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WESTERN RECORDER.

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Our Gossip.

The Accumulative Nature of Sin.

By Rev. J. C. Walker, D.D., Newton Center, Mass.

Fill up the measure of your sin.

This chapter taken in connection with the one immediately preceding it, opens to our view one of the most interesting scenes recorded in the whole Bible. I say not the most interesting, but one of the most interesting; for the Bible abounds in events of the most remarkable character, and this portion which is the subject of our present meditation seems the most remarkable of all. To the intellectual philosopher, the person who loves to mind, and mark the workings of nature for profound study. To the moralist, the man who loves to see and mark the working of the conscience and the heart, when under the grasp of truth, it is still more interesting. The case was about this. The Pharisee, peered up with an air of superiority, and looked down upon the man who had gained upon the popular favor, sought to entrap him in his conversation; sought to draw out of him something which might give him the people against him; something which might be construed as expressive of opposition to the existing civil government. For this purpose they sent messengers to Christ with this question, "Is it lawful to give tribute to Caesar, or not?" The answer you know, and the impressions which it produced on the minds of the messengers you know. "They marveled and left Him, and went their way." The plot failed utterly.

The Sadducees, who the Pharisees wanted, were eager to try their hand, which they did with a like result.

The Pharisee, not satisfied with their former rout, would try again. Again they tried, and the final result is that they all stood before Jesus of Nazareth confounded. They could not answer Him, neither durst they ask Him a question. Their resources are gone, their skill exhausted. There they stand with closed mouths. The great Teacher has them completely in his power, and He goes on to administer to them the most severe rebuke, and pours down on their heads the most awful denunciation of judgment, while for them there is nothing left but to receive their doom in silence. Who after war, who after war, falls in rapid succession on their unprotected heads. He charges them with extortion of the worst kind, under the garb of piety; with hypocrisy and deceit; with being blind guides and false teachers; and that in the words of the text says, "Fill ye up the measure of your fathers."

It is to be taken in this sense: If you will not heed good counsel, that you must go in the path of evil counsel. If the way of life has no charms for you, then you must go in the way of death. If you are bent on ruin, and so bent on it that there is no turning your feet, then go to ruin. If you are so full of sin that there is within you no place for aught that is good and noble, then fill yourselves with iniquity. Some say that a kind father has been heard to address his prodigal boy.

"Fill up the measure of your sin."

From this text as thus explained, we derive the theme of remark.

THE ACCUMULATIVE NATURE OF SIN.

Here is a measure, a cry into which the fathers had been pouring year by year. The first generation furnished a few drops, so to speak; the next a few drops more; and so on, till now there is yet room for more. It is reserved for this present generation to finish the work, and fill up the cup. Accumulate, so to speak, gather together, gather together, is the watchword of sin. Or, to express the idea in different form: The first generation were sinners as readily; the next generation followed in their steps; took up the work of their fathers, and carried things to a higher pitch of enormity. The third generation took up the enterprise, where their fathers left it, and carried on the work with still greater zeal to a still higher point of enormity, so concentrating in themselves the sins of their fathers.

But it is time to notice some of the elements of its progressive power.

1. Sin is natural to man. It is in the nature of the human heart; it grows without cultivation or painstaking. It comes up and bears fruit spontaneously.

2. All sin partakes of one common nature of one common spirit, the spirit of disobedience. In order to commit all sins, a man needs to acquire no new spirit, adopts no new principle. He that offends in one point is guilty of all. The least sin violates the spirit of the whole code of laws.

3. One sin committed against light and conscience breaks down restraint. See the dam fall after the first stone is removed. It is like the out-gushing of waters.

4. One sin committed often requires the commission of another to conceal the first. See King David's case. Also Peter's in denying his masters.

5. Sins consolidate into habits, and habits are mighty. They sweep over the soul with a terrible force, and hold its powers to service with a fearful energy. Such is the nature of sin as it develops itself in the individual. Place a man alone in the world, and he will exhibit such facts as these. But place man in society, and sin takes other elements of its cumulative power.

1. Sin tends, by a natural law, to incorporate itself in sets, in institutions, in habits and customs, in the whole frame-work of society, and these act and react with tremendous power.

2. Sin sets examples of evil and follows examples of evil, and these act and react one upon another.

3. Sin is hereditary like many forms of disease. It transmits itself from generation to generation in the form of stronger and yet stronger bias towards evil. And so it goes on ward till it is scorch on fire the whole course of nature, and is set on fire of hell.

The subject as thus exhibited shows in what sense it was impossible for that generation to "escape the damnation of hell." They were bound in chains of their own forging, bound down to the pit.

The text shows us how it was that all the blood of all the prophets was required of that one generation. Not that other generations were not guilty. Not that other generations were not punished. Not that they were regarded as guilty of, or held responsible for, the sins of their predecessors. They were guilty only for their own acts; they were held responsible only for their own acts; they were punished only for their own acts. But their own acts on for you, then you must go in the way of death. If you are bent on ruin, and so bent on it that there is no turning your feet, then go to ruin. If you are so full of sin that there is within you no place for aught that is good and noble, then fill yourselves with iniquity. Some say that a kind father has been heard to address his prodigal boy.

My son, keep thy father's commandment, and forsake not the law of thy mother.

New Field Notes.

WORKS OF BUSINESS.

Mrs. Nellie Green writes the largest paper at Brecken Springs, Ark. She writes a daily and double-broed weekly. Another lady writes the largest weekly, another a developing a lead wire, besides representing a large firm.

Miss Alice Moore, of Hattiesburg, Miss., had been in the dry goods business since 1874, and her receipts are now up to \$500,000 per year. She reports and down the whole concern. Here is a change for some one who has no executive ability to become a partner of such a business, but has time. This he may prove a success.

WHAT A LADY WISHES TO KNOW.

1. If the woman had the right to vote, would the female postmaster be turned out just to get men in?

2. If the woman had the right to vote, would the man be turned out just to get women in?

3. If women could vote, would we have many drunken girls in our halls of legislation and our congresses?

4. If women could vote, would there be many of the abortions and beer gardens that curse our land?

A lady of experience advises gentlemen to marry girls of their own state, because they are so unassuming and confiding they will do anything the man says, thinking it all right, and will be content to have no will of their own, but will bow subserviently to the man's will. She will till the end of 25 she will be mainly to think for herself, and will not be so easily governed as the male sex. We are not prepared to take issue with her. She may be correct.

GEN. AYCOFF'S LECTURES ON THE HORSE AND RACING.

We have carefully read the General's production before his church, and most candidly say we fear that the man who has taken about the race course and worldly maxims that he does about the Christian race and how to fight the good fight of faith. But he is yet a babe in Christ, and we trust will grow in knowledge and in Christian grace, and that he will be a blessing to his brethren—DON'T DENY.

A lady says Mormonism has some redeeming features. For example, it doesn't throw the burden of supporting a husband on one woman.

GENERAL ASSOCIATION ITEMS.

After hearing Bro. L. E. Bell's last sermon in Hopkinsville, a judge said to "Bro. Old Stumacher is a strong man, I tell you."

As the portly form of Rev. T. S. Anderson presided at the front of the Hopkinsville church, a Methodist preacher said, "That man must be a chicken." No, we replied, he is a Baptist preacher.

As Dr. Pratt comes to preach the infidelity story again at our late association a good brother pulled out his watch, when Dr. Pratt said, "You needn't take out your watch, brother, I can time myself."

Prof. Jackson of Shreveport, La., said to us, "I am taking lessons in calisthenics and eulogues from a lady." We replied that it is a sign of a good teacher who never too late to learn, even if he has to get his learning from a woman. And this lady said that the best abdominalist we know is a female teacher at Bethel Female College at Hopkinsville. This shows how females are coming to the front as teachers.

Rev. T. H. Woodruff, pastor of Columbus, Ky., came into the association for the first time in his life in an effort to speak in Hopkinsville. From his straight-breasted man he was taken to be either an Episcopalian or a Catholic priest. An interesting story was told of the good old State of Georgia, the law says you can't always tell a man from the other of you.

A wonder—Prof. East was supposed for the first time in his life in an effort to speak in Hopkinsville. From his straight-breasted man he was taken to be either an Episcopalian or a Catholic priest. An interesting story was told of the good old State of Georgia, the law says you can't always tell a man from the other of you.

A Happy Man.—Deacon Beadle, of New Orleans, was the dearest man on the floor when they finished at Hopkinsville that collection of \$500 for his church in the Crescent City.

Another Happy Man.—Bro. Stewart, representing the colored Baptist Normal Institute at Louisville, was cordially welcomed and invited to represent his cause. He made one of the neatest and most appropriate speeches we heard during the association, and had the good sense to stop when he came to the subject of prayer. A lesson was given while speakers were not learned. He was then made happy by receiving a contribution of nearly four hundred dollars in cash and pledges, and a cordial invitation from the members of the body to visit his church and they would aid him all they could.

We have to record that Bro. Chevi, of

the Baptist minister of Nashville, Tenn.,

was the only one who has not been converted with his flock. He is striving to faithfully reflect his faith and profession, and is not content to let his light go dim for want of oil.

What a pleasure is lying before our feet following from our missionary, Bro. R. B. Green of Kansas, China, giving a glimpse of the Chinese converts who sold himself into slavery for five years to get the privilege of preaching the gospel to his fellow-countrymen in a distant land.

The history of Christianity, either in a national or individual sense, is a history of sacrifices and devotion to the service of God. Let all our members read it and thank the God of missions for each.

A SOBER MAN AND MOBILE CUCKOO.

Bro. Henry Flock was legitimate in what he has given in preaching in China when his attention was drawn to the spiritual needs of the Chinese immigrants to Guizhou, where there are 14,000 Chinese coolies. He hopes to see the Chinese converts who sold themselves into slavery for five years to get the privilege of preaching the gospel to his fellow-countrymen in a distant land.

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walking along the highway with his

child, parents to give it an opportunity to witness a crime that was being perpetrated? Would he wish his girl or boy to hear from the lips of some foul-mouthed creature in human shape a detailed narrative of some shameful or heinous act? How is it, then, that a class of crimes that are not allowed even to be mentioned in the family circle may be detailed without reserve in the family newspaper? Wherein is the difference? Is foolishness less fool when received through the eye than through the ear? There can be but one answer to these questions, if people will only stop to think. But this is what they will not do. Evil fashions of this sort are followed without thought. It is time fathers and mothers were roused to think on this subject. They are by their apathy ruining their children. Their sons and daughters are precocious in their knowledge of vice and crime. They are getting such views of human life as will tend to make them look upon murder, lust, and theft, as no more difficult. They are being familiarized with a class of ideas that are fraught with terrible danger to youth and immaturity of judgment and character. In a word, they are being morally poisoned by what they are permitted to read at home. This is monstrous. The social sewers of society are turned into our parlors and bed-chambers, the newspaper conveying moral contagion into what ought to be the holy of holies, the Christian household. Yes, it is monstrous when you stop to think about it. Nobody will defend the evil we are denouncing. It is indefensible. The blame of it must rest equally on the publishers and the patrons of this sort of reading. As long as a prurient public taste furnishes a market for filth, the supply will follow the demand. Let the market for a family paper be so debauched that you must have your daily or weekly copy of horror and phony when you give your children. Let the public do some plain speaking. This evil is a growing one. It has been more prevalent and virulent ever since the shameful details of the great Brooklyn scandal were sent into all the homes of the land where a daily paper was taken. Like a flood in the Mississippi, the leaves were then swept away, and since then it has been considered a matter of course that a live newspaper must give its readers the details of all the crimes and scandals of the day. We write for Christian fathers and mothers. We beg them to consider this matter and not wisely. If there must be a literature of the sinner, let the sinner read it. Keep it out of your home.—Nashville Christian Advocate.

From a Veterans Ministry.

We have no sympathy with the sentiment of seeking self-denial for self-denial's sake, nor of expecting a reward for a voluntary self-torture.

If in executing our mission to test men we may rest at night on a spring bed, we may gratefully enjoy it, but if we have nothing better than a straw mat and a plank floor to sleep on, and nothing more comfortable than a fish-bone or a buffalo coat to ride in, we may joyfully accept them, or follow the Master's example and walk over hill and valley on foot, preaching as we go. Privation and penury are to be covered and covered, but they are not in the path of duty; they should not frighten us back nor cancel our purpose for well doing.

The question here arises whether our communication with the center and circumference of the world and our increased facilities for doing many things by machinery may not have drawn us into the way of thinking that mental work and moral duty may be done by machinery without ability on our part, and that the ability of that Christian service in these days does not require the mental effort and back-bone labor it did in the

days of our fathers, or the times of the apostles; and whether the pastors of the churches and candidates for the ministry may not be wanting the moral means to grapple with difficulties, and endure the toll which the spirit of the age demands. If the world is moving forward more rapidly, we may need greater velocity to keep up with it. When I first came to Siam, we were fortunate to get a letter from the United States in six months; this week I received one from Boston in forty days. Thus we responded to the inquiries of home friends by a sailing ship, now we may talk with them by telegraphic wires. Thus the church labored and prayed for the salvation of the heathen; now some seem to think the heathen will be converted as a matter of course, or without any self-denying effort on our part.

Churches can pay their pastors \$5,000 or \$10,000 salary, and build a church edifice for \$100,000 or \$300,000, and I just read that a new church of our Savior was opened last August at a cost of \$10,000,000; and that \$15,000,000 is said not to reach the object of a single church edifice. While the heathen are going to the pagan, and without the gospel, ministers of salvation, though not a large percentage of college graduates, are in sufficient numbers to clutter about a vacant pulpit at home. Still they can not endure the sea voyage and self-denial to preach Jesus to the heathen. We hear of some noble examples of men of pulpit power and popular standing having a high position in city churches, and following the footsteps of the heathen in preaching the gospel to the poor, and I was pleased with a remark in the columns of the Watchman, where the writer said, "If heathen that one of these days we shall so far return to the Old Testament idea as to realize that God has made man in the best for God. The best minds and frames for the ministry; and by the same token out of the best, let the very best be for the missionary service." Let it never be said of the college students, the poorest will do for ministers; nor of theological students, the lowest in the class will do for missionaries to the heathen. Because some second class men have done well in the ministry, and some third-class ministers have done well as missionaries, let it not be said that God puts a premium upon mediocrity for missionary work, though He may have "chosen the foolish things of the world to confound the wise." A missionary to the heathen is sometimes left with the weight of a kingdom's destiny resting upon his shoulders, and is called to plant Christian churches and civil institutions for an empire, and mold the chaotic masses of paganism into social order and civilized government, and conduct a nation to earthly prosperity and the heavenly paradise. Blessed it is becoming the policy or the practice of missionary societies to individualize their missions, it would seem wise for them to have a choice in the men to whom they entrust such peculiar labor and undivided responsibility. With the best of missionaries, it is not wise to leave the interests of any mission to the agency of one man. He might die and leave the work of his mission in chaos, or if he live, two are better than one, as they can all fall, the other may lift him up, but was to him that it alone when he (altho, he hath not an Dean to help him up).—Rev. W. M. Deane (Bangkok), in The Watchman.

We are almost daily reminded of how much better it is for those who have money which they desire to use for some good purpose, to dispose of it while they live, and have the satisfaction of seeing it do good, than to leave it to the uncertain disposition of ostentatious heirs and the cruel mercies of law-suits.—Watchman.

I love them that love me, and those that seek me early shall find me.

The Sunday School

INTERNATIONAL BIBLE LESSONS, 1892. SECOND QUARTER. THE AFFLICTED CHILD.

God's Plan—All things are possible to him who will.

INTRODUCTION The lesson of to-day follows immediately upon that of last week. It hardly disposes of the story of the three favored disciples.

1. THE AFFLICTED CHILD. 2. THE DEMON EXPULSED. 3. THE CURSE OF THE FIG TREE. 4. THE CURSE OF THE FIG TREE.

son), so that he "spied" a woman of fainted away, and remained so until dead. V. 19. Assessment. As Jesus addressed the woman he said, "Thou art a Samaritan."

V. 22. "If thou canst do anything" is all that can be said. It is not a question of ability, but of faith. It is not a question of ability, but of faith. It is not a question of ability, but of faith.

V. 23. The revised version gives the sense of this verse, and explains the word "spied." "If thou canst do anything, help me." "If thou canst do anything, help me." "If thou canst do anything, help me."

V. 24. "Thou art a Samaritan" is a term of reproach. It is not a question of ability, but of faith. It is not a question of ability, but of faith. It is not a question of ability, but of faith.

V. 25. The question of the apostles shows that their envious had failed most signally and ignominiously. "Why could not we cast him out?" they ask. "How could we cast him out?" they ask. "How could we cast him out?" they ask.

V. 26. "What is the subject of dispute?" asks Jesus of the scribes. It is the same who discuss the matter with now. They had sought to bring shame and contempt upon the disciples, and were disappointed in finding their disciples so ready to defend their faith and to prove Christ an impostor.

Kentucky Baptists

Kentucky Dist. Ministers' Meeting. Louisville, May 25. At 8:30 this morning the Kentucky Baptist Ministers' Meeting assembled in the New Church, in this city.

The meeting was opened with prayer and praise, Rev. S. J. Lacey leading. The subject presented in the morning meeting by Rev. J. H. Fullilove was taken up for discussion, but no one had anything to say.

Rev. C. G. Skillman referred to the last public address Dr. Lewis had made, in which he administered his hearers of the near approach of death. Rev. D. Dowden, of Brandenburg, spoke feelingly of the great loss the denomination had sustained during the year in the death of the wife of ministers.

Dr. Dudley paid a brief tribute to the worth of Prof. Danforth Thomas of Georgetown College, who had recently passed away. At the close of the devotional meeting Dr. W. M. Pratt, of Lexington, called the business meeting to order, and requested Rev. R. L. Thurman, of Bardonia, to lead in prayer.

On motion of Dr. J. M. Weaver, Dr. Pratt and Rev. J. H. Fullilove, the officers of last year, were declared the officers of this meeting. C. G. Skillman, W. C. Taylor and R. S. Fleming were appointed a Committee on Evangelism.

Rev. L. H. Hall, of Owen County, read a paper on "The distinction between Sacrifice and Atonement." The position of the writer was that the sacrifice made for sin was universal and the atonement was limited, but those who are finally lost will have no one to blame but themselves.

colled of God, and not by churches as organized bodies. The meeting adjourned. Prayer by Rev. I. W. Gardner, of Russellville.

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Dr. J. M. Weaver read a paper on "Modern Dancing, and the responsibilities of pastors in relation thereto." He said that modern dancing is neither patriotic nor religious.

There are two reasons why the sentiment of our pastors should be uniform. 1st. It is important that we be of one mind or the subject. 2d. Otherwise we should have constant disagreement.

Dr. J. H. Fullilove said he indorsed the positions of the paper. He quoted a lady who said that dancing is a violation of the rules of the church. He had told her that the churches had no rule except the Bible rule. He then showed her that dancing is a sin. He was opposed to making rules for the government of church members.

Dr. J. H. Fullilove was much pleased with the spirit in which the brother had discussed the subject, but he had not told us what to do with those who can not be influenced by kindness to desist from dancing. The Bible is opposed to hardness in dealing with drunkards and other offenders.

had been appointed to perform that service not being present. At the same hour Rev. I. H. Hall preached the Sabbath school lesson.

The meeting was called to order at 8 A. M. by Dr. Pratt, the moderator. The subject presented in the morning meeting by Rev. J. H. Fullilove was taken up for discussion, but no one had anything to say.

Dr. J. M. Weaver read a paper on "Modern Dancing, and the responsibilities of pastors in relation thereto." He said that modern dancing is neither patriotic nor religious.

There are two reasons why the sentiment of our pastors should be uniform. 1st. It is important that we be of one mind or the subject. 2d. Otherwise we should have constant disagreement.

Dr. J. H. Fullilove said he indorsed the positions of the paper. He quoted a lady who said that dancing is a violation of the rules of the church. He had told her that the churches had no rule except the Bible rule. He then showed her that dancing is a sin. He was opposed to making rules for the government of church members.

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with this object. Had we had an exclusion. The evil is to be controlled. The one who leads another into sin is a sinner, and is to be dealt with as such.

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that the more decent forms of dancing... Many of the students dancing... encourage contests that are quite... harmful. One couple have had pre-... dices against the violin, and some... even against music on the piano.

Dr. J. A. Kirby called attention to the subject which had been presented to the meeting: "The importance of sanity of sentiment and sentimentality about dancing." The uniform practice of his churches is to deal with dancing as a sin, but they exhaust all kinds of means. "The Bible says, 'Be not overcome' by the world," "Have no fellowship with the unfruitful works of darkness." Pastors ought to preach on the subject, and thus prevent their members from falling in love with the custom. Brothers who patronize agricultural fairs and drink in the spirit of worldliness, often do as much harm as dancers do. He was in favor of firmness with gentleness.

General Association.

Hopkville, Ky., May 24th.

By the hour of 10 o'clock today the spacious and comfortable of this Baptist church in this city was crowded to its utmost capacity. The former moderator, Rev. Green Clay Smith, took the chair and called the Association to order, announcing the hymn beginning, "I meet Thee Every Hour," and Dr. S. L. Helm read the sixth chapter of the Letter to the Galatians, and led the meeting in prayer.

W. B. Arvin, J. H. Fullilove and A. J. Holt were appointed a Committee on Credentials.

J. S. Gatton, B. F. Taylor and R. F. Flaming were appointed a committee to take the vote of the body for officers.

Pending the count for votes the Association engaged in

DEVOTIONAL EXERCISES.

Dr. W. V. Gardner leading. Dr. G. said that he greatly desired that we should have peace and harmony in our deliberations. These blessings came from the Father through prayer in the name of His Son.

Dr. Helm said that he had been a regular attendant in the meetings of the General Association since its organization, and he had never seen so large a gathering on the first day of the meeting. He would plead for brotherly love and kindness.

Dr. Coleman wanted to know how many of the persons present were at the meeting of the Association in 1856. Only six persons were found on the floor who were at that meeting. Dr. Coleman then made some touching remarks about the rapidity with which the brethren are passing away, and made an appeal for the spirit of thoughtfulness and prayerfulness in all the proceedings and in the families in which they were so kindly entertained.

Rev. A. F. Baker, of Midway, led in prayer.

Dr. Gardner then spoke impressively of the divine promises and assurances, and of the Christian's hope. He greatly rejoiced to see so many young men coming into the ministry. He wanted unity in all our proceedings.

Rev. A. B. Cabanis said he had been preaching about forty years, and he was greatly strengthened with the assurance that the Lord was in the midst of His people, and that He will take care of His cause.

ADDRESS OF WELCOME.

The voice of the association resulted in the choice of Rev. Green Clay Smith for moderator, and Mr. Stephen Tries, of Hopkinsville, and Col. Thomas Edman, of Frankfort, secretaries.

The moderator made a handsome response to the address of welcome, and announced the body as ready for business.

On taking the chair, Bro. Smith said he had in former times been placed in peculiar and extraordinary positions: had been in these of honor and responsibility, but he appreciated more this honor than any that had ever been conferred on him. He then called on Dr. Gardner to lead in prayer.

Dr. T. G. Keen, pastor of the church with which the Association met, then made an exceedingly fine address of welcome.

There were joyous occasions, when the Jews were accustomed to meet in Jerusalem. They commemorated the past without much reference to the future. In such manner the Jews glance backward in the year 1838 sixty men met in Louisville and organized this Association. The great

majority of this number have gone to the West, and with their armor... in this year 1851. At... decision met in this city. Hopkinsville has been the scene of... Now we have about 115,000 white Baptists in Kentucky, not to mention the 45,000 colored Baptists. The past has gone; we must plan to act for the future. What shall we do and what have we do for the Lord, that is the question.

Dr. K. then, in behalf of his church and of the people of Hopkinsville, gave the Association a most cordial welcome.

The Association adjourned. Prayer by Rev. A. F. Baker.

"And in Warren's note Bolonzo: To be... for a meeting is more likely to suggest... of Mr. Dr. Sargent O'Connell... is a certain one. Sold by drugists."

Correspondence.

A Visit to Paris.

I closed my last letter just as the train reached Paris. As I had telegraphed from Strasburg, for rooms were met by an English-speaking courier who conducted us to the Hotel de la Tamise, on the Rue Rivoli, right in front of the Tuilleries. I found we were in the "English quarter," where, in the hotels, stores, and on the streets, you hear almost as much English as French spoken. The weather was delightful, and Paris, I think, never wore a gayer appearance. We concluded to secure a guide recommended by the proprietor, who was Mr. Charles Penan, an elderly gentleman of elegant manners and great intelligence who knew all about the wonderful city. He showed me letters of recommendation from Dr. Lewis Rogers and Rev. J. H. Heywood, of Louisville, and informed me he had accompanied these gentlemen in a tour over the continent. The first place we visited (though in doing this we had to pass through the garden, and in front of the ruins of the Tuilleries) was the

most important public building in Paris. Its name is said to be derived from *lovers*, or wolf resort, being on the site where once stood a hunting chateau built in 1233 by Philip Augustus. The castle, which consisted of four wings enclosing a quadrangle, was furnished as a royal residence by Charles V. In 1546, no trace of the original building remains. The foundation of the present building was laid by Francis I., whose architect, LeSaut, continued to superintend the works under subsequent monarchs for thirty years. The construction of the south wing was continued under Catherine de Medici. Francis II., Charles IX. and Henry III. Henry IV. constructed the Galerie d'Apollon. Louis XIV. restored a considerable part of the palace which had been destroyed by fire. The building was then neglected until the time of Napoleon I., who caused the whole to be thoroughly restored. The building was not completed when Napoleon died, but Napoleon III. completed the north gallery in magnificent style and at a cost of fifty million dollars. It is said to think that the man who did so much for the wonder of architecture and for Paris is now in that silent land "unwept, unburied and ununged." All through the spacious halls may be seen vacant places from which the portraits, busts and some of Napoleon III. have been removed and erased. The old apartments of the Louvre have been used as a museum since 1788. The ground floor, containing innumerable galleries of sculpture, some of them highly renowned, particularly the Venus of Milo, and a piece by Michelangelo. The Egyptian collection is said to be the finest in Europe. But the charm of the Louvre consists in its picture galleries. I was prepared to expect something wonderful, for I had seen the great Dresden and Berlin galleries, and was told that the Louvre was greater still. But I did not expect that I would be so overwhelmed and bewildered with the exhibition of rare and magnificent paintings as I was in the Louvre. One really treasures acres of galleries, where are displayed in all their bewitching beauty the finest works of Raphael, Titian, Guido, Rubens, Paul Veronese, Leonardo da Vinci, Marillo, Holbein, Claude Lorraine, Joseph Verast, and other great masters of all the great schools.

from the Louvre we went, by way of recreation, up and down the magnificent Boulevard of Paris, ending on the top of the tower... way to the top. I can only say that I found it a most interesting and profitable... where the grounds are so great and the highest no rocks, that you are in danger of being run over.

We visited the Bourne, which is similar to the gold-rum in New York, where the ladies daily gather to rant and rave over their millions.

We passed the statue of Marshal Ney, which stands on the spot where that gallant officer was shot by sentinels pronounced against him by the Chamber of Peers, December 8, 1815, for having gone over to the First Napoleon instead of fighting him. We visited of course, the Champ Elysee. This beautiful, thoroughfare was laid out and planted with lines in the seventeenth century. By "Champ Elysee" is now understood the entire avenue from the Arc de Triumphe to the Place de la Concorde. The lower end I found filled with cafes, jugglers, mannequins, merry-go-rounds, and innocent amusements for children. The upper part was crowded with the elite of Paris in their magnificent vehicles and the throngs of pedestrians who can not afford a vehicle.

We next visited the Place de la Concorde, said to be the finest place in Paris; Europe, or the world. It is situated between the gardens of the Tuilleries and the Champ Elysee. From the center of the place, where stands the obelisk of Luxor, aster month to Cleopatra's Needle, can be seen the Arc de Triumphe, the Madeleine church, the ruins of the Tuilleries, the Cour Legislatif, and many other fine buildings.

On the 30th of May, 1770, at a display of fireworks to celebrate the marriage of the Dauphin, afterwards Louis XVI., with Marie Antoinette, a panic arose from some unexplained cause, which resulted in twelve hundred persons being crushed to death and two thousand seriously injured.

During the reign of Terror, in 1793, the guillotine was erected on the spot where now stands the obelisk Louis XVI. and Marie Antoinette were the first victims. Between January of this year and May, 1793, upwards of two thousand persons were being decapitated. We had a good view several times of the Opera House, the largest theater in the world, which covers an area of nearly three acres. Between four and five hundred houses were demolished to provide the site, which cost over two million dollars.

We entered the Madeleine church, a superb classic edifice, the foundation of which was laid by Louis XV. in 1763, with magnificent carvings over the entrance representing the Last Judgment, and with bronze doors adorned with groups illustrating the Ten Commandments. We visited the Arc de Triumphe, the finest arch of the kind in existence. The arch was designed by Chalgrin for Napoleon I. in 1836. It is 160 feet high, 140 broad, 72 feet deep, and cost two million dollars.

The most interesting object in Paris visited by us was, I think, the church des Invalides, which contains the tomb of Napoleon I., without doubt, I suppose, the most costly and magnificent tomb in the world.

The Cathedral of the Invalides consists of a square pile surrounded by a circular tower with lofty dome and twelve windows. Immediately beneath the dome is a circular crypt 36 feet in diameter and 30 feet deep. The walls are of polished granite adorned with marble reliefs, the effect of which is greatly enhanced by the strong, beautiful light admitted through the stained windows. The mosaic pavement at the bottom represents a wreath of laurel, and from it rises the sarcophagus which contains the ashes of Napoleon I., according to his direction in his will, and his words are inscribed over the entrance to the vault: "I desire that my ashes may rest on the banks of the river Seine in the midst of the French people whom I have so well loved." The Palais Royal being situated near our hotel we visited it often, for it is the greatest place for shopping in the city. The history of this old Palais Royal would be a history of France since the reign of Louis and a half. It was built by Cardinal Richelieu in 1629; at his death it was occupied by Anne of Austria with her two young sons, Louis XIV. and Philip of Orleans. Louis XIV.

presented the palace to his young son. The grandson of Philip, who inhabited the palace, having sold his means by riotous living, built the statue of domestic animals and caused the king to purchase it to "make a sale," the prince who even royalty has been unable to convert to. The celebrated Park Bois de Boulogne next attracted us, and here we saw the result of the struggle which has been going on for centuries between nature and art as to which could do the most to make it the most beautiful "breathing place" in the world. We saw about dozen wedding parties there on that Saturday afternoon, it being the day and place where when the middle classes celebrate their nuptials.

We also visited "Pere la Chaise," the famous cemetery of Paris. There are no less than 16,000 monuments in this vast burial-place. The tomb of Abbeard and Rivis, about which so many sentimental tears have been shed and which has been so well described by "Mark Twain" in his "Innocents Abroad," we saw. In point of beauty, it can not compare with Miss Carter's monument in Greenwood Cemetery, New York; and indeed, while "Pere la Chaise" is much larger, it is nothing like so beautiful as Cave Hill. Our intelligent guide frankly admitted that there were no cemeteries in the world equal to those in America.

We passed the "Place de la Bastille," but there is nothing there but a stone or two to mark the spot where that massive old castle and prison stood. The "July Monument," a costly monument in 1835, is 154 feet high and the base of which is marble. It most exactly resembles the Statue of Victory, in Berlin, erected in honor of the victory over the French in 1870.

The Vendome Column claimed no little of our attention, situated only two squares from our hotel and in full view. This was constructed by order of Napoleon I., to commemorate victories over the Russians and Austrians. It is 142 feet high and 15 feet in diameter, built of masonry, ornamented with plates of bronze representing scenes of the campaign of 1805, the metal of which is composed of 1,200 guns taken from the Russians and Austrians.

We visited the Palace of Justice and heard speeches from eminent lawyers, but as they were delivered in French, we did not understand all that was said. Right by the Palace of Justice stands the Sainte Chapelle, the prettiest little church in the world, having been finished when Gothic architecture had not attained its highest perfection. It was used in 1248-49 during the reign of St. Louis for the reception of relics from the Holy Land. Could only see the gardens of the Palace of the Luxembourg, as it was closed for repairs. We spent some time in viewing the Pantheon, that large and imposing structure which stands on the highest ground in Paris and may be called the "Westminster Abbey of France." The foundation was laid by Louis XV. in 1764. It was built for a church, but during the Convention it was converted into a memorial temple under the name it bears. It is in the form of a Greek cross, 123 yards long and 92 wide. The dome is 272 feet high. The interior is simple and extremely bare, the decorations being not yet finished. We were admitted to the vaults wherein were buried Mirabeau, Marat, Voltaire, etc. We of course paid a visit to the cathedral of the archbishops of Paris, founded in 1163, on the site of a church of the fourth century. It has been frequently altered and restored, the last time in 1845. I have seen no cathedral since reaching the old world that made a better impression on me than this well-known temple, although the high ensemble is diminished by the low buildings that surround it. We attended a brief service and heard the most charming of sacred music; then visited the treasury, in which are kept the relics from the Holy Land, removed from the St. Chapelle. These relics included fragments of the crown of thorns and of the true cross (so called), a nail from the cross, many ecclesiastical vestments, silver busts of St. Denis, St. Lucia, and other celebrities. In the chapter above the blood-stained garments of Archbishop Darber, murdered by the Communists. The great bell of Notre Dame, mentioned by Victor

presented the palace to his young son. The grandson of Philip, who inhabited the palace, having sold his means by riotous living, built the statue of domestic animals and caused the king to purchase it to "make a sale," the prince who even royalty has been unable to convert to. The celebrated Park Bois de Boulogne next attracted us, and here we saw the result of the struggle which has been going on for centuries between nature and art as to which could do the most to make it the most beautiful "breathing place" in the world. We saw about dozen wedding parties there on that Saturday afternoon, it being the day and place where when the middle classes celebrate their nuptials.

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Greenville, S. C.

A Century Progressor's Address to Free Labor and Manufacturers in the South. Charles and Cotton Mills.

Beautiful the situation, is the joy of the whole people. It is Greenville, where we have been sojourning for a few days. This charming little city of eight to ten thousand people is situated in the northwestern portion of South Carolina, within thirty miles of the North Carolina line, and in full view of the Blue Ridge Mountains. Being 1,100 feet above tide water, it is noted for its exhilarating climate and healthfulness throughout the year. It is free from miasms at all seasons, and such a thing as the ague is unknown here. The people are intelligent, hospitable and enterprising; their homes are neat, comfortable and attractive, flowers in great variety being extensively cultivated. The Reedy river, a beautiful mountain stream, runs through the city and furnishes water power for extensive manufactures. The Campden Cotton-mills run 12,000 spindles. Another cotton-mill, to be known as the Hegrove Mill, is in process of erection. There are also here large coach, wagon and furniture factories. The Piedmont Cotton-mills, located where the Greenville and Columbia railroad crosses the Saluda river, ten miles out from Greenville, was started by Col. H. P. Hammett in 1878. It is one of the largest in the Southern States, and has been in successful operation from the beginning. It runs 23,000 spindles, and makes both cloth and yarn. A large part of the fabrics is exported to China, South America and other parts of the world. Besides these there are other cotton-mills in the county of Greenville, and there is still a vast deal of water power unused for manufacturing purposes. The country surrounding Greenville is a fair farming section. Cotton and all the cereals are grown. The land is not rich, but with a liberal use of fertilizers the farmers make good crops of corn, cotton, wheat, oats, potatoes, etc. Before the war not a bush of cotton was sold in this market, but the last year 30,000 bales were marketed in Greenville, besides the large amount that was consumed by the home mills. Under this system of farming and manufacturing the people are rapidly recovering from the effects of the war and booming

Big, is one of the largest in the world, weighing sixteen tons. The clapper alone weighs ten hundred weight. Many other things we saw, but I must close this letter, tell you of a coming visit to "Yonkers."

Yonkers, N. Y. W. WATSON.

Greenville, S. C.

Business men, Gold and Silver, promptly called by Dr. F. M. Brown, of Greenville. It is also the best instrument for sprains and Rheumatism. By all druggists.

HE KNOWS

He knows the kindly way, The softest treatment, day by day, The scale that waits, the scale that pays, He knows!

He knows how hard it felt to have been, The words that come our lives before, The words the world will have to see, He knows!

He knows, O though he fall of bliss! For death on earth our joy we miss, We still can hear its healing hiss, He knows!

He knows, O heart, take up thy cross, And know what's treasure we lay down, And he will show us how to love! He knows!

From Greenville.

Allow me to give a brief account of the prayer-meetings sustained by the students in Georgetown College. These meetings have been very interesting during the last five months. We have five prayer-meetings a week and they are all well attended by the students. While the interest in the meetings has been good all the year, it has been a great deal more so during the last five months. We have recently had four professions of faith and are expecting others who manifest an encouraging interest.

There are about forty students at Pawling Hall, all of whom are professors of religion save one. We pray God that he too may soon be numbered with the believing.

The Young Men's Christian Association is one of much interest, and numbers about seventy-five members. Its infirmness are very encouraging. The religious influence that exists here is very encouraging and cheering to a follower of the Savior, and also to students religiously inclined.

W. J. HOLZELVA.

Georgetown, Ky., May 10th.

Greenville, S. C.

A Century Progressor's Address to Free Labor and Manufacturers in the South. Charles and Cotton Mills.

Beautiful the situation, is the joy of the whole people. It is Greenville, where we have been sojourning for a few days. This charming little city of eight to ten thousand people is situated in the northwestern portion of South Carolina, within thirty miles of the North Carolina line, and in full view of the Blue Ridge Mountains. Being 1,100 feet above tide water, it is noted for its exhilarating climate and healthfulness throughout the year. It is free from miasms at all seasons, and such a thing as the ague is unknown here. The people are intelligent, hospitable and enterprising; their homes are neat, comfortable and attractive, flowers in great variety being extensively cultivated. The Reedy river, a beautiful mountain stream, runs through the city and furnishes water power for extensive manufactures. The Campden Cotton-mills run 12,000 spindles. Another cotton-mill, to be known as the Hegrove Mill, is in process of erection. There are also here large coach, wagon and furniture factories. The Piedmont Cotton-mills, located where the Greenville and Columbia railroad crosses the Saluda river, ten miles out from Greenville, was started by Col. H. P. Hammett in 1878. It is one of the largest in the Southern States, and has been in successful operation from the beginning. It runs 23,000 spindles, and makes both cloth and yarn. A large part of the fabrics is exported to China, South America and other parts of the world. Besides these there are other cotton-mills in the county of Greenville, and there is still a vast deal of water power unused for manufacturing purposes. The country surrounding Greenville is a fair farming section. Cotton and all the cereals are grown. The land is not rich, but with a liberal use of fertilizers the farmers make good crops of corn, cotton, wheat, oats, potatoes, etc. Before the war not a bush of cotton was sold in this market, but the last year 30,000 bales were marketed in Greenville, besides the large amount that was consumed by the home mills. Under this system of farming and manufacturing the people are rapidly recovering from the effects of the war and booming

embarked in the cotton-mill business in 1848, and continued in that until 1863. He then sold out and was a member of the first Legislature that met in his state after the war. In 1866 he was elected president of the Greenville and Columbia railroad, which office he held for four years, when he resigned to build up the Piedmont manufactory. He had but little difficulty in raising a capital stock of half a million of dollars for that enterprise, and since its establishment he has had the entire management thereof. He has been Mayor of his city, and, in fact, has never failed to get any office to which he aspired. At the annual meeting of the stockholders of his company the other day, his management was indorsed by his salary's being advanced from \$5,000 to \$7,000. In addition to this, he has been offered an additional salary of \$10,000 to superintend another mill about to be established. It is by the brain and enterprise of such men that our Southern country is to be built up and made to be self-sustaining and prosperous. All honor to such men.

Greenville, S. C.

The city of Greenville is situated on the Atlantic and Charlotte railroad, called the six line from New Orleans to New York, being only twenty-seven hours from the latter city. The Columbia and Greenville road terminates here.

Greenville has long been noted for its educational facilities. The Furman University, was established here many years ago by the Baptists. It did a splendid work in the past, but, having lost its endowment by the results of the war, it has of late years been greatly crippled in its work. During the past year there was a reorganization of the faculty, and with Rev. Charles Manly, D. D., as its headmaster, it has been fully re-organized. The Greenville Baptist Female College, under Prof. Towns, and the Greenville Military Institute, under Prof. Patrick, are doing good work. And it was here that the Southern Baptist Theological Seminary was established and sustained for twenty years.

The Baptist church in Greenville is an important factor in the history of the place. The edifice which is in plain but commodious one, will seat from 800 to 1,000 persons. The church was organized in 1831. Since that time there has been continued with the church, in various ways (not including colored members), 1,393 persons; of this number there joined by baptism 712; there have been excluded 53; dropped from the roll as not heard of, 42. In that time there have been 14 pastors, and the church has licensed or ordained to preach the gospel 16 ministers. Rev. C. H. Strickland is the present pastor.

The man to whom more than to any other Greenville and the surrounding country is indebted for its prosperity is Col. H. P. Hammett. That gentleman is a native of Greenville county and a thoroughly self-made man. In his youth he received but a limited education, such as was to be had in the country schools in the section where he was brought up. His first public service was in the school-room. He embarked in the cotton-mill business in 1848, and continued in that until 1863. He then sold out and was a member of the first Legislature that met in his state after the war. In 1866 he was elected president of the Greenville and Columbia railroad, which office he held for four years, when he resigned to build up the Piedmont manufactory. He had but little difficulty in raising a capital stock of half a million of dollars for that enterprise, and since its establishment he has had the entire management thereof. He has been Mayor of his city, and, in fact, has never failed to get any office to which he aspired. At the annual meeting of the stockholders of his company the other day, his management was indorsed by his salary's being advanced from \$5,000 to \$7,000. In addition to this, he has been offered an additional salary of \$10,000 to superintend another mill about to be established. It is by the brain and enterprise of such men that our Southern country is to be built up and made to be self-sustaining and prosperous. All honor to such men.

ROYAL BAKING POWDER Absolutely Pure.

This powder is made by a special process of purity and wholesomeness. It is superior to all other baking powders in that it contains no alum, and is free from all impurities. It is the only baking powder that is made in this country. It is the only baking powder that is made in this country. It is the only baking powder that is made in this country.

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FIFTH AVENUE HOTEL, LOUISVILLE, KY.

S. M. SCOTT Proprietor.

A. C. CAPERTON... T. S. CHAPMAN... J. H. FARRINGTON... A. C. CAPERTON...

LOUISVILLE.

THURSDAY, JUNE 1, 1922.

We have been sending the several hundred names whose payment has not been received...

The Hopkinsville Meeting.

The meeting of the General Association in Hopkinsville was a grand success. The delegation was not large, but that was, to a large extent, atoned for by the large number of visitors...

The interest in the proceedings in both the Ministers' Meeting and the General Association was deep and abiding. We have never attended a meeting of the kind where there was such honest, unreserved attention to business.

There was, on the whole, a fair distribution of time between the different interests of the association, and the discussions were earnest and thorough, the spirit throughout all the sessions being kind and cordial.

The report of our State Mission Board seems to have given general satisfaction, and Dr. Warder and the Board received the warmest commendations of the body.

The new departure in our Sunday-school work can not fail to meet the approval of the brotherhood at large. The board is composed of brethren who are wise and judicious, and who have, the Sunday-school cause at heart, and who, we believe, will put forth every needed effort to make their work successful.

Let us all get to work at once in earnest. The summer and the fall are the best times of the year to work. The roads and the weather are then favorable, and the congregations assemble. Mark the larger portion of our work should be done before the close of the calendar year.

How beautiful, the beautiful inland city in which our Kentucky Association has its headquarters! The population of five thousand souls is increasing so rapidly that it is becoming a metropolitan city.

The Purpose of the Law. The doctrine of salvation by grace alone of the church and most notably emphasized of all the religions which God has made.

And all of this is essential to the work of salvation. Discovering the right channel, then, either before our life and the law's requirements, despite our best endeavor, we find ourselves turned to the Divine Helper, who alone can bridge the gap. Thus the law is our schoolmaster to bring us unto Christ.

Progressive Theology.

Some of our readers are familiar with the remarks of Macaulay, one of the most attractive and brilliant writers of modern times, that "revealed religion is not of the nature of a progressive science, because all divine truth, according to the Protestant doctrine, is recorded in certain books."

It is true that because truth is taught in "certain books," we can, therefore, gain no enlargement of view concerning that truth, that people of one clime or age can not attain to a broader and more accurate knowledge and understanding of that truth than those of another clime and age. It is admitted, of course, that truth itself is changeless.

While the gospel opening a life of life and reveals the reward of the law of faith and obedience, the law opens the gateway to death, and reveals to the startled vision the fearful consequences of sin—the sorrows of the lost.

Acquire a holiness, without which no man shall see the Lord. It demands that we be "perfect, even as our Father in heaven is perfect."

And all of this is essential to the work of salvation. Discovering the right channel, then, either before our life and the law's requirements, despite our best endeavor, we find ourselves turned to the Divine Helper, who alone can bridge the gap.

Is There More Than One Church?

This may seem to the reader like an odd question. It is, it has been asked and answered a good many times, but like many another thing that is specially important, it needs "line upon line, line upon line." And it is quite evident, from certain things that have been said since the celebrated Morton "recognition" in St. Louis, that some of our Baptist, as well as our Pedobaptist brethren, need a little light and strengthening. Now, although we do not lay claim to a superabundance of light, neither to the possession of strength beyond our brethren, yet we lay claim—without boasting—to a little common sense and to firmness in the Baptist faith.

The church in Kentucky has been the scene of a great many things, and its experience would be valuable to the new board. Kentucky Baptists have a large interest in the success of this board, and should not be content to see \$40,000 to forward it work during the current year.

THE BAPTIST WORLD.

Madison-street—Rev. C. G. Stallman, at Georgetown, preached to the morning and Rev. S. T. Fuller, at New York, on Wednesday.

Madison-street—Rev. H. A. Tupper, Jr., of Harrodsburg, preached to the morning and Dr. Warder at night.

Madison-street—T. S. Potts preached in the morning.

Madison-street—Congregation good. Our received by relation.

Madison-street—Preaching by the pastor. One collection during the week.

Madison-street—Pastor preached in the afternoon to the children.

A Presbytery composed of the ordained Baptist preachers of Louisville will meet at the Walnut-street church at 8 o'clock Saturday to examine Bro. P. B. Potts with a view to his ordination.

of the world of modern research, of scientific discovery and experiment, a knowledge of all these things is essential to a full and comprehensive understanding of the teachings of the Word of God.

It is well known to all that a man is not a man until he is a Christian. It is well known to all that a man is not a man until he is a Christian. It is well known to all that a man is not a man until he is a Christian.

EDITORIAL VARIETIES.

Rev. J. P. Green and Rev. V. E. Kirtley were called away from our anniversary meeting by most painful circumstances.

Rev. S. M. Baker preached on Sunday, May 14th, to the Second church, Atlanta.

The basal work of State, Home, and Foreign missions is the Sunday-school work.

We were pleased to meet Rev. J. B. Christ of the Baptist Reflector, at our anniversary meetings.

Rev. H. A. Tupper, Jr., gives an encouraging report of his work at Harrodsburg.

The church here in Louisville is holding its annual meeting on the 15th to 20th of preaching (28th verse), and the labor of the apostles' ministerial life to accomplish that which is our duty.

Prayer and praise, Rev. N. G. Terry leading.

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The Young Cook

MOTHERS GIVE OF A BIRD

When the birds are seen this... The young birds are seen this... The young birds are seen this...

penitentiary deal to make... The girls are quite clear about the forms of matter, the properties of liquids and gases, attractive and repulsive forces.

The Care of Our Eyes. When so much is being said and written every day concerning improved methods of illumination, the following observations on "The Care of our Eyes," by Professor Thomson in Our Continent, will be found interesting:

To care for our eyes is to be aware that any symptoms of fatigue or pain may be due to mechanical causes which may lead to change of form or structure, and which should be avoided by the use of glasses selected with the greatest care, to obviate any individual peculiarities of form either congenital or acquired, and to be used even in childhood. No prolonged near work should be done in a light either natural or artificial, which is felt to be too feeble, nor in badly ventilated or close rooms.

Since fatigue is usually due to that strain upon the muscular apparatus, and as this is greater in proportion to the nearness of the work from the eyes, care should be taken to avoid exertion of the eye muscles by placing the head nearest to the work than is requisite for clear vision.

The early use of glasses for persons passing beyond middle life, and their increase in power as it may be needed, is also strongly advised.

The avoidance of all irritating gases, smoke or dust, which are felt to produce pain, and the suspension of near work when it gives its danger signal of fatigue, are self-evident.

Assuming the fact now so well established that the most civilized nations present the highest average of diseased eyes, and that the cause and the effect are now clearly perceived in the overtaxing of the visual apparatus during the educational period of life, it becomes requisite to consider how instruction may be as efficiently transmitted to the brain through the organs of hearing as by those of vision.

The Dignity of Lady Dantes. Women are particularly inclined to look at the struggle for subsistence as something that ought not to be, they feel that there is no real worth in it, and so there can be no beauty or dignity. Those teachers who have accepted this life, rich as it is in promise and full of possibilities for the great soul, is of no worth and value itself, that the lesson to be early learned and to be acted upon always is that we are merely pilgrims who lodge here for the night in order that we may go on the next day; those teachers have done more to narrow and restrict woman in the exercise of her best powers than all the petty tyranny of which the wronged woman's rights women declaim. I have often thought if I had time to be a woman with a mission, I would take the wide world for my field, and go up and down helping to convince the tired woman who lies down in her bed at night with the profound consciousness that another day has been frittered away in doing things without relation to eternal affairs, but which for the comfort and well being of her family were required; that in her being the patient mother of her children, and the good housewife, she has done that which for her is the best thing to do. If this should be done we should not so often hear women whose work is that of doing the great duties which are so plainly their duty, who are so plainly their duty, who are so plainly their duty, who are so plainly their duty.

When I began to teach this subject, about six years ago, the majority of the teachers had become dissatisfied with the old plan of book-study or lectures, with experiments by the teacher. The best thing offered as improvement was the performance of experiments by the pupils themselves. This was certainly an important advance, and manipulation is first or last essential to any complete knowledge of chemistry. But it is not all that is needed. Mental activity is the important thing. I will illustrate a plan which has proved best in my own experience, merely saying, first, that even where people have studied physics, I have a

The sailor looks up; his gazing points are in the starry heavens. When midnight darkness surrounds and clouds overcast the sky, he turns to his companion: "I point to you with a certainty to the stars. He looks not at the starry billows around him; he looks not at the fury of the winds.

The Christian should not look at the dangers around him, nor at the afflictions and sorrows of his own heart; these would often dimmish the strongest and boldest. But he looks up—up where the star of Bethlehem points to the heaven-rest; up above the clouds, and storm, and fierce lightning flash, where angels are coming to minister to us and the Spirit descends for our victorious help. The Bible is our compass. Its points to Christ with unerring accuracy. Looking up to Jesus we shall never fail.

In the temple of life, when the waves and the billows are around and above, if your footing should fail, if your eyes should grow dim, if your courage should desert, look aloft, and the stars, and the location of heaven. —Gleanings Journal.

"It Will Light You Home." Going two miles into a neighborhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods where paths diverged, I was provided with a torch of light wood, or "pitch pine" as they called it; it was too small, weighing not over half a pound. "It will light you home," answered my host. I said, "The wind may blow it out." "But if it should rain?" I again objected. "It will light you home," he insisted. Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, to the way in which doubting hearts would be led safely along the "narrow way" if they would take the Bible as their guide, it would be a lamp to their feet, leading to the heavenly home. —American Rural Home.

THE YEARS PASS ON. "When I'm a woman, you'll see what I'll do; I'll be so smart and good, and so rich and free; I'll visit the sick and relieve the poor— No one shall ever be turned from my door; But I'm only a little girl now." And so the years pass on.

"When I'm older I'll have more time To think of heaven and things divine; My time now is full of studies and play; But I really mean to begin some day; I can only a little girl now." And so the years pass on.

"When I'm a woman," a boy said, "I'll try to be right, and not be afraid; I'll be a Christian, and give up the way; Of the world with all its dearest things; But I'm only a young girl now." And so the years pass on.

"Ah, me!" sighed a woman gray with years; Her heart full of pain and doubt and tears; Her best parting of the time to be good; Instead of heaving to do good as I should; Now I'm an old woman now." And so the years pass on.

Now is the time to be to the right; To-day, whether happy or dark or bright; Make other days be good deeds of love; Looking on for help and aid; And this year 'll be happy now." And so the years pass on.

A Mother's Influence. In a railway car, once, a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance.

"I am master of a ship," and he, "sailing out of New York," and he just returned from my fiftieth voyage across the Atlantic. About thirty years ago he was not, shipped while dead drunk, as one of a crew, and was carried on board like a sack of flour. He came to the captain sent for me. He asked me:

"Do you remember your mother?" "I told him she died before I could remember anything." "Well, said I, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune in New York."

"He told how she stood on one side the garden gate and he on the other, when, with his bundle on his back, he was ready to walk to the next town. She said to him: "My boy, I don't know anything about towns, and I never saw the sea, but they tell me those great towns are sinks of wickedness, and make thousands of drunkards. Now promise me you'll never drink a drop of liquor."

"I laid my hand in heaven, and, as I looked into her eyes for the first time, she did—she said: 'I've been on every sea, but the worst kind of life and men; they laughed at me, and I never drank a drop. It has been my punishment; I owe all that to you. Would you like to take that pledge?' And he said: 'I will, if you will.' My companion took it, and he added, 'It has saved me. I have a fine ship, with, and children at home, and I have helped others."

Now for that little candle threw the beam! That earnest mother saved two men to virtue and heaven—how many more! He who sees all can alone tell—Wendell Phillips.

A Couple for Life. Have you noticed that poor little fellow on crutches at the white house round the corner? The question was asked by a lady who had some friends to see her one afternoon: "Yes, and I was just going to speak of him myself," said one of the visitors. "I noticed the child yesterday when I was garden playing with my Mary. She was just putting a little doll of wax into a cage, and the boy had tied a string to one of his crutches, and in that way was going to draw it. He has such a sweet patient face. He can't be more than ten years old. They say he is a good Christian boy."

"And a cripple for life!" said a third lady. "But he is not a cripple for the happy life in heaven." Children, it is a sad thing to be crippled for life, and you should be thankful to the poor and suffering, and be very thankful to God if you are sound in all your limbs.—Olive Branch.

Make Allowance. Do not fail to make allowance for the effects of their ill health upon those of your friends who are invalid. No matter how much self-control and sweetness of temper they may have, or may have had when they were well, it is almost inevitable for them to seem, and probably to become, a little irritable now and then, and, at any rate, to show less patience for the one respect than to feel in what interests others. The uncomfortable consciousness of being out from any of their wanted utilities, the knowledge that they necessarily are causing others extra thought and labor, the strain of long endurance of discomfort, the shocks that things, which ordinarily would seem to be mere trifles, now inflict upon their sensitive nerves, and their frequent and natural forgetfulness, to some degree, of matters external and concentrate their attention upon their own selves and the future—all these combine to render them quite unlike their former selves. Bear with them patiently and lovingly, and help them to cultivate that sweet and blessed state of mind which, without undue neglect of this world, while they are yet in it, is centered chiefly upon the world to come, and is the peace of Christ which the world can neither give nor take away.—Congregationist.

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STROBILS. GREAT REMEDY. RHEUMATISM, BRUISES, GOUT, SCALDS, BURNS, SORE THROAT, QUINCY, SWELLINGS, ALL WOUNDS, FROSTED FEET, EAR, TOOTH, EAR, HEADACHE, ALL WOUNDS, ALL WOUNDS, ALL WOUNDS.

MECHERLY BELL FOUNDRY. RAILROADS. P. & E. R. R.

AGUE CURE. In a purely vegetable bitter and powerful tonic, it is a most reliable and safe remedy for all cases of malarial fever, biliousness, indigestion, dyspepsia, and all other ailments.

MAMMOTH CAVE. The greatest of Natural Cures! Reached only via this line.

PALACE CARS. FROM LOUISVILLE TO Memphis, Little Rock, Nashville, Decatur, Montgomery, Mobile, New Orleans and Jacksonville, Fla.

SIMMONS' LIVER REGULATOR. For the relief and cure of all ailments of the liver and stomach.

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EMPLOYMENT. In all lines of business, we have a large number of positions open for qualified persons.

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M. R. SCULLY. Dealer in all manufactures. BOOTS & SHOES, Saddle and Sippers, Ladies, Gents, Misses and Children.

HOLYOKE ACADEMY. CHARTERED with full certificate power to confer all degrees in the liberal arts and sciences.

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Advertisement for Lydia E. Pinkham's Vegetable Compound, featuring a portrait of a woman and text describing the medicine's benefits for women's health.

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Advertisement for Kidney Wort, featuring a portrait of a man and text describing the medicine's benefits for kidney health.

Advertisement for Buckeye Bell Foundry, featuring a portrait of a man and text describing the foundry's services.

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Advertisement for Baptist Library, featuring text describing the library's collection and services.

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Advertisement for Ladies & White House, featuring text describing the store's offerings for women.

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