the world. Its environment and arrangements during the past summer were far ahead of anything in its former history. Its main proprietor, Col. Peyton, is by the way a beloved and liberal Baptist brother.

Our town, beautiful for situation, is full of historic interest, and associated with the names of some of the greatest men who ever lived and died. Here I love to see the graves of Lee and Stonewall Jackson, as well as those of other distinguished military men, scholars, divines and authors. The beautiful buildings and grounds of Washington and Lee University, as well as those of the Virginia Military Institute, are within ten minutes walk. The study of Gen. R. E. Lee may be seen, looking just as he left it when he went home sick. The resentment status of the great hero always attracts attention. The artist who produced it, Valentine, of Richmond, has been engaged to execute a bronze statue of heroic size of Jackson to resemble as near as possible the form and features of the General when living. It will differ from the Jackson statue in Richmond, which, though of heroic size, is but an ideal statue, and not truly representative of either the form or features of Gen. Jackson. Mr. Valentine has a mask of the General, the only one in existence. The statue will be placed upon a stone pedestal of appropriate design within which will be a vignette where the bodies of the Jackson family will be placed. The sculptor of the family will be placed. It is proposed to have the statue erected by July 21, 1891, when it will be unveiled. The 21st of July is the anniversary of the first battle of Manassas, where "Stonewall" first gave evidence of his splendid ability as a commander. There are interesting relics and valuable paintings to be seen in many of our homes here. I have room only to mention some of these. At the residence of Gen. Custis Lee may be seen the full length portrait of Lafayette which he had painted expressly for Washington, in Paris, a noble full-length of Daniel Parke, and also one to the Duke of Marlborough in the German campaign of 1704, who bore to Queen Anne the news of the "famous battle" of Blenheim. It was painted by Sir Godfrey Kneller. In addition to these are a number of other portraits and paintings, beside the Washington relics from Mount Vernon and Arlington. The Pendleton family have a china bowl, belonging to the old colonial Governor Nelson, who is an ancestor of that gifted Southern author, Thomas Nelson Page. At the home of John Randolph Tucker may be seen a desk which belonged to Thomas Jefferson and articles once owned by John Randolph, of Roanoke. Capt. Brooke, inventor of the "Brooke gun," now professor in the Virginia Military Institute, has a case of splendid Japanese porcelains, brought by himself from Japan when that country first opened its ports to the American Japan expedition. Mrs. John Moore has a fine collection of paintings, also bronzes and mosaics, Roman, Florentine and Pompeiian.

We have here many charming cultivated people, prominent among whom are Mrs. Margaret J. Preston, J. A. Harrison, author of works of science, history and romance, the professors, etc.

This part of the Valley of Virginia, was settled by the Scotch-Irish. The Presbyterian is the prevailing denomination. The Baptist church is not strong, but it has now as it has had in the past, its mission. Potent influences for good have come forth from it. It has had as pastors such men as Cornelius Tree, John Newton Brown, A. J. Huntington, J. Wm. Jones, A. C. Barron, George B. Eager, J. L. Carroll and others. There is as yet no *boom* in our town, and there is not much outside material for Baptists to work on. We have lost within the last year quite a number of members from our little church who have gone to other states. Dr. Jones, who knows all about this field, says that even if it shall be some time before, there is here a self-sustaining church. Lexington is one of the most important fields in the country to cultivate, because of its wide-reaching influence through the students at Washington and Lee and the cadets at the Virginia Military Institute. He writes:

As I see standing in the pulpit of New Bedford, Mass., one of the noblest preachers we have, and remember that he was inspired into the fellowship of Lexington, I feel as—I suppose—the grand sort of the people of Woodstock felt when Louisville, and remember that time when he was "buried with Christ in baptism" in Lexington, I felt—as I think of at least ten other preachers of the Gospel, in North Carolina, in Alabama, in Texas, in Missouri, in South Carolina, who were brought into the work by the pastor of Lexington, and of two, at least, of the Sunday-school boys of the church, one of whom is pastor of a leading church and the other is the Secretary—as I recall five prominent physicians in Pittsburg, Baltimore, Louisville and Texas, and numerous in other professions who are now useful church members, and who were baptized at Lexington—and as I remember over twenty of the most useful, glorious, heavenly-minded, and model preachers of my acquaintance, besides scores of useful laymen in those denominations, I feel that a convention in connection with the labors of pastors of the Lexington Baptist church for all God has greatly honored and blessed the little band of faithful disciples who, thirteen all of these years, have labored and sacrificed there.

And when I remember that the man who baptized W. D. Powell and sent him out to his grand work in Mexico was baptized by Lexington, and that there was also baptized there a young Japanese who went back to Japan—I think God for the hallowed stream of influence which have flowed out from that little church, and do not hesitate to say that I know no place in the land where mission funds can be more appropriately or more judiciously expended.

Our house of worship, enlarged and improved, at an expense of about four thousand five hundred dollars, was dedicated some months ago. This could not have been accomplished but for the generous help which came from friends in every direction. We have had no bell till this week. I have been quietly trying to get contributions for a bell, and last Wednesday night the subscriptions rang out for the first time from the Baptist church steeple. We have just closed a meeting of ten days duration. There were eight persons baptized, three of whom were students at the University. Two of these students were from Missouri and one from Tennessee. There are a number of Kentucky boys at the two institutions, one of whom is the grandson of the late Nimrod Long. But I will never be done with this letter unless I stop.

Expressly yours, J. B. TAYLOR.

Lexington, Va., December 15, 1888.

A LETTER FROM NASHVILLE.

Editor Western Recorder:

I was much pleased with the RECORDER of December 13th in matter and style. In fact, I read it twice. I found the paper clipped and pasted. An eight-page paper simply folded in two sheets without parting to, to put it mildly, annoying, at least I find it so, for after reading the first page I am at a loss how to proceed. The fault may be in me, and I would not be so unreasonable as to expect newspaper men to put themselves to trouble, and expense simply to please me. However, this feature of your paper as I take it is an improvement. It is so nice to sit quietly and turn the leaves.

I greatly admire your way of saying certain of the observance of set days for special subjects. I like your old-fashioned Baptist detestation for everything that smacks of ritualism. But I go the whole hog; I do not believe the Governor of the State has any authority to appoint a day of thanks-giving for the Christian people of the State. If I mistake not, the custom originated in America among the people who burned witches and imprisoned and banished Quakers and Baptists for nonconformity to the established religion. But aside from its sanctimonious origin it is not a good idea, why the last Thursday in November should be kept as a day of thanksgiving. No event, either political or religious, so far as I know, has ever occurred to make this day celebrated. The fourth of July, it seems to me, might be set apart for the United States with some show of justice and propriety, but no Governor nor President has ever issued any proclamation for observing the latter. The Jews have three annual feasts and we have at least two, namely, Thanksgiving day, and the day of the birth of Christ—Christmas. Your strictures on the Christmas are timely and appropriate. Why not apply the same to Thanksgiving day? Is it not about as nonsensical? What was the matter with the churches of Galatia when Paul wrote the epistle to them? Ye observe days and weeks and months and years. I am afraid of you," says he. "Are ye so foolish after having begun in the spirit to turn back unto the weak and beggarly elements of the world?" The truth was, the churches had gone back into Judaism, Romanism and Episcopalianism, and many others of this age have done the same thing. Shall we follow them to be in the fashion?

But Dr. Dudley says we in the United States ought to be thankful for good government, and so we ought. Is this true only on the first Thursday in November?

Christian people have a thousand things to be thankful for every day, and the church may lawfully set apart a day for thanksgiving for special blessing or a day for fasting and prayer in cases of special calamity, and this is the only way I see this wholesale thanksgiving on the 28th or 29th of November looks to me exceedingly comical, and especially so when it emanates from the Chief Magistrate of the Government. But you say there is no harm in it, and Christian people may observe it right. But is it not a day of feasting and revelry? Is there no harm in that? It is now become in the cities of the land an enforced holy day and many people regard it as a Christian institution. May there not be harm in that?

When the stores and the banks close and the shops shut down and all hands turn out to enjoy the Christian privilege of getting drunk or gambling or making it a day of sport at the invitation of the Government, may there not be more harm than good in it. The drinking is certain, worldly people do not spend the day in thankfulness to God, and Christian people do not need to be reminded by the Government that they must be thankful on the 29th of November.

S. A. DAVIDSON.

THAT "NEGLECTED LEVER."

Editor Western Recorder:

I very much enjoyed Bro. John O. Rust's article in the last *Seminary Magazine* on this subject. It is piquant and pointed. The neglected lever is the "press," and every pastor, especially the rural pastor, should consider whether he uses the newspaper as effectively and fully as he might.

But speaking of valuing and using the press revived an old wish of mine in respect to having some acceptable paper as the organ of communication among Baptist students. Six years ago, while a student in the Seminary, it often occurred to me how pleasant it would be to hear frequently from these beloved brethren to whom I had become attached by years of association as classmates and fellow-students. To correspond with them all would be out of the question. Then the thought of pledging ourselves to take one denominational paper and occasionally to write of our work, presented itself. But there was then no paper pre-eminent enough to unite upon, and that will now be the case for and read. But I think the time has now come when such a plan, advantageous in many ways, is feasible. The idea seems to me a helpful one, and the best paper for such a plan, the WESTERN RECORDER.

Some plan of having one organ for general circulation and intercommunication seems to me advantageous in several ways.

(*a.*) It would be a great pleasure to all students to occasionally see brief notes of what each is doing, and one paper, like all the State papers, and the *Seminary Magazine*, coming but only eight times a year, would not be able to fully do this at least a helpful ally could not but be of advantage.

(*b.*) This would be advantageous to the Seminary. It would keep alive a deep interest in our *alma mater*, and if the paper could be circulated by each pastor among quite a few of his leading members it would keep their hearts in appeals for the "Seminary fund" and all needs of the Institution.

(*c.*) This paper should be the WESTERN RECORDER.

(*a.*) All Seminary men during the last ten years have become attached to it to a greater or less extent.

(*b.*) More old students are already taking it in consequence than any other paper.

(*c.*) Situated in the same city as the Seminary, it gives fuller and fresher Seminary notes than any other journal.

(*d.*) The faculty are contributors to its pages.

(*e.*) It is the best paper in the denomination.

(*f.*) Consequently it will be easier to get a few leading spirits in each church to take it. Formerly, in addition to their own State paper, I have endeavored to get my members, who were able, to subscribe for the *Examiner*. Now I rejoice that we have a paper in our own territory which is superior even to the *Examiner*. It has brains and ample capital behind it, and is securing the best men in the land to write for it—the Seminary faculty, Drs. Lorimer, Henson, Hatcher, and the best talent, both south and North.

It would be of immense advantage to all our great religious and educational undertakings, as well as the Seminary, if our moneyed men, in all our churches, read weekly articles in reference to these matters, from our great and progressive leaders. One of our Southside Baptists accidentally had brought home to him the other day the needs of one of our denominational schools, and came to its relief with what will amount to at least a $5,000 contribution.

In conclusion, I do not wish to reflect upon any of our denominational papers by such a selection, but for reasons assigned, it seems to me that the RECORDER should be the paper selected for this purpose. Neither would I injure the *Seminary Magazine*, for the Recorder would be, as it is, its powerful ally. One of its proprietors has already given magnificently to the institution, and this would be a graceful way of expressing our appreciation.

This suggestion originates entirely with myself, and is made with the feeling that such a plan would be pleasant to us and helpful, not to the Seminary only, but to all our denominational enterprises. I should love to see the Seminary students bring this matter before them, and urge that all unite upon this one paper, and let us hear from them frequently when they go out into their fields of work. I know it would be a source of pleasure to me to see brief notices of how they get on, and when I wrote of my work it would come before the eyes of old and loved friends.

P. T. HALE.

Birmingham, Ala., December 19, 1888.

C. H. SPURGEON says: "Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man can not speak a plain word without being accused of bitterness, and if he denounces error, he is narrow-minded; for all must join the universal admiration society, or be placed under ban and be howled down."

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CIRCLE MEETING.

The following is the programme of Circle No. 4, Bethel Association, to be held at Trenton, Ky., December 29 and 30, 1888:

Services at 9 A. M., December 29th.

1. Christian Benevolence—E. J. Murphy.

2. The Qualification and Duties of Deacons—T. E. Tiller and H. W. Watts.

3. The Present Outlook for Missions in China—F. W. Carney.

4. Are the Young of Our Country in Danger From What They Read—C. W. Ware and A. F. Rodgers.

5. Giants of National Evil—John P. Garnett and Will L. Dicken.

6. Importance of Our State and District Missions—W. W. Garrott and T. W. McElwain.

7. How to Deal With Inquirers—Reno Downer and N. O. Lovelace.

8. The Possibilities of Our Missions in Cuba E. N. Dicken and J. W. Moodie.

9. How to Utilize the Young Members—P. H. Lockett.

10. Pastoral Support—N. A. Garnett and Newton Moore.

11. Missionary Literature and Other Means of Exciting Interest in Missions—G. H. Slaughter and H. S. Lowery.

12. Family Religion D. A. Brannagh and R. C. Clemens.

13. Brief Review of the Year's Work for Our Savior Volunteer Speeches by Members of the Circle.

There will be preaching at the usual hours by the preachers in attendance.

The Committee and Vice-President hope that all who are appointed will be present and take part in the discussions.

A PET theory of those who are unwilling to accept total abstinence as truest temperance in the line of liquor-drinking is that pure wines and cider are comparatively harmless in contrast with distilled liquor. Yet there is no form of drunkenness which has more brutality in it than that which is the result of cider-drinking; and from the days of Noah to the present day, a man who has been made drunken by fermented wine is likely to be as disgracefully drunken as if he were strychnine whiskey which had brought him down. Only a few days ago a silk-weaver in Hebron, Conn., murdered his wife and two children, and then set fire to the house. He was a Swiss immigrant, and believed in home-made liquors. The telegraph report reads: "He had built a dozen barrels of home made wine and cider in his cellar, and drinking from these made him crazy and promoted the murder." If the blood-stained sabre of his household was the sort of home made by home-made wine and cider, total abstinence from the liquors would seem the truest temperance.—*Sunday-School Times.*

Where Comes the "Moon" Swiftly.
From Lake Michigan south it starteth,
From CHICAGO great in size;
MICHIGAN CITY, too, it toucheth,
Thence now Louisville enterprise
En route to INDIANAPOLIS.
Mighty city yet to be—
Onward then to CINCINNATI,
Offering two routes to the sea,
Or from MOGNON where it brancheth,
Visit LAFAYETTE on fair
Then we're off LOUISVILLE.
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Roll on Pullman Buffet train,
Boston of Pullman Buffet cities,
To the Gulf Coast and to Florida,
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Next week

The Family Circle.

IS IT RIGHT.

If you feel yourself insulted,
And are much inclined to fight,
Wait until the question's answered—
Is it right? is it right?

If you find your feelings peevish,
Willing things to do for spite—
Listen to the voice of conscience,
Is it right? is it right?

If your parents have forbidden
You to be out late at night,
And you feel like disobeying,
Stop and ponder, is it right?

When in any sort of mischief
You begin to take delight,
Stop right then and ask the question—
Is it right? is it right?

—*Cumberland Presbyterian.*

AMOS BARTON'S HIRED MAN.

"I'm going to take my carpet rags over to Mrs. Barton's and sew for a spell, Violet," said Mrs. Pierson. "Amos Barton's hired man rose for prayers last night in the meeting, and I don't think she knows it."

Violet Dewey stood by the kitchen table, ironing some towels. The information just given her by Mrs. Pierson caused her to put the flat-iron down on the table with an unusual thump, as she turned around, and faced the speaker, who stood in the doorway.

"You don't tell me so, Mrs. Pierson!"

"Yes, Violet, it is a fact, for I saw him myself."

The girl took the flat-iron in her hand again, and began to move it vigorously over the long brown kitchen towel. When Mrs. Pierson closed the door, Violet said aloud:

"Well, who on earth would have believed that Sam Bassett would 'rise for prayers!'"

Just as she finished speaking, the kitchen door opened far enough for Mrs. Pierson to put in her cheery face and say:

"O, Violet, if any of those folks—the poor ones—come over from 'the hollow' to get any butter and eggs while I'm gone, you get what they want for them. And, Violet, when you weigh the butter, be sure and put in a quarter of a pound more than they pay for, and put three or four extra eggs in the basket. You know they have a hard time to get along. You needn't say anything to Mr. Pierson about it, though. It isn't necessary to let men know everything we women folks do." And with these words the smiling face disappeared from the doorway.

Violet knew why Mrs. Pierson had made the remark about not letting men folks know everything women do, for Mr. Pierson was as close a man in a deal as there was in the county. He was honest to a cent, but he never gave wisp of hay over what was paid for, so his neighbors said.

But the thought that was uppermost in Violet's mind that morning was of Amos Barton's hired man. They had been keeping company together for quite a while. When Violet went to meeting the week before, Sam had met her at the door after it was out, and walked home with her. When she engaged with Mrs. Pierson, the agreement was that one of them should go so the evening meeting one week and the other the next, as they could not both leave at the same time. When Violet and Sam were walking home together the week before, Sam told her he had made up his mind to get married. He was sure it was a great deal better for a man to have a wife. He had saved up a little sum of money, which was drawing interest in the savings bank. Of course he wound up his talk by saying:

"Violet, you are the only woman on earth I ever loved, and you are the one I want for my wife." But Violet did not make any answer at first, and Sam continued:

"You know I am a man of good habits; I don't drink or smoke or chew."

"Yes, Sam, I know that. You deserve a great deal of credit for a man who has been knocked about the world as you have. But, Sam, you have one bad habit, and I could never marry a man who swears."

"Where did you ever hear me swear, Violet?"

"That morning I was on my way to Mrs. Pierson's, Sam, and you were driving the cows to pasture. You swore so that the words went through my heart like a stroke of lightning."

"I know I did, Violet. It wasn't right, but cows are the most trying, bothering creatures in the world. They never will go where you want them to, and they are sure to make a stampede for somebody's garden or lawn. I tell you it's a plaguey trying place for a man, unless he is a saint."

"But there are just as many victories, and as great ones, to be gained over the habits of swearing as over drinking or smoking. 'He that overcometh,' you know."

"I know it, Violet. It isn't because I want to take the Almighty's name in vain. I know I am dependent upon him for every breath I draw and every blessing I have, or hope to have; but I've lived around with rough people all my life, and before I know it words I shouldn't say get out of my lips when I'm bothered. I won't swear any more, Violet."

"But, Sam, you can't get over such a habit of long standing without the help of the Lord; we can't any of us do such a thing in our own strength. I am so sorry you are not a believer."

The command came to Violet's mind at that moment, "Be ye not unequally yoked with unbelievers," but she did not repeat the words aloud. She only said,

"Sam, I can't give you an answer now."

"You won't say that you don't love me, Violet?"

"No, Sam, I won't say that."

"I've done a great deal of thinking lately in Amos Barton's hath, Violet, about religion. I wish I had it."

They had reached Mrs. Pierson's gate when Sam spoke those words, and as he bade Violet good night, he said, "Pray for me, Violet," and Violet had answered, "I will, Sam."

The young girl at the ironing table was thinking over all this going home with Sam, while Mrs. Pierson was sewing carpet rags in Mrs. Barton's sitting-room, and talking to her about Sam Bassett. Mrs. Barton was a cripple and never went to meetings, and her son Amos was not a professor and only went on Sundays.

"It seems as if the Spirit of the Lord must be at work in Sam's heart," Mrs. Pierson said, "for we haven't had any revival meetings, and no one has been asked to rise for prayers this winter. I never was so much surprised in my life as I was when I saw Amos' hired man get up and say, 'I ask the prayers of God's people for my soul.'"

The tears fell from Mrs. Pierson's eyes on to the red and yellow stripes of cloth she was sewing together.

"You know, Mrs. Barton, Sam hasn't got any mother to pray for him, and I've been praying for him ever since. I thought I'd come over and tell you, and I knew you would pray for him, too, and talk with him."

Poor Mrs. Barton shook her head.

"I'm afraid, Mrs. Pierson, I'm a follower with little faith. I've been praying for Amos' conversion for thirty years, and he isn't converted yet, and I'm afraid he's getting farther and farther from the teachings I gave him when he was a child. He has been reading some of that infidel's lectures—I can't remember his name just now—and I don't know as I'll live to know it, either. It's unsettling Amos, and I wish he'd let such readings alone."

"God doesn't send us answers to our prayers right off, you know, Mrs. Barton. I have had a few direct answers to prayers, but most of them that I made special subjects have been answered in round-about ways, and some of them haven't been answered yet. Take your boy and that motherless boy working here, and pray for them both. I believe God will send you the blessing. Good by, I must go. I've sewed up all the rags I brought over, and I want to get at some more. I'm anxious to get my carpet woven, so I can put it down when I get my sitting-room cleaned."

Mrs. Pierson was hurrying across the lots, when she saw Sam Dresser plowing. She picked her way across part of the newly plowed field, and reaching out her hand to him, said:

"I am glad to see you, Sam. You are plowing straight and even furrows, I see. You are a good plowman. It is a good thing to be as accurate as we can, and as faithful in any work that we do. This is the beginning of the gospel—that the kingdom of heaven is at hand just where we are. It is just as near as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly."

"I was just thinking," the man replied, "that I'd like to be doing something better and greater than following this plow laggard forth. It doesn't seem as if it was work that counted for much. What you've said just now, Mrs. Pierson, makes me think it isn't so much the work as the way a man does it."

"Yes, yes, Sam, and have you thought that tilling and drawing the ground was the first work our Creator gave Adam to do? He must have considered it of great account."

As Mrs. Pierson finished this sentence, she saw her husband coming hurriedly across the field to meet her; so she said "good morning" and passed on. As soon as she looked into her husband's face she knew that something was wrong.

"See here, Mary," he said, taking off his hat and wiping off the perspiration on his head and face, "that new girl of yours can't weigh any more butter in our house, or count out any more eggs. Old Mrs. Brown came over from 'the hollow,' and she gave her overweight in butter and four more eggs than she paid for. You better tell her to have folks weit till you get home, next time. We can't afford to do business that way, Mary."

"I thought you were building the fence in the south lot this morning, Nathan."

"So I was; but I wanted a pail to take out for water, and I just happened to see that girl was waiting on Mrs. Brown. She was weighing the butter, and I saw it wasn't right, and cut off the extra weight and made it just balance. And I took four eggs out of her basket; she only bought two dozen."

"O, Nathan, I am so sorry." Mrs. Pierson said gently. "I thought your old Mrs. Brown might have waited, if she was gone, and I told Violet to do just as she did. I always deal that way with the 'hollow folks.' They have such a hard time to get along, and haven't been blessed as we have."

"I tell you it isn't the way to do, Mary. We'll end our days in the poorhouse. Farming's got to be a hard business, and it takes all a man can rake and scrape to make both ends meet."

"I don't expect to go to the poorhouse, Nathan Pierson, for any such reason as that. Perhaps we'll end our days there; I don't say we won't, for none of us can tell the way that our Father thinks best for us. If we go, it will be because he knows we need just such discipline before we finish the journey. But if we do go, Nathan, won't it be a great satisfaction to remember that we considered the poor when we were able to? We won't go to the poorhouse because we gave over weight and measure to a poor neighbor. Besides, isn't the better and egg money mine? Wasn't that the agreement when we who married and bought this farm?"

Mr. Pierson fanned himself with his broad-brimmed hat, but evidently was not looking at the subject in the same light his wife did.

"Hasn't the butter and egg money clothed me and the children, Nathan Pierson? Haven't we been dressed as well as our neighbors? When money was did the repairing and the papering and the painting? Hasn't it been my butter and egg money? And when we were in that trouble, and you wanted that $300 so badly, didn't I get it for you? Butter and egg money put by! 'Blessed is he that considereth the poor,' Nathan; take into account how hard they work for a little money, and how much sickness they have, how many days lost from work, and something or another always coming up to keep them back."

Mr. Pierson took up his pail and walked toward the south lot. He was a man who never made any acknowledgements, but there was an echo to his farm, and as he walked along he kept hearing, "Blessed is he that considereth the poor, Nathan Pierson; that considereth the poor."

When Mrs. Pierson went into the kitchen Violet was getting the dinner ready, and the clothes-frames were hanging full of well-ironed pieces. Mrs. Pierson looked at them and said:

"You have done a good morning's work, indeed, Violet, and your clothes are well done."

Words of commendation, when they were merited, were always given by this good woman to those who worked for her.

When the dinner work was done up, Violet sat down with Mrs. Pierson to sew carpet rags.

"Violet is a very pretty name," she said, as they were winding up a ball of bright-colored rags. "Were you named after any of your relatives?"

"No, ma'am. My mother told me she read a book just before I was born called 'Violet; or, The Cross and the Crown.' She thought it was the prettiest book she ever read, and so she called me Violet. Did you ever see the book, Mrs. Pierson? I'd give anything to read the story."

"Mrs. Pierson said she had never seen the book.

"Mother used to tell me how that Violet was found on a wreck, a little baby tied to a broken mast, and somebody took her, and what trouble she had, and how many crosses living around among different kinds of folks; but after she grew up she turned out to be a rich man's daughter, and her father found her and took her to a spendid home. I've been like her in one way—I've had lots of crosses to carry, heavy ones, too; but I shan't turn out as she did, of course, for my father died since I can remember. Mother died years ago, and since then there hasn't been anybody belonging to me to care for me. Everybody wants folks that belong to them, you know."

"Yes, Violet, the love and care of kinship is one of the Lord's greatest blessings to us. I am sorry for you, dear child, but you have given yourself to the Lord, and you have a Friend better than father or mother, brother or sister."

"Yes, I know it, Mrs. Pierson. But it must be so nice to have your own home, and some one to love you in it."

"That is true, Violet, and I hope by and by you will have a good home of your own."

When Mrs. Pierson said those words, she did not know that Violet was thinking of Sam Bassett. In fact, she had not a suspicion of the attachment between the two. She spoke of seeing him in the morning, forgetting part of the conversation they had had about him. In the midst of this talk she remembered that she had promised Mrs. Barton a glass of quince jelly, and she jumped up suddenly, letting the balls of carpet rags she had in her lap fall down on the floor.

"O, Violet," she said, "I wish you would put on your shawl, and run over to Mrs. Barton's with a glass of jelly. Her quince bush didn't bear last year, and I told her I would send her some; she is so fond of it. I almost forgot it. She is an old lady, and has her mind set on having it, and I presume she has been watching for it these two hours."

Violet was soon on her way to Mrs. Barton's. Away off in the distance she could see Sam Bassett driving the cows. His back was turned to her, so she stood and watched him. They did act very perverse and wicked, that was certain. But Violet could hear Sam's deep, rich voice singing, "His loving kindness, His loving kindness, O how good!" The more unruly the cattle became, the louder he sang, and when they were safely in the barnyard she heard the words:

"He saw me ruined by the fall,
But saved me notwithstanding all.
He saved me from my hell-merit;
His loving kindness, O how great."

"Sam's conquered. I believe he has found the Lord," she thought as, with a face beaming with joy, she knocked at Mrs. Barton's door.

It was Violet's turn to go to the evening meeting the next week. When Sam walked home with her, he told her how the Lord met him on Amos Barton's haymow, while he was pitching off the hay for the horses. It was something he could not explain, he said, but, kneeling down in the east corner of the haymow, he gave himself to the Lord.

"I found my kingdom of heaven right where my work was, just as Mrs. Pierson said, Violet."

"Sam Bassett has met with a change, Amos," Mrs. Barton said to her son a short time afterwards.

"Well, something has come over him, that's a sure thing, mother. He used to swear as easily as he talked, but now when things bother him he begins to sing. I believe Sam's got religion."

Amos Barton started to go out of the room, but his mother said:

"Amos, wait a moment. I want to tell you something. I may not be here a great while longer and I want you to know that I've prayed for your conversion thirty years. I've tried to pray the prayer of faith, too. When Mrs. Pierson told me Sam rose and asked for prayers, I've been praying for you both together. Sam's come out on the Lord's side, but O, Amos, my dear child, where are you? Don't read infidels' writings any more; they unsettle you and lead you away from your mother's faith."

"I don't see it so you do, mother," he said, as he passed out. Some mothers' faith seems to be tried so hard.

In November, Mrs. Pierson made Violet a wedding, as nice as she would have made for her own daughter, and she and Sam Bassett were married and went to housekeeping in a little house on the Barton farm.

"I'm so happy, Mrs. Pierson," she said, when that good woman went over to see her a few days after they were married. "I know what it is now to have a home of one's own, and somebody in it to love you. The Lord sent me to you, so I could learn your ways. I like them better than the ways of any other woman I ever worked for. I'm going to try to follow them."

A year later Amos Barton was examined for admission to the church.

"It was Amos' hired man, Sam Bassett," said Deacon Cowell to his wife, "that brought him out. Sam Bassett isn't a learned man, but Amos said that somehow Sam's daily life beat all the arguments he brought up against religion, or any of those infidel readings."

And Mrs. Barton said: "The Lord was a good while answering my prayer, but now I've seen the wonderful mercy and goodness of the Lord, and I wish I'd had more faith all along.—*Susan Teall Perry, in Interior.*

DO NOT STUFF A COLD.

The man who originated the oft-quoted and unscientific maxim, "Feed a cold and starve a fever," either did not understand what he was writing about, or he has been widely misunderstood, to the great injury of multitudes who have acted on the absurd maxim. Presuming that the author of it was a physician who knew something of the nature of a cold, and the action of remedies, he must have spoken advisedly, and not imperatively. And then it would read thus: *If you stuff a cold*, the consequence will be that you will be thrown into a fever, as a result of the stuffing treatment of the cold; and then you will have to starve the fever. This is a true and sensible interpretation of this commonly received maxim, which has done as much harm as any of the thousand and one of the popular errors which prevail on medical subjects. If it can not be explained in the manner mentioned, it must be remanded to the dark ages of ignorance and superstition, and classed with lunar and stellar influences over the human body, witchcraft and other absurdities long since exploded in the progress of true science.

Without dwelling on the nature and causes of colds, or on what physicians call the pathology of these disorders, I will say that a low, or even starvation diet for a few days, with the free drinking of warm mildly stimulating teas is better for a cold than any drug or combination of drugs. If with this a warm bath, or a hot foot-bath, is taken, little more will be needed. Nine cases in ten of colds can be broken up in their early stage by a hot foot, or rather leg bath, keeping the bath as hot as it can be borne until perspiration arises. After the bath, drink a half pint of hot lemonade and go to bed. In obstinate cases take from five to ten grains of quinine in addition. *Practical Farmer.*

It will no doubt be extremely interesting to our readers to know that something has been discovered, in tea, a product of well-defined base, C.H.N.O, "which, since it is isomeric with theobromine, is presumably a dimethylxanthin." There is a good deal more about the stuff which the mind may with difficulty grasp, none of it being expressed in words of less than five or six syllables, such as trimethylxanthin. Think of this, good people, and drink less of the dose. At all events, there is plenty of chemistry in the cup. We do not pretend to know much of the C.H.N.O in tea, but having bought a good deal of poor tea at high prices we think there must be some C.H.E.A.T.N.G in the tea or the cheat.

REV. DR. BELL, Editor of the *Mid-Continent*, Kansas City, Mo., says in its issue of Oct. 1st, 1887:

It is to be believed that Dr. Shallenberger, of Rochester, Pa., has a sure remedy for Fever and Ague. A German in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when, seeing this ANTIDOTE advertised, tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of his trouble.

LITTLE three-year-old Jamie was with his father in the barn. Seeing a large pitchfork, he said, "Papa, is that what the horses eat hay with?"

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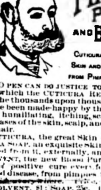

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Farm and Household.

Kentucky Farm and News Items.

—A number of crops of tobacco have been sold in Carroll and Gallatin counties as high as 18 cents all round.

—Georgetown *News*:" H. P. Rogers shipped to Louisville last week four carloads of hogs 324 in number, which he sold at $2.15½.

—Roger D. Williams, of Lexington, has been elected Lieutenant-Colonel of the Second regiment of the Kentucky State Guard.

—Charles H. Bech'ith, an old citizen of Jefferson county, died, December 19th, at the residence of his mother, at O'Banon's Station. He was sixty-one years of age.

—Bowling Green *Democrat*: "The yield in Irish potatoes in this section is almost unprecedented, both in size and quantity. Hughes and Clint Collett raised over 1,000 bushels."

—Twenty-five years ago Bond Sears, of Pulaski county, was bitten by a dog, the wound finally healing after some difficulty. Last week Sears died of hydrophobia, as the result of the bite.

—Railroad ties placed in the ground fifty-eight years ago, for the Lexington and Frankfort railroad, were unearthed last week nearly as sound as when put down. They were of black locust.

—The Lebanon *Standard* and *Times* says: "The hogs are about all sold and shipped from this county, the last lots bringing from $4.50 to $5, and every hog has to have money taking the season through."

—On the night of December 18th W. P. Walton, editor of the Stanford *Interior Journal*, was walking down the street, his foot slipped on the icy pavement in front of the Portman House, and he fell, breaking his right thigh.

—Mr. Bond, of Bodman Tobacco Warehouse, Cincinnati, was in Bethany, Owen county, week before last. He examined some of the tobacco in that portion of the county and reports that the prices asked by the farmers are more than the buyer will pay.

—At Lexington, on the 18th instant, Mrs Catherine Turner, a lady highly esteemed, died at her residence on Upper and Pine streets from measles and pneumonia. She had age, she being in her seventy-ninth year. Her remains were taken to Winchester for interment.

—Many tables of the Louisville City Railway were destroyed by fire on the night of the 20th inst. The total loss will probably be about $3,000, there being an unknown amount of feed in the house, which was totally destroyed. Out of 161 mules in the establishment all were rescued save one.

—Bourbon *News*:" Messrs. Gilman & Brent, of this city, have shipped 25,000 turkeys this season from this place, Richmond and Flemingsburg, aggregating 457,281 pounds net. Over half of them were shipped from here. They averaged about nine pounds, for which they paid an average of 6½ cents per pound."

—The Louisville Southern railroad has been leased to the Louisville, New Albany Chicago railroad for thirty years. The latter guarantees the interest on the Louisville Southern bonds and divides with the Southern stockholders the net profits in excess of this interest. The Lexington branch is to be completed as soon as possible.

—Maysville *Bulletin*, December 20th: "W. Clary, of Mount Carmel, dropped dead a few evenings since, at the age of seventy-five years. He had gone to a neighbor's to spend the night, and was eating an apple when he threw up his hands and fell to the floor, dying instantly. His death is attributed to heart disease."

—Bowling Green *Democrat*: "W. H. Gentry, of Rockfield, has the Wire Branch, Nancy Pretty Girl, by Baron Wilkes, dam Rockfield, for $2,750. . . W. O. Walker of D. B. Curry & Son, of Harrodsburg, one of the premium crops of 40,000 pounds of Mercer county tobacco at 27.87½ per hundred. . . Robert Hudson sold last week to Cleland Coleman a hog weighing 652 ounds at 84.75 per hundred

—Lexington *Gazette*, December 19th: "The valuable and highly-bred young stallion, Imported Zenitus, foaled 1887, by Scottsmoor, dam Salamia ex (dam of Pero Gomez), by Student, died at the farm of George H. Clay, this county, Monday night, from the effects of an attack of pneumonia. He was jointly owned by that gentleman and Mr. J. B. Ferguson, of this city. He was imported by Captain Elmurst, and from him purchased by his present owners. He ranked as one of the most promising young sires in the State, and was valued highly, having brought $8,500 when sold at auction in England as a yearling."

—The grading of the Kentucky Union railroad is about completed between Clay City and Three Forks, a distance of thirty-six miles, and from the latter place to Jackson, a distance of twenty-four miles; similar work is now being carried on with a prospect of it being finished soon. The three large tunnels on the road are lighted by electricity and will be worked during the entire winter. The first, which is in Powell, is 800 feet long; the second, in Wolfe county, is 1,200 feet long, and the third, in Breathitt county, is 1,400. Jackson will be the principal city on the road. The number of hands now employed on the road is 4,000, all of which, with the exception of those engaged in the tunnel excavation, are free laborers.

—Mr. E. L. Jarrel, Lexington, recently bought at the Bodmobein sale the bay stallion Reform, foaled 1871, by Imp. Leamington, dam Imp. Stolen Kisses by Knight of Kars, and he was shipped to Lexington, where he arrived Saturday morning, November 24th, and when taken off the cars was found to be suffering from congestion of the lungs, and died the same evening. Reform was a high-bred son of Imp. Leamington, and proved a successful sire, with such winners to his credit as Revo or Orby, Florence E., Revolter, Bodlam, Fenelon, Spinette, Illinois, Cateret, Le Belle N., Alcalde, Mink, Rustler, Sister Marie, Ida Wells, Rasquale, Pocomoke, Hesbed, Rivet, Rust, Tessa K., Little Fred, Tomawanda, Shelby Barnes, Tuscaloosa and others.

—Maysville *Bulletin*, December 20th: "Tobacco-growers failed to materialize in very large numbers Saturday, and no organization was effected. We have never heard that the leaders in the movement did not think it worth while to hold a meeting, held a prominent grower and dealer: "It's a hard matter to get the farmers to see the little question of organizing to prevent overcropping and low prices. The very ones whom we desire to be present are those who not here. They would all like to see an organization effected and the crop cut down and the price kept up, but they want to let them want to stay out and raise big crops. In other words, they want to get all the benefit of such an organization without joining and helping it along."

—A story comes from Lawrence county, and is vouched for by prominent men. Here it is: Mr. M. Swetman owned a fine milch cow, which was seized with fits and ran around in a dangerous manner, and exhibited many vicious freaks. She would run with mighty force and ram her head against any available object until the skin and flesh were torn away. Being distressed at her apparent agony, and alarmed at her danger at doing harm, Mr. Swetman promptly dispatched the animal and made an examination, when, on cutting her head open, copperhead snake was found in her nose, which had crawled up her left nostril over the bridge of the nose and down the right nostril, where its fangs were firmly imbedded, completely hidding it from view.

Artistic Dishes at Small Cost.

Now is the time, when everything is looking dull and dreary out-of-doors, for the housewife to prove what she can do toward lessening the effect of outside circumstances by making home as bright and cosy-looking as possible. There are many ways of doing this, as many of us are aware, but experience teaches us that one of the most effectual methods of accomplishing this worthy end is to render our tables pretty and attractive. When a man returns home tired and weary with toil, rather disheartened too, as is often the case, if the wife can brace herself up to meet him at the door with a bright, happy face, and have a dainty tempting looking table ready for him to sit down to, it has a wonderful influence. If he is a man of the right sort—and we will not suppose that there are any other in America—he will not only prize the carefully-prepared meal as a meal, but as a substantial and sensible proof of the love which has been breeding over him, and planning for his comfort all the day through. Dear readers, do not put these ideas from you as mere silly sentiment. They are based on the true home happiness, and, as such, deserve to be carefully considered and encouraged. A woman who really seeks to study to please her husband and children in these details, but highly important matters, will be more than repaid a hundred-fold by the grateful love, and confidence with which they, in turn, will regard her.

It is so easy to have an artistic-looking table if we only exercise our judgment and good taste a little in the coloring of our dishes. This, of course, is not so easy with respect to dishes of meat of an ordinary character, but with sweets it is the simplest thing in the world, and as the most popular fashion now-a-days is to put the sweets on the table at the commencement of the meal, one or two of these dainties will serve to accomplish the end we have in view by rendering our table a centre of attraction.

The following are a few receipts for dishes of this nature; they are very economical, and when nicely prepared never fail to give satisfaction; I hope, therefore, that some one will be persuaded to try them.

Snow Mountains.—Boil six ounces of the best rice in a quart of milk, the latter pleasantly flavored with lemon rind, vanilla, a bit and or cinnamon according to taste. When the milk has been all absorbed, and the rice is sufficiently tender, turn the preparation into a large basin and beat it thoroughly, adding meanwhile a teaspoonful of white sugar, half a teaspoonful of salt, and a little more flavoring if necessary. Butter the inside of some small cup moulds and sprinkle them freely with crushed loaf sugar; then fill them with the rice, pressing it in firmly. When quite cold and stiff, turn the wee mountains out, and arrange them nicely on a glass dish; coat their surface roughly, yet tastefully, with whipped egg white, and put a border of the same round their base. Insert in each mountain a few tiny leaves of evergreen, to give the appearance of just peeping out from amidst the snow, and serve.

A dish like the above should appear at table in conjunction with a brilliantly-colored jelly like the following:

Variegated Jelly.—Prepare a quart of clear, well-flavored table jelly, and color one-half of it a bright red, the other half a pretty shade in yellow or green. Cut some cardboard so as to fit the inside of a plain mould, and divide it into four compartments, taking care that the pieces shall fit in very closely. While the jelly is in a liquid state pour it into the mould, placing the colors alternately, which gives a most lovely effect when turned out. As soon as the jelly is quite firm, withdraw the cardboard, and empty the mould very carefully on to a pretty glass dish. A border of small, fresh green leaves is all that is required as a finishing touch.

I have been using lately a kind of jelly which has pleased me very much, even better than my own home-made jellies. I am not sure whether it has as yet found its way over to America, if not, it doubtless will do so shortly, and at any rate it is worth inquiring about, for the "Chelsea Table Jelly" certainly surpasses everything of its kind which I have tried before. Its price is exactly one-third of the ordinary table jellies, and it is sold in a much more convenient style. It is made in a concentrated form, and is bought in packets of a half-pint, pint and quart size. All that is necessary is to add hot water to make it up to the desired quantity, and it can then be used in the usual way. So few women have yet heard of it, that I feel certain they would be as pleased with it as I have been.

Jelly Custards.—These form a really lovely dish, pleasing to the eye, and very dainty indeed to the palate. Make a rich custard with a pint of milk, three large fresh eggs, sugar, and flavoring to taste. When sufficiently cooked, stir into it an ounce of dissolved gelatine, and have ready to hand some small pretty moulds made with hollow leaves, flowers, or balls at the top. Fill these spaces with some very bright colored jelly, and when this is nicely and firmly set, pour in the custard, just warm. Before serving, turn the custard out on to a glass dish, garnish with candied fruit, or leaves, and serve.

Ribbon Stone Mange.—Make about a pint of good blanc mange, and an equal quantity of clear jelly, the latter divided into two portions, one bright red, the other green. Pour a little of the red jelly into the bottom of a damp mould, then when set, pour in an equal depth of the blanc mange; this must likewise be allowed to stiffen, then some of the green jelly may be added. Repeat in this manner until the mould is full, then set it in a cool place until required. Turn out, as above, on a glass dish, surrounded with little rocks of white, red and green long round about. This icing which is useful in so many ways for the ornamentation of sweet dishes is a most simple and economical thing to make, being only a little of egg whipped to a firm froth, or snow, with a sweetening of fine sugar, and flavoring to taste. The different portions are then colored according as fancy dictates.

Rice Meringue.—This is another most delicious dish, the principle ingredient of which is rice; therefore, it is both nourishing and thoroughly economical. Boil the rice in milk, same as directed for snow mountains, and when quite soft, turn it into a basin and add to it a seasoning of salt, a little finely-powdered sugar, a few drops of some favorite essence, the well-beaten yolks of two eggs, and four tablespoonfuls of preserved pineapple or apricots, chopped small. Mix all the ingredients well, then turn the preparation into a buttered dish, either China or glass, but sufficiently strong to stand the heat of a slow oven. Whisk the white of the eggs to a firm froth with a teaspoonful of sugar, then pile the snow or icing on the top of the rice, etc., not smoothly, but in little rough rocky pieces. Set the dish just within the oven until the surface hardens slightly, but leave the oven door open as the dish must not be allowed to get brown at least time of baking. Serve cold, with a little pink sugar sprinkled over the top, or, if preferred, one-half of the icing may be colored a lovely shade in red by using a few drops of cochineal.—*The Cultivator.*

Stock Feeding.

The time of year has arrived when the feeding of live stock must claim the attention of the farmer. In practical agriculture some waste of food is unavoidable, but at the same time there is a good deal to be learned before we arrive at such close economy in the use of food as will enable us to produce a pound of beef, pork or milk at the least possible cost.

It is a matter of grave anxiety with farmers whether, in the face of the present and prospective markets for meats, they shall venture upon feeding at all. But, on the other hand, there is so much stock food in the country with no other outlet, that there appears to be no escape from the necessity of realizing upon it in the form of meat and milk.

One thing is certain—large quantities of manure can be made this winter and turned to good account on the farm in preparing to grow better crops and realizing better profit when more prosperous times arrive; and we may be sure that they will arrive. Fertility is replenished by good dressings of barnyard manure more certainly and about as cheaply as by the use of large applications of commercial manures. The main difference is that the one is secured at the cost of some labor during an otherwise leisure time, and the other must be paid for in cash. Of the two, labor is just now much the more available on most farms.

It means are cheap, stock and foods are correspondingly cheap, and in the end there is not so much difference as might at first appear. Feed judiciously administer and now will make as good and as much manure as under more favorable conditions, and the margin outside of the manure. In dull times stock feeders must do as others do—sell at market price and keep their wits about them when they buy stock and feed. The low prices and dull times have a tendency to make farmers careless and wasteful. Besides being a misfortune this is a blunder. Care, economy, foresight, pluck exhibited and practiced now as well as in more prosperous times, will yield better results than despondency and demoralization. If feeders will study out well balanced rations for stock, keeping in view the end sought, there never was a better time than the present for the exercise of judgment and skill in feeding, whether for meat or for milk. In meat production the usual ration is corn meal and hay or straw, and in milk production hay is nearly the same, with the addition of some bran and ground oats.

Linseed meal is one of the best foods for any kind of neat stock, provided the feeders know how to use it. It is rich in mucilage and phosphate of lime, and especially fitted for development of animal frame; the albuminous compounds are found in large proportion and in a wholesome form, and the oil is of great value. On the whole there are few, if any, better foods for either old or young beasts than linseed meal when properly used, and the same may be said of cottonseed meal. Both are concentrated foods to be used alone. They must be combined with other foods containing more carbonaceous matter. A properly blended ration will contain oake or cottonseed meal for its mucilage, phosphate oil and albuminoids, corn meal for its oil and for respiratory compounds, bran for its nitrogen and phosphoric acid, straw and hay for their combination of these and their other mineral matter, besides; also fodder and analage for their respiratory and force-giving contents, while oats, barley, rye, beans, peas, and any other available grain may be advantageously combined with the above, or some of them, to form excellent and cheap rations. The value of the manure made by judicious feeding largely represents the market value of the food after it has been utilized as far as it may be by the stock.

A properly balanced ration is the most economical, as it ministers to the combined wants of the animal, avoiding loss of any of the material used. A wasteful ration is only balanced on paper, and does not do this, and hence a portion of the food is not utilized. It is always advisable to construct a well balanced ration whether feed is cheap or dear, and it is especially so at this time, when economy is needed at every turn. If the work must be done at low rates of pay it is better to exercise the more skill.

Under the circumstances, although there is little prospect for any margin of cash profit in feeding, there is yet the advantage of getting market price for the products of the farm. Whether it is the shape of meat or milk, plus a pile of good manure to apply to future crops. Judgment and skill will be needed to avoid loss, but there are the times that should bring a man's energy and foresight to the front. Bad times have become as well the good times, and if properly learned will be of more benefit in developing a manly than prosperous, easy times. The farmer who has good stables and other appliances, who knows how and where to buy stock and feed, and how to administer it, can, at least, work up his straw, fodder and hay into a manure pile that will go far toward recouping him for any loss he may sustain on the stock. At any rate, the man who studies systematic stock feeding or milk production will be better when spring comes than he who gives up in discouragement and waits for something to turn up. He who waits will not succeed—he who turns something up probably will.—*A. M. D., in Practical Farmer.*

Rose Propagation.

This is my method of propagating the rose: Take a young branch, cut a slit just below a leaf-bud, put the branch through the hole in a common flower pot until the slit in the bark is inside the pot, then fill the pot with sandy soil, set it on the ground, bending the branch, and pinning it down without breaking; keep the pot well watered and the branch will root in a few weeks, then cut outside the pot without disturbing the roots. The large white rose and many others that do not root easily from a slip, can be propagated in this way, as can, also, most shrubs and woody plants. Of course, it will be understood that the branch should be pushed upward until several inches are above the rim of the pot, and the earth pressed tightly around it, the same as in planting from an ordinary plant. The point to be observed is to leave the branch unsevered, so that it may draw strength from the parent root until it has rooted are started. Leave it undisturbed in the pot in the cellar until the next spring, then set it where has to remain.—*Farmer's Home.*

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Married.

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DICKEN—WILCOX—Married, at the Baptist church, in Paducah, Kentucky, on the morning of December 19, 1888, by Rev. E. N. Dicken, Mr. Will L. Dicken and Miss Eulah G. Wilcox.

Deaths.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

Mrs. Mary Goodman.

Mrs. Mary (Robson) Goodman was born August 17, 1825, and died at her home, in Robinson county, Tennessee, November 24, 1888. Sister Mary was married to Bro. J. C. Goodman, January 4, 1846. Was baptized into Harmony Baptist church in 1844, was a devout and pious Christian, a loving wife and a devoted mother. To know her was to love her. She suffered much in her last illness, but bore all with Christian fortitude. She was perfectly resigned to the will of her Master. "Weep not for me," she said; "I shall not die. I have my husband and my children, but I love my Savior better." We recommend to the bereaved family and friends the Great Comforter.

Wirton Bicher,
Bethel College, Russellville, Ky., Dec. 16, '88.

Deacon William C. Hamner.

Deacon William C. Hamner, of Union county, Kentucky, was born in Nelson county, Virginia, in 1817. When sixteen years of age he professed faith in Christ, and joined the Baptist church in Virginia, of which he ever afterward lived a very devoted and consistent member up to the death, December 8, 1888. He was one of our best disciplinarian, and was always careful to guard the interest and welfare of the church. He, too, was one of the very liberal supporters of the cause, and never refused to help with money or advice. He was twice married, first in Virginia, and soon after moved to Kentucky (Hopkinsville, Christian county) from there, in 1851, he moved to Union county, and was again married in that county. There were born unto him nine children—seven in the first and two in the last marriage. He has left a devoted, Christian wife and six loving children to mourn their loss. But they are not sorrowing as those who have no hope, they are comforted, together with the many friends that he died as he lived—a Christian—and has therefore gone to his great reward. May the God of all grace abundantly give and comfort the heart. Truly, we have sustained a very great loss; but our brother has now a very great gain. Soon many of us may be called to follow after, and O, that we, like him, may be ready. His funeral was preached by the writer, in accordance, and text: "To die is gain"—after which he was interred in the Morrensfield cemetery.

T. B. Mayne.
Virginia papers please copy.

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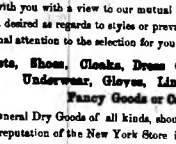

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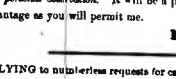
Dr. J. P. Lombrechet, D.D.S., Milwaukee, Wis., adds his testimony to the merits of the



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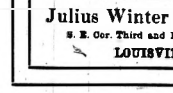

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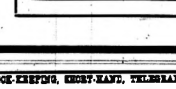

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Western Recorder.

THURSDAY, DECEMBER 27, 1888.

ITEMS OF INTEREST.

—If there was one thing, besides the multiplication table, which we thought was settled "for good and all," it was the perpetual question of how long the human body may last. Every one of both sexes who has undertaken to read women's sermons with serial lectures on the evil effects of her ways, has made stay-wearing one of the principal goads in the most sulphurous part of her discourse, and sorry as the slander of the British Association, two-hoop and mighty dignitaries declare that stays are beneficial, that pressure upon the waist and abdomen is the best and makes that active! They sustained their position by quotations from the classics, showing that in Greece a well-rounded waist is an active man, and in Latin an unwieldy man signified an effeminate dandy. Stay-makers have a bonanza in new hope, all these great lights of science, Professor Roy and Mr. Abbott, can only convince college professors of active, wearing stays tends to make people active.

—A New Orleans physician has shown the wonderful power of the imagination over the body. He has proved that a patient who for a little occasional weakness, a quarter of an hour afterwards succumbed with great alarm and collapse, had been given a harmless medicine by mistake. It widely went out of our hearing that it had the effect of an emetic. All the people "talk cures" are really imaginative cures of Faith will heal, experiments. We wonder, with the poor patients of *Free Independent*, from whom we indeed learn, what those sickly patients said to their physician.

—The Emperor of Austria, unless compelled to attend a late party, goes to bed at 9 o'clock, and winds and winds his clock every morning, and has dinner at a quarter of a hour before meat time. Perhaps the family fling is evidently the aristocratic family.

—"I would be sad for every minister, on his knees, to compare the time he has spent in Paul's service, himself as a minister of God, as given in the sixth chapter of Second Corinthians, with the things for which he is himself commanded. God is not changed in the least, and, till He does change, those shall remain qualifications necessary in a minister He will approve.

—If inquiry on this way much longer a weary world will come to look upon the Chinese Government as the best in the world. It is said that two thousand years ago a sage failed in China, whereupon the Government cut off the heads of the three men and hung them in sight for other assets. It is needless to add there has been no second failure, and China needs no Canada as a haven of refuge for runaway cashiers. Whether that be true or not, it is characteristic of China. And now a peculiar illustration has been given of the promptness and efficiency of the Government some high dignitaries in the empire were detected in imitating the example of M. Wilson, President Grevy's son-in-law, and selling decorations. They were undeniably guilty, and were immediately condemned to be beheaded. Within the glorious Republic of France there was an immense deal of talk and elections were influenced, but whether at the end of it all, Grevy was any end, Wilson was adequately punished we do not know.

—A pew in the front row of the gallery in Dr. John Hall's church, in New York City, sold recently for $350. Dr. Hall's is the wealthiest and most aristocratic of all the churches, but it is among the best in piety also. It utterly eschews sensationalism, insists on having nothing done in worship to "attract" men, but all to attract God; will have no choir, but insists on the people singing, and sings in the pews himself earnestly and simply preached. Their contributions are enormous.

—Last summer a Danish expedition was sent out to cross Greenland to see if there is any land in the interior which is not covered with ice. So far as known, Greenland is great frozen sea, edged round with bits, and with no land within reach except a little fringe on the coast, outside of the bits. It is a sea which is frozen solid, cracks in the ice showing that. But some explorers thought that islands could be found in this sea. The band, headed by Prithoof Nansen, crossed only the southwestern portion, and found only one vast icebound area, with no trees whatever.

—Many of his subjects celebrated the fiftieth anniversary of the accession of the Emperor of Austria by large contributions to the sick and needy. The Emperor has thanked them "from the bottom of his heart" for their noble manner of showing their love to him and their country.

—There is great despair in musical circles in Germany over a dearth of good operatic and musical talent. The leading operas can not be given, even in Italy, for lack of singers. So long as the people can "pay and Rudored" we have no tears to waste over a lack of great operatic singers.

—The *Pall Mall Gazette* tells us that scientific men are beginning to very generally to have faith in the accuracy of the weather-plant, of which we have made mention. It is exciting much interest, especially as it also foretells earthquakes long enough in advance for people to keep the lookout.

—Two Episcopalians in England were not allowed to come down to their church by the Vicar because they denominally abandon the preaching of "Dissenters." Suppose a Baptist church had refused to allow the Vicar and members to come to the Lord's table because occasionally they had gone to other churches, would not the whole Christ-ring with shouts of "illiberality" "bigotry," etc?

—The papers are publishing what purports to be the original sermon preached and offered by Pontius Pilate against Jesus of Nazar th. We do not believe one word of it, even if the Carthusian monks have got the brazen plate upon which it is inscribed in a box since it was discovered near Naples, in 1512. It is written in the Hebrew language, which Pilate certainly would not have used. The charges are a mixture of what Pilate would have said and what the Jews would have said. It has evidently on the sides: "A similar plate has been sent to each tribe." But the ten tribes were lost at the date of crucifixion, and the tribes of Judah and Benjamin and Levi kept up their tribal distinction, yet they lived all together in cities and towns, and in Judea and the other countries. Therefore, had plates been sent out, they would have been sent to the Galileans, who were in Alexandria and Rome and to the separate tribes. The whole thing seems to us a very clumsy forgery.

—The assertion that coffee-drinking injures the nerves has been emphatically contradicted by physicians and men of science. But that beer-drinking injures the nerves, and has been a prominent factor in making the German nation so generally excitable, has not been denied.

—Mr. Gladstone has gone to Italy for a rest. He has not been well, and he will be sent after him, and has resolved to do as well, enough to prepare an article on the subject of Homer. He has been asleep for a few hundreds of years for three months, and bears the effects of Italy will relieve him.

—Why some Congressman does not bring in a bill for the controlling of the blizzards and making power lever illegal is a mystery. It is evidently from a lack of faith in the omnipotence of Congress. A member of the House, will be certainly by the Senate.

—The Tennessee Baptist State Convention met in Orangeburg, November 29th, and closed its session December 2d. James A. Hoyt, of the *Baptist Courier*, was elected President, and A. J. S. Thomas and C. H. B. Woodruff, Secretaries. The names of the delegates have not been enrolled at the call of the Convention, the committees were not announced and the body was prepared to enter with prompt despatch on the work which lay before them.

At this juncture visiting brethren were invited to speak, and during the session the following were reported as present: J. W. Jones and D. P. Bell, who represented the Home and Foreign Mission Boards; Prof. Gaston Foster, of Italy; R. H. Graves, of China; Prof. Whitting, of Pelham; Prof. Sampey, of the Seminary.

The report of the Committee on the Georgian State Missions was a most encouraging and inspiring document. It showed that the largest results were secured during the year that have ever been accomplished by the Board, during a similar period. It brought out the fact that over fifty-nine thousand dollars had been raised in the State during the last twelve months for all of the work in which the denomination is engaged. The Board sent forth its operations upon a basis of twelve thousand dollars. The Convention instructed it to go forward and expend next year upon a basis of fifteen thousand dollars. There are new fields constantly opening, and the greatest demand seems to be for men who are not afraid to work and cold-vale the fields to the best advantage. The Corresponding Secretary said to the writer that there were in the State at least eight good fields now in need of men.

Furman University was reported by the Trustees to be on rising ground and the future for the institution quite hopeful. During the year over sixteen thousand dollars had been added to the permanent endowment, and it was decided to continue the work of endowment which is committed to the care of R. H. Griffith, through whose zeal and energy and skillful management much has already been attained.

Home and Foreign Missions received due attention. In addition to the addresses made by the Secretaries addresses were delivered by Brethren Eager and Graves. The address of Bro. Eager was full of information, and proved very interesting to members of the Convention.

Prof. Sampey represented the students' fund of the seminary, and did it well. We were glad to have him with us and to listen to him when he spoke on other occasions than the one afforded him to present his mission. The brethren responded liberally, giving big mite from than to pay, and some of us who are not cranky, but we hope that we believe in that we will not forget his eminently worthy claim.

Our Board of Ministerial Education made a good report. It has aided a number of young men at Furman University and the Seminary, and hopes to enlarge and continue its good work. South Carolina Baptists will suffer no worthy young man to have his application for assistance, while procuring an education, rejected.

The Convention appointed a committee to report at its next session upon the advisability of establishing an orphanage. Already two parties had made proposals to furnish land upon which to erect the buildings at their contribution.

This report would be incomplete without referring to the words of encouragement which were spoken by our venerable brother, James C. Furman. He informed us that some reminiscences referring to the time when the Convention was a mere handful, and when it would not have been thought advisable to meet in a large town, because we did not have the men to fill the pulpits; now we need have no such fears. He replied that we had grown so rapidly, and had such a fine body of godly, able young ministers in the State. The Baptists, he said, outside of Charleston were within his memory hardly known in the towns in South Carolina; now there is scarcely a town in the state where we do not have not a church. We no longer need have fears, because our preachers are afraid of the educated doctor and the astute lawyer.

We had but one collection during the Convention. The churches are doing systematic work, and so it is not necessary to make spasmodic efforts at our annual gathering. It is not better to instruct the churches along this line and give them the example of the pastors at home? and besides, this is the apostolic plan.

It is generally conceded that this is the best meeting we have had in years. We have no jars in our meetings, but they are characterized by Christian courtesy and brotherly love in a high degree, coupled with an earnest desire to do the Master's work.

G. W. GARDNER.

Walter's Mill, S. C., December 18, 1888.

SHIPPING a lawyer should fail to keep up his knowledge of the law. His clients would soon be few and far between. Suppose a doctor should neglect to keep his mind fresh on all matters relating to his profession. He would soon lack for patients. But there are some preachers who neglect study almost entirely, and whose knowledge of God's Word declines rather than increases, and yet these very men express astonishment that the people do not come to hear their Brother. If you are going to succeed in the ministry, you must study! study! study!!!—THE BIBLE.—*Central Baptist.*

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Dec 27. B. GRIFFITH, *Secretary.*

TO PASTORS AND CHURCHES OF CONCORD ASSOCIATION.

The Executive Board of Missions has requested the churches to work the Warden plan of raising money for combined missions. The Board has ordered the cards, envelopes, etc., to be sent to each of the churches.

The Board earnestly and most respectfully begs of the pastors to present the matter to their churches, and to give their hearty support to the plan.

The Board believes that the amount of money for missions can be doubled by the meeting of the next Association, provided pastors and churches will give the method anything like a fair trial.

Yours, by the authority of the Board,

J. J. POSTER.

Owensboro, Ky.

TRIP NOTES.

Editor Western Recorder:

I preached for West Union church, Christian county, last Sabbath. Bro. I. N. Grother is the much-esteemed pastor. He is doing a good work. A meeting was recently held with the church which resulted in a number of valuable accessions. The church is evidenced in a commendable way the pastor's salary kept promptly paid.

I spoke a good deal for Sunday-school work. The Sunday-school is promptly informed "on the Lesson." Brother Grother is active, alert, on fire, and his evidences of quick enthusiasm in my mind by the fact that quite a number subscribed for my temperance paper, the *American Home*.

A few of the brethren of Cerulean Springs church, bring bounty, in conjunction with brethren from other churches, recently organized a new church within two or three miles of West Union. This is certainly unfortunate. Too many churches is often a great detriment to the progress of the cause of Christ. Corn too thick in the hill will not thrive.

Bro. H. W. Morehead has the assistance of Bro. Strother in a meeting now in progress with his New Bethel church, Lyon county. I learn the meeting is progressing with very encouraging progress.

T. H. BACHEY.

Princeton, Ky.

AN APPEAL FOR A HOUSE OF WORSHIP AT LAGARTO, MEXICO.

Editor Western Recorder:

Rev. Hugh P. McCormick, our missionary at Zacatecas, Mexico, by the direction of our Foreign Mission Board, is charged with the important duty of raising funds for the erection of a suitable building at that important center.

Mexico is the most fruitful field of labor of our foreign work. Zacatecas is a flourishing city of 40,000 population. In less than two years 300 have been baptized. Attendance at Sunday-school and church service is large. Many people, though poor, have a mind to work." The Presbyterians have a house of worship in the city which cost $40,000. Slipshod building this house our congregations have dedicated. Baptists are now worshiping in a small room, a private house, with no seats, which they put up for the occasion, and at the point will be the religious center for such a million of souls! Will not Southern Baptists build this house without calling Bro. McCormick from his field? Who will answer, *Baptists, what do ye do?*

Send all contributions to Esther Dr. Wader, at Louisville, or to Dr. Tupper, of Richmond, Va., or to myself. "He helps doubly who helps quickly." All contributions will be promptly acknowledged.

G. P. BAGBY,

Vice President, etc.

Frankfort, Ky.

It is not gift, but the giving, which is most precious and help'ul. It is not so succor, but the sympathy and intelligence and gentle humanity with which it is offered that cheers the very soul of the poor, the sary, and the dying.

THE MARKETS.

FLOUR, GRAIN AND HAY

LOUISVILLE, KY., December 24, 1888.

The following quotations are based on the sale of grain on track in car lots. Dealers selling price from store or elevator are somewhat higher.

FLOUR—Patent fancy, $4.25@— ; plain patent, $3.75— ; straight, $3.25— ; No 1, $2.75; New York buckwheat flour, $7.

WHEAT—We quote No. 2 red on track at $1.02@— ; longberry at $1.02@— in lower, lige lower.

CORN—We quote No. 2 mixed shelled at 55c; and No. 2 white at 59@60c.

OATS—We quote No. 1 mixed on track at 34@— ; for new for spot or December delivery.

MILL OFFAL—Bran, $15; shipstuff, $17; Shorts, $18 in bulk.

HYE—We quote at 57@— for No. 2, spot or December on track.

HAY—We quote at $12.00@14.00, the latter for prime timothy.

LEAF TOBACCO MARKET.

LOUISVILLE, KY., December 24, 1888.

The market for 1888 is finished in Louisville. The sales on Saturday, December 22, were as follows, as reported by the Louisville Tobacco Exchange:

SALES.

Sales for 1888 to this date	16,000
Sales for 1887 to same date	17,000
Sales for 1886 to same date	12,000
Sales for week ending this date	1,000
Sales for same week in 1887	1,000
Sales for same week in 1886	1,000

RECEIPTS.

Receipts this year to date	16,000
Receipts last year to same date	17,000
Receipts in 1886 to same date	12,000
Receipts for the week ending today	1,000
Receipts for same week in 1887	1,000
Receipts for the same week in 1886	1,000

The rejections amounted to 623 hhds.

The inspections for 1888 amounted to 10,900 hhds., and 1887, 15,316 hhds.

The sales of the 1887 crop, since the cutting, amount to 22,673 hhds., against 26,024 and 23,333 hhds. of the crops of 1886 and 1885, respectively, sold to the corresponding date in 1887 and 1886.

We subjoin our hurley for old in the following tables of quotations.

We quote as follows:

	Dark and Heavy.
Trash	$1.00@1.50
Common lugs	2.00@2.50
Medium lugs	2.75@3.25
Good lugs	3.50@4.00
Common leaf	1.00@4.50
Medium leaf	5.00@6.00
Good leaf	6.00@7.00
Long leaf	7.00@8.00
Selections	8.50@10.00

	New Burley.
Trash	1.00@1.50
Common lugs	2.00@2.50
Medium lugs	2.75@3.25
Good lugs	3.50@4.00
Common leaf	1.00@4.50
Medium leaf	5.00@6.00
Good leaf	6.00@7.00
Long leaf	7.00@8.00
Selections	8.50@10.00

LIVE STOCK MARKET.

LOUISVILLE, KY., December 24, 1888.

CATTLE—The receipts for the week ending numbered 2,200 against 2,300 for the week before. The market, generally speaking, for the best selections, has been a fairly steady one, with but little fluctuation, also the pens were cleaned up on Monday, day's arrivals. Mixed lots or stuff sold at a general falling, drop of 10@15c per cwt. with fluctuations in prices from 10 to 20c. Feeding cattle sold to only fair demand, but at lower prices. At the close the pens were almost cleared of all stock.

HOGS—Receipts for the week 31,000. The market was exceedingly dull to the sellers, as a rule. The packers were slow to get all the hogs they wanted, and kept prices down. On Saturday receipts were light, and the firm of Bloch, Norton & Co. cleared the yards at an advance of 5@10c per hundred, the late arrivals selling at $5@5.05. Pens at the close were almost cleared.

SHEEP AND LAMBS—Receipts 467 head. The market ruled quiet all the week, as the buyers were using only a limited number of pens, which do better in the future.

QUOTATIONS.

Choice to extra shipping	$4 [illegible]
Good to prime shipping	[illegible]
Common to fair shipping	[illegible]
Common to good cows	[illegible]
Common to good butchers	[illegible]
Fair to good butchers	[illegible]
Choice to good butchers	[illegible]
Thin and common, poor cows and butchers	[illegible]
Hogs	
Packer buying and butchers	$5 [illegible]
Fair to good packers	[illegible]
Light medium butchers	[illegible]
Pigs	[illegible]
Sheep and Lambs	
Fair to good shipping	$3 [illegible]
Fair to good medium	[illegible]
Extra lambs	[illegible]
Common to medium lambs	[illegible]

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