

WESTERN RECORDER.

Office: 25 Fourth Avenue, in Coyle-Journal Building, Louisville, Ky.

Our year, one year with postage... Our year, six months with postage... Our year, three months with postage...

THE LABEL.

The date on the label of your paper shows to what time you have paid. It serves both as a receipt and a record for payment.

Our Pulpit.

The Blue and Gray.

Such a vast field for battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of dumb heart.

Another way of saying that these men of Jubelin did not belong to the reserve corps but were in active service, understood how to fight, were thoroughly disciplined, and were in dead earnest.

Lift up your eyes and see from San Francisco to Canada the thronging of a great multitude into the country. They bring flowers, the drum sounds the grand march, and the music goes as the heart throbs of a nation's sympathy.

In this national observance we will not merely put a perishable wreath on the pillow of dust where the brave sleep, but we practically put a garland on the brow of Courage, a garland on the brow of Discipline, a garland on the brow of Self-sacrifice, a garland on the brow of Patriotism, a garland on the brow of Peace.

There is something absorbing in the military science of the Bible. Cain and Abel were the first combatants, and all the disputes between individuals and families and nations have been only the

THE REB OF CAIN'S CLUB.

In the olden times all the men were enrolled for the army—all the men between twenty and fifty years of age. There a levy was made for a special service. There were only three or four classes exempt: those who had built a house and had not completed it. Those who had planted a garden and had not reaped the fruit of it. Those who were engaged to be married and yet had not led the bride to the altar. Those who were yet in the first year of wedded life. Those who were so nervous that they could not look upon an enemy but they fled, and would not look upon blood but they fainted—all these of course were exempt.

The army was in three divisions—center and right and left wings. The weapons of defense were helmet, shield, breastplate, buckler. The weapons of offense were sword, spear, javelin, arrow, catapult—which was merely a bow swung by machinery, shooting arrows at vast distances, which was a sling swung by machinery, hurling great rocks and large pieces of lead to vast distances.

The shields were made of woven willow work, with three thicknesses of hide, and a loop inside through which the arm of the warrior might be thrust; and when those soldiers were marching to attack an enemy on the level, all these shields touched each other, making a wall moving but impenetrable; and then when they attacked a fortress and tried to capture a bastiment, this shield was lifted over the head so as to resist the falling missiles. The breastplate was made of two pieces of leather, brass covered, one piece falling over the breast, the other falling over the back. At the side of the warrior the two pieces fastened with buttons or clasps.

The bows were so stout and stiff and strong that the warriors often challenged each other to bend one. The strings of the bow were made of the twisted pyram of oak like an inverted pyramid was fastened to the back; one containing the arrows, so that when the warrior wanted to use an arrow he would pull forth his arrow by the string. The ankle and the foot had on an iron boot.

When a wall was to be assaulted a battering ram was brought up. A battering ram was a great beam swung on chains in equilibrium. The battering ram would be brought close up to the wall and then a great number of men would take hold of this beam, push it back as far as they could, and then let go, and the beam became a great swinging pendulum of destruction.

Twenty or forty men would stand in a movable tower on the bank of an elephant, the elephant made drunk with wine, and then headed toward the enemy, and what with the heavy load and the swinging proboscis and the poisoned arrows shot from the movable tower, the destruction was appalling. War chariots were in vogue, and they were on two wheels so they could easily turn. A sword was fastened to the pole between the horses, so when they went ahead the sword thrust, and when they turned around it would move down.

The armies carried flags beautifully embroidered. Tribe of Judah carried a flag embroidered with a lion. Tribe of Reuben embroidered with a man. Tribe of Dan embroidered with a chariot. The noise of the horns as they moved on was overwhelming. What with the clatter of shields, and the rumbling of wheels, and the shouts of the captains, and the vociferation of the entire host, the prophet says it was like the roaring of the sea.

ARTS OF WAR.

They have been advancing all these years you are not to conclude that these armies of olden times were an uncontrollable mob. I could quote you four or five passages of Scripture showing you that they were thoroughly drilled. They marched step to step, shoulder to shoulder, or as they went in ranks, they were "at right in war, fifty thousand, which could keep rank." While we all pray for the day of universal peace, and we want the time to come when the last weapon of war shall be turned into an implement of agriculture, none of us without being drilled can stand in the presence of armed men. We involuntarily keep step to the drum. We are thrilled with the blast of a bugle. Any man who has any soul in him takes off his hat and waves it as the regiment passes.

While the renege and the rickon have often taken up arms, we can not forget the fact that Joshua was a soldier, and Caleb a soldier, and David a soldier, and Huelley Violar a soldier, and Havelock a soldier, and Washington a soldier; and though the fables of the helmets of the fifty thousand men of the text have long ago been lifted from the chin, and all their weapons of war have been unstrung, we can not to day without a thrill see them

marching in the text, fifty thousand men shoulder to shoulder, step to step, keeping rank. I. In this national observance we put a garland on the brow of DISCIPLINE.

What was true in the text was true in 1776 in this country, true in 1812, true in 1862, 1863, 1864, 1865. The troops that were disciplined were the valuable troops. Those men whose death you mourn and over whose grave you put garlands fall in the ranks. As in the time of the text, so in our time, it is drill, drill, drill. These men whom you honor, when they first went forth into the service were laughed at by our older soldiers. There was impatient reproof perhaps because they seemed so clumsy in the line; but they went on, they practiced, they drilled, until they came to efficiency, and they marched like the men of the text, expert in war, keeping rank.

What is true in the world is true in the church. There is no efficiency without drill and without discipline. It seems so easy to preach, and so easy to plead law, and so easy to build up business, and so easy to bargain, and so easy to achieve great influence in the world, that plenty of people start out, but at the first assault they surrender. There must be drill, drill, drill for Christian work as well as for secular work. What though in the best attempts at public prayer you break down? Thousands of the best Christians have broken down. Keep on, keep on, practice, practice—drill, drill. What though in your first effort to address an audience on the great themes of the gospel you break down? Hundreds of men have broken down. Keep on, keep on—practice, practice—drill, drill.

These men in David's time, those in 1862, were drilled for the service. Do you drill for the service. We want fifty thousand Christian soldiers, say fifty millions, who can keep rank. And so next Tuesday we are going to put a garland on the brow of Discipline.

II. So in the national observance we put a garland on the brow of COURAGE.

These men of the text were brave men. It says so. Those men who fell in the contest of 1864 were men of prowess. They were courageous for the conflict. It is a very easy thing to keep rank on a parade, and a shower of banners and with the streets lined with enthralled hosts, and all the people are clapping their hands. It is not so easy to keep rank, face blackened with smoke, the uniform covered with earth plowed up by whizzing ballist and bursting shell, one half the regiment out to pieces and the officers still crying: "Forward, march!" That requires old-fashioned valor, I tell you. So we put a garland on it. We want to honor it in the church and outside the church.

The great trouble in the kingdom of God at this day is the cowardice. They are splendid on parade day and on communion day when they have on their best clothes of Christian profession; but to put them in a battle, or under the first sharp-shooting of skepticism, they dodge, they fall back, they break ranks. We want to put a garland upon Prowess.

There are a great many Christians who would like to go on an expedition or campaign with such soldiers, and holding a parol over their heads to keep off the hairy dew, and rations of canvas-back duck and venison oxtard, but if they can not have them they want to go home—like the twenty-two thousand I read of in the chapter at the beginning, they want to go home. Towards in the conflict. Spied on parade day. Great at communion season. Nothing out in the world, where men are called to fight the world, the flesh, and the devil. They are nothing there. Towards! They go.

We want to put a garland on courage next Tuesday. We want to put a garland on courage now. We want

more soldiers of Jesus Christ like Paul, we could say. "None of them things move; neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Looking up through the Mammoth dungeon when they ask him if he is ready to go out on the road to Oatis to die, he says: "Yea, I am; I am now ready to be offered, and I count not my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

Men like John Bunyan, who, after he had lain for years in a loathsome prison, could say: "By the help of God I will lie here till the man gives up my eyes before I give up my faith in God." Men like the courage of Thos. Chalmers, who, when he was caricatured of people in high places and by the aristocrats of Edinburgh, because of the theory by which he proposed to liberate the poor, went right on to do his work so that Thos. Carlyle, who was then a comparative boy, wrote: "What a glorious old man that Thos. Chalmers is. While we stand wringing our hands over the fifth and wretchedness of our cities, he takes a shovel and goes down into the dirtiest puddle of Blackport, Edinburgh, clears out the sewers and fills them with living water. Glorious old Thos. Chalmers."

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hospital. Time passed on and only recently these men of the North found out who it was that receded them and was so kind to them on the battle-field. Correspondence passed between them and one of the letters I have in my possession.

A beautiful gift has been sent by these three men of the North to the Confederate in Virginia, and they have made an arrangement by which, in a short time, they are to meet in the City of Washington—these three men of the North, one member of this church, and this Confederate officer of the South—and then from Washington they are going to visit the Manassas battle-field and talk it all over again—how they were wounded, and how they were helped, and how they were saved. That is the gospel. That is magnificent. How does that compare with the man wearing an epaulet who tore to fragments the garland put by a widow upon her husband's grave?

Oh I am glad that all the graves are to be decorated, North and South. I happened to be in Georgia, North Carolina, and South Carolina about a month ago, when they were making arrangements to decorate their graves—for their Decoration Day comes a few weeks earlier, according to the climate—and I heard that there were Northern men who put garlands on the graves of Southern troops, and it will be now, on Tuesday, that Southern men will put garlands on the graves of Northern troops. It must be so.

It is in about this way: two brothers go into a terrific fight and they are both killed. The mother hears of it. She goes right away. She comes down to the place where they are stretched out upon the grave. She does

She puts one arm around Thomas and the other arm around George. She kisses them both. So it is in this spring-time. The United States Government will come forth, our mother—the United States Government—will come forth, and she will put one arm over the Northern grave and the other arm over the Southern grave and leave her benediction on both. I tell you it is time the scars of battle were covered up. The dead are at peace. Can not we, the living, be at peace? They suffered more than we have. If they can be at peace can we who suffered the less deny

"O! you say, 'Why make ado about soldiers' graves when, according to Edmund Burke, there have fallen in battle thirty-five times the population of the earth?' That was Edmund Burke's estimate in Parliament forty or fifty years ago; that thirty-five times the present population of the earth had fallen in battle. Why then make such ado about these graves when there are such things from country to country?" Ah! my friends, these are our graves. You have great regard for Greenwood, but there is one lot that is nearer your heart than any other. It is the family lot. It is the place where your kindred lie. While we regard the graves of the dead all the earth over, I want you to understand that these soldiers' graves are our family plot in the cemetery of the nation. Some of them went off from our homes.

THE REMAINS WAS RECONSTRUCTED came from and the father started away from his farm-house for the village post-office, and he got the newspaper and he read the proclamation, and though he had many errands in the village he stopped not but hastened home and said to his wife: "Mother, do you think our boys will have to go?" In the evening the sons came in and they stepped into another room and talked a little while together. They came out to go. "Father, you are too old to go; you stay home and take care of our mother, and we will take the first train."

There was the gathering up of a few relatives, and three or four dauntless and a happy good bye, and the train halted at the village depot, and there were three times three cheers for the volunteers, and then the train was off. A few weeks on the main line and there is a rumor of a great battle. Father hastens to the village post-office, gets the newspaper, with trembling hands and heart opens it, begins to read the long line of the killing, beginning clear at the top, reading on down slowly, cautiously, until almost at the foot of the column he sees something at the sight which he drops as though he were dead.

Now, there are two pictures over the mantel; they are the pictures of the boys that went off to the war and never came back, and when Decoration Day comes, although the mother is now too feeble to go out to the cemetery she will go into the front doorway and pick some old-fashioned daffodils and put them around the two pictures, or she will take the two pictures down and hug them to her breast, and then, on Tuesday the United States Government will come forth to look for the graves of those boys, and will take two garlands—one for the father and one for the mother—and the night dew will fill those flowers with tears. It is our family plot in the cemetery of the nation. Every flower put upon a grave will be an oath of patriotism. Oh how much dearer our country is to us when we reflect what others have suffered for it. Why is it you get angry with so much spirit the bygone days of the war?

So let Decoration Day go down from generation to generation. Strew flowers over the heads that soiled, and over the hearts that bled, and over the spirits that were blasted of departed blood, stoop down and breathe the perfume of a nation's thanks. Stoop down and take the kiss of a nation's love. Stoop down and bear the about of a nation's deliverance. May God bless the time when we shall be buried—war, that old, grim breaker of hearts. Carry him out on a rusty shield. Let him down in the most desolate part of all the earth; bury his sword with him; keep on the grave hollow broken chariot wheels; let widowhood and orphanage come out and clap their hands in joy at the obsequies, while the wide world roquiem: "This is the second death."

Rev. A. C. Barron has removed from Calleeper to Berryville, Va., near the West Virginia line. A CHRISTIAN young man who went on a Sunday excursion complains that he lost his money. Was that all the loss? Did he not lose the approval of his conscience? Did he not miss the privilege of public worship? Did he not find on his return that, instead of the gentle rest of his usual Sabbath, he had fatigue and depression? The Sunday excursion is expensive. The ticket is cheap, but the actual outlay is very heavy—Religious Herald.

INFANT baptism practice does not show any better results as investigation is pursued. We have already recorded instances of no infant baptism in Presbyterian churches in this city. Now comes Philadelphia, and in that city three Presbyterian churches, with an aggregate membership of 973, show not a single infant baptized in the year, and there are other churches that make a little showing. Indeed, the whole Northern Presbyterian church, with nearly 600,000 members in 1881, presented only 17,500 infants for baptism, while the Protestant Episcopal church, having only 345,000 members in the States and Territories, baptized 45,000 infants. We are aware that figures can be made to lie like sinners; but, like other sinners, they can also be made to tell the truth. And in these instances the numerals stoutly and persistently assert that infant baptism is on the decline, will any one accuse them of bearing false witness?—Christian of York.

Thought a mass meeting was held in the interest of the Home Mission work of the Southern Baptist Convention.

The report was read by Dr. J. T. Freeman, which gave an account of the work as follows, of the recently organized board, (1) Its endeavor to secure close alliance with the various State Conventions; (2) Its endeavor to enlarge its work; (3) Its determination to earnestly prosecute its work among the Indians and Chinese in California; (4) To work among the colored people; and (5) To work in New Orleans. The report advocated the building of a house for the First church, New Orleans, and recommended an agent.

Dr. I. T. Tichenor made an address of great breadth of thought, showing that he fully realized the magnitude of the work lying before the Board he represents. It would be impossible to give an adequate report of this truly masterly address.

After devotional exercises conducted by Rev. S. M. Provence the report on publications was read by Dr. Whitfield, recommending the Record, Kind Words, and the Foreign Mission Journal.

Rev. A. P. Fogg urged the patronage of Kind Words (1) because it is recommended by the S. B. Convention; (2) because it is our paper; (3) it is a source of a revenue of \$1,000 annually to the Home Mission Board; (4) It is quite useful in developing Southern talent; (5) It is an able paper for Sunday-schools.

Rev. H. E. Melvin had two objections to the Record. (1) So few take it; (2) That those few are so indifferent to its circulation.

The hour having arrived for the special order, the subject of State Missions was taken up and the report of the Board was read by Rev. J. J. Walne. The following is a summary of its work for nine months (since the last convention in November): Missionaries employed, 40; days of labor, 4,931; miles traveled, 47,857; number of stations, 81; sermons preached, 2,299; church prayer meetings held, 695; families visited, 5,982; baptisms, 129; baptisms by others where the missionaries have labored, 231; received by letter, 164; by restoration, 34; churches organized, 14; Sunday-school organized, 20; pages of tracts distributed, 40,400; subscribers obtained for the Record, 270; houses of worship commenced, 5; houses of worship finished, 2; houses of worship repaired, 2. There have been many hindrances to the work, among which may be mentioned the floods and the short crops. But God's blessing has rested on the work, and there are more laborers and more money employed than ever before in the same length of time. The work has been enlarged in two respects—in the employment of colporteurs, and female missionaries.

Dr. Tichenor spoke of the work in New Orleans and characterized that city as the natural trade center of the Western Hemisphere. Baptists ought to give annually \$50,000 to work in that field.

Rev. D. L. Parser urged work in New Orleans because of its reflex religious influence upon our State.

Rev. L. Ball said that in Tazania county there is no preacher, in Coahoma one preacher, in Bolivar no preacher and three churches, in Washington one preacher and three churches, in Sharkey and Issaquena no preacher and no church. The people are ready to hear preaching, and to pay for it. They would have more than paid the salary of the missionaries sent there, but the floods came, and of the terror of which the floods can never be told. "The bottom must have the gospel if missionaries are buried there."

Rev. L. S. Piker gave an account of the work at Baton Rouge, where he is missionary pastor, and of his difficulties in trying to build a church house.

Rev. J. B. Gambrell said the work at Baton Rouge can not and will not fail.

Prof. J. L. Johnson said New Orleans is the heart of the mission work; you may sink the head, but if the heart is ailed the head will continue to be faint. This work of woman in New Orleans is a grand element of power.

Afternoon.

After singing, the convention was

held in prayer by Rev. T. S. Wright of Louisiana. Resolutions amended the report on State Missions by advising the appointment of members to visit homes near New Orleans and present the claims of the city upon their religious feelings, and stating that in the judgment of the body \$25,000 ought to be raised annually by Southern Baptists for the work there; after which the report was adopted.

The committee on nominations reported, naming the members of the boards and the time and place of next meeting. After discussion and amendment, it was finally decided to hold the next meeting in Crystal Springs, to include the third Sunday in July, 1927.

The report of the Board of Ministerial Education was read by Dr. W. S. Webb. For this object \$1,100 have been collected and expended, and thirty-four young ministers have been wholly or partially supported in Mississippi College.

Earnest speeches upon ministerial education were made by Rev. J. B. Chevis and Dr. J. T. Freeman.

Rev. T. J. Walne felt a profound sympathy for the ministerial students who had gone to Clinton College with their families, and for the single students who are styled the "Frying-Pan Brigade"—i. e., those who supply their own food and do their own cooking for the sake of economy.

These two classes of earnest men suffer many embarrassments and need our help. God has given them to us and we see to help care for and educate them. The Convention contributed to the "Cottage Home" which Mrs. Ratliff is trying to build for the aid of such students.

Saturday Night was devoted to a mass meeting for State Missions. An address of much practical wisdom was delivered by Dr. M. P. Lowrey upon the recently inaugurated colportage work of the board.

Dr. J. B. Gambrell followed in an address on the Unification of Mississippi Baptists and the Agencies which have impeded its progress.

Rev. T. J. Walne, the indefatigable Secretary of the Board, then followed, and secured from the audience about \$600 for the work of the board.

Sunday. All the pulpits of the city are to be filled to-day by members of the Convention. In the Baptist church Rev. H. F. Sproule preaches at 11 o'clock, and Dr. Freeman at night; at the Methodist church Prof. J. L. Johnson at 11 o'clock, and Dr. T. G. Sellers at night; at the Presbyterian church Rev. S. M. Provence at 11 o'clock.

The work of the Convention will be concluded on Monday, but, much to the regret of your correspondent, he must be absent on Monday.

The cardis people, of all religious denominations, have done the handsomest thing in the way of entertaining the Convention. Everybody and his wife were invited, and all have been entertained, and yet there is room. Why did you not come back to your old State and enter the Convention with us, Dr. Caperton? The indefatigable Gambrell, our Godfather, at our feet does not need our services just now, or you would not have gotten this report. But we were about to say that it was our good fortune to share the hospitality of Capt. S. Z. Williamson and wife, members of the Presbyterian church, and will ever remember their kindness with gratitude.

L. S. Foster.

(Ah, Mrs. Foster, these Kentucky Baptists work a "bad" as constant as he has he can't get time to visit his old friends—L. S.)

TEMPERANCE.

I have thought much and seriously on the question of a convention in the State, to bring together the ministers of all denominations, and with Christians who are in sympathy with advanced temperance work, in order to compare views, and, if possible, effect an organization that shall be as broad as the State, so as to bring the churches or entire religious element of the State right into the front rank of temperance work. Such work is needed in the State. The churches need such a work. I was through a portion of the State as temperance evangelist, and I know that the churches of all names need the aid of such a convention. It is to be expected that the quinquies would exert their power in checking the intemperance of biblical learning. In 1490, many copies of the Hebrew Bible were committed to the flames at Seville by the order of Torquemada; and in an act of fe

gathering was to be held. The religious element for the "most important factor in such a reformation are needed. Would the plan suggested be the way to utilize this factor?"

J. G. Torquemada. Corvinto, Ky., July 14, 1882. (We have not the time to work up a convention on temperance, but our columns are open to the friends of it, at all other good times. We shall be glad to have those who feel a special interest in the cause of temperance, speak out in the columns of the Recorder—L. S.)

The growth of the anti-liquor legislation within the past few years has been steady, and forebodes the recognition of some restraint on the vice of drink, which will in the end become general.—Louisville Post.

The Iowa farmer does not, as a rule, use liquor himself, and he has not in mind his disapproval to be compelled to pay for the consequences of the over-indulgence of others.—New York Tribune.

A young man in New York city, going home drunk, and being reproved by his mother, struck and fatally injured her. Such occurrences are a standing argument against the license of the liquor traffic.

The Iniquities.

VII. HISTORICAL QUOTATIONS.

"The principles of the ancient and modern inquisition were radically the same, but they assumed a more malignant form under the latter than under the former. Under the ancient inquisition, the bishops had always a certain degree of control over its proceedings; the law of secrecy was not so rigidly enforced in practice; greater liberty was allowed to the accused on their defense; and in some countries, in Aragon, in the sequence of the civil rights acquired by the people, the inquisitors were restrained from sequestrating the property of those whom they convicted of heresy. But the leading difference between the two institutions consisted in the organization of the latter into one great independent tribunal, which, extending over the whole kingdom, was governed by one code of laws, and yielded implicit obedience to one head. The inquisition generally possessed an authority scarcely inferior to that of the pope; by joining with either the pope, he proved an overmatch for the other, and when supported by both, his power was irresistible. The ancient inquisition was a powerful engine for harassing and rooting out a small body of dissidents; the modern inquisition stretched its iron arms over a whole nation, upon which it lay like a monstrous incubus, paralyzing its exertions, crushing its energies, and extinguishing every other feeling but a sense of weakness and terror.

In the course of the first year in which it was created, the inquisition of Seville, which then extended over Castile, committed two thousand persons alive to the flames, burnt as many in effigy, and condemned fifteen thousand to different penances. According to a moderate computation, from the same date to 1517, the year in which Luther made his appearance, thirteen thousand persons were burnt alive, eight thousand seven hundred were burnt in effigy, and one hundred and sixty-one thousand seven hundred and twenty-three were condemned to penance; making in all one hundred and ninety-one thousand four hundred and twenty-three persons condemned by the several tribunals of Spain in the course of thirty-six years. There is reason for thinking that this estimate falls much below the truth. For from 1493 to 1520, it is computed that in Andalusia alone thirty thousand persons informed against themselves, from the dread of being accused by others, or in the hope of obtaining a mitigation of their sentence. And down to the commencement of the seventeenth century, the instances of abolition were so rare, that one is scarcely to be found in a thousand cases; the inquisitors making it a point that, if possible, none should escape without bearing a mark of their offense, or in the least degree.

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Why does the Roman church forbid the reading of the Scriptures to nearly all its laity? Why will she not circulate the Word of God without note or comment? Not because men can not understand it, as she pretends, but because the clergy know full well that it does not teach Romanism, but almost entirely the contrary. For one, I dread the Roman church to circulate freely even their own version of the Bible, without note or comment, in all lands.

Why may one say the wholesale butchery brought to light in the above quotation is a relic of the dark ages, and thus excuse the hierarchy? Then why does not the present pope disavow the authority heretofore claimed, upon which the inquisition was founded. Why did the Vatican Council in 1870 declare it by declaring the popes as popes, and therefore those under whose authority these murders were committed, infallible? Are we still in the dark ages? But Rome will not shudder under such a plea; for the regards those times, not as "dark ages," but as the very model after which all ages should be fashioned. Weak-kneed Protestants may make such a plea for her, but Rome herself glories in this butchery, and makes boasts of those murders, and prays to them perhaps more than to any other being except a dead woman.

R. T. BROWN.

BOOKS. A brief notice of all books will appear in this column as soon as received and full notice after the book notices in the columns which may be had of J. C. Caperton, Co., Publishers, Louisville, Ky.

TRINITY OF TRUTH: with our admiration and approval as seen, and when any serious Jewels have been gathered from the depths of any department of knowledge, we instantly pay them homage. They will be read by those who have been hit by the shafts of human inquiry.

SHOW YOUR OWNERS—A Story of Boston Life. By Josiah D. Felton. 200 pages. 10c. American Baptist Publication Society, 120 Chestnut St., Philadelphia, Pa.

This is just such a book as we would expect from Dr. Fulton on such a subject. It is addressed to the young and intended to lead them to abhor all deceit and concealment of principles, especially in matters of religion. The story is founded on fact and is rigorously told.

FACTS AND FABLES OF MODERN SCIENCE. By J. W. Dawson, LL.D., F. R. S., etc. 200 pages. 10c. American Baptist Publication Society, 120 Chestnut St., Philadelphia, Pa.

A timely and admirable book for young men and for busy men. Dr. Dawson is correct in his views upon the science of the world, and at the same time a devoted Christian. He happily distinguishes between facts in science and the fancies which some men fling at the world as if they were established.

THE COMPLETE HOME. By Miss Julia Margaret Wright. 100 pages. 10c. American Baptist Publication Society, 120 Chestnut St., Philadelphia, Pa.

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MISSIONS.

Our missionaries, for whom our religious papers do so much, could do much in extending the power and influence of our denominational press, but all of them are not always mindful of the fact.

How many subscribers have the missionaries of the General Association of Missouri obtained for the Central Baptist within a year? We are ashamed to tell, but the Central has been working faithfully for them all the same.—Central Baptist.

Only four of the twenty-one provinces of Brazil have been reached by missionary labor. We have in all South America, only five Baptist churches—two in Brazil, one in Demarara, one in Patagonia, and one in the Argentine Republic.—Baptist Flag.

JUST AS I AM.

Just as I am, I dare not boast. I dare longer seek my soul Outside the Heavenly Shepherd's gate. Lord, I should stand the blessed gain, O merciful, with the multitude. Just as I am, I can not feel. As faint I wait, my nature's woe, Nor man beneath thy kind appeal. No grace is in my native land, And grace be suffered for my want. Just as I am, I know not rest. My heart is full of unbelief and doubt; I only know I am oppressed. By fear and pain and selfish spite; I have no need, it thou knowest best. Just as I am, I though no sinner To be received and made thine own, I fall before thy mercy seat. O Christ! hasten to thy throne; My guilt itself seeks this retreat. Just as I am, I'm heart so dumb; My heart would never cease to beat. Nor I be more inclined to cease; It is thy love constrains me. It is thy voice that calls me home. Just as I am, I'm latest soul I leave and bend with bitter tears; To sin to roam, and bring thee in. My heart and love are in my hand; No sin at mercy's altar to stand. Just as I am, I'm lonely and I'm lonely; My heart has learned the good news; All that thou have had my choice. Just as I am, I'm still for me One little hour's request still. The sweet reward I would be. And give the love that once the will; But this, my Lord, I leave to thee.

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LOUISVILLE, THURSDAY, JULY 27, 1882.

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License Granted to Ordinatees.

In attending a council of ordination on a certain occasion, when the council, after hearing from the candidates a very satisfactory statement of his conversion, call to the ministry, and views of Bible doctrine, came to pass upon the question of his ordination, it was asked whether he had ever received license from the church calling to ordination, to preach. As the brother in question came to us from another denomination, the answer was awaited with considerable interest by some. It finally appeared that he had never received a formal license from any Baptist church to preach the gospel. Then ensued quite a lively discussion, in which it appeared that there were emphatically "many men of many minds." It is important that we insist upon license previous to ordination? License is, of course, simple liberty to exercise one's gifts in the matter of preaching the gospel. It is a sort of formal or official recognition of the fact that the ministry is the work for which he has been chosen. The church may assist the individual in settling the question as to whether God really has called him. There are some erratic men, of small mental caliber, and of but little moral weight, destitute of every essential quality to success in the ministry, who, however, conceive that God is calling them. The church, in her judgment, guided by the spirit of the Master, is to aid men in settling the question. License, therefore, is a sort of self-protective measure. But is it of such importance that a man, applying for ordination, who never has received it from any church, should be debarred on that ground? That depends, as we think upon the answer to a question that little more than, it is, on what ground rests the custom of granting license? What is the authority? It is in our denominational precedents. But are precedents always according to the letter of the Scripture injunction and direction? When we come to the matter of ordination, that is according to the requirement of the Word. Ordination confers authority, it invests with the right to leadership, and to administer the ordinances; for those entrusted with the keeping of the churches, and no one, save he who has the church clothes with authority, has the right in the matter of administration. But in the matter of license, we seriously question whether a "thus saith the Lord" can be produced for the custom. We have no objection to it. It can do no harm unless we attempt to clothe it with a meaning that does not belong to it. But to attempt to keep a worthy brother from ordination on this ground is, we think, contrary to Scripture and good sense.

Life the Purpose of Christ.

The great end and object of the mission of our Lord here upon earth was to give life to men. While to come to establish his church; to organize a body of spiritual forces for the conquest of the world to the glory of his own saviour, and to institute plan and methods of work, yet these were but means to an end. Churches are established simply as media of light to a dark, sin-blighted world. As the light-house upon the coast shows flags out its golden arrows of light for the darkness of night settles down upon its waters, showing the mariner where the danger lies, and the safe path that leads to the harbor; even thus a church is a light-house upon the shore, showing to men the dangers that, thick and fast, gather about them, than illuminating the way that leads to the place of rest.

This, then, is the great purpose for which Jesus established churches in this world of ours. He came that men might have life; that they might have it more abundantly. For this he labored and prayed while moving among men. To this one sublime purpose his every act tended. Around this one central object all his deeds and words revolved. But his work on earth is done. His bodily presence is withdrawn from the world, and if the work is accomplished, it must be carried forward through others. And the gospel is not designed to be a perpetual miracle, this work is not accomplished through angelic ministry, nor is it effected by the direct and immediate display of divine power. Man, not angels, are commissioned to preach the evangelizing gospel, and to the unsearchable riches of Christ. This treasure we have in certain vessels. Down to the end of time the work of Christian men and of churches will be to give life to the world. This general thought implies, 1. That men are dead. And this is in the uniform teaching of Scripture. Alive to their temporal interests; alive to the matter of making money; to the importance of culture; to beauty, whether seen in art or in nature; yet dead to their spiritual and eternal interests. As the dead man is unconscious of the beauty of the glad and joyous sunlight, he falls no entering of his radiant light, he is unconscious of the pleasing attractiveness of the flowers that unfold their beauty and shed forth their fragrance as a pleasing aroma; so he is altogether unconscious of the harmony of sound, of lofty songs of triumph are sung, even thus men, in their natural estate, are quite insensible to all things pertaining to their spiritual interests. To them Christ is a root out of dry ground. There is no form nor comeliness in him that should be desired. The gospel is dry and uninteresting, a tale of woes and sorrows, a tale of death in their ears. It reacheth not the ears of their spiritual understanding. They are "dead in trespasses and in sin."

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GENERAL MARKETS.

WHEATMARKETS. RALING MATERIAL—Monday, July 24. Small lots being 1/2¢ higher...

WHEATMARKETS. BUTTE—Demand fair. We quote nominal price for No. 1 hard winter wheat...

WHEATMARKETS. COAL—Pittsburgh, Pa.: Kanawha at 10¢ per bushel; Kentucky 12¢; other falls...

WHEATMARKETS. CATTLE—Firm and smaller numbers at the small district...

WHEATMARKETS. HORSE AND MULE SHOPS—Here about 100 to 150 head of stock...

WHEATMARKETS. HAY—Demand fair. We quote nominal price for No. 1 hard winter wheat...

WHEATMARKETS. SHEEP—Demand fair. We quote nominal price for No. 1 hard winter wheat...

WHEATMARKETS. GRAIN—Wheat—the market was under a feeling of depression...

WHEATMARKETS. HIDES AND SKINS—Prime skin in stock at 10¢ per lb...

WHEATMARKETS. ROSE AND MULE SHOPS—Here about 100 to 150 head of stock...

WHEATMARKETS. MORGAN AND STUPP—New Orleans market for quality...

WHEATMARKETS. LIME—Lime—about 100 to 150 head of stock...

WHEATMARKETS. KENTUCKY—Demand fair. We quote nominal price for No. 1 hard winter wheat...

WHEATMARKETS. PROVISIONS—The market was firm at quotations...

WHEATMARKETS. HONEY—Demand fair. We quote nominal price for No. 1 hard winter wheat...

WHEATMARKETS. SALT—We quote 7-bushel bins at 11¢; 10-bushel bins at 12¢...

WHEATMARKETS. FRY—We quote nominal price for No. 1 hard winter wheat...

WHEATMARKETS. DENSON UNIVERSITY—The University of Kentucky is now open...

WHEATMARKETS. DENSON UNIVERSITY—The University of Kentucky is now open...

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

NEW! NEW! NEW! HOME... THE ADVANTAGE OF THE HOME...

PLAN Gold Rings.

WISCONSIN, MINNESOTA AND MICHIGAN. Double daily trains with Pullman Palace cars from Louisville to Chicago without change.

MURRAY KELLER, General Passenger Agent.

AUGUST ELECTION. S. D. JOHNSTON is a candidate for Judge of the Jefferson County...

JAMES H. BOWDEN, Of Logan County, is a candidate in the Western Circuit for the office of Judge of the Superior Court...

JOSEPH H. LEWIS (For a Justice) is a candidate for Judge of the Court of Appeals, Third Appellate District...

THOS. SHANKS is a candidate for Sheriff.

Judge GEORGE W. WILLIAMS, Of the County of... is a candidate for Justice of the Peace, District...

WM. E. RUSSELL. To the voters of the Third Appellate District of Kentucky...

W. C. SEATON is a candidate for Sheriff of Jefferson County...

W. B. HOKE is a candidate for reelection as judge of the County Court...

WM. F. RUBEL is a candidate for reelection as Jailer of Jefferson County...

ready pointed out a half dozen important points in that city which should be immediately occupied by missionaries.

Properly to occupy these fields and meet their demands, the Board should have at its disposal a budget for current year not less than \$100,000...

The Southern Baptist Convention, at its recent session, removed the Home Mission Board from Marion, Ala., to Atlanta, Ga.

The Board is convinced that in order to meet the wishes of the denomination and to supply the necessities of the field, its operations must be greatly enlarged.

In California, our missionaries to the Chinese need to be reinforced. Bro. J. B. Hartwell being our sole male missionary to the thousands of that race who have come to our shores.

2. The Indian mission, which has for so many years awakened the interest and solicitude of our brethren, merits well the serious and careful consideration, and calls for increased expenditures.

3. The rapidly increasing population of the States and Territories of the Southwest, Arkansas, Texas, New Mexico and Arizona, and the building up of towns and cities on the lines of railroads now being so rapidly constructed in that section of our country, open a large and inviting field for our Convention.

4. In Florida, the increasing tide of population, attracted by the development of the wonderful resources of that semi-tropical State, is creating new centers of life and activity in which we should establish churches of our faith.

5. From the older States, east of the Mississippi river, the Board is already receiving pressing applications for aid from important centers. The growing commercial, mining and manufacturing interests are bringing into existence new communities which ought to receive from us the Bread of Life.

6. Our relations and obligations to the Negroes of the South have already claimed attention from the Board; a judicious Committee has been appointed to take this whole subject into consideration, and to report at an early day the best plan for reaching, with Gospel influence, this large part of our population.

7. New Orleans, the great and growing commercial emporium of the lower Mississippi valley, must in time become not only the social, but the great trade center of the Western hemisphere. No language can exaggerate its future influence upon our country.

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Meeting of Ancestors—1922. 11. Oneonta—Wednesday, August 2, Oneonta Baptist church, Oneonta, N. C.

12. Atlanta—Wednesday, August 2, Atlanta Baptist church, Atlanta, Ga.

13. Memphis—Wednesday, August 2, Memphis Baptist church, Memphis, Tenn.

14. New Orleans—Wednesday, August 2, New Orleans Baptist church, New Orleans, La.

15. St. Louis—Wednesday, August 2, St. Louis Baptist church, St. Louis, Mo.

16. Chicago—Wednesday, August 2, Chicago Baptist church, Chicago, Ill.

17. Kansas City—Wednesday, August 2, Kansas City Baptist church, Kansas City, Mo.

18. Denver—Wednesday, August 2, Denver Baptist church, Denver, Colo.

19. Salt Lake City—Wednesday, August 2, Salt Lake City Baptist church, Salt Lake City, Utah.

20. Portland—Wednesday, August 2, Portland Baptist church, Portland, Ore.

21. Seattle—Wednesday, August 2, Seattle Baptist church, Seattle, Wash.

22. San Francisco—Wednesday, August 2, San Francisco Baptist church, San Francisco, Calif.

23. Los Angeles—Wednesday, August 2, Los Angeles Baptist church, Los Angeles, Calif.

24. San Diego—Wednesday, August 2, San Diego Baptist church, San Diego, Calif.

25. Phoenix—Wednesday, August 2, Phoenix Baptist church, Phoenix, Ariz.

26. Dallas—Wednesday, August 2, Dallas Baptist church, Dallas, Tex.

Our Family Circle

BY LITTLE NARRATOR

BY LITTLE NARRATOR

Remember, when tired, and overworked by toiling hours of anxious thought...

And daily labor, I cheer across the road, and see Your children from mile back to me...

My little nephew,

A childish face, and yet how wise The earnest look in those blue eyes...

That gleam brightly, As every day's labor is told, Ah, friend, at seven o'clock...

The heart beats lightly,

How strong it seems your soul as yet Has nothing it would like to lose...

No rest, no sorrow!

Purchase the hours are sweet and slow When each one has some work to do...

Upon the happy,

O dear little one, when happy looks Have leaved an aching heart, and looks...

And red lips smiling,

If tears send you down from your eyes, God grant that you smile as I do...

Through trouble thinking!

My little friend across the street, I wish you joy with window-seat...

As you are smiling,

Your pretty thoughts and playful ways; Ah, you have earned, in early days, A mother's blessing!

A Yankee Diner in Hungary.

In Hungary, if you drop into tea, you see sent after you, which is a la Grace...

and it is an excellent arrangement, giving a variety of viands; but I do not imagine the adoption of that cus-

tom.

One day we prepared an American feast for our Hungarian friends, who were curious to see what some of our dishes were like.

"You must give us Boston beans and brown bread," said one, who had heard of those Yankee delicacies, and "A pie," chimed in another.

Our families were not of the best; but we set out a supper that had the virtues of variety, of the chief steps for individual butter-plates and small snoco-dishes.

They were unknown, and for the first, we substituted color-sauces, which are very similar in shape and size; but they proved a puzzle to our guests.

They were quite shocked, too, to see the food set upon the table.

I grieve to state that they were not enthusiastic over this national festivity for it may seem to cast a reflection upon it.

They really, however, our beautifully browned beans, remarking casually that it was a pity to so spoil beans when they made so excellent a salad.

They actually "turned up their noses" at our delicious brown bread, which they were sure was heavy.

The raw-dress tomatoes they sent away, lest they poison the air.

The chicken salad they deigned to say might be good, if the chicken had been left out.

The American pie they thought might be eatable, but it has been baked in metal pans and was not at top heat; and our crisp, delicate, warm rolls they refused to eat for twenty-four hours, lest they perish at once.

Our roast beef they deined, because it had not been boiled.

But the Saratoga potatoes! Bedapest may yet erect to us a monument, because we introduced there "Saratoga chips; for they tickled the Hungarian palate, and produced a sensation that satisfied us.

But, as a whole, our American feast started them with a shock, and was badly known, and we adjourned to a neighboring *Restaurateur* to satisfy their hunger.

This is what we had there: An ox-tail soup, full of dumplings; a dish of green peas and rice boiled together, and eaten with grated cheese; small "turnover" pies filled with cow cabbage, pork, and curry; a chicken cooked with sour cream and pepper, which is the red-dish of red pepper; a salad dressed with *saunderose* oil; some *zampels* (rolls) stuffed with poppy seeds, slaw in milk and honey; and, to end with, cheese mixed on the table, made of cream cheese, butter, caviare, garlic and onions.—MARGERY DEANE, in *Europa*.

Don't Go to Debt.

This is the time of the year when farmers—we mean grain raisers, particularly young ones—feel rich.

They make great calculations on a large crop, because, just now, it looks well. They can not see why it shouldn't yield so much—placing the average tolerably high, generously, and they feel warranted in planning, and also expense and liabilities that at any other time of year they would hesitate to incur.

Then, too, if a man only has a growing crop his credit is good with the merchants

and almost everybody else, many think he is exceptionally induced to buy when otherwise he would not.

Of course all creditors have a stinger eye on that crop and expect to be reimbursed out of its golden abundance.

This is a fact that so young farmer, or old one, either, for that matter, should allow to escape his memory.

Pay day will come, and an ordinary crop of grain will not warrant any undue extravagance.

It means, and spending too much time in town, just to be very conducive to this buying mania, and the best remedy you can prescribe is the occupancy of our time in useful work, plenty of which may be found on any farm.

A certain amount of rest is necessary after the tug at seedling for the past few months, but it may be found in other ways than lying around town every day.

A simple change of work is often found as restful as sitting down and folding our hands.

One of our farmers' mottoes should be, "Deliver me from temptation," but the deliverance is to be accomplished by himself.

Many things will suggest themselves to a farmer in want of something to do. For instance, looking after insects, observing their habits, destroying them, cutting out a limb here or a sucker or shoot there.

Then there is the garden, where by a little attention he will not only be saved from the temptation of spending money, but he may actually make money.

The farm machinery and harness may be overhauled and repaired, and money would be saved, all of which will still only be play compared to what has been doing the past months.

Wood is to be provided and economical contrivance for saving feed stacked up for harvest, all tending to the saving instead of spending money.

With the young farmer who is just starting out he may have great sympathy, and should this meet the eye of any such, we repeat, be cautious how you obligate yourself, for you may saddle a heavy burden on your shoulders that will require many a groan to throw off.

Do not go to debt in haste to repent at your leisure.—E.

Is It Safe to Dance?

A great deal can be said about dancing, for instance, the chief of police of New York city says that three-fourths of the abandoned girls in that city were raised by dancing.

Young ladies allow gentlemen privileges in dancing which, taken under other circumstances, would be considered as improper.

It requires neither brains nor good morals to be a good dancer. As the love of the one increases, the love of the other decreases.

How many of the best men and women are child dancers? In ancient times the sexes danced separately. Alcohol is the spirit of beverage. So set is the spirit of the dance, take it away and let the sexes dance separately and dancing would go out of fashion very soon.

Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungody bids. Tippling and parlor dancing now to the wind, and both reap the whirlwind.

Put dancing in the crucible, apply the acids, weigh it, and the result of reason, morality and religion is: "Weighed in the balance and found wanting.—S.

How to Treat a Boy.

Get hold of the boy's heart. Your locomotive comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain.

It would crush them, and plunge subduing on. But there is a little lever in its mechanism that at the pressure of man's hand, will slacken its speed and in a moment or two bring it pausing and still, like a whirring spaniel, at your feet.

By the same little lever the vast steamer is guided higher and ponder, upon the sea, in spite of adverse winds or current.

That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gently and firm on that helm, you may pilot him whither you will. Never doubt that he has a heart.

Bad and willful boys very often have the tenderest hearts hidden away somewhere beneath crustaceous of sin or behind barricades of pride.

And it is your business to get at that heart, get hold of that heart, keep any other time of year they would hesitate to incur.

Then, too, if a man only has a growing crop his credit is good with the merchants

his pet dog. See him at his home, or invite him into your house. Provide him some little pleasure, set him some little service of trust for you; love him; love him practically. Any way and every way love him through his heart.—The Housewife.

Our Little Talks

LEARN A LITTLE EVERY DAY.

Little talks make your children, Remember well the river's flow; River flows the mountain hills; Onward, onward, as they go!

Life is made of small things, Shade and sunshine, work and play, He may be with greatest profit, Learn a little every day.

They needs make long days harvest, Days of rain and sun the showers, Seeds make the spring mission, And the harvest make the hours!

Let us learn and catch them, As they pass us on the way; And when life is an endeavor, Learn a little every day.

Let us read some stirring passage, Call a verse from every page, Save a line, and there a sentence, 'Till the lonely time of age!

At our work, by the window, 'Till the evening's twilight bar; Thus we may be help of study, Learn a little every day.

Smile's Little Sister.

"Mamma, if the baby cries so much and won't let us have any good times, I should think you would give her away."

"Give away your little sister Elsie!"

"Yes, I'm just tired of her noise."

"But if you and I don't love the poor sick baby well enough to take care of her, I don't think anybody would."

"I'd love her if she didn't cry so much."

"Didn't you cry when you hurt your finger yesterday?"

"Yes."

"And when you fell down, and when your tooth ached?"

"Yes, I couldn't help it, mamma."

"Poor little Elsie has the toothache, and she can't help crying, either."

"Well, I want a baby to play with, but I don't want Elsie," and Susie Gage walked out of the room with the doll Elsie had broken and the picture book she had torn.

In half an hour she came back to the sitting room.

"Is Elsie in the crib?" she asked.

"Come and see," her mother said, smiling.

Susie broke into a great cry when she saw a strange baby lying there in her little sister's place.

"O, mamma, where's Elsie?" she exclaimed.

"This is a nice little boy," her mother said. "He is well, and he doesn't cry very often, and—"

"I want little Elsie, mamma! Where is Elsie? You haven't given her away, have you?" and Susie cried harder than she had done for a month.

"Mr. O'Hare brought the clean clothes a little while ago," Mrs. Gage said, "and I asked her to give me her little boy. Don't you like him?"

"No, no, I don't," Susie sobbed with her head in her mother's lap.

"If you'll only get Elsie back again, I won't strike her when she cries, or pull my playthings away from her, or anything."

Just then Mrs. O'Hare came back from her errand in the next block.

"You can take Teddy home with you," Mrs. Gage said. "Susie finds that the likes her little sister best, after all, if she is troublesome sometimes."

Mrs. Gage went upstairs and brought the baby down. When Susie saw her she danced with joy, though Elsie was crying again, and Teddy was as still as a mouse.

"I like her forty times the best," she said over and over again, "because she's my own little sister. Teddy isn't. Don't you ever give her away, mamma, if she cries forty times harder." And perhaps it is needless to say that mamma never did—Zion's Herald.

A Hike as a Calf.

The calf on which Billy Jones rode had no legs, yet Billy had a fine ride, I never knew but one such ride, and I do not think Billy cares to take another of the same kind.

Do our little ones know that a female whale is called a cow? Of course the baby whale is called a calf.

I am going to tell you a true story. A whale-ship was on the coast of South America, catching whales to get oil from them.

The men were trying to catch a cow-whale that had her calf with her. They knew that they might get hurt, for these cows

love their calves, as other mothers do their young. The men had thrown a sharp iron bar, and that's what he afraid that they might hurt her baby. The man was in a boat. The whale swam as fast as she could, and hit the side of the boat, and all the men were thrown into the water.

Billy was the only one who could not swim. The others tried to pick him up, but they had to splash him as they could to take care of themselves. Poor Billy lay alone, with a head a hard time, trying to keep his breathing above the water.

Billy was almost ready to sink. He was afraid he should never see his home and his mother again. Just then he felt something at his feet. He did not know what it could be, but soon he was carried out of the water, landed on the back of the calf. The baby whale had come up in just the right place. She had been kinder to Billy than the men had been to her mother. She gave him a free ride, this way and that, around and around, as if it was only fun for both.

Billy had lost his cap, and he might have been very wet, or he might have been almost willing to take a calf-ride to his home in Nantucket. The men took him off as soon they could, and let the calf go to her mother. I think they killed the mother after that. They carried the oil home with Billy—Our Little Ones.

Prayer and Lessons.

A girl at a London boarding-school was remarked for repeating her lessons well.

"I school-fellow, rather idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?"

"I always pray that I may say my lessons well," she replied.

"Do you?" said the other. "Well, then, I will pray, too."

But alas! the next morning she ran to her friend and reproached her as deceitful. "I prayed," said she, "but I could not say a single word of my lesson."

"Perhaps," rejoined the other, "you took up pains to learn it."

"Learn it?" answered the first. "I did not learn it at all. I thought I had no occasion to learn it when I prayed that I might say it."—Aesop.

The Sense of Honor in Boys.

There is a great confusion in boys' notions of honor. You should not go to the teacher with tales of your school-mates, but when questioned by the teacher in authority over you, parents, guardians or teachers, it is your duty to tell who did a mischief or broke a rule, no matter what results to yourself, or how unpopular you become.

Boys have a false honor which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and bullied in a way every decent boy should resent, because this false notion of comradeship leads them to it, preventable, or keep silence to screen the guilty. Teachers and friends ought to put down this ignominious petty "sense of honor," for something more intelligent and upright. When you know of a wrong, and keep silence about it when asked, you become a partner in the wrong, and responsible for its original meanness. It is a pity that boys and grown people do not carry the same strictness of principle they show in screening bullies and friends into points of genuine honor and courage.—Wide Awake.

A forward man soweth strife.

Six Shillings. For sale and care of the distributing agent, Simon's Liver Regulator.

Persons may avoid the necessity of taking a dose of medicine by using Simon's Liver Regulator in a healthy state.

Constipation should not be regarded as a trifling ailment. It is the most serious of the bowels. Therefore assist Nature by taking Simon's Liver Regulator. It is a safe and reliable medicine.

One or two tablespoonfuls will relieve all the troubles incident to a bilious state, such as Headache, Dizziness, Nervousness, and other ailments.

The Regulator will purify the cure this terrible disease. We assert emphatically what we know.

Children suffering with colic or other ailments when Simon's Liver Regulator is administered.

Get the Regulator, in W. F. Wagner, with the name of the Distributing Agent, Simon's Liver Regulator, in the hands of the Distributing Agent.

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NOTICES READ.

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