Faith, Hope and L[illegible] Three.

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TO BE happy we must learn to appreciate and enjoy little things. So shall there be the greatest amount of pleasure in our lives.

WE do not know how much dross there is in us till we have passed through the furnace. And there is no other way to separate the dross from the fine gold.

THE observance of the Sabbath is increasing in France. The government has released the soldiers from the Sunday drills, and the street-sweepers of Paris are relieved from Sunday work.

WHEN we see the baby heads and slim-waisted girls with wings which the Catholic painters and their imitators have given us, it is difficult to conceive how any one can connect them with the thought of his "angels who excel in strength."

THE *Pall Mall Gazette* in speaking of Spurgeon said his Calvinism was no "nineteenth-century Laodicean compound, but the genuine original article." Our Lord has told us what he thinks of Laodicean compounds in words expressive of the most thorough contempt.

AMONG the greatest tributes to Spurgeon was meant as a slur. A writer said he was utterly unlike any "child of the age."

For the Western Recorder.)

Lessons Which the Figures Teach.

BY R. T. HIKOX, D.D.

Figures do not moralize, but they greatly instruct thoughtful minds. Those who study them must point their own morals. With sober reflection, and a touch of fancy, they become very realistic, and their dry, and apparently stupid details are transformed into living and expressive facts. They stand for substantial verities which may, or may not be of interest to those who study the numerical symbols. They can be applied to a great variety of subjects, and their meaning and interest to us depends on our relation to the subject they represent. And the facts for which they stand are much larger, and much more significant than those cabalistic signs which set them forth, seem to indicate.

Take one case connected with the ecclesiastical administration of our denomination. In the wonted review of our church affairs, the most carefully collated statistics show, that during the last year, from the fellowship of our 35,000 churches, there were excluded, as, in the judgment of these churches, unworthy of their confidence, and unfit to retain a place with them, no less than some 42,000 members. The moral significancy of these figures, and their related facts, it would be difficult to conceive, and impossible fully to state. By the way, I must enter a mild protest against this word "exclusion," in our church, associational, and denominational records. It is not heresy indeed to use the term, and it has to a large extent the sanction of Baptist "usage." But the word seems punitive. It intimates the infliction of penalty, a sort of judicial retribution. Now, the infliction of punishment on covenant breakers and evil doers is not one of the functions or prerogatives of a Christian church. All that a church can rightly do to those who prove false to their covenant vows, is to cure general good order. But a large part of our church conflicts is due to the fact of mismanagement in the exercise of discipline. Pastors and leading members are ignorant of the true methods of its administration, with gentleness and justice. The results do not indicate the real merits of the case. Not a few remain in the churches, who ought to be out, and some are excluded unjustly as the result of heated passion and wilful ignorance.

Those comprehensive figures, the 42,000, indicate a great amount of unrest and imperfection within the churches, but they do not show the true moral quality either of the excluded, or the excluding members. Imperfection is incident to all human administration. And this sad and painful festival of Christ's life has nevertheless one bright side to it. It shows that our churches are making a considerable endeavor to maintain a healthful discipline and keep themselves pure and without offense. A Christian church is not a mere religious club, as some seem to think. That sickly sentimentality which advocates gentleness and ignores good order in the churches, which allows every man to do as he please, if he cannot be coaxed to do as you please, and would permit all sorts of disorders and immoralities within the church, rather than turn anybody out, is an unmitigated misfortune. If the churches cannot be kept purer, and maintain a higher standard of morality than the world, what advantage has the church over the world, and how can it benefit the world? A pure church in the midst of an impure world, should be the demand of all who hold the church to be the ground and pillar of the truth, and the bride and body of Christ. Little wise and salutary discipline as our churches have, and they have too little of it, much disorder as still remains in them, and there remains too much, even after the forty-two thousand exclusions, nevertheless it is undoubtedly a vastly more pure and disciplined church than the world. Not because they are more anxious for the purity of faith and doctrinal uniformity than ourselves, but because our polity, without church courts, or centralized authority, is capable of managing cases of heresy with as easy adjustness to which they are strangers.

If practical suggestions were desired touching this matter, by pastors and churches, there are two, which would be both apposite and timely. Always timely. First, the churches should be more careful in the reception of members. The greed for numbers, more than for graces, on the part of both pastors and churches, often, and especially during times of revival interest, admits those who give little or no evidence of the new birth. Very superficial examination, or no examination at all, hurries them into the fellowship of the saints, for which they are unprepared by any gracious work of the Spirit. True, the wisest precaution cannot always avoid such difficulties; but the wisest precautions should nevertheless be used in such an important matter. Important both to the church and the individual.

Second: greater watchfulness, guidance and training, after entering the church, should be given, especially to converts. On the pastor, peculiarly and chiefly, does this responsibility rest. Such a course would tend to reduce very greatly the figures which aggregate the great numbers yearly excluded from the fellowship of American Baptist churches.

For the Western Recorder.

Questions Answered.

BY SENEX.

"I have been preaching for a few years and have been very much blessed in the meetings I have held. Some of the brethren have advised my quitting the pastorate and becoming an evangelist. What do you think of it?"

That depends upon whether you think of being an evangelist in the Scriptural sense or in the modern sense. If you are going into the destitute places either in this country or in heathen lands, and preach where others have not been laid the foundation, God bless you, go on.

But count the cost fairly. You must learn to live roughly, to eat fat bacon and soda-filled biscuit, which is considered an uncomfortable cross by some of these dyspeptic and self-indulgent days. You must be ready to turn your hand to any kindly work—to nurse the sick and the dying as well as to preach the funerals. You must be physically brave; a preacher who flinches before a drawn revolver can do nothing with the rougher element in the South at least. You need great piety, courage, helpfulness, self-forgetfulness, cheerfulness. If you have these, God bless you, go on.

But consider another thing. You must sacrifice your place as a church member, and become a man who goes from place to place, preaching, but has no time for study and meditation. The danger of becoming a mere exhorter, or of having nothing old—for you have not time to accumulate as your stock of your storehouse, to fall into that habit for a preacher—and fill your sermons with "There will be less of strong meat of the word and more froth and wind. Your sermons will be mere exhortations, moreover, with but a little truth. You will lose sight of "Jesus" without mention of the atonement. You have hard scores of men thus in which enough of the Gospel.

You can never become intellectually. You will crowds at first, but power. It is a thing worthy of all to be willing to sacrifice to do good to others, but cost carefully before you.

Another cost you must pay is spiritual danger. No doubt much whether should enter upon this not send his Son to ing till He was thirty. And had the Lord had life before His Hi have stood the strain have the time for prayer munion with God which the Lord spent whole mountain sides. An terrible danger of neglecting private devotions and bible study. He is in danger of becoming irreverent of professional things. This is one of the professional evangelists variably loses his power. es. Whereas, if he go on with his work, and evangelist, still pastor. An evangelist needs time for study, having preached the Gospel to others he himself should be a pastor.

But if your idea is to go to the destitute places where Christ is not preached, but there are modern evangelist going to the strong churches, my earnest advice against it. You run all the danger enumerated above, and a still greater one of covetousness. It is a well known fact that an evangelist who becomes popular is much better paid than pastors of much greater ability. A church may be very stingy with its pastor, as a man may be with his servants, who yet fees the sleeping-car porters very heavily. For the church knows the evangelist goes around, and it does not wish to do less than other churches, or to have him drawing unfavorable comparisons. How much the churches pay is shown by the growing disposition to take along a singer to lead in what used to be called the praise of God, but is now known as the "service of song." Not only does the evangelist receive enough for himself but also for one or more singers.

No one ought to discourage any disposition to give on the part of the churches, provided the giving is done from a right motive and in due proportion. As it is, the churches pay pastors too little in proportion to what they pay evangelists. But it is to the danger to himself of learning to love money, to which I wish to direct the young brother's attention. It would be well if the associations appointed evangelists and agreed to a certain salary, beyond which the evangelist would not go. Let him keep an accurate account of all he receives and turn over to the Association every nickle received beyond the stipulated salary. Or, if that plan would not suit, to have some arrangement by which he shall receive only a certain and known amount. This will guard him from covetousness, which is a "desire for more" and will also guard him from a subtle peril of which he is not, it is probable, entirely unconscious. If he is to receive only so much the temptation, unconscious as I say, to go to a church which will pay well, rather than to a weak one which needs strengthening will be removed.

There are other dangers to a young man in the flattery he will receive in being constantly before the public, etc., etc. All these and other dangers which might be mentioned lead me to counsel this young brother to stick to the pastorate at least for many years, helping his brother pastors occasionally in meetings, but not in many. So shall he grow in humility, in mental ability, in spiritual power. I have not said that a solitary man among the professional evangelists have yielded to any of these dangers. I have simply pointed them out as dangers and especially as dangers for young men.

Do You Want to be Saved?

BY THEODORE L. CUYLER, D. D.

If you want to be saved, then something must be done, and done speedily. While you never will be saved by the merit of your good works, yet it is equally true that you cannot be saved without works. Salvation is only secured by coming to Christ and by obeying Christ, and that signifies action. The only proof that you have come to Christ, is that you honestly endeavor to keep His commandments, and that means action on your part also. You must "work out your salvation" as if all depended upon yourself; you must trust Christ as if all depended upon Him. Both of these are true.

Do not expect to be saved in precisely the same fashion that some others were, or judge your feelings by others. God is sovereign, and will deal with you in his own way. He no more requires you to pass through the same experience with A—or B—than He requires you to look like them or dress like them. His command is to repent of your sins and to accept Jesus Christ as your Master. Are you honestly and prayerfully striving to do that? Then you are beginning to have a spiritual experience of your own, and it will not exactly resemble any other person's experience in this world. God is very rich, and does not need to copy Himself when remaking a human soul any more than when creating human bodies. No two are precisely alike.

Do not be discouraged because you do not have an immediate sense of pardon, or an immediate inlet of great joy. If a happy hope were gained too easily, it might be valued too lightly. Persevere in praying, persevere in trusting Christ, persevere in trying to do His will. You are invited to "come with boldness" to the throne of grace. Ask what you want, and all you want Christ loves to be sought, and if He delays to grant certain blessings, it is (as in the case of the Syro-phenician woman) for your good instead of His own.

Murmurings.

"When the people complained it displeased the Lord." It displeases Him now, just as in the days of Moses, when his people worry and fret and chafe against the circumstances of their life. A complaining spirit is most unprofitable in any view we may take of it. Suppose there are disappointments and discomforts and sorrows? The constant brooding over them and talking about them in a spirit of complaint only makes the burden heavier. It shuts us away from that sympathy which would help us bear the burden, too; for friends grow weary of giving comfort where it affords so little relief. More than all, it shuts us out from hearing the divine voice, and from the exceeding comfort of the divine grace. "The people murmured in their tents, and hearkened not unto the voice of the Lord." How foolish, and how exactly like ourselves, were these wanderers in the wilderness! There they sat in their tents, weeping and talking about how much better things used to be: "We remember how it was in Egypt, we did then eat freely; but now our soul is dried away; there is nothing at all, besides this manna." They were so taken up with their murmurings that they could not hear the word of comfort and hope: "Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out * * * of the house of bond-men, from the hand of Pharoah, King of Egypt." While they murmured they doubted. "They despised the pleasant land [or land of desire], they believed not his word."

Complaint and distrust are connotations; including the soul with their heavy wings, they fill the present with gloom, and shut out every bright prospect for the future. "We shall die in this wilderness" is the monotonous refrain. O, Christian, do not displease the Lord by a fretful and complaining spirit. If sorrow has fallen upon you, remember that whom he loveth he chasteneth, that we may be partakers of his holiness. Murmurings insult God and

"Suffered thee to hunger that he might make thee know" in what the happy life really consists. And if this earthly life has fallen far below our earthly hopes, remember that "the inworeth thy walking through this great wilderness," and his purpose is "to bring thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills." O what depths of heavenly joy! what divine joy spring out of the valleys of sorrow and the hills of difficulty when we cheerfully and hopefully trust our way with the Lord! It has been truthfully said: "He who complains, or thinks he has a right to complain, because he is called in God's providence to suffer, has something within him which needs to be taken away.

"When thou hast thanked thy God
For every blessing sent,
What time will then remaining
For murmurs or lament?"

—N. Y. Advocate.

The Preacher's Mission.*

BY PROF. W. H. GREEN, D.D., LL.D., PRINCETON THEOLOGICAL SEMINARY, N. J.

Your mission is to preach the Word of God. See that you attribute to it full divine authority. Take it and declare it and enforce it upon the consciences of men, not as the word of man, not as of dubious origin and of uncertain obligations, not as mingled wheat and chaff or fine gold mixed with dross, but as it is in truth the very Word of God, which liveth and abideth forever. You are the ambassadors of the Great King. He has entrusted you with the volume of His dispatches. You must neither add one word to them nor take away one word from them. You must abide strictly by the letter of your instructions. The word is everlasting truth. Heaven and earth shall pass away, but one jot or one little shall not pass from this Word till all be fulfilled.

This is God's message of life and salvation to a sinful, dying world. It can heal every disorder of our fallen nature. It can bring pardon to the guilty, peace to the troubled soul, comfort to the mourner, light to them that sit in darkness. It can uplift the fallen, strengthen the weak, encourage the timid, cheer the distressed, reclaim the wanderer, support the dying, and shed the radiance of heaven over the gloom of the grave. It is the true corrective of the evils that oppress society, the remedy for every human woe, the only really effective agent in any work of reform. It can appease the jarring strifes of discordant classes. It can abate the miseries of poverty. It can purify the haunts of wretchedness and vice.

Never forget and never suffer men to forget that God's Word is omnipotent and is of undying energy. Present it pure and undiluted. Never substitute for it the doctrines and commandments of men. Stand by the Bible to the end. Let it be clearly understood that here is a foundation that never can be shaken; that this is the supreme judge in all controversies that respect doctrine and duty; and that from its decision there is no appeal. Where God has spoken, men must bow with submission and reverence, they must yield their unhesitating faith and their unqualified obedience. "Thus saith the Lord," ends the matter. Reason can have no safer guide than the infinite intelligence. The church finds its only charter in the Scriptures, and to deviate from them is to nullify itself. The Christian consciousness must be tried by the standard of the Word of God; it cannot be erected into a corrective of that Word. Do not undermine all the validity and power of your preaching by entertaining or suggesting doubts of the infallible authority of the Scriptures of truth. Let your speech and your preaching be not with enticing words of man's wisdom, that the faith of your hearers may stand not in the wisdom of men but in the power of God, that it may be based not on the words which man's wisdom teacheth but which the Holy Ghost teacheth. Preach not yourself but Christ Jesus the Lord. Abate not one jot of your divine commission. Contend earnestly for the faith once delivered to the saints. Uphold the banner of heavenly truth. Never lower your flag in the presence of the enemy, whether at the dictation of open foes, or at the persuasion of professed but misguided friends. Take your stand upon the doctrine of an infallible Bible, and there stand firm. God will defend His own cause. He will give you the victory. Be faithful unto death and you shall receive the crown of life.

Brethren, farewell; and may the God of love and of peace be with you.

*From an address delivered to a graduating class.

Broken Chains.

After one has become a Christian he usually seems to experience a temporary freedom from temptation which is delightful. Or, it may be that he has

[illegible] Columbus was four centuries ago—had yielded to the clamors of his discouraged crew, and had turned his prows and sailed back to Spain. It was the last league sailed over that gave immortality to him and a new continent to civilization. So it will be the final decisive step of surrendering your whole soul to Jesus Christ that will unlock to you the gateway of eternal life.

Do not forget for a moment that you can do absolutely nothing without the Holy Spirit. His agency is indispensable. Cherish the Holy Spirit. Co-operate with the Holy Spirit who so lovingly striveth with you. If He leaves you, you are lost. Quench not the Spirit! This may be easily done, and it is done whenever a person, either from cowardice, or from an attachment to a favorite, or by procrastination, refuses to do what the Holy Spirit prompts. Felix quenched the Spirit by not yielding to Christ under Paul's faithful appeal to him. As an illustration of my meaning, I give the following narrative by an eminently useful minister of Christ. He was narrating his own experience as well as that of his unhappy friend. Said he:

"During a revival of religion in Yale College several years ago, two young men were awakened at the same time. One of them had been remarkably correct in his general deportment, and was amiable in his disposition; but the other was a wild, frolicsome, sportive youth. As they walked one evening, they agreed to call upon the professor of theology and make known to him their anxiety and seek advice. They came to the gate, when the amiable young man leaned over the fence and said, 'I believe I won't go in; I don't know as it will do me any good.' His companion replied, 'You can do as you please, but for myself, I feel that I need all the counsel Christ has to give.' Here they parted. The former passed on. He smothered the flame in his own breast, and shrank from the Cross and from Christian counsel. He was soon found to be declining, not only in religious feeling, but in correctness of moral deportment, and before the time to graduate arrived, he had wandered so far as to be expelled from college for immorality; he sank rapidly in vice. The other went in, opened his heart, received direction in the way of life. He soon found peace in believing, entered the ministry, and now stands before you, a redeemed sinner, saved by grace."

Such cases prove the peril of resisting the loving Spirit. Whatever He prompts you to do, delay not to do it. Nothing is more certain than the uncertainty of life. What thou doest, do quickly!—Evangelist.

"Beloved, if God so loved us, we ought also to love one another."

[illegible] But future loss he finds the attractiveness and the power of evil increasing again until he fears that his supposed change of heart has been only a deception. This experience is very common and equally disheartening. Are the chains of sin, which have bound him so long, really broken, or not? This question must be answered accurately.

This figure of chains, although used in Scripture, is not the most appropriate. A chain is broken once for all and when broken it does not remunite of itself. It stays broken. But the power of an evil life-purpose, or even of a single evil habit does not often cease thus abruptly and permanently. It may, and sometimes it does, disappear, as when a drunkard, by divine help, forsakes his cups forever. But usually it grows weaker by degrees and with occasional ebbs and flows. A consecrated purpose takes the place of an unconsecrated, gradually assumes more and more power as the other yields place, and finally shapes, controls and ennobles one's whole life and conduct as the other formerly dominated them.

The question whether one's chains of evil habit really have been broken therefore assumes a new form. It is not so much this, Have I wholly ceased to do wrong? as it is this, Is my supreme purpose now to do right? If this be true one is no longer a bound captive, even if he have not yet escaped out of the territory of his oppressor. He is free and is on his way to a place and state of entire liberty. Young Christians especially need to bear this in mind. Every effort must be made, and with all conscientiousness to overcome our particular evil habits. This cannot be insisted upon too strongly. A reformed life must show the sincerity of our conversion. But, even though we fall repeatedly back into sin and have frequent need of renewed contrition and struggle, nevertheless, if our hearts honestly are set primarily on doing the will of Christ in the love of him the chains of our sin have been broken. Let this truth comfort us all.—Congregationalist.

WHEN once the soul, by contemplation, is raised to any right appreciation of the divine perfections, and the foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint lustre of a glow-worm will trouble the eagle after it has been beholding the sun.—Senegal.

IF we set out to swim the Channel we take care to have a boat within hail to pick us up if we should become exhausted. To make provision for failure is, in the Christian life, to secure failure. It betrays a half-heartedness in our faith, a lurking unbelief in Christ and in His power to sustain us in life, which must bring disaster.—Doda.

THAT HE SHOULD CARE.

BY MARGARET J. PRESTON.

The self-existent One, who holds
Lightly, as 'twere a grain of sand,
Whose will is all the law that molds
Creation's forces—who has flung
Worlds countless from his creative tongue,
And mapped all systems' ordered place,
And spheres within their orbits hung—
What arrogance that I should care
To think for this brief life, scarce worth
Its breathing, rose upon the earth,
That he should care!

All heavens, all worlds, his praise proclaim
From earliest's song to hour of less,
All voices swell the harmony
Of adoration to his name.
And countless hierarchs, loftier still,
Their faces veil before his throne.
Beings who never yet have known
One sinless thought beyond his will;
How then may I, in my despair,
Hope, midst an homage so divine,
For broken accents such as mine
That he should care?

No bud that blossoms—not a blade
Of grass that lifts its spire on high—
No bird that breasts the morning sky,
Hath dared refuse its voice aid
In his high service. Understand,
I may not—cannot—how his mind,
Self-contained, infinite, can find
Aught in the creature of his hand,
That can commend that creature's prayer;
Yet so believing I would pour
Thanks, praises, blessings evermore,
That he doth care!

—Sunday-school Times.

Our Pulpit.

His Own Funeral Sermon.*

BY PASTOR C. H. SPURGEON.

"For David, after he had served his own generation by the will of God, fell on sleep."—Acts 13:36.

While Paul was speaking in the synagogue at Antioch in Pisidia, he incidentally used the words of Scripture, "David, after he had served his own generation by the will of God, fell on sleep." That is to be my subject on this occasion: forgetting for the present the main argument, I would only look at this eddy in the current and draw your attention to the expression which dropped from Paul's lips concerning David. Let us ask, first, What is it to serve our own generation? Secondly, What parts of our generation can we serve? And, lastly, with tender memories of many who have gone from us, let us ask, What will happen to us when our service is done? Even that which happened to David; we shall, like him, "fall on sleep."

I. First, then, what is it to serve our own generation? This is a question which ought to interest all very deeply. We live in the midst of our own generation, and seeing that we are part of it, we should serve it, that the generation in which our children shall live may be better than our own. Though our citizenship is in heaven, yet, as we live on earth, we should seek to serve our generation while we

What, then, is it for a man to serve his own generation?

I note, first, that it is not to be a slave to it. It is not to drop into the habits, customs and ideas of the generation in which we live. People talk nowadays about the *Zeitgeist*, a German expression which need frighten nobody; and one of the German papers says, "Spurgeon does not know whether there is such a thing." Well, whether he knows anything about the *Zeitgeist* or not, he is not to serve this generation by yielding to any of its notions or ideas which are contrary to the Word of the Lord. The Gospel of Jesus Christ is not only for one generation, it is for all generations. It is the faith which needed to be only "once for all delivered to the saints;" it was given stereotyped as it always is to be. It cannot change because it has been given of God, and is therefore perfect; to change it would be to make it imperfect. It cannot change because it has been given of God, and is therefore true; truth changes not. It cannot change because it has been given to serve forever the eternal purpose, namely, to save sinners from going down to the pit, and to fit them for going to heaven. That man serves his generation best who is not caught by every new current of opinion, but stands firmly by the truth of God, which is a solid, immovable rock. But to serve our own generation in the sense of being a slave to it, its vassal, and its varlet—let those who care to do so go into such bondage and slavery if they will. Do you know what such a course involves? If any young man here shall begin to preach the doctrine and the thought of the age, within the next ten years, perhaps within the next ten months, he will have to eat his own words, and begin his work all over again. When he has got into the new style, and is beginning to serve the present world, he will within a short time have to contradict himself again, for this age, like every other, is "ever learning, and never able to come to the knowledge of the truth." But if you begin with God's Word, and pray God the Holy Ghost to reveal it to you till you really know it, then, if you are spared to teach for the next fifty years, your testimony at the close will not contradict your testimony at the beginning. You will ripen in experience; you will expand in your apprehension of the truth; you will become more clear in your utterance; but it will be the same truth all along. Is it not a grand thing to build up from the beginning of life to the end of it, the same Gospel

* This sermon was preached on the Lord's-day evening after Mr. William Olney "fell on sleep." Long before the beloved preacher was called home, it was selected for publication his week. Mrs. Spurgeon feels that her dear husband could not have delivered a more suitable discourse for "his own funeral sermon." She had, therefore, given it that title in the hope that many may be blessed by the message which "he, being dead, yet speaketh."

self? But to set up opinions to knock them down again, as though they were sinning, is a poor business for any servant of Christ. David did not so that we serve his own generation; he was the same in his age, and not its slave. I would urge every Christian man to rise to his true dignity, and be a blessing to those amongst whom he lives, as David was. Christ "hath made us kings and priests unto God and his Father;" it is not meet that we should cringe before the spirit of the age, or lick the dust whereon "advanced thinkers" have chosen to tread. Beloved, see to this; and learn the distinction between serving your own generation and being a slave to it.

In the next place, in seeking to answer the question, What is it to serve our own generation? I would say, it is not to fly from it. If any man says, "The world is so bad, that I will avoid coming into contact with it altogether; even the teaching of Christianity has become so diluted, and is so thoroughly on the down-grade, that I will have nothing to do with it," he is certainly not serving his own generation. If he shall shut himself up, like a hermit, in his cave, and leave the world to go to ruin as it may, he will not be like David, for he served his own generation before he fell asleep. She that goes into a nunnery, and fe that enters a monastery, are like soldiers who run away, and hide among the baggage. You must do anything of the sort. Come forward and fight evil, and triumph over it, whether it be evil of doctrine, evil of practice, or evil of any other kind. Be bold for Christ; bear your witness, and be not ashamed. If you do not, I have your stand in this way, it can never truly be said of you that you served your generation. Instead of that the truth will be that you allowed your generation to make a coward of you, or to muzzle you like a dog, and to send you out into the streets neither to bark nor to bite, nor to do anything by which you might prove that there is a soul within you:

If we ask again, What is it to serve our generation? I answer, it is to perform the common duties of life, as David did. David was a shepherd, a farmer, a sheep-owner, and he took first of all to the keeping of the sheep. Many young men do not like to do common work of their own father's business. You do not want to drudge, you say, you want to be a king. Well, there are not many openings in that line of business; and I should not recommend anyone to be eager to enter them if they were. "Seekest thou great things for thyself? seek them not." Before David swayed the sceptre, he grasped the shepherd's crook. He that at home cannot or will not undertake ordinary duties, will not be likely to serve his age. The lad who dreams about the foreign missionary field, but cannot darn her brother's stockings, will not be of service either at home or abroad. Do the commonplace things, the ordinary things that come in your way, and you will begin to serve your generation, as David served his.

But serving our generation means more than this. It is to be ready for the occasion when it comes. In the midst of the routine of daily life, we should, by diligence in duty, prepare for whatever may be our future opportunity, waiting patiently until it comes. Look at David's occasion of becoming famous. He never sought it. He did not go up and down among his sheep, sighing, and crying, "Oh, that I could get away from the dull business of looking after these flocks! My brothers have gone to the camp; they will get on as soldiers; but here I, buried among these flocks, to look after these poor beasts." He was wiser than that; he quietly waited God's time. That is always a wise thing to do. If you are to serve God, wait till he calls you to his work; he knows where to find you when he wants you; you need not advertise yourself to his omniscence. At length the set time came for David. On a certain day his father bade him go to his brethren, and take them some corn and some loaves, with cheeses for their captain; and he reached the camp just at the time the giant Goliath was stalking forth, and defying all the armies of Israel to meet him. Now is David's time, and the young man is ready for it. If he had lost that opportunity he might have remained a shepherd all the rest of his days. He tells Saul how he slew both the lion and the bear, and prophesies that the uncircumcised Philistine shall be as one of them, seeing he had defied the armies of the living God. Disdaining Saul's armour he takes his sling, and his five smooth stones out of the brook, and soon he comes back with the gory head of the giant in his hand. If you want to serve the church and serve the age, begin to work all over again. When the occasion comes. Jump into the saddle when the horse is at your door; and God will bless you if you are on the lookout for opportunities of serving him.

What is it, said to serve our generation? It is to maintain true religion. This David did. He had grave faults in his later life, which we will not extenuate; but he never swerved from his allegiance to Jehovah, the true God. No word or action of his ever sanctioned anything like idolatry, or turning aside from the worship of Jehovah, the God of Israel. He bore a noble witness to his Lord. He said, "I will speak of thy testimonies also before kings, and will not be ashamed;" and we may be sure that he was as good as his word, and that when he met with foreign potentates, he vindicated the living God before them. The whole cast and current of his life fell, was to the glory of the Lord, in whom he trusted, and to the praise of that God who had delivered him. We, too, shall truly serve those among whom we dwell by maintaining true religion. Had ten righteous men been found in Sodom, it would have been spared, and the world to-day only escapes the righteous judgment of God because of the presence in it of those who fear him, and tremble at his word. The spread of "pure and undefiled religion" is a certain way to serve those around us. To this end David wrote many help true religion, David wrote many psalms, which were sung all over the land of Israel. A wonderful collection of poems they are; there is none like them under heaven. Not even a Milton, with all his mighty harpings, can equal David in the height of his adoration of God, and the depth of his experience. That man does no mean service for his time who gives the people new songs which they can sing unto their God. While none can equal the inspired psalms of the Hebrew king, which must ever form the main psalm-book of the church, other men may, in lesser degree, serve their own generation, by the will of God, in a similar way, and be blessed in the deed.

To serve our own generation is not a single action, done at once, and over forever; it is to continue to serve all our life. Notice well that David served "his own generation;" not only a part of it, but the whole of it. He began to serve God, and he kept on serving God. How many young men have I seen who were gifted to do wonderful things, and were as proud of the intention as though they had already done the deed. They took a front seat, and they seemed to think that everybody ought to admire them because of what they were going to do; but they were so pleased with the project that they never carried it out. They thought that they might meet with some mishap if they really attempted to do the thing, and the project was so beautiful that they preserved it under a glass shade, and there it is now. Nothing has been accomplished; nothing has been done, though much has been thought of. This is folly. Some, too, begin well, and they serve their God earnestly for a time, but on a sudden their service stops. One cannot quite tell how it happens, but we see it with chemist afterwards. Men, as far as I know them, are wonderfully like horses. You get a horse, and you think, "This is a first-rate animal," and so it is. It goes well for a while, but on a sudden it drops lame, and you have no go-another car. So it with church members. I notice that, every now and then, they get a singular lameness. To very many we have to say, as Paul said to the Galatians, "Ye did run well; who did hinder you that ye should not obey the truth?" But David continually served God to the end of his life. Say we all, by divine grace, thus serve our whole generation, too!

Yet more is included in this faithful serving of our generation. It is to prepare for those who are to come after us. David served his generation to the very end by providing for the next generation. He was not permitted to build the temple; but he stored up a great mass of gold and silver to enable his son Solomon to carry out his noble design; and build a house for God. This is real service; to begin to serve God in early youth; to keep on till old age shall come; and even then to say, "I cannot expect to serve the Lord much longer, but I will prepare the way as far as I can for those who shall come after me." Many years ago Dr. Bloomfield, the minister of this church, which then worshipped in New Park street, was wont to prophesy about his successor. When he was very old, after having been pastor for more than sixty years, he used to speak of some still living that he was accustomed to pray for the minister who should come after him. The old man was looking forward to one who should come and carry on the work after he was obliged to leave it. So must you and I do. We must be looking ahead as far as ever we can, not with unbelieving anxiety or unholy curiosity; but after the fashion in which David prepared abundantly before his death. If we cannot find a successor to enter upon our work, yet we have to leave it, yet let us do all we can to make his work the easier when he comes to it.

II. In the second place, let us ask a question even more practical than the first: What parts of our generation can we serve? It is truly written, "None of us liveth to himself;" we either help or hinder those among whom we dwell. Let us see to it that we serve our age, and become stepping-stones rather than stumbling-blocks to those by whom we are surrounded. We shall serve our generation best by being definite in our aim. In trying to reach everybody we may be nobody. The wise man tries to serve somebody in particular: where, then, should we make the effort? In answer to that question, I divide the generation in which we live into three parts.

First, there is the part that is setting. Some are like the sun going down in the West; they will be gone soon. Serve them, dear brethren. You that are in health and vigor, comfort them, strengthen them, and help them all you can. Be a joy to that dear old man, who has been spared to you even beyond the allotted three-score years and ten, and praise God for the grace that has upheld him through his long pilgrimage. Look on his gray hairs as a crown of glory. He comes to you in a way of righteousness. He comes to you in the paths of judgment. Comfort him, strengthen him in the respect that he is old years. Do not let him consider him an old superfluous lumber, from his experience, reverence, and ask God in your old age, as he

portion of our generation can serve is the part that is rising. I mean those in middle life, like the sun at its zenith, active working hard, bearing the burden of the day; these are full of marrow, and strong men ready for the Lord. Seek to sustain them in every possible way, for on them all you can. As one of the middle life, I especially ask for all my Christian brethren, of this church, or of any other, who can aid me by their sympathies and their prayers. Get close one another, and fill up the vacancies that death's arrows continue to make in our ranks. Suffer nothing to be left undone which may further the work of Christ, or help the people around you who are so quickly passing away. Many of us have been together for nearly forty years, and when, one after another, our dear brethren are taken away, let it be everybody's ambition to try to make up what shall be lacking through their departure. This is what is due to those who are like the shining stars of our generation.

Specially, however, I want to speak to those who are serving your own generation in the part that is rising; the young people who are like the sun in the east, as yet scarcely above the horizon. This part of our generation is specially the care of parents and Sunday-school teachers; but let us not leave it entirely to them. We, the most of us, do something to serve this portion of our generation before we fall asleep. Beloved, I commend to your care and attention the children and young people who abound in our midst. In them lies our hope for the future of God's cause on earth.

The salvation of the children ought to be sought with double diligence, for they will last the longest. If a man of sixty or seventy is converted, he will have only a short time for serving God here; for he will soon be gone. If a child is converted, a long life of usefulness may enrich the church of God. Therefore, look after the children! If you had a gathering of Christian men and women, and were to put the question to them, "How many of you were converted before [illegible] one-and-twenty?" you [illegible] surprised to find let us [illegible] years, they were [illegible] grace of God, and trust in Christ as their Saviour. I tried the experiment one evening with a number of friends who had come together from different places. "How many of you have your salvation to your fathers' prayers, your mother's instruction, your Sunday-school teacher's influence in youth?" I asked; and almost every one out of a company of about five-and-twenty said that it was in early youth that God blessed some instrumentality to their conversion.

Look after the children of this generation, as for the dangers around them at the present time are almost innumerable. What a time this is for boys! You cannot read the daily papers without being shocked by the accounts of the wrong-doing of mere boys. This is an age which seems to make snares a purpose to entrap them. There are "penny dreadfuls" enough to poison the whole generation; they are full of stories of crime with a false halo about, so that it is made to seem like heroism. These vile stories are everywhere; perhaps your own boy has one, unknown to you, and is reading it while you are sitting here. Everywhere traps are laid for the feet of our boys. Serve your generation by warning them of their danger, and trying to keep them free from the evils by which they are surrounded. Satan gets the advantage over many a young life by causing even right things to be put to wrong uses; and in all sorts of ways he lays traps for young people. O parents and teachers, do try to give your boys a backbone of moral honesty! Try to show them that they have not come into this world merely to please themselves; that there is something better to be done than that. Do not rest till you have led them to the Saviour, for no boy is safe till he is converted. No girl is safe in the streets of this city till she has a new heart and a right spirit. The times are perilous; yet if we speak a word of warning, we are called sour Puritans. It always makes me laugh when I am called a sour Puritan, because you know there is no body with a quicker eye for fun than I, or a deeper vein of mirth than I have. At the same time, I like to have humour, and anything of cheerfulness and brightness in life, consecrated to God. But when mirth is made a plank on which a man can go into sin and iniquity, then we say, we use that plank to pieces. You must be saved from sin, young men; you must be kept from evil, young women. If you are to be truly happy. May God's grace put in your way wise, godly friends, parents, and teachers, who shall serve their generation by leading you into the paths of peace!

III. Now, I have done when I have tried, for just a minute or two, to answer this question: What will happen to us when our service is done? "David, after he had served his own generation by the will of God, fell on sleep." In a day's work is done; the worker is weary; he falls on sleep. What can he do better? It was all "by the will of God." To what part of the sentence do you think that clause belongs? Did David serve his generation by the will of God; or did he fall asleep by the will of God? Both. Guided by the will of God, he did his work on earth; and calmly resigned to the will of God, he prepared to die. Even when passing away, he served his generation by giving Solomon some last charges concerning the kingdom, saying, "I go the way of all the earth; be thou strong, and show thyself a man." Over both his life and his death may be written the words, "By the will of God." O that we may all so live, that even in death we may serve our generation; may it be true of us that, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's!" Thus "the will of God" shall be done both in our service and in our sleep.

Let us an example of what will befall those who know Christ, at the end of their service. He did not go to sleep till his work was done. "David, after he had served his own generation by the will of God, fell on sleep." Do not want to die till you have done your work. When brethren say, "O, I wish I could go to heaven! O when shall I get home?" they remind me of a man who, when he begins work on Monday, says, "I wish it was Saturday night." We do not want servants like that, nor does God desire them. He will give I want to one hundred and fifty years, if God wills it. Be willing to live till strength fails you, if God wills it; you can still bear your dying testimony to the Lord's faithful and unchanging love. Do not be in a hurry to go home to glory. Do not want to go to sleep till you also have served your generation well. When David had served his generation well, he fell on sleep. We are told that, in the early days of Christianity, when believers were falling asleep in Jesus, their friends did not bid them "good-bye," but "good-night."

But, next, we are told that when his work was done, he fell on sleep. Did his soul sleep? By no means. It is not his soul that is spoken of here, for we read that he "saw corruption." Souls do not see corruption. Paul is speaking of David's body. "He fell on sleep, and was laid unto his fathers, and saw corruption." His body fell into its last, long sleep, and saw corruption. If you like to take the words in the wider sense, he was gathered to his fathers, and saw corruption; he had done with it. No sorrow came to him, no earthly joy, no [illegible] of the sick. The woman who questions the inspiration and the authority of the Apostle who enjoins obedience to her husband and silence in the church, need not be surprised if her children should demur to the same Apostle when he says, "Children, obey your parents in the Lord." The "higher law of expediency" is quite modern; it is "higher criticism," which under color of correcting and expounding the Scriptures, "corrects" the authority and authenticity out of a large part, and "expounds" the inspiration out of the balance of it.

As a people we must learn the important but difficult lesson, "Obedience is better than sacrifice, and to hearken than the fat of rams." Like Saul, we are sometimes impatient of results—Samuel's ways are too slow, we must get at the thing a nearer way, a quicker route. David, when he brought up the ark, we think it would be quite the thing to depart from the old custom of bearing the ark upon men's shoulders, and do the fine thing in having it put on a nice new cart, and let it be drawn by oxen. Everything moved off well in the procession until the oxen stumbled, the ark tilted, and Uzziah put up his hand to stay it. No doubt he thought he was doing the right thing; but he and God differed, and he died on the spot. David did not understand the matter at first, and was disposed to grumble that this fine programme was upset, but learned, after meditation and reflection, this trouble and Uzziah's was because he "sought him not after the due order." We are beginning to despise order; we are impatient under the restraint of rules and regulations. Let us take heed.

St. Paul is very clear in his statement that "a man is not crowned except he strive lawfully;" or, as the margin translates it, "according to the rules." We must "press along the mark toward the prize of our high calling;" or, as we would say, "walk the chalked line."

These are not idle words. There is a manifest tendency abroad to ignore all the means and methods laid down in the Scriptures, and to go it roughshod, every man doing what is right in his own eyes. St. Paul (or rather the Holy Ghost through him) says that it pleased God to save the world through the foolishness of preaching. Some say: "That would do for his day, but it takes grammar, literature, civilization, and science to do it now. St. Paul said he came preaching not with excellency of speech or of wisdom, lest the cross of Christ should become of no effect, and that their faith should not stand in the wisdom of men, but in the power of God; but there are those among us who boldly declare that the Gospel is a system of philosophy, that a sermon is a work of art, and that the preacher should avail himself of all the uses of elocution—in attitudes, voice, gesture, etc.

St. Paul is not only careful of his means, but of his methods. He says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." Paul kept his eye on the end of his course, and the manner of his conduct, as well as the means of his success. A better model more good sense, and more wisdom we could not want—a different model we have. Said he: "Follow me even as I also follow Christ."

By way of practical application: We hear of this man's methods, this freak and that extravagance, until many are being carried about with every wind of doctrine, and some, while they wonder, do not know what to do or to think. They see things which shock all their ideas of right and propriety, hear things utterly foreign to the letter and spirit of the Gospel, and watch while, by every token, things are going on in utter violation of the principles of the Gospel—and yet, "Look at the results! look at the results!" is the exultant answer to every demurrer, as if that put an end to all controversy, and justified any means and all methods. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them;" and it is the most absurd of arguments in proof of the rightness of some new departure in religion, that "it succeeds." The false prophets "succeeded" in doing "many wonderful works," and some preachers of Christ are very strife in Paul's day; but that does not argue that the first were true prophets or the last sincere preachers.

We are constantly told by one and another that we must hold our peace as to criticisms upon the methods of any man whose results are crowned with apparent and momentary (or even real) success. Because some man is converted by the blowing of a steam-boat whistle, is that a reason why we should commend the ministry of a man who should quit preaching and take to blowing? Because Balaam is brought to repentance by the crowing of a cock, does that argue that roosters are a means of grace? One man is converted by being knocked off a trestle by a locomotive while he is dead drunk, but that would form rather a "dangerous" precedent. If we should attempt to convert the generality of men in that way. God frequently overrules the mistakes of foolish men and the deterministic counsel of bad ones, as in the cases of Ahithophel and Balaam; but that does not argue that they were good men, or that their methods were right methods. No apparent success can justify a wrong measure in a wrong method.

"That thou mightest know how thou ought'st to behave thyself in the church of God" was the burden of a letter from the the Apostle Paul to Timothy. We must not only take heed what we do, but how we do it. The little boy who said to his father, "Father, if it wasn't for the track the train would go wherever you wanted to," expressed the opinion many have of law and order, measures and methods. Let us be sure we have the spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world."

J. L. Chilton, in Nashville Advocate.

MR. THOMAS KANE is one of the leading business men of Chicago, and a self-made man well supplied with the three great "g's"—grace, grit and gumption. He writes an article full of these three "g's" to the *Interior* in regard to the trouble among the Presbyterian theological seminaries, one paragraph of which we quote:

Meanwhile, we laymen keep on thinking. We have a notion that, if given a little time, we can settle this business to most nearly everybody's satisfaction. We remember that, only a few years ago, when Andover had plenty of students, a few professors decided to branch out on "second probation." Our brother laymen of the Congregational church looked into the question a little, and concluded that they were not ready just yet for a new departure, and so cut off the supply of boys and money. As a result we hear nothing, or next to nothing, of the second probation now. I know it is claimed that they were beaten in the argument, and this is given as the reason, but nobody in their own opinion is ever beaten in argument. If the supply of boys and money had held out, the discussion would be still going on to the disappointance of everybody. Given the time, and we will have the same experience, that is, if the conditions are duplicate. The editor of the *Herald and Presbyter* is authority for the statement that seventeen of the twenty-five or thirty students at Lane Seminary (I think I am right as to the figures) desired to have it publicly stated that they were not in accord with some of the teachings of one or two of their professors. Yet they are afraid that we laymen will not be willing to employ them. While many of us might fear the risk a little, many more might not think there is the least danger, but if a large majority of us decide to withhold the boys and money from Lane, the directors will see to it that those professors hear and heed a loud call to other fields.

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Bible Lessons, 1892.

FIRST QUARTER.

SUNDAY, MARCH 27.

THE BLESSINGS OF THE GOSPEL.

Isa. 40:1-8.

MOTTO TEXT:—"The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5.)

"Comfort ye, comfort ye my people, saith your God."—God is speaking to his prophets. Their prophecies had been full of denunciation of the people's sins and threats of terrible punishment. Such is human depravity that we need more rebukes than comfort, being more given to persisting in going our own way and justifying ourselves in so doing than we are to repentance and obedience. But God speaks words of comfort—the chosen name of the Holy Spirit is the Comforter. To comfort the impenitent would be the greatest cruelty to them.

"Speak ye comfortably to Jerusalem and cry unto her."—A prophecy of the restoration from Babylon, a prophecy also of the glad day when the knowledge of the glory of the Lord shall cover the earth. *"Her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."*—The law required that for all manner of trespass a man should pay double (Ex. 22:9). So this means that Jerusalem had suffered the full penalty for her sins. Let the saints learn from this that God will punish the church for her sins of omission and commission, and that the warfare she endures is consequent upon her own sins. When few souls are converted and the Gospel seems to be losing its power, whether over the rich or the poor, it is because the churches have sinned. They have done that which they ought not to have done, or left undone that which they ought to have done. Zion's sins shall be punished to the full; God cannot be mocked nor trifled with by his own children.

"The voice of him that crieth in the wilderness."—In a time of spiritual drouth and barrenness. The wilderness may mean the wilderness of this world or the wilderness between Judea and Babylonia, in a part of which John the Baptist preached. *"Prepare ye the way of the Lord, make straight in the desert a highway for our God."*—In the East it is the custom to send persons [illegible] the way in advance of a king [illegible] would see [illegible] make straight the way for the Spirit by humbling themselves, giving up their worldliness, enforcing their discipline.

We must not expect the presence of the Lord unless we are willing to do this. The difficulties in the way may be very great, so careless and worldly may the churches have become. The lack of faith, of love, of generosity may be like deep valleys; the fashion, the wealth, may be like high mountains; the laxity of doctrine, the innovations in worship, may be like the crooked and rough paths through an uncultivated country. But all must be removed and changed ere the blessing come in its power. The Holy Spirit will give His help to the church which humbles itself before Him.

When the churches shall thus free themselves from their iniquity as churches; when Achan has been cast out, the tables of the money changers overthrown, the worship restored to its simplicity and purity, then *"the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."* This great and glorious promise is fulfilled, partially, when the churches are indeed revived by the Spirit; it shall be completely fulfilled in the millennium.

"The voice said, Cry. And he said, What shall I cry?" A prophet answers the Voice. *"All flesh is grass."*—Just so weak and so transient. What can man do against God? This is a figure often used in Scripture. Men know their times is brief and yet they live as if this life were to go on forever. They need to have the transitoriness of life cried in their ears. *"The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it."*—Life at its longest is brief, but few lives reach three-score and ten. They fade away like the flowers.

"But the word of our God shall stand forever."—What could give more comfort to his people than that great truth? Whatever else is shaken or perishes, the word of God abides. Every promise shall be fulfilled in God's own time.

"O Zion, that bringest good tidings, get thee up into the high mountains."—In order that all may hear the good tidings. Were it not for the sinfulness of the human heart, every man, who has felt the loathsomeness of sin, has trembled before the just wrath of God and has felt the joy of pardon for his sins, would be eager to do all in his power to let all other men hear the glad tidings of deliverance. One would think no command of God to proclaim the Gospel was needed; that men would run with the message of pardon without being sent. How God can forgive and receive into heaven a professed Christian who gives nothing to missions is a mystery. If he cares for the glory of God; if he loves his Redeemer; if he cares for the souls of his fellows, he will be interested in missions. If he has any fear of God, he will not dare to disobey the commands found in both Testaments. This verse is one. Zion is commanded to proclaim the glad tidings where all can hear.

"Say unto the cities of Judah, Behold your God."—The cities of Judah were lying desolate. Word is sent to Jerusalem that God is coming in power; that city must make the good news known. God is coming in His sovereign power as a conqueror of his enemies. Let his people rejoice. Let them show their joy by preparing his way before him. God has not forgotten, his arm is not shortened. When all seems darkest and sin triumphant, the voice in the wilderness cries, Behold your God!

"Behold, the Lord God will come with strong hand."—The greatest comfort to his people is in the thought of the sovereignty of God.. All flesh is weak and transitory; but God is "a mighty one" as the Revised Version gives this clause, and his word shall stand for ever. On the comfort in the great doctrine of God's sovereignty. *"His reward is with him and his work before him."*—The reward which He gives Zion if she is faithful in proclaiming His coming. His work should be translated his recompense. Both the words translated, reward and work are used of the wages of a labourer.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., March. 2, 1892.

The signing of the treaty for the arbitration of the Behring Sea dispute by Sir Julian Pauncefote for Great Britain and Secretary Blaine for the United States, which occurred here this week, was an event of more than passing interest to the English speaking world, although the treaty must be ratified by both the British parliament and the United States Senate before it can bind either country, but no doubts are expressed of its prompt ratification. Although the proceeding of the arbitration commission were secret and will not be officially made public until the Senate acts upon the treaty, it has become known that the board of arbitration will have seven members—two representing this country, two Great Britain (one to be a Canadian) and one each from the neutral governments of France, Sweden and Italy. It is surmised that the questions to be arbitrated will in substance embrace what exclusive jurisdiction Russia exercised in Behring sea prior to the transfer of Alaska to the United States? Whether Great Britain obtained any rights in Behring sea by her treaty with Russia in 1825? Whether Russian rights passed to the United States with Alaska? What are now the rights of the Canadian sealers in Behring sea? What shall be done to *protect* the seals? When two such *powerful* nations as the United States and Great Britain agree to submit their disputes to peaceable arbitration it exhibits an object lesson in international affairs that will not be lost upon the weaker nations of the world.

Many important decisions were handed down by the United States Supreme Court upon the resumption of its sittings after the regular Februrary recess. Among them a decision in favor of the United States in the Sayward case, brought by the Canadian authorities for the purpose of getting the Supreme Court to pass upon one phase of the Behring sea case; one upholding the constitutionality of the McKinley tariff law, including the sugar bounty and reciprocity clauses; one against the release of Fielden and Schwab, the Chicago anarchists, from prison on writs of habeas corpus; one reversing the decision of the lower court fining Trinity church, of New York City, $1,000 for having brought an English clergyman to this country under contract to serve as rector in violation of the alien contract law—Justice Brewer, who announced the decision said that while the services to be rendered by the rector to the church might come within the letter of the law, they certainly did not come within its spirit; one (the second delivered) affirming the constitutionality of the anti-lottery law, and one affirming the constitutional right of the Speaker of the House of Representatives to count members present and not voting as making part of a quorum.

Owing to the large number of persons—nearly 3,000—employed in the Government Printing Office, and the fact that the building in which the work of that office is carried on is considered to be in a very bad condition from every standpoint, its walls being cracked and shaky, its fire escapes entirely inadequate, and its sanitary arrangements primitive and deficient, much interest is felt in the effort which is being made to get Congress to provide a new fire-proof building. Everybody the question comes up, and every year Congress goes away without having settled it, and the Government, instead of setting a worthy example to private employers by properly housing its employees, brings shame upon Senators, as was testified to by Senator Gallinger in a speech to the Senate, when they visit the great newspaper offices of the country, and note the accommodations provided for their employees and think of the present Government Printing Office.

WORDS will keep pace with things, and with more or less felicity resuming in themselves the labors of the past, will at once assist and abridge the labors of the future.—Dean Trench.

Do not go out in search of crucifixions; but, when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.—Fenelon.

A NARROWER life we need. It was in the Sermon on the Mount that our Lord said: "Narrow is the way which leadeth unto life, and few there be that find it. Broad is the way that leadeth to destruction." Modern glorification of breadth and detestation of narrowness is a strange comment on this saying of our Lord. There is surely a place for strictness in the character of a Christian, and that place has been fixed by himself, his own opinions and practices. Where the stream is narrow its waters are deep, its channel is clear, and the voyage is safe. Where the river overflows its banks its waters are shallow, it works mischief on the fields, and boatmen may miss their way. What we need is clear, deeply-cut, defined views of truth and practice to direct our own course. There is too much penumbra in the modern church. In regard to Scripture doctrine and worldly amusement, and not a few other considerations upon which clear opinions are essential to strength, there is haze and uncertainty, and hence weakness in thought and life. A Christian of a few years' standing ought to be able to say of most doctrines: "This is the right view, and I believe it." And of most questions of practice: "This is proper, and I keep to it." Breadth with many is only another name for indecision, and indecision is with all only another name for weakness.—J. H. Cook.

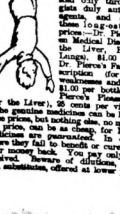
Literary.

Magazines.

CONTENTS of *New England Magazine* for March: Recollections of Louisa May Alcott, by Mrs. Maria S. Porter; America in Early English Literature, by Isaac Bassett Choate; A Providential Leading, by Mira Clarke Parsons; Song After Silence, by Clinton Scollard; Schuman and Schubert, by Zitella Cocke; Stories of Salem Witchcraft, by Winfield S. Nevins; Sixty Years Ago, by Lucy E. A. Kebler; If You Were Here, by Philip Bourke Marston; Negro Camp Melodies, by Henry Cleveland Wood; Bryant's New England Home, by Henrietta S. Nabmer; Release, by Bessie Chandler; Harvard Clubs and Club Life, by Wm. Dana Orcutt; Aunt Marthy's Secretary, by Mary J. Garland; Milwaukee, by Captain Charles King; Editor's Table. $3 a year.

THE contents of the March number of *Wide Awake* is as follows: A March Mood, by Miriam Brastow; Gray's Forest, by Harriet C. W. Stanton; Over the Fence, of course (picture), by Mary Catherine Crowley; Children's First Song, by Harriet Maxwell Converse; My Spanish Princess, by Edith Perry Bates; The Woes of Noll, by Elsie Kendall; In the Bernese Alps, by Lorinda S. Goodwin; As War Corresponded, by Lieutenant-Col. Thomas Lee; Lady Blind (verse), by M. J. H.; The Goodman of Ballengiech, by Rebecca Mays Nadal; Playing Pilot, by Clara B. Heath; The Red Necklace, by Margaret Johnson; The End of a Frolic, by Jane Ellis Joy; A Boy and a Bear, by Caryl D. Haskins; A Busybody (verse), M. H.; Chin Chin, Huang Ta-Ta," by Eliza Buhanan Scidmore; Keeping the Children Quiet (picture); The Gingerbread Fair (poem), by Mary Catherine Crowley; The Lost Darning-needle of Fitzroy, by Mary Catherine Crowley; Two Yellow Boots, by Amanda B. Harris; How Joey Rang the Bell, by J. L. Harbour; A Train of Thought (picture), by A. S. Cox; March Winds (picture), by Hiram Putnam Barnes; Noisy March (poem), by Susan Hartley; The Story of Little Tilbe: "I Know," by Margaret Lake; The Elephant's Bath, by E. F. Bonsall; Jack Brereton's Three Months' Service, by Maria McIntosh Cox; The Lance of Kanana; The Four Winds, by C. D. H.; Men and Things: Odd Business (IV.), by J. Brickman; Illustration by the author: Wide Awake Post office: Tangles. [$2.40 per year; 20c per number. D. Lothrop Co., Publishers, Boston.

GOOD HOUSEKEEPING for March opens with an illustrated poem, by way of frontispiece, under the title of "My Baby Boy," which vividly portrays the sweet, sad period when so many a mother sheds tears of mingled grief and pride, as her darling baby unmistakably merges into the sturdy boy. The number in question is interesting throughout, having a number of articles on culinary topics, led by Miss Parloa's "Many Meals for Many Millions;" an excellent paper on table service, based on a choice dinner menu; good stories, pleasing poems and admirable miscellaneous articles and selections. Not a bad thing about this magazine is its low price—$2 40 per year—which brings it within the reach of every family (Clark W. Bryan & Co., Springfield, Mass.



Something you can't do is to get Dr. Pierce's pleasant medicines at what pretend to be "cut prices." They don't come to you that way.

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Hood's Sarsaparilla is Peculiar To Itself in Strength, Economy, And Curative Power. 100 Doses One Dollar. Be Sure To Get Hood's

It is better to take Scott's Emulsion of cod-liver oil when that decline in health begins—the decline that precedes consumption—than wait for the disease to begin to grow in our lungs. "Prevention is better than cure;" and surely, nothing ever was truer than that here.

What is it to prevent consumption?

Let us send you a book on CAREFUL LIVING; free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion, 50c. and $1.00; all druggists everywhere do so.

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Takes hold in the worst form of Scrofula, Liver, Kidneys, Inside Skin, Outside Skin.

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Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

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Western Recorder.

LOUISVILLE:

SATURDAY.....MARCH 31, 1888.

The Missionary Centennial has received a good deal of attention in all the states of the Southern Baptist Convention during the past year. But the receipts for missions have not shown the desired increase which we hoped for. No doubt this is partly owing to the stringency in money matters over a large part of our territory. It will therefore require a most vigorous effort during the six weeks which remain of the Convention year to encourage our Boards to believe that the contemplated enlargement of the work may be safely undertaken. To fail to make a most decided advance, after all that has been said, would be humiliating. The difficulties in the way should not discourage us, but simply arouse us to greater endeavor. If we "attempt great things for God" we may "expect great things from God." Think of the difficulties in William Carey's way, and comparing them with the difficulties in our way let us get ashamed of ourselves, and rise to our opportunity.

The current year was expected to be largely a "campaign of education," but the results should be showing themselves in increased receipts by our Boards. What falls short of this is not an education that educates. At certain points and times where special centennial meetings have been held, considerable interest has been awakened and enthusiasm aroused, but these will do little permanent good unless followed up by earnest, patient and persistent effort. We must not relax our efforts till the hundred new missionaries are safely in the foreign field and all our other missionary work is correspondingly enlarged; and until the permanent Centennial fund of $250,000 is secured.

We say until the new missionaries are "safely" on the field, because that means that the denomination is so enlisted as to give valid promise that they will be amply supported while there. To send them out and then, for lack of support, to compel them to return would be a farce. We have been playing at missions all along, and, if ever we are to begin work in earnest, now is the time. We then could have a nobler opportunity than this Centennial furnishes for enlisting the hearts and the hands of our millions of Baptists in the great work of saving the world? The world is open to us as never before, yea beyond the wildest dreams of Carey and of Judson. The value of souls is as great as ever, and the "great great command of the Lord" is as binding as in the centuries.

Let every reader resolve at once, "I am resolved to do my full duty in this Centennial movement, and I will begin right now." And begin by increasing your own contributions to missions, by seeing that those members of our church, who have been giving, give more, and that those who have not been giving are persuaded to give. Furnish yourself at once with facts and arguments. Study what the Bible says. Get missionary literature. Get a missionary map showing our stations (the Book Concern will send you a map, showing our foreign stations, for $3.00) and, above all, pray for God's blessing upon missions and upon you.

THE Gospel of wealth is comprised in a few words. Surplus wealth is a sacred trust which its possessor is bound to administer in his life-time for the good of the community from which it was derived. The man who dies possessed of millions of available wealth, which was free, and his to administer during his life-time, died disgraced. The aim of the millionaire should be to die poor.—*Andrew Carnegie.*

There is much truth in this statement. Each one is responsible to God for every dollar he controls, and he should use it for the good of mankind and the glory of God. A man has no right to turn his money over to children, he has no reason to believe will not use it to do good. He must see to it that his money does as much good as that amount of money can be made to do, according to his best wisdom.

Alas, how often do we see Christians leave their wealth to godless heirs, who worse than waste it, while in many directions the cause those Christians profess to love above all else, languishes and suffers for lack of money. There are wealthy Christians who seem never to have got into their heads the idea that they are responsible to God for the right use of their property, and that every dollar they have must do a dollar's worth of good in the world. Every dollar that fails to do this is a dollar wasted.

A SINGLE middle-aged Presbyterian lady, and not a widow, in New York, found fault with her pastor because "he opened his mouth too wide when he sang" and because he was "not handsome." She was so pronounced and persistent, that the matter came before the presbytery and the pastor resigned. At last accounts the single middle-aged lady had not resigned, but was mistress of the situation. It is to be hoped that the parson will be handsome and will open his mouth, in singing, only to the regulation distance.

Many preachers, as well as other people, get themselves into trouble by too much opening of their mouths. It is to be hoped that the parson of the New York incident will be duly headed.

THE end of the world has been thus impending ever since Miller preached his doctrines and won his disciples. And we suppose it will continue to do so to the end of the chapter. Current vagaries on this subject lead people to turn away from all thought of the end of the world which may come at any time.

A PROMINENT Baptist in Atlanta writes: "I wish you would say in the RECORDER that that 'Atlanta brother' who wrote the *Religious Herald* that no preparation was being made here for the entertainment of the Southern Baptist Convention, either did not know what he was talking about, or is one very economic in his distribution of the truth." The truth is that our committees were appointed four months ago, that our sub-committees have been and are vigorously at work, and that we propose to give our Baptist clans a warm greeting and hospitable entertainment. We have secured for the meeting of the Convention having been in session (the finishing of the new opera house in time) a warehouse which will seat comfortably 5,000 people, and the acoustics of which are excellent, as was proven by its use during the Munhall meetings."

Of course nobody who knows Atlanta ever had the smallest doubt that the Convention would be handsomely cared for. It is likely the "Atlanta brother" who wrote to the *Herald* wished to stimulate the activity of his brethren in preparing for the meeting. It must be admitted, however, that being on the ground it would have been better for him to go to work himself and to go to arousing others, instead of writing to a distant paper that no preparation was being made. That statement was not complimentary to himself, for it was a confession that he had done nothing. When a man does nothing himself it is easy for him to believe that his brethren are doing nothing. That will be a great and memorable meeting at Atlanta.

THE recent spot on the sun, of which the papers have had a good deal to say, has been measured by the Astronomer Royal of England, Prof. Christie, and found to measure 100,000 miles long and 60,000 miles wide. There were several smaller spots around it. This spot is so large that it would take nearly a hundred worlds like this to cover it. The immense size of the sun can be somewhat appreciated by remembering that the distance from the earth to the moon is but little over one-fourth of the distance straight through the sun. This spot is the largest that has been measured at Greenwich, where they began to measure such spots in 1873.

What causes these spots is not known. They are openings at the surface of the sun, going to an unknown depth. Prof. Lockyer thinks they are caused by comets or meteoric matter falling on the sun and causing an immense "splash," the surface of which freezes over. These sections have been photographed and show that the spots are hollow in the middle. This goes to show that the phenomenon is electrical in some way; some have been our belief when these spots were caused by electrical storms on the sun, the intensity and magnitude of which we cannot conceive. Think of a storm which would make a hole in the sun 100,000 miles long, 60,000 miles wide and of unknown depth!

The Louisville *Times* says a timely word against the progressive euchre parties which prevail so to great an extent in Louisville "society." Among other things the *Times* says:

Ladies play euchre, and at the fashionable evening card parties it must be said they sometimes forget they are ladies. Excitement and the desire to win something and beat somebody does the work. In bright eyes is the avaricious greed of the gambler; behind the smiling teeth the tongues unloosed by excitement say things best left unsaid."

This is just what was to have been expected. To engage in games of chance, even where there is no gambling, is demoralizing in its tendency, and especially does it injure the temper. No man or woman can play cards without getting angry when they have "bad luck." And however skillful they may be in concealing their anger, it has its effect on their disposition all the same. This effect is greatly increased when the element of gambling is introduced. The picture the *Times* draws falls short of scenes actually witnessed in high "society" circles. We have had reliable accounts of such scenes which were simply shameful. Let all Christian people set their faces squarely against such things. Let your children grow up not knowing one card from another. And let them grow up with no taste for what is called "fashionable society." Never since the world began has being "in fashionable society" been of the slightest advantage to any human being; while multiplied thousands have been ruined by it.

RUSKIN once bluntly said to Spurgeon: "I suppose you think because I don't believe that you draw a correct portrait of Jesus Christ whenever you preach I shall be damned?" Spurgeon replied: "It is not my portrait, but His likeness that is to be taken." Ever since we could not accept Him as the Son of God you will be damned and ought to be."

The deep religious tone of most of the writings of Ruskin is largely due to Spurgeon's influence over him. He was a regular hearer of Spurgeon for two years and often heard him afterward.

In May 1888, Spurgeon replied to a letter from a Methodist preacher, John Harris, as follows:

"Thank you heartily, I suspect from your expressions that we are nearer one in judgment than you may yourself suppose. 'Salvation all of grace, and damnation all of man's wilful sin' would sum up two great lines of my teaching. I try to teach both, but do not attempt to harmonize them, for I do not see the need of it or the use of it.

I am just now in a place where four seas meet.

Ill myself.

Wife very, very ill.

Mother buried to-morrow.

A body of men declining from the faith howling at me.

Add those up, and then write *per contra*—'The Lord liveth,' and it leaves a surplus of comfort which rests the heart. In the multitude of my thoughts within me my comforts delight my soul. God bless you.

Yours heartily,

C. H. SPURGEON.

Spurgeon had sure enough religion.

WE learn that an effort is to be made in Atlanta to get the Southern Baptist Convention to commit itself in some way to the Baptist Young People's Union. We are sorry to learn this because we do not believe the Convention will take hold of the matter, and there will be no time to spare for discussing the subject.

The Centennial Missionary Committee have arranged a programme which will occupy a day, and the Convention is to be asked to give Saturday for the purpose. This is the centennial of modern missions and the denomination needs to be stirred and aroused on the subject. We must strike the keynote at Atlanta for the year's work, and kindle all the enthusiasm possible. To spring some new question on which brethren will differ, perhaps sharply, and a question that will take no injury by waiting, would be most unfortunate. It is very important that we be all of one mind and one heart at Atlanta. The success of our Centennial depends on it. We have resolved to send one hundred new missionaries to the foreign field and to correspondingly enlarge all our mission work. We have also resolved to raise a centennial fund of $250,000 to be used for church and chapel building, Bible translation and other permanent work. To carry out these resolutions will require a united and a vigorous effort, involving the utmost endeavor of all the brethren who attend the Convention, and side issues should not be introduced. We hope the brethren who have contemplated springing the question of the B. Y. P. U. will reconsider their purpose.

The Christian looks upon the scenes of his past life not as battle-plains and ruins but as harvest fields. It is impossible for that man to despair who remembers that his Helper is omnipotent.—Jeremy Taylor.

Western Recorder.

LOUISVILLE:

SATURDAY.....MARCH 31, 1888.

[illegible] Louisville, calls the [illegible] "progressive." Well, well, well! The [illegible] have been denying that they [illegible] invitations with being so. How [illegible] same thing of each other. We [illegible] progress.

[illegible] Frost and the Rev. P. L. Jones [illegible] city last week conferring with [illegible] about bringing out the [illegible] Baptist Young People's Union. The [illegible] arrangements will soon be perfected [illegible] organization. It is expected that there will be a [illegible] demand for this catechism [illegible]

We were delighted last week by visits from Dr. J. H. [illegible] Glasgow, and from the Rev. M. H. [illegible] of Georgetown. These brethren report that Transylvania College and Georgetown College, which they respectively represent, are in a prosperous condition with prospects for the future. We welcome recently fifteen new students.

We were very pained to learn that Dr. C. T. Bailey, of Raleigh, N. C., was smitten with paralysis. He had just preached for the Third Church, Raleigh, March 8th and the stroke came. Dr. Bailey has been the superintendent of our denominational progress in North Carolina and in the South, and many thousands of years will pray for his recovery.

The *Baptist Standard* (Dallas, Tex.) comes to us this week instead of the *Western Baptist*. The Rev. M. V. Smith and T. C. Oxnard are the editors and proprietors. The first number of the paper, under the new management and new name, is very good and strong in its tone and character. We wish the *Standard* abundant success. It is whispered about that Dr. Gambrell is to take a position on the paper.

The Archbishop of Canterbury has asked the British Parliament to pass a law providing for the dismissal of clergymen who are convicted of drunkenness and idleness. Here is one of the beauties of having a state church. The clergy are state officers and should be dismissed for any sins and still retain their places. They are none the less "clergymen of God" because of their immoralities. Dr. A. G. Haygood met with a painful accident last Thursday. He was coming out of the office of H. Parks, Esq., and missing his footing, he tumbled down the steep steps. One ankle was dislocated and the other was severely twisted. Both were broken. His friends fear this will cause him severe suffering for days. We have no apprehension of danger. He will soon be himself again.

We call special attention to the announcement in this issue of the "Shell Road Train" to the Southern Baptist Convention. The position of this train leaves Louisville and Louisville every morning at 9 P. M. These sections reach Shell Road station and Mobile at 10 A. M. Thus connection is made at Mobile at 10 A. M. Thus connection is made at Montgomery at 5:30 P. M. and reaches Mobile at 10 A. M. Thus connection is made at Montgomery at 5:30 P. M. and reaches Mobile at 10 A. M. These sections reach Shell Road station and

[illegible] Bro. W. J. Carver, [illegible] some remarks, [illegible] Christian experience, which [illegible] ceived by council as genuine [illegible] which he related evidences of his call to the Gospel ministry, which was satisfactory to church and council.

Elder H. B. White then proceeded to examine the candidate on the doctrines of the Bible, the results of which were satisfactory. The ordination prayer was then offered by Elder C. M. Buchanan. The Bible was presented by Elder C. M. Buchanan; the charge to the church was made by Elder J. D. Duncan.

Bro. Carver was then pronounced qualified to perform all the ordinances of Christ's church.

H. B. WHITE, Mod.
B. G. SAUNDERS, Clerk.

The Importance of Organizing the Children.

I scarcely think that at this late day it is necessary to assert the importance of organizing the children. But many persons have never asked themselves the question, "Why is it important?" This question, dear sisters, I shall now try to answer.

As far back as the days of Solomon we have this proverb: "Train up a child in the way he should go, and when he is old he will not depart from it." I think the best way to begin training a child is to make him feel that he is of some value in the world, and at the same time educate him in the unselfish, out-giving life. We have this illustrated in the pleasures of the little tot who has been asked to do something for mamma. This to me is a strong argument in favor of organizing the children. In no other way can they be made to realize so fully that they, too, must stand in their "lot and place." It encourages them to be helpful, and if properly instructed, they learn to work methodically and to give systematically, and in the knowledge and love of God.

In the next place, if we wish the next generation to be liberal, earnest and energetic, we must begin, not as some one has said, one hundred years before their birth, but most certainly as soon as their little hands can drop the pennies in the Sunday-school basket. As they advance in years they realize that Jesus was just as much in earnest when he said, "Freely ye have received, freely give," as when he said, "He that believeth shall be saved." They become interested in mission work and read missionary papers, that they will not be forced, in coming years, to ask, as I once heard a member of the church say, "What [illegible] the difference between [illegible] denominations. And [illegible] papers, unless we read other papers, and thus identify ourselves with our missionaries and their work, we can never realize the responsibility God has placed upon us of holding up their hands. The children must read as well as give; and if no other way can they do this more thoroughly than by having their own societies, taking their own papers and thus growing up beautifully and symmetrically in the vineyard of the Master, doing his will and enjoying his favor.

L. G. J.

—The Baptist Courier, S. C.

In connection with the above it is probably known to most, if not all, that the *Kind Words* weekly (the children's paper published by S. B. Sunday-school Board at Nashville, Tenn.,) has a missionary department of two columns in every issue, under charge of Woman's Missionary Union. The contents are in line with the prayer-card topics, thus bringing in annual review every field of missions cultivated by S. B. C. Boards, Home and Foreign. These subjects are treated historically, geographically, the customs of the people described, their needs depicted in storied form, with suggestions for bands and young people's societies aim to give practical aid. Especially, attention is given to the Centennial celebration, seeking to enlist the active sympathy and interest of the young people in its observance. Different lady writers, of known ability over the South, contribute weekly to this department, and we commend the paper to leaders of bands as a help to their work. The Home and Foreign Boards have called on Sunday-schools to make collections through the Chapel Card, and this method is prominently brought forward in the missionary columns of *Kind Words*. Send to Dr. J. M. Frost, Sec. S. S. Board, Nashville, Tenn., for samples.

—Miss Alice Armstrong, in Foreign Mission Journal.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

Pittsburg. [illegible] & Co.

[illegible] Davies County Baptist Ministers' Institute will be held at Walnut-street church, Owensboro, Ky., beginning March 21st, and will continue two days or more. All Baptist preachers invited to attend.

1. Sermon for criticism—J. B. Solomon, W. P. Bennett.

2. Formation and dissolution of the relation of a pastor to a church—E. H. Maddox, E. J. Maddox.

3. Are the Ten Commandments, as such, binding upon the people?—W. H. Dawson, A. G. Davis.

4. What do the Scriptures teach about hell and eternal punishment?—J. S. Coleman, B. F. Cundiff.

5. What is the scriptural method of raising money for religious purposes; and what part of our income should we contribute?—J. A. Bennett, B. F. Jenkins.

6. What day of the week should be observed by Christians as the Sabbath, and the manner of its observance?—J. H. Boyet, L. C. Tichenor.

7. Exposition of Matthew 16:19—W. P. Bennett, L. H. Voyles.

8. Question box to be conducted by H. T. Lampton.

R. H. MADDOX, Mod.
C. W. FREEMAN, Clerk.

The Sham and the Real.

Every good thing has its imitators, every genuine article its counterfeits. The Ammonia and Alum Baking Powders sold over the counters are no more like Dr. Price's Cream Baking Powder, than the paste is like the real diamond, or a counterfeit is like one of the old master's genuine paintings.

When greedy and merciless manufacturers claim their adulterated and harmful baking powders are as good as Dr. Price's, they know they are not telling the truth. These people know they are destroying the stomachs and the complexion of the consumers, and there are many grocers recommending such powders over their counters—knowing same to be injurious and worthless—simply to make a large profit.

Dr. Price, a concientious physician, has spent a lifetime in perfecting and popularizing his Cream Baking Powder, the only Pure Cream Tartar Powder now to be obtained.

Multitudes of imitators all over the land have sprung up, not to imitate the purity of Price's Cream Baking Powder, but to see how cheap they could make their counterfeits and hoodwink the public.

Some use Ammonia and others Alum, but all these shams cry in chorus, "Buy this, its just as good as Dr. Price's and much cheaper.

Price's Cream Baking Powder is the standard for purity and perfection the world over, and is beyond comparison.

Dr. Price stands for Pure Food and a foe to all shams.

Ordination.

At a meeting of a council called by New Union Baptist church, March 2d, for the purpose of considering the propriety of ordaining Bro. W. J. Carver to the Gospel ministry, Elder H. B. White was elected moderator, and B. G. Saunders clerk. Prayer was then offered by Elder J. D. Duncan. Committee on programme of business was appointed, consisting of Elders C. M. Buchanan, J. D. Duncan and Brother Wm. Phillipps. The committee reported the programme, which was received by the council.

The churches that were invited to sit in council and responded were: Grand View, Bro. Lewis Preston; New Salem, Elder C. M. Buchanan and B. G. Saunders; Forks of Otter Creek, Wm. Phillipps; Vine Grove, Elder J. D. Duncan; Hanging Rock, Elder H. B. White; Rough Creek, Wm. Coffman.

After singing by the congregation, Elder H. B. White led in prayer, and [illegible] to obtain ample supplies for our boarding department.

The buildings are neat, two-storey, and contain seven well-finished rooms. We have ample room for one hundred and fifty or two hundred pupils. Several new houses have been erected on the college hill since the beginning of the school. Several others are in course of erection now.

The school opened under its present management the first day of last September. There was an enrollment of some ninety pupils, but that number has steadily increased until now we have enrolled from beginning one hundred and fifty pupils.

The Board of Trustees elected Rev. J. N. Bowling as their financial agent, and he has done some valuable work for the institute. He is still soliciting donations from our Baptist brotherhood. The school interest is growing in the surrounding country and the friends of the school have bright hopes of establishing the institute upon a firm basis and that it may prove a grand educational centre for the mountain counties of this part of Kentucky. As a teacher, I have always had an inclination to teach the honest country or mountain lads. They seem to have more pure ambition than those in the wealthier portions of the country. Besides, the country boys push their way to the front and are continually taking and filling honorable positions left vacant in our towns and cities through revelry, debauchery and a fast city life. Schools for this section are the hope of the country. It is no secret to Baptists that the true faith and pure religion have existed for ages alone in the mountains. Our earnest prayer is that these schools may be firmly established and be directed and manned by God-fearing men and women.

J. N. HUFF.

The Janie Washington Institute Notes.

Something over one year ago the citizens of Middlebourg made an earnest appeal to the Joint Committee from the South Kentucky and Cumberland Associations to locate a Baptist school at this point. The committee after considering the various fields, their advantages and disadvantages, agreed on Middlebourg, Casey county, as the best and most accessible point in their bounds.

This village is located on the border of [illegible] and business centres. [illegible] ity to the [illegible]

[illegible] Bro. Lewis Preston; Forks of Otter Creek, Wm. Phillipps; Vine Grove, Elder J. D. Duncan; Hanging Rock, Elder H. B. White; Rough Creek, Wm. Coffman.

After singing by the congregation, Elder H. B. White led in prayer, and [illegible]

[illegible] Bro. Carver was then pronounced qualified to perform all the ordinances of Christ's church.

H. B. WHITE, Mod.
B. G. SAUNDERS, Clerk.

The Importance of Organizing the Children.

The Family Circle.

THE GRUMBLIES AND THE SMILIES.

O, there never was yet
Such a hard-used set!
They have to sleep, or have to sow,
When every one knows they hate it so.
And mamma is always a-saying "No!"
While grandmamma's getting the steadfastest way
Of asking for something 'most every day!
At dinner there's nothing that's fit to eat;
And somebody else has the heaviest meat—
Or the soup's too hot, or the bread's too dry;
And they never did like that kind of pie.
So they're grumbly and growly,
And sulky and scowly,
Till every one thinks we could get on without them.
Poor Grumblies! I feel so sorry about them!

But who can be glum
When the Smilies come?
They are always polite; and errands, they say,
Are never too hard or too far away.
And whether they work, or whether they play,
Their faces are bright as a new-colored dime.
And they have just the jolliest kind of a time.
And every one's happy to have them nigh;
For if ever a bit of a cloud comes by,
They are whisking it inside out in a minute,
And finding the silvery lining that's in it.
They're funny and sunny,
And sweeter than honey,
And always a-scattering sunshine about them.
Dear Smilies! Why, how could we live without them?

—Our Little Men and Women.

Finding at Error.

BY THOMAS FROST.

It was of no use: the ledger wouldn't balance; there was a mistake of a hundred dollars somewhere, and with all his mathematical acumen Dan Shatter couldn't find it.

Never was such an unreasonable, obstinate error; and it was so preposterously out of proportion to the trouble it was making: only an accident of a unit in the third column of some footing, perhaps. Had it consisted of a formidable arrangement of early tailed nines, and hourglass eights, and tollpike fours, the game would have been more worthy of the powder.

One would really have thought that some little of the quiet peace of the beautiful September evening would creep into the callous interloper, and cause it to cry from its ponderous hiding-place, "I am here, Dan Shatter! Now go home, with a lightened heart, to your patient wife, your pretty child, and the poodle."

"Confound the thing!" exclaimed Dan, flinging his pencil violently on the open ledger, "Madge must have supper without me again to-night. What a miserable life this is!"

At this moment the violent glow of the setting sun struck out a huge clerkly silhouette upon the wall of the rich ship chandler's office. The apparition appeared to start a train of rebellious thoughts in the book-keeper's brain—perhaps his magnified shadow ministered to his nudging of his own importance—for he hastily huddled the books into the safe, closed the doors, and quitted the office.

Everybody considered that Dan had one of the coolest little homes in New York—everybody but Dan himself. Why, as he stepped off the train and sped across the Park, the very leaves on the maple trees were telling the evening zephyrs about it. But there was a cankering worm of dissatisfaction in Dan's good hull, and his moroseness had built up within him a notion that all the world, save himself, was justly content. He had pondered long, and with a "sweet bitterness" over the modern socialistic doctrines, until the kernel of his heart had become an ever growing conviction that Fate had treated him shabbily. He would peep into his savings bank account, remember that Mr. Dowe, the chandler, could draw his check at necessity for fifty thousand dollars, and then emphatically declare to himself that "something was wrong in the social system."

Well is it that human nature is composed of very heterogeneous atoms; that one man may find as much enjoyment in botanically studying a grain of wheat as another will in "cornering" half the wheat crop of a country!

Wealth and contentment—how often the two neighbors turn their heads as they pass on life's highway!

Dan Shatter certainly ought to have been happy. It is not money alone, and certainly not every king, or prince, or millionaire—who is greeted by such a romping specimen of robust young womanhood as Mrs. Dan. And then there was black-eyed, red-cheeked Toddles, with a half-hour's string of the day's school incidents, and a kiss as a preface to each one of them. There, too, was Rate, "taking in" the mutual embrace with those glittering coal black optics of his; waiting with comically pricked up ears and irrepressible tail for the slightest token of recognition.

Dan looked a happiness that he could not feel; his mind was running, not so much on the error in the books, as on the stern necessity that compelled him to find it; while the chandler, who alone would profit by its discovery, was enjoying his less limited world, certain of nothing more than that to-morrow's sky would be as bright as to-day's.

Dan was too considerate to allow his dark views of the present and the future to cast a gloom over his small household, and he was mentally glad when, after the supper things were cleared away, Madge and Toddles strolled over to the house of a neighbor, where there was to be a children's party.

Dan walked up and down the entire length of the flat half a dozen times, his eye fixed upon the carpet; and then, with a sigh, dropped into an armchair in the dining-room.

"I'm so good," he said, aloud, "I might live and die a miserable bookkeeper!"

"Not necessarily," said a voice a few feet away. "Supposing you live and die a contented one."

To say that Dan was surprised at hearing a stranger's voice in a room which he thought to be unoccupied by any save himself, would but mildly express his feelings; he jumped up, cast his eyes around, looked under the table and the lounge, but not a soul was to be seen; not a soul, unless Rats, the poodle, who was sitting bolt upright in Toddles's high-chair, his forepaws on the table, could be considered a "soul."

"Did you speak?" asked Dan, aghast at the strange incident.

To his utter astonishment, Rats quietly replied, "I did, Dan Shatter. My father was a performing dog in a circus, and was able to turn off as neat a speech as the clown. It is hereditary, I presume."

"Dear me!" exclaimed Dan, "Why didn't you tell us that before?"

"Because I desired first to hear all your woes from your own lips, and you would not have spoken so freely at every grumbling opportunity had you suspected I was capable of replying to you."

"Well, now you have heard all about it, what do you think about my prospects in life?" Dan asked.

Rats passed his right paw over his ear, after the fashion of a cat washing her face; looked intently at a match burn in the table cloth, and said, "I think you ought to consider yourself a lucky fellow, Dan."

Dan Shatter sprang to his feet excitedly; "Lucky!" he shouted; "confound it, man,"—he meant "dog"—"how can you call a wretched inkslinger on a wretched fifteen hundred a year 'lucky?'"

"Don't get angry," said Rats, "but let us talk this matter over in a calm spirit. You would change places with Mr. Dowe, would you not?"

"I am very much dissatisfied with my prospects; not for my own sake, understand, but for, that of my wife, my child, and—and yourself."

"Thank you," said Rats, "but that is scarcely answering my question. You would change places with Mr. Dowe, so far as the joys and burdens of life are concerned. You think that wealth can insure happiness."

"Burdens! what burdens has he? of course I would change places with him—who wouldn't?"

"My good mistress, I believe," said Rats, leaping from the chair, "has taken with her the key of the front door, fearing you may be asleep upon her return. Now, may I ask you to put on your hat and overcoat and take a little stroll with me?"

In a few minutes Dan and the dog stood upon the moonlit sidewalk. Rats led the way through a labyrinth of streets, stopping now and then for a few words with some canine acquaintance. He halted at length at a handsome house, before which waited a closed carriage in charge of a sleepy coachman. The door of the house was open, and at a word from Rats they passed through a spacious hall and into the ante-room.

As Dan lowered himself gingerly into one of the gilded chairs, an adjacent door was opened, and a gentleman with a professional air and a sympathetic voice came into the hall. Another gentleman (evidently the proprietor of the house) followed the first.

"Doctor," said the latter, in a pleading tone, "do you not think there is some hope? Save my boy, and I will put my check for ten thousand dollars in your hands!"

"I can give you no hope whatever," answered the physician; "the child will die before sunrise. It is a pity—a pity! Goodnight!"

"Where are we, Rats?" Dan whispered, "and what little boy is this, whose death is so near?"

"Did you not recognize the voice, Dan? Ah, how deep, then, his grief must be!"

"You don't mean to tell me we are in Mr. Dowe's house," exclaimed Dan.

"It is the home of the man you envy!"

"Dear me! now I think of it, he did tell me the other day that little Harold was ill. I remember seeing the boy once, but I don't think I should know him again; I haven't much use for children who are born with silver spoons in their mouths."

"I never knew a boy of a kindlier disposition, Dan; he saved me from the dogcatchers last summer; the story, however, is too long to tell you at this time."

"Now that I am aware of your aptness at conversation," replied Dan, "we shall certainly spend many a social evening together, and I shall not fail to ask you for the story."

"Mr. Dowe is alone, in the dark front parlor; just walk into this room, Dan. If it is no trouble you might carry me in your arms. Thank you. Now step behind this portiere. Hush!"

A chandelier was burning brightly in the bedroom of the dying boy, a screen being placed between its glare and the little white face on the pillows. And, O, what a white face it was! But for the deeper shadows in the sunken sockets of the eyes, Dan would have found it difficult to discern it amid the heaps of the surrounding linen.

"Toddles hasn't got consumption, Dan, has she?" whispered Rats.

"Toddles! my sweet, precious little Toddles! Thank God, no!"

Rats (whose nose was now very near the edge of his [illegible] quickly and [illegible] The light stole [illegible] of the curtain [illegible] that glistened [illegible] rolled down Dan's [illegible]

"I'll send [illegible] you!" thought the dog.

"Dan," he said, "[illegible] think you could be [illegible] death, if she could [illegible] such luxury as that [illegible] those Indian [illegible] French clock! Hark, [illegible] silver passed [illegible] Dan's frame.

"Why, you are crying," whispered Rats, in pretended astonishment.

"No, I ain't!" replied the bookkeeper, as three big tears fell, splash, upon the poodle's head.

"Then we must be standing in a leaky shower bath!"

"O, Rats," continued Dan, "didn't that chime sound like voices calling him away! I wouldn't have that clock upon my mantlepiece for five years' profits of his business!"

"Just about Toddles' age, poor fellow!" said the dog. Rats evidently had an object in continually calling up his little mistress. The shower bath was leaking again!

"Why isn't his mother here?" asked Dan, in a husky whisper.

"Don't you know, then?"

"Know? what should I know about it? She isn't dead, is she?"

"Worse than that, Dan; worse than that! Why, every dog in the ward knew it the next day. She was a splendid woman of thirty; Dowe's cousin, Fred, was a strikingly handsome man; you can guess the rest!"

"How long ago was this, Rats?"

"Dowe's heart has been broken about a couple of years."

"Really—I never suspected—from his manner—there was so much trouble here!"

"Dan Shatter, the simple old days when the human heart was mirrored in the human face are gone. Never covet another man's shoes until you have tried them on and know that the nails are hammered down!"

As Rats uttered this sage advice the sick child opened his eyes and called feebly for his father. The clerk sighed as deeply as he dared as he looked at the ship chandler's drawn face; the man seemed to have grown ten years older since he saw him last.

"Well, my darling?" he said.

"Father,"—poor little voice, how weary it was!—"father, will mother come to see me before I go away?"

"Yes, yes; she will be here presently, dear."

There was a sad pause. Two shower baths leaking now!

"Father, when she comes—tell her to take—my football—over to Mr. Shatter's little girl—will you, father?"

"Bless me, yes, my dear; but why Dan's little girl? I didn't know you were acquainted—"

"Don't play football."

"Father—I never saw her—but Mr. Shatter looked so cross at me—when I was—at the store—and I want—to forgive him!"

Some innocent baby angel had tugged at the string and the shower baths were in full play, now.

"You have no use for such as he, Dan, have you?" snapped the poodle.

"I did look sour at him," sobbed the clerk; "I would give my right hand if I could only turn time back a few days!"

"Father—water, please," gasped the boy.

Swiftly the stricken man stepped to the bureau on which stood a pitcher of massive silver; swiftly he poured a little of the iced liquid into a chased goblet, and swiftly he turned again to the bedside. But the child thirsted no longer. Feebly motioning away the goblet, he said:

"Father—kiss me—and do not forget to tell mamma—about the football!"

The little fingers picked at the sheets, the eyes half closed, a slight tremor passed over the child—the King had come, and gone.

The desolate man sank upon his knees and kissed the wasted fingers; then, fiercely brushing his tears away, he stood upright, and throwing his hands toward the ceiling cried in agony:

"O, mighty God in heaven! If I could only change places with you, Dan Shatter!"

"Listen, Dan," said Rats, "he is actually envying you!"

Throwing his canine friend to the floor, and dashing the curtain aside, Dan—

"Well, Mr. Shatter, it is lucky we took the key, for you certainly are the sleepiest mortal on earth!"

"Who do you think was there, papa? Why, little Harold and his mamma."

"Eh?" ejaculated Dan, only half awake, as he glared at Rats, who lay in Toddles' high chair, asleep, or feigning to be so.

"Yes, Dan; and—but I promised to keep it secret."

"O, tell him, mamma!"

"Well, the Dowes are going to Europe in the spring, but you mustn't mention this, you know, and Mr. Dowe is to leave you in charge of the business, and—"

"And you are to have such a lot more money, papa!"

"Dear me! then he didn't leave her—I mean, he isn't dead?"

"Dead? who dead? Why, Dan, you have been dreaming! That error at the office must have turned your brain! By the way, you didn't tell me how you were getting along with it."

"O, yes, ha, ha, ha!" laughed Dan, as he lifted Toddles to his knee, "it was a very, very, very big error; but, Madge,—thank God! I have found it!"

—Christian Intelligencer.

A Mysterious Character.

BY GEORGE W. CABLE.

Half a century ago there came to New Orleans, with her husband, Charles Haughery, a young woman lately married. Her maiden name was Margaret Gaffney. She was a native of Baltimore, whence she had just come, where her parents had died of yellow fever, when she was a very little child, where a kind family named Richards had brought her up to young womanhood, and where she had been married. She had not been long in New Orleans when her husband's health failed. He sought change in a voyage to Ireland, and died. Her only child quickly followed him, and the young wife was left, for the second time in her short life, alone in the world.

Her equipment for the varied experiences of the untried years that lay before her was of the simplest sort. Of education she had almost nothing; of beauty a little—to the outward eye; accomplishments, none; exterior graces, none; aggressive ambition, the disposition to scheme or strive for station or preference, none; sparkling gayety, exuberant mirth, none more than you or I; money, some, a little, a trifle; financial sagacity, a fair share, but nothing extraordinary; frugality? yes, frugality—to herself. What else? religion? Yes, yes! pure, sweet, gentle, unbubbling, overflowing, plentiful, genuine, deep, and high; a faith proving itself incessantly in works, and a modesty and unconsciousness that made her benefaction as silent as a stream under ground. Hers was one of those natures, rare among women, rarer still among men, whose happiness is found in blessing, not in being blessed.

She went into the domestic service of some Sisters of Charity and Protestant ladies in the orphan asylum founded by Julian Poydras. When a separation was made, and the sisters opened a separate institution, she went with them and took the management of their large dairy. But her heart was also in every other branch of their work; she toiled for them and their orphan wards with the ardor of a mother, and found all her joy in seeing them gradually rise out of want into comfort and finally into independence. Almost the only smile of amusement that the incidents of her life afforded is that provoked by the true picture of the young widow trundling a wheelbarrow-load of provisions through the streets to the asylum, given to the orphans on condition that she would so carry it to them. She remained in this connection for many years, always greater in her station—greater than she knew. When at length the institution lost its last dollar of debt, she continued to pursue the dairy business on her own account.

This business in its new aspect prospered greatly. For she gave it her own close attention, and she had just no wants at all. Besides, she was a woman of strong, good sense, and, for one thing, was wise in her choice of companions and counselors. The good Sister Regis, Superior of the Sisters of Charity, so noted for holy living and valuable works, was from the first her closest friend. Margaret's heart was in, her helping hand was under, all the Sister Superior's plans; her impulse was not to get friendship, but to give it. Thus it came to her a hundredfold the more. She never married again. The late Mr. Macready, a most estimable gentleman, of the widely-known New Orleans house of Stauffer, Macready & Co., was one of her chosen advisers. I have often seen them in his store standing and conversing in a quiet, contemplative way on some business of hers—for her business grew. It had those homely qualities that make for solid increase, and as it expanded her modest fame rose with it like a rising day. In 1860 she opened a new business in the heart of the city—Tchoupitoulas street. It was a bakery; she made bread.

But long before that, as well as long and ever after it, any man might say to you as a strange female passed in a dingy milk cart—or bread cart—a later one sitting alone and driving the slow, well-fed horse, "There goes Margaret."

"Margaret who?"

"Margaret, the Orphan's Friend."

I suppose we should have forgotten her married name entirely, had not the invoices of her large establishment kept it before us. "Go to Margaret's" was the word when a country order called for anything that could be bought of her; but the invoice would read:

NEW ORLEANS, March, 18, 1878

MESSRS. BLACK, WHITE & CO.,
To MARGARET'S BAKERY,
(MARGARET HAUGHERY, Dr.

1 Bbls. Soda Crackers, etc.

And what had she done, what was she doing, to make her so famous? Nothing but give, give, give, give to the orphan boy and the orphan girl, Catholic, Protestant, Hebrew, anything. Yes, one thing more; she gave and she loved. But that was all. Never a bid for attention. Never a high seat in any assembly. Never a place among the proud or the gay. No pomp, no luxury, no effort to smarten up intellectually and take a tardy place in the aristocracy of brains. Nothing for herself. Riches and fame might spoil Solomon; they did not spoil Margaret.

They say her monument chiseled by Alexander Doyle by order of the citizens of New Orleans—I have not seen it yet—is just like her. Well, then, it [illegible]

Spring time is [illegible]
Rose time [illegible]
Summer time is [illegible]
Fair and golden
Autumn time [illegible]
Forest time [illegible]
Winter time is [illegible]
Time [illegible]

Would you have it always be,
Rose and Daisy time?
Always in your dear home nest
Have the bright sunshine?
Buy the Powder named below
And find without a doubt,
Daisy time and Rose time
Within if not without.
For all seasons Gold Dust Washing Powder.

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Three Danger Signals

[illegible] which is can not be cured by any medicine. Yet thousands are now everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves and are living to-day, glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption.

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How to Make Poultry Useful.

It is not every one who can make poultry pay well, but they subserve many useful purposes on the farm which are not always taken into the account. One is that they are always a convenience, and especially so when unannounced visitors drop in when there is no time to send to market for meat.

The last statement concedes nothing in the whim of those who claim that a chicken must be dressed a day or two, or longer, before it is cooked. That is a matter of taste, and to eat a freshly-killed and well-cooked fowl is in much better taste than to eat one when the "game flavor" of decomposition has set in. The taste for decomposing flesh is acquired rather than natural, like the relish for the nauseating weed, tobacco.

Fowls are rather lawless creatures, and the farmer who has no enclosure in which to confine them on occasion will always cherish a certain spite against them because of their thievish ways and unsatisfied appetites. Fences for live stock can often be dispensed with to advantage, but a fence for fowls is an absolute necessity. But they should be fenced in, not fenced out, as is the usual purpose of a garden fence. A part of each day, while crops are growing or ungathered, they should be confined, and really must be if the owner values his peace of mind. Fowls in one's garden, or about the front or back door, or on the veranda, are an unmitigated nuisance. Their yard should be a little secluded, ample in size, in a dry place, and the ground can be utilized for fruit trees, and in connection with it can judiciously be made the dumping ground for all sorts of vegetable waste, beside such animal matter as fowls like or must have for health and growth. But what is most to be emphasized is the necessity for confinement a part of the time each day from April until the earth freezes, and the utilization of the scratching and trampling. A flock of twenty-five hens will soon pulverize many tons of vegetable matter in a year. Nothing that will decay by exposure to the weather, aided by scratching and trampling, will come amiss in a poultry yard. Spoiled hay, straw, hog hay or hog grass, weeds of all sorts and sizes, potato tops, cornstalks, seaweed, forest leaves, vegetable tops, and even light brushwood, will all succumb in a season under their manipulation, in conjunction with sun, wind and rain. It keeps them busy and enlarges the manure pile. In hot weather multitudes of insects burrow and hide under such rubbish, and these the fowls "go for" with an enthusiasm that pays as well as amuses. Nothing in my experience with fowls was ever more satisfactory than this method of keeping them out of mischief and of utilizing the very property that makes them a nuisance when at large.

Their yard will not be very pretty, but nearly as pretty as the garden and door-yard when they are at large. It simply concentrates the farm rubbish, and in a brief period puts it out of sight. The work is accelerated by scattering grain on the rubbish, as it fires their ambition for work, and their industry at times is marvelous. A part of each afternoon, when well fed, they should be allowed to run, as they need some grass, and grass will never be seen long inside of a poultry yard. A four-foot woven wire fence will usually keep the clumsy and docile Asiatics, but the "dyers" will need twice as much or more. When the yard is large, and better so than otherwise, divisions can be made in it by movable cross fences, and then green crops of wheat, rye, corn, oats, millet, etc., can be started for fowl pasturage. They also need bones and beef heads from which to trim off the flesh, and when trimmed the bones can be utilized by crushing with an ax, and these will be eaten with almost furious relish.

Care and attention of this sort will greatly reduce, if not abolish, the nuisance of feather and egg eating, which is one of the results of confinement without meat and nothing to do.—Philip Snyder in Examiner.

Items.

Newspapers thoroughly dampened in water, torn into pieces and scattered over a carpet just before sweeping will collect the dust and not soil the most delicate colors in the carpet.

James Freeman Clarke, who lived to be eighty years old, had four rules for health, viz: Never to be in a hurry, to take plenty of exercise, to cultivate cheerfulness and to secure abundant sleep.

Cooked celery is frequently a successful remedy for rheumatism. The vegetable should be cut into bits, boiled in water until soft and the water drunk by the patient. Then serve the celery warm, properly seasoned, with toasted bread.

PINEAPPLE PIE.—Grate a pineapple; cream half its weight of butter with its weight of sugar, and add the yolks of four eggs, beaten light; then add a cup of cream; bake with an under crust, with the beaten whites of the eggs on top.

FOAM SAUCE.—One teacup of sugar, two-thirds of a cup of butter, one tablespoonful of flour, beat smooth, place over the fire and stir in three gills of boiling water. A little lemon, vanilla, or orange adds much to the sauce. To be eaten with sponge cake or puddings.

SUET PUDDING.—One cup of suet chopped fine, one cup raisins, one cup currants, one cup molasses, one cup milk, two and one-half cups flour, one teaspoonful of baking powder, one-half teaspoonful cinnamon, nutmeg, and little candied lemon chopped; steam or boil for two or three hours.

SNOW BALLS.—Boil a cup of rice in water without breaking the grains; pare and core some good cooking apples; spread some of the rice on pudding cloths just large enough to cover an apple; set an apple in the rice carefully, and boil or steam for an hour; when done serve with nice lemon sauce.

PARSNIP SOUFFLE.—To a pint of mashed parsnip take a tablespoonful of melted butter and enough cream or milk to soften the parsnip; a half cup full will do usually. Salt and pepper and two eggs beaten separately, the whites added last of all. Bake in a quick oven, in a buttered baking dish. Half an hour should be long enough for the baking.

TURNIP CROQUETTE.—Take a pint of mashed turnips, as dry as possible. Add one egg, white and yolk beaten together. Salt and pepper. Shape and roll in egg and crumbs, and fry like all croquettes. A simple variation of the mashed turnip is to scatter fine bread crumbs over the top and dot them with butter. It is very little to do, but it makes a difference of its own in both the appearance and taste of the dish.

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wife of B. F. Davidson, of Western Recorder.

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GREENVILLE, OHIO, Jan. 17, 1888.

Dr. J. W. Bergen, Pelersburg, Ind.:

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Yours truly,

A. J. ROTHAS.

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Large size Hammocks, with an orna[illegible] 25c.
Large size Hammocks, with an orna[illegible] 35c.
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Large size Hammocks, rolling [illegible] 75c.
Large size Hammocks, rolling [illegible] $1.
Large size Wool Cloth Blazers, [illegible] neck with a silk cord [illegible]
Large size Wool Cloth Blazers, [illegible] neck with silk cord [illegible]
Large size Black Wool Cloth Blazers, [illegible] neck with silk cord [illegible]
Large size Wool Cloth Reefer, [illegible] with handsome silk [illegible]
Ladies' Gray Drixed Twill [illegible] collar, [illegible]
Ladies' Black Wool Twill Cloth [illegible] cord trimmed with four silk [illegible]
Ladies' Line of light Tan [illegible] Jackets and Blazers, handsome [illegible] fine pearl buttons.

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Ladies' Sheer Cambric Handkerchiefs, with fancy colored borders, at 12½c apiece.
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5. Men's Full Regular Made Spanish Mixed Half Hose, in all sizes, at 8½c, 10c and 12½c.
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ITEMS OF INTEREST.

Other New York cities have held municipal elections with the unvarying result since the mid-winter Democratic Convention ordered its delegates to vote for Hill in the Chicago Convention. The Republicans have swept everything before them. In Rochester the Democrats lost 3,000 votes.

There is an amusing effort in the sensational papers to get up a war scare with England. The two Governments have agreed to arbitration which cannot reach the case the present season. And Lord Salisbury has refused to agree to a closed season for this year. That he had a perfect right to do, but the war-blusterers have been out of occupation since their war against Chili ended, and they are attacking England with high-sounding words.

The conundrum which is just now puzzling Europe is whether the Emperor William is really sick. That he is in bed is true; but it sickness or a desire to avoid the congratulatory dinner given on March 10, the birthday of the Czar?

The anarchists blew up the house in which M. Benoit, the magistrate who ordered the dynamite theft investigated, lives in Paris. The house was thoroughly wrecked, but fortunately no one was killed, one servant being slightly injured.

Fire damp caused a terrible explosion in a mine near Charleroi, Belgium, on Friday morning, March 11. Fifty-hundred men were in the mine at the time, and two hundred dead bodies have been taken out.

Mr. Blaine and Mr. Springer, who have been too sick to attend to their respective duties, are recovering.

The Koran has always been written, not printed. But the Sultan of Turkey, who is the Khaleef of the Mohammedans also, has ordered the Koran to be printed and copies to be sent to various mosques. How the faithful will like this action remains to be seen.

The ruins of a city of pigmies has been discovered in Peru. The rooms of the houses were three feet square and the doors a foot high. Some of the houses were three storeys high. Mummies were found, none of them over twenty-seven inches. The mummies and other interesting relics have been secured for the Smithsonian Institute.

The Japan *Mail* says that during the past three months Japan has suffered nearly twenty-four hundred earthquake shocks. The provinces of Gifu and Aichi have had shocks every day, with two exceptions, since the great earthquake in October. One would think Japan a good country to move away from.

China has informed the U. S. Government that if two bills now before Congress become law she will retaliate by forbidding any citizens of the U. S. coming to China. This would be exactly right, and China could have little self-respect if she did not thus resent the exclusion of her citizens simply because they are her citizens. As both parties are afraid not to pass these bills, it behooves all the churches to send as many missionaries as possible to China before the restriction is made.

Among the great men who died during the winter was Armand de Quatrefages, a leading scientist and the highest authority in anthropology. He steadily opposed Darwinism, as does Virchow, the leading scientist of Germany.

A new Cabinet has been formed in France by M. Loubet, which occupies the same position exactly as the former. But the clericals and the radicals who, by uniting, defeated the former, have presumably already become mutually disgusted, and the Deputies have faced about and voted confidence by 341 to 81. The baffled radicals were left alone in the negative.

The outbreak of typhus fever in New York City was so alarming that the authorities both in this country and Europe have bestirred themselves. Russian emigrants coming to the U. S. are to be examined by experienced doctors before entering Prussia, and again by two physicians under the direction of the consul before embarking at Hamburg.

Among the distinguished victims of the grip in this and winter must now be reckoned Noah Porter, ex-President of Yale. He was attacked by the disease in the month of December and never recovered.

Ludwig, Grand Duke of Hesse, died on Sunday morning in the 80th year of his age. He was the son-in-law of Queen Victoria, having married the Princess Alice. She was the favourite with the nation of all the Queen's children, and her death from diphtheria several years ago was widely mourned. Prince Ernest Ludwig, the only son, succeeds his father.

Four hundred thousand miners in England have quit work for two weeks, at the end of which time they will decide whether to begin again. The mine owners wished to reduce the wages, the miners protested. The owners said the price of coal was so low they must reduce wages. The miners decided to quit work in the interests of the owners as well as their own, and thus by reducing the output to force up the price. Coal went up even before the stopping of the mines and there has been much suffering among the poor in consequence.

Mme Adam, the famous editor of the *Nouvelle Revue*, a leading Review published in Paris, recently sent out cards for a reception on which were inscribed "No talk." She says conversation is fast becoming a lost art in Paris, and there are only thirty or forty women left in the city who know how to converse.

"WORTH A GUINEA A BOX."

SPECIAL NOTICE

Complying with general request,

BEECHAM'S PILLS

will in future for the United States be covered with

A Tasteless and Soluble Coating,

completely disguising the taste of the Pill without in any way impairing its efficacy.

Price 25 cents a Box.

New York Depot 365 Canal Street.

THE MARKETS.

LEAF TOBACCO MARKET.

Report for the Week ending Saturday, March 13, 1896.

LOUISVILLE, KY., March 17, 1896.

The market opened with a rather better demand than the previous week's close, and gradually recovered much of the ground lost heretofore. As the market for the week closed it may fairly be quoted very steady at rather stronger prices.

TOBACCO QUOTATIONS.

Burley—1895 Crop.

Trash, red	50 to 4 00
Trash, colory	4 00@ 5 00
Trash, bright	5 00@ 6 00
Common, red	4 00@ 4 50
Common, colory	6 00@ 7 00
Common, bright	7 00@8 00
Medium, red	5 00@ 6 00
Medium, colory	6 00@11 00
Medium, bright	12 00@14 00
Good, red	12 00@15 00
Good, bright	16 00@20 00
Fine, colory	15 00@21 00
Selections	22 00@30 00

Darks—1895 Crop.

Trash	2 00@ 3 00
Common lugs	3 00@ 3 50
Medium lugs	3 50@ 4 00
Good lugs	4 00@ 5 00
Common leaf	5 00@ 6 00
Medium leaf	7 00@ 8 00
Good leaf	Nominal.

Sales for the week, month and year with comparison:

	Week.	Month.	Year.
Year 1896	4,729	9,110	43,009
Year 1895	3,351	6,840	38,558
Year 1894	3,751	6,187	33,068
Year 1893	3,027	6,150	37,029

LIVE STOCK MARKETS.

Report for the Week ending Saturday, March 13, 1896.

LOUISVILLE, KY., March 16, 1896.

QUOTATIONS.

Cattle.

Good to extra shipping steers, 1,400 to 1,600 lbs	$3 80@4 15
Light shipping, 1,250 to 1,350 lbs	3 60@3 75
Good to extra oxen	3 50@3 75
Common to rough oxen	1 50@2 75
Bulls	1 50@3 00
Light stockers	2 50@3 00
Shippers and feeders	3 75@4 50
Best butchers	3 75@4 00
Medium to good butchers	3 25@3 50
Common to medium butchers	2 50@3 75
Thin, rough steers, poor cows and scalawags	1 00@2 25

Hogs.

Choice packing and butchers	$4 70@4 80
Fair to good butchers	4 60@4 70
Light medium butchers	4 25@4 50
Shoats	3 50@4 00

Sheep and Lambs.

Fair to good shipping sheep	$4 50@5 00
Common to medium sheep	3 50@4 00
Extra lambs	5 00@5 50
Common to medium lambs	3 50@4 50

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CHIMES AND PEALS.
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This best gift of divine love to thee has been thy pain; it has taught thee what is the difference between being virtuous and being innocent.—Mathesion.

The Almighty sends none of you into this world without a work, and none of you without a capacity to perform that work with earnestness and diligence.—Gladstone.

It is against the mind of Christ that His people should have troubled hearts even in troubled times.—Henry.

Open for Business.

The popular Louisville, Evansville & St. Louis Consolidated Railroad, after having the interstate to suspend through trade for sixty days on account of the burning out and caving in of a tunnel, is again open for business. The Air Line is 32 miles the shortest between Louisville and St. Louis, and the only line running solid vestibuled trains with parlor and dining cars daily between the two cities. Our popular agents are always usual places ready to serve the public.

J. H. CAMPBELL, Dist. Pass. Agent, cor. Third and Main sts., Louisville, Ky.
R. A. CAMPBELL, Gen'l Pass. Agent, Evansville, Ind.

101

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And working in our own quiet way, and selling none but reliable goods at low prices the year round, and for cash only, has placed us beyond competition or comparison with other houses here. With the largest, best lighted and most conveniently arranged Clothing and Hat House in America, we open the Spring season with a stock unparalleled in extent, in new styles, and in low prices with anything heretofore shown.

It is to the interest of every buyer and wearer of Men's or Boys' Clothing or Hats to see this incomparable array of splendid values before making purchases anywhere. Everything sold is sold at a low price and sold for cash only. Don't forget our Hat Department.

DEPPEN'S ARCADE.

Market to Main Streets, bet. 6th and 7th.

P. S.—Mail orders promptly attended to.

XIII

(SECTIONAL PLATE.)

1847 ROGERS BROS. XIII

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