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WESTERN RECORDER.

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OUR PULPIT.

Jonah and the Mariners.

A sermon without a text, by Rev. Joseph B. Carter, delivered at the Baptist Church, Louisville, N. C. Sunday, Oct. 24.

We propose, without the use of a text, to follow the line of thought in the first chapter of Jonah until the usual time of a sermon is completed.

I. IN THE HISTORY OF JONAH A MYTH?

So say the German critics, as well as others. But what care we for what these critics say. Unbelief in the Bible will explain away one thing as well as another. DeWette, who is among the critics, does not believe in the miracle of the fish with the tribute money in his mouth, "because it requires too much of a stretch of imagination to believe it."

Just in this way men speak of the history of Jonah, and even display their ignorance by speaking of it as a "big fish story." How absurd is a "big fish story," when they have the

facts upon the imagination to believe it. Folly to men who thus talk! If anything is a miracle it is a miracle. It makes no difference how hard it appears to be believed. It is no more miracle with God to keep a man alive three days in the belly of a fish in the sea than it is to keep him alive on the earth where he lives. No more is it God's power that create a world than it is God's power that creates a house fly.

This way of seeking to throw doubt into the mind about the teaching of God's word, is but the work of the Devil, seeking to entrap the weak and blinding their eyes "to believe a lie."

But what does Jesus say about Jonah? "An evil and an adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of the prophet Jonah." For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:29.

If the history of Jonah is not true, the history of Jesus is not true—Jesus himself is not true. I prefer to believe Jesus, and let all the critics, and such like go.

If JONAH HAD PROPHESIED BEFORE Jonah was a native of Lower Galilee, of the tribe of Zebulun. In the latter part of the reign of Jeroboam the Second, he made a prophecy concerning the restoration of the covenant of Israel, which came to pass. (2 Kings 14:25) It appears that he had national and not personal feelings in reference to the sin of Israel. God designed the mission to Nineveh, God would receive salvation at the hands of Israel's God. The failure of his own prophecy, which he foresaw, when Nineveh's old repentance and the consequent blessing of God upon this great heathen city—seemed to cooperate, through the weakness of the flesh, to make Jonah refuse to obey God's command, and to take passage on the ship for Tarshish. What a sad picture, reflecting our own lives and hearts in this generation! Because we do not feel as God

feels, nor see as God sees, we let one thing and another come to go in direct contravention of God's commands. We are willing to disobey God rather than have our own pride of opinion mortified. We are willing to disobey God, and by it bring suffering to others, rather than see God's amazing mercy extended to some person whom we may dislike.

III. JONAH'S RESOLUTION OF DUTY BROUGHT GREAT GRIEF AND LOSS TO THE MARINERS.

Some after they left Joppa, where they had taken the disobedient Jonah on board, the mariners encountered a great storm. This caused them to throw overboard their merchandise to save the ship, and frightened them almost to their wits' end for their own lives. The sin of this one man brought all this loss and trouble. "Then the mariners were afraid and cried every man to his god, and cast forth the ware that was in the ship into the sea."

How often is it that one act of disobedience to God brings a whole family into trouble, sometimes a whole town and community? Who can calculate the loss of personal property and the grief to a whole household, by the act of that man who for one time disobeys God's command and "puts the bottle to his neighbor's lips." Multiply this by all the disobedience to God in various ways and in divers manners, and can we expect anything else than a mighty trembling over of merchandise, and striking and grievous hearts of people everywhere in this sinful world?

IV. JONAH'S TRAVELING COMPANIONS WERE SET TO PRAYING BY THEIR IMMINENT DANGER.

"And cried every man unto his god." How natural is it for men to pray. Brought-hoast in their unbelief, and calls for their sinning, that may, when the storm is over, be

looked for if then. It came upon him at a time when he was not looking for it. There is something very sad in this. God's judgments come upon us as a thief in the night. At the very time when we least expect them they come. We may fancy ourselves that God will pass our offenses by. But no, his righteousness demands that penalty must fall on sin. I verily believe that there is many a Christian to day suddenly awakened to his disobedience as God's hand is laid upon him like a storm in the night. "Be sure your sin will find you out," has more application than one. Sin in this world has its reflex influence. Whether indulged in by saint or sinner, it comes back upon him in some way or other. As good deeds make the heart rejoice, so evil doing makes it mourn. As a physical law, broken, brings its consequences, so spiritual laws violated, carry their sad results. God notes our disobedience to his obedient children in this world, as sure as he sends fiery trials to try them, that the trial of their faith may be more precious than gold. Jonah took ship to Tarshish and lay down and went to sleep, but God had him awakened by the storm, that he might see his guilt and prepare to meet his punishment. Let our prayer be for God for more grace, that we may be saved from the punishments which follow disobedience.

VII. THE FRIGHTENED MARINERS WANTED ALL THE HELP THEY COULD GET IN PRAYER.

"What meanest thou, O sleeper? arise, call upon thy God, it so be that God will think upon us, that we perish not." These men were idolaters. It is said that idolaters, if possible are more fixed in their faith than all other people. Surely they can not be more fixed than the Christian. However, it is enough to illustrate the thought, of the great sense of need men feel or help when they need the proper extremity. These idolaters had prayed to their gods. They "cried every man unto his god," but this was not enough. They must go down into the ship and wake up Jonah and beseech him to help

them pray. What a lesson this is. I verily believe that when that great day of all days comes—the day when men shall be calling for the rocks and mountains to fall on them and hide them from the presence of God—they will not only be willing to pray, but will call upon others to pray for them. The people brought Moses to pray for them. Simon Magus asked Peter to pray for him. It is but natural for men to seek the prayers of others when their extremity has come. These mariners, on their way to Tarshish, give us a sketch for the filling of outlines. The stater who, under the conviction of sin, feels the wrath of God that is abiding upon him, not only prays, but he calls upon others to pray for him. From those who will not pray, the cry of the foolish virgins will be heard, "Give us oil." "Give us oil," amid the scenes of a storm far more dreadful than the one now before us, when the great day of His wrath has come, and sinners shall not be able to stand.

VIII. JONAH'S SIN WAS THE CAUSE OF THE STORM.

"Come, let us cast lots that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah." It is not only the lot of idolaters but it is true of all men that when an evil falls upon them they attribute it to punishment for sin. "Did this man sin or his parents, that he was born blind?" is the question of the same import put long after the days of Jonah. No one who is acquainted with Bible teachings will admit that, in all cases, afflictions are the penalty for sin, or that each man is followed in this life by open and evident punishment from God. The mistake made by the stater who, under the conviction of sin, feels the wrath of God that is abiding upon him, not only prays, but he calls upon others to pray for him. From those who will not pray, the cry of the foolish virgins will be heard, "Give us oil." "Give us oil," amid the scenes of a storm far more dreadful than the one now before us, when the great day of His wrath has come, and sinners shall not be able to stand.

depressions on his farm and home. But who, in a day or two after that meeting closed, saw the soldiers as they came to his house, about his barn his house to the ground. We say we shall never forget how we were impressed that that transaction was another Jonah in a storm. Let us beware of disobedience, for we may have to see, like poor Jonah, God's hand heavy upon us and upon others innocent of crime, and caught with us in the avenging storm.

IX. JONAH IS WILLING TO BE THROWN OVERBOARD AS A PUNISHMENT FOR HIS SIN.

"Take me up and cast me forth into the sea, for I know that for my sake this great tempest is upon you." One red-embled trait about Jonah was his frank confession of guilt and his readiness to suffer for it. No wonder God put a whale near that ship to save him. His confession and humility brought him out of the storm safely at last, though to all human appearances his case was hopeless. Bless the Lord, O my soul. "For his mercy endureth forever." "To-day the broken and contrite heart," "the Lord will not despise." Our sin may have been so great as to raise a storm at sea, and imperil the life of a whole ship's crew and company, yet a confession which grows out of true repentance will bring forgiveness and deliverance even if it takes a whale to accomplish God's purpose.

X. WHEN JONAH IS OVERBOARD THE STORM ENDS.

"So they took up Jonah and cast him forth into the sea and the sea ceased from her raging." Let it be remembered that the mariners were unwilling to throw Jonah into the

sea, it is sometimes blessed of God to the conversion of souls. King Manasseh was converted after being captured where he was concealed "in the thorns," by the Assyrian captain and put in prison in Babylon. (2 Kings 21.) The dungeon brought him to repentance. Hard is that heart which does not repent under the judgments of God. In a large and wealthy church, a man, long living in sin, stood up before the pulpit in a large congregation, and with tears in his eyes, told what a hard hearted sinner he had been, till God took his child—his "sweet little daughter." His trouble was as great as the storm at sea, and through it God brought him to repentance.

How mysterious are God's ways in bringing good out of evil? Jonah's sin brought Jonah's sufferings, and the dangers to the ship and ship's company, but God, in his wonderful ways, made use of it all to convert those poor idolaters. What a blessing thought that, now, our God is making the wrath of man to praise him, and can overrule the punishment of our sin to the saving of sinners. To all this we can but say: "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."

A Chinese Martyr.

A poor Chinaman, after he was converted, went about the town in which he was living with two large placards, one in front and the other on his back, with appropriate texts from God's Word, inviting sinners to come to Jesus. He was beaten and knocked down, but rose quietly, without any attempt to retaliate. Many were induced to believe in him.

Many were induced to believe in him; ordered to leave the town, but he steadfastly refused, and which he was living with two large placards, one in front and the other on his back, with appropriate texts from God's Word, inviting sinners to come to Jesus. He was beaten and knocked down, but rose quietly, without any attempt to retaliate. Many were induced to believe in him.

China and Satan.

It may be supposed by some that all the colonies of Great Britain are free from the evil of Satan and church; but this is not so. The connection between these two institutions has been cut in Canada, in New South Wales, in Queensland, in South Australia, in Victoria and in Cape Colony. It still exists in Trinidad, Barbados, the Bermudas, the Falkland Islands, and in some other places. In some of these places Mohammedans and Buddhists are taxed to support Christianity. But the agitation goes on. "A free church in a free State" as Count Cavour said, is the dominant and progressive sentiment of the present age. Soul liberty is asserting its rights over the whole world.—Christian Pioneer.

A Misapprehension.

A good old preacher of the Methodist persuasion officiated one day at a funeral in Massachusetts, and at the house, as the site for a chapel at St. Chow, China. "Yes," she promptly answered, "and if you come that way, I should be pleased to have you call." The good old man, horrified at such seeming levity, turned away without reply, when a friend sitting near by, who had understood with Mrs. —, who still ministered at her mistake, said she understood her to ask if she was on her way to Hudson, where she lived.

Our missionary, Dr. Yates, has purchased a lot with four one-story houses, as the site for a chapel at St. Chow, China.

WESTERN RECORDER.

A. C. GARSTON, Editor. T. E. CHAMBERLAIN, Associate Editor.

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LOUISVILLE, THURSDAY, OCT. 24, 1892.

When writing to any one advertising in this paper, please state that you saw his advertisement in the Western Recorder.

The Independent is infatigably satirical.

The Independent is infatigably satirical. Some letters we have seen named. Some letters we have seen named. Some letters we have seen named.

We believe that, if infatigable without having come in this life as an act of necessity, they will be led to moral accountability in the next world, as soon as they begin to distinguish good from evil.

The Independent is doubtless prompt to this "new departure," to try to help Congregationalism out of the awkward predicament in which it is being involved more and more as to the doctrine of future punishment.

The Independent is doubtless prompt to this "new departure," to try to help Congregationalism out of the awkward predicament in which it is being involved more and more as to the doctrine of future punishment.

It comes, of necessity, a period of reaction, and none can hinder its coming, a time when, either the entire body rebounds to the solid rock of truth, or, sent in twain, one part goes downward into the meshes of error, the other upward into the sunlight of a scriptural theology.

We respectfully take off our hats to the Independent, and on his part, who in this advanced age, can bring us to anything so refreshingly new as the above, is worthy of having his name somehow perpetuated. We scarce know what to suggest.

It is not a matter of mere expediency, but a matter of principle, that we should believe in the majority of the race, are going to have the opportunity of choosing when they arrive at accountability, thus revolving on the other side substantially the same work and force that is undertaken and set in motion here! No, he does not believe it!

Happy is the man that fadeth wisdom. DIED at the residence of his son-in-law Mr. William Goldman, in Greenville, S. C. Sept. 25, 1892, Major Peter East, in the 74th year of his age.

Prof. Whitsett's Lecture on Mormonism.

Prof. Whitsett gave his opening lecture in the course of Studies in Mormon Theology before the Baptist Pastors' Conference on Monday morning, October 23d. He discussed in this lecture the proposition that Mormon Theology was founded and for the most part developed by apostate Campbellites. In substantiating this proposition he treated, in the first instance, the Book of Mormon, as the earliest work which had appeared in Mormon Theology. Here he confined himself to the internal argument and pointed out, in the first place, that the Book of Mormon was written primarily to support the Campbellite Confession of Faith that "Jesus is the Christ," in the form of its statement that that was effected by Mr. Walter Scott, and that such a work intended to demonstrate more clearly than the Jew or Scribe, the truth of that confession, to be the dictum of Mr. Campbell that "Evidences alone produce faith, or testimony is all that is necessary to faith." Mr. Rigdon desired to increase faith by "affording additional evidence," while Mr. Scott and Mr. Campbell were engaging their energies in "brightening the evidences already produced." This purpose of "convincing Jews and Gentiles that Jesus is the Christ," which is announced on the title page, Prof. Whitsett declares to be the aim of the Book of Mormon, and he thinks that this manifest and expressed aim of the book shows that it had a Campbellite origin.

In the next place Prof. Whitsett showed that the Book of Mormon teaches both the old gospel which Campbellites proclaimed prior to Nov. 18, 1827, and the new or so-called "Ancient Gospel" which Walter Scott introduced at New Lisbon, Ohio, on that date. He argues that the reason why it contains the old gospel was that the manuscript of the Book of Mormon was placed in the hands of Joseph Smith on the 22d of September, 1827, two months looking four days prior to the earliest publication of the "Ancient Gospel." The Campbellite "Ancient Gospel," however, was added to the Book of Mormon by way of appended chapters to Second and Third Nephi, and also in a few other passages, before the work was given to the printer in 1829.

Rigdon became "transported with this discovery," on a visit to Scott at Warren in March, 1828, and it was perhaps after that date that he made the "Ancient Gospel" additions to the Book of Mormon. The fact that immersion is prescribed as the exclusive mode of baptism betrays a Campbellite origin of the Book of Mormon; also, the fact that infant baptism is forbidden Smith, who was a Methodist in sympathy, could not have introduced these features. They must have been derived from Rigdon.

The Book of Mormon, which it teaches baptismal remission, degrades the Sapper to the level of a mere memorial ordinance. Besides the Campbellites and the immersed Sandemansians (from whom they borrowed it) there is no other party in Christendom during the present, or in any former age, which displays this crude anomaly. All others who attribute a sacramental efficacy to baptism also attribute it to the Sapper; or, on the other hand, those who deny a sacramental efficacy to the Sapper, also deny it to baptism. The extension of the credit in the Book of Mormon is proof that it came from the Campbellites. It could have come from no other source, because it is found in no other place.

But the Book of Mormon was not written merely to sustain Campbellite views, but also with the purpose of effecting a modification of Campbellism, by means of a more rigid application of the Campbellite principle, "Where the Scriptures speak we speak, and where they are silent we are silent." This principle was the first announced by Thomas Campbell, and has always been the basis of the Campbellite plea for the "Ancient Order of Things." Sidney Rigdon regarded the Campbellites as unfaithful to this principle, as is manifest from the changes introduced into the church at Pittsburgh, over which himself and Scott were installed as joint elders. This church abandoned the custom of mutual exhortation and feet-washing and the sacred kiss, on the ground of their

being a portion of the "Ancient Order of Things." Mr. Campbell's statement these features of the "Ancient Order of Things," and that this opposition seems to have been the reason why Rigdon withdrew from Pittsburgh. Returning to Ohio, Mr. Rigdon, according to Hayden and Richardson, taught among the Campbellites, that community of goods was an item of the "Ancient Order" that should be restored, and Hayden says that was a communitistic family of seventeen persons, under Isaac Morley, in Rigdon's church at Kirksland, in Richardson informs us that he also insisted that along with the "Ancient Gospel" which Walter Scott had just restored, there should also be a restoration of "supernatural gifts and miracles." All this in obedience to the Campbellite principle, "Where the Scriptures speak we speak." The community of goods is found in the Book of Mormon, and is elsewhere developed in Mormonism in a form that seems to have been borrowed from the Campbellites and Sandemansian "fellowship." The various gifts, as revelation, inspiration, misapprehension of tongues and others are likewise inculcated in the Book of Mormon as "the article of a standing and falling church." All this would be appropriate for Sidney Rigdon, a Campbellite; it would not be appropriate for Joseph Smith, the Methodist. On these grounds Prof. Whitsett attributes the theological portion of the Book of Mormon to Mr. Rigdon.

The above indications of Rigdon's authorship are confirmed by certain references to Mr. Rigdon found in the body of the Book of Mormon, in some of these he is foretold in prophecy as the "spokesman" of Smith; in another place as one of the "two sons" who should comfort the church; in another place Smith's work "in the East" is mentioned by way of antithesis to Rigdon's work "in the West."

Likewise in the Book of Doctrine and Covenants, Smith speaks of Rigdon as his John the Baptist, and in his "Autobiography" he tells us that Cowdery and himself were inducted into the Aaronic priesthood on the 10th of May, 1829, by John the Baptist. Also in the Book of Doctrine and Covenants, as early as July, 1829, months before there had been any baptism of converts in the West (Kirtland), Morover, in August, 1830, Parley P. Pratt, a Campbellite preacher, who Hayden says was "under Rigdon's influence," went to New York and was converted to Mormonism in a sudden and suspicious manner. Finally, Darwin Atwater, one of the patriarchs of the Campbellite church at Mantua, Ohio, affirms that years before its appearance Rigdon advised him that such a book was to be published. All these points show an intimate relation between Rigdon and Smith long prior to November, 1830, when Rigdon was ostensibly converted and baptized by the Mormons, and they help to establish the position that Rigdon wrote the Book of Mormon, or at least the theological portions of it.

Prof. Whitsett mentioned also some objections to his conclusion that he had encountered in the Book of Mormon. Just like the Campbellites, it delegates the Mormon church as the "church of Christ," but unlike them it does not speak of other churches as "mere sects." Prof. Whitsett inclines to think that this expression stood in the original copy that was supplied to Smith, but that he altered it to "churches" and "other churches," as we find in the book. At that period it is thought that Smith was not yet sufficiently educated in his ignorance to follow copy in what to his mind must have appeared an intolerable degree of coarseness. In the Doctrine and Covenants S. also alludes to other denominations as "churches," although in subsequent years he contrived to acquire a fine education in Campbellite cant, and was able to employ such phrases as "sects," "popular sects," "cast-iron creeds," and "obscure opinions," as correctly and effectively as most Campbellites. But in 1830, his achievement was beyond his power.

The other objection is found in the circumstance that neither feet-washing nor the sacred kiss are found in the Book of Mormon. Why Rigdon, who is believed to have insisted on these in Pittsburgh, should have omitted to enjoin them in the Book of Mor-

mon, is something hard to understand. Perhaps he felt that he was engaged now in a so much more sweeping effort to restore the "ancient order of things," that he could afford to leave these for another occasion. Feet-washing was restored by the Book of Doctrine and Covenants, but the kiss seems to have been neglected entirely.

Prof. Whitsett claims that he has added to the sum of information on these subjects, the arguments from internal considerations, which indicate tolerably clearly that Rigdon is the author of the theological portion of the Book of Mormon, and what is of more consequence, that the contents of this portion are such as none but a Campbellite could have written, since they are designed to sustain the Campbellite system as it stands, and to effect certain modifications of it in obedience to the fundamental Campbellite principle, "Where the Scriptures speak we speak." Mr. Campbell did not have the courage of his convictions. Mr. Rigdon did have the courage of his convictions, and he would not stop where Campbell stopped, but pressed that principle to what he conceived to be its logical and inevitable results. One exception must be mentioned here: even Rigdon could not at this period abjure polygamy. He accordingly inserted in the Book of Mormon a provision against that point in the Scriptures of the Old Testament. But the dictum, "Where the Scriptures speak we speak," was too strong, and polygamy was finally introduced. When animal sacrifices, which are promised with the new temple at Salt Lake, and circumcision, and a few other deficiencies are remedied, the Mormons will be able to boast that they are the only people in existence who exemplify the fundamental principle which Thomas Campbell announced in the year 1809.

We trust our Campbellite friends will not receive these results with denunciation and abuse. They will hardly be able to deal with them in that way, for those results represent an amount of sober, scientific investigation, and are therefore worthy of respectful treatment. Let the Campbellites in their turn study the Book of Mormon and see whether the conclusions of their fellow-student in Louisville can be altered or shown to be prosecuted in any polemical interest, but solely with the design of making a contribution to historical science.

They appear to bear hard upon the Campbellites, we are confident that no such purpose is intended. Scientific research has its rights, and those should be respected as long as it does not infringe upon the just rights of other people. Mormonism is also an extensive and interesting phenomenon of American society and history, and science owes to our people the duty of explaining, if it can, the genesis of this phenomenon, and of showing just how and why it became what it is. If it sprang from Campbellism, we want to know the fact; also what the reasons in Campbellite principles that has produced its results, and that sort. The Campbellites themselves ought to know this, and American Christians ought to know it, in order that we may take warning against the evil tendencies which evoked in such a consummation. Prof. Whitsett believes that Mormonism is the consequence of an abuse of the Christian Scriptures, that it is the apotheosis of literalism; in the widest freak of literalism in modern times. If this literalism has flowed from the dictum of Thomas Campbell, it is not an injury but a service to all parties that this fact should be made known, and that this dictum, in the course of time, the practical value as well as the thoroughness and honesty of these Studies in Mormon Theology will be recognized by Campbellites as well as by other people.

The McKinney Baptist church was dedicated last Lord's day. Bro. Topper, of Harrodsburg, preached the dedication sermon. No definite arrangements have been made for a pastor, but we will be soon. The Baptists are hopeful at McKinney, and hope to have a flourishing church.

Hopkinsville, Eta. Oct. 21—Dr. K. was on a visit to Evansville. Rev. J. M. Pease, assisted by Rev. Judge Locust, of Harrodsburg, is conducting an interesting meeting at Bethel. With good health and a regular increase Bethel Female College holds its upward way.

Hodgenville, Ky.

The progress of the Baptist cause in this beautiful town.

Every individual and every church, as well as his history. The church at Hodgenville, the county seat of La Rues county, is no exception to the general rule. Many years ago Thomas Brown gave a lot on the beautiful, limpid Noyan, and with a little assistance, built what was then considered a neat, comfortable brick meeting-house. In that house very many sons and daughters have been born unto the Lord God Almighty.

Bro. Brown died many years ago, but is not without family representatives in the church, among whom is Dr. Hamilton, who has been for many years the popular clerk of the county, and T. B. Hamilton, a grad son, and deacon of the church.

Several years ago the church unfortunately became involved in a serious trouble, that divided the membership into two nearly equal parties. They divided so far as to choose different pastors and to worship in different houses. Several years ago, after some preliminary steps had been taken by several prominent ministers for a settlement of the difficulties, Rev. I. W. Bruner was sent by Salem Association to meet with a committee whose work was to procure a final settlement of the troubles and bring the parties together. The committee failed to meet.

Bro. Bruner was on the ground, and by divine help, succeeded in adjusting the whole trouble. The factions existing, extended to Bro. B. a hearty call to the pastorate, which he accepted. He has been their devoted, self-denying pastor ever since, and though for much of the time in feeble health, he has been able, under God, to accomplish a splendid work at this and other points where he has labored.

The old meeting-house, in size, structure, location, etc., was failing to meet the demands of the cause, so, after discussing the necessity of repairs, a change of location and a new house were thought to be much more desirable. And now, after two years of earnest, persevering effort, the house has been erected and is now open. It is an elegant, stylish and capable of seating comfortably 400 people. It is without question the best home of worship in La Rues county.

The church has only about fifty members, and they are by no means wealthy; still they are, by some help from others in and out of Hodgenville, raised and expended about \$2,500, leaving a balance of \$550 to be provided for. Bro. Jacob Hubbard gave the new lot and has been one of the most liberal contributors. Dr. Hamilton and his son, T. B. Hamilton, and others have also given liberally.

An effort was made some weeks ago to pay the debt and dedicate the house. Rev. Green Clay Smith was expected to preach the sermon, but failed to be present. Pastor Bruner preached to the people, but made no effort to raise the money. Sunday, the 16th inst., was set as the time for a second effort, and Rev. A. S. Pettie, of Christiansburg, was invited to preach the dedication sermon and to preside at the meeting. But at noon on Friday, the 13th, Bro. Bruner received a telegram from Bro. Pettie, informing him that he was sick and could not help him. Bro. B. then came to the city and laid violent hands on the editor of the Recorder. The editor was arranging to start to Peewee Valley to commence a meeting on the following Lord's day, but yielding to the importunities of Bro. Bruner, he requested Rev. R. B. Beckley, who was to help him at Peewee, to go on and commence the meeting, promising to join him on Monday evening.

By sunset Saturday evening he was at the hospitable home of Bro. T. B. Hamilton, in Hodgenville. Sunday was a beautiful day, and by the hour of 11 o'clock a good congregation had assembled in the new Baptist house to hear a sermon, witness the dedication, etc. Eight hundred and fifty dollars were needed to relieve the house of debt, and to raise that the circumstances were not the most favorable. The novelty of seeing the new house was gone, and then the Methodist conference at Elizabethtown had called away large numbers, and many from whom it was hoped to get help to pay the debt. But we went to work. The editor

of the Recorder promised morning and night, and by the aid of the pastor, and the aid of the day \$650, leaving \$200 yet to be provided for. As the debt was not all provided for, he advised that the dedication be delayed till the last dollar had been raised, and so it was decided. Bro. Bruner announced preaching for the week, expecting Bro. J. H. Fallowell to join him on Monday. The editor of the Recorder led Sunday morning, and was at his home in Louisville for breakfast Monday, and by 7 P. M. was with Bro. Beckley and the brethren at the Peewee Valley church.

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THE BAPTIST WORLD.

LOUISVILLE.

Walnut-street.—Bro. Green Clay Smith preached in the morning and the pastor at night. Congregations large. Baptized one, and received three by letter since last report. After the morning sermon the annual collection for the Peewee Valley church, which amounted to about \$700, and an advance of \$200 over last year. In the afternoon the annual meeting of the Jefferson County Sunday-school Convention was held. Bro. J. E. McFerran presided, and the meeting was held at the home of Mrs. W. H. Willis, and by Mr. Franer. The music was "charming."

Broadway.—Pastor preached. Congregations large and growing.

Chesnut-street.—Pastor preached. Congregations large. Baptized one.

East.—Rev. J. P. Groves preached morning and night. Congregations good. Bro. J. will preach next Lord's day morning and night, both will close his pastoral labors in Louisville.

Fourth-street Mission.—Preaching by Rev. C. G. Green.

Cabell-street.—Bro. W. T. Llewellyn preached in the morning, and J. P. Fuver at night.

Portland-avenue.—E. Covington preached in the morning, and W. E. Tyne at night. Pastor Hunt being in New Liberty, where he lectured on Saturday night.

The church in Tampa, Fla., is at present vacant.

W. T. Gordon is pastor, and is shortly preparing for missions. Bro. Chastant, of Florida editor of the Index, says the presence of Bro. Gordon in Tampa seems to have excited other denominations to greater activity to church work.

This agreeing to try to raise money for missions has done wonders in some sections in Georgia. We like it.—Chas. Index.

In the Christian church in Tampa, Fla., the collection for the Tampa, Fla., church, which is held every Monday morning with the white Baptist pastors, for the usual preacher's meeting and for an hour on Christian doctrine.

Bro. Wright, of England, Congregationalist and Baptist, of England, are all complaining of a surplus amount of interest.

Three women have been baptized recently in the Christian church at Canton, Ohio, and three other persons in adjoining towns.

M. Leonard, a Baptist missionary, has baptized thirty-three converts in Brittain.

Several of the best churches in South Carolina are pastorate by Dr. William Cherraw, of the Oldfield Springs church, Charleston.

One of the Methodist preachers says that "in the eye of the Old church, no organization is orthodox" which rejects baptism." But these "new" men will reject practically the one only baptism in the New Testament.—Christian Index.

There was not a dollar of insurance on the Broad street Baptist church, Mobile, Ala., which was burned recently, and it is not certain that the insurance can result in it.

Special contributions have been offered the Publication Society with a view of sending Dr. J. B. Haygood to labor in his native Armenia, and it is hoped that he will soon receive for his desired field.—Baptist Weekly.

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EDITORIAL VARIETIES.

Dr. J. M. Todd, a Baptist minister, is claimed by him to have been traveling among the churches in Kentucky...

Rev. W. B. Davis is visiting Dr. Helm in a meeting at Shepherdport. Rev. A. F. Pearson has resigned the care of the Trinity, Mt. Zion, and Armageddon churches...

It is not a little dangerous of the lamented Willist was largely ill at the home of her mother in Bardonia. The meeting with the Powers church last night was closed on Sunday night last...

Dr. Pritchard, of Louisville, and Dr. Pratt, of Lexington, have accepted the invitation to speak at the Indiana Baptist Convention to be held next year.

Rev. J. N. Barnes says that he has been pastor at Mt. Olive, Robertson county, six years, and has been the pastor of that church since that time.

In commending a plan of the Central Baptist for more devotion to our associations and meetings of the Old Path Guide says: "As a rule in all such assemblies it would be better to have more prayer and less legislation."

At an association in Missouri a Baptist preacher said: "I have been preaching in those districts where the gospel is not preached."

The above fling at the Baptists is perhaps intended to be funny, but it is certainly ridiculous. Who ever heard of a body of modern disciples rejecting a Baptist because of his ignorance of the gospel?

The Courier-Journal of the 24th announced the death of Rev. S. W. Benson, of McCracken county. No particulars. Bro. Benson was a good man and a very useful minister of the gospel.

Our Field Notes. CORRUPTION IN HIGH PLACES. It is the duty of religious teachers to improve vice and encourage virtue, irrespective of man's position in society.

WELL SAID FOR PAT. Dickison, of the Religious Herald, tells the following: An Irishman had joined a temperance society and was organized for it by one of his companions who asked: "Did not Paul tell Timothy to take a little wine for his stomach's sake?" "Yes," replied Pat, "but my name is not Timothy, and there is nothing the matter with my stomach."

SELF-MADE MEN. Many a self-made man would have done badly by himself had he the contract out to somebody else. Some Transcript writes to somebody the same conclusion in our younger years when the thought of being a self-made man seemed out of the question.

Home Mission Board. MAINTAIN THE WORK OF THE GOSPEL IN DISTRICTS. (1) Texas, (2) Arkansas, (3) Florida, (4) City of New York, (5) New Jersey, (6) Ohio, (7) in the Great South-west.

Our copy of John's Gospel indeed is preserved in Klotz, Japan, to renounce idolatry. The writer was not by his old friend, John Bollinger, and taken to his comfortable home. They soon informed us we were a day about it, and that the manuscript was a little the previous in the notice for the meeting to take place the 6th. Now you see we are anxious to keep our paper out of debt...

THE DEMOCRAT, BY TALKING WITH THE WHISKEY and beer-drinkers of Ohio, are now rejoicing in a triumph at the recent elections over the Republicans. As a consequence of the temperance cause we are truly sorry they combined with the whiskey men to gain their end. They no doubt thought it had justified the means, and go into office. But the fact is that we have proved corrupting both in religion and politics...

REPORT ON RELIGIOUS LITERATURE. Report on religious literature was read by Dr. T. G. Taylor, of the Methodist Episcopal Church, Mo., by Mr. W. H. White, of the Methodist Episcopal Church, Mo., by Mr. W. H. White, of the Methodist Episcopal Church, Mo., by Mr. W. H. White, of the Methodist Episcopal Church, Mo.

THE HOME CIRCLE. A Ladies' Union. The Ladies' Union of the Methodist Episcopal Church, Mo., is holding a series of meetings in the city of Louisville, Ky.

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JAS. F. WHITE & CO. 324 Market Street, ST. THIRD AND FOURTH.

CLOAK OPENING MONDAY, OCT. 9, AND DAYS FOLLOWING.

SEAL SACQUES, SEAL DOLMANS. Twenty very handsome imported Patterns Ottoman Dolmans, of which we have only one of a kind.

JAS. F. WHITE & CO. Silk Ottoman Dolmans trimmed in Russian Bear. Satin de Lyon Dolmans, lined in Russian Squirrel, trimmed in Beaver.

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SILK CIRCULARS. Ottoman Circle cutters, lined in Russian Squirrel, Beaver Collars. Satin de Lyon Circulars, Siberian Squirrel lining, Beaver trimming.

OPIMUM HABIT EASILY CURED. THE GREAT OPIMUM HABIT CURED. THE GREAT OPIMUM HABIT CURED. THE GREAT OPIMUM HABIT CURED.

BELLS. St. Louis City Church and School Bells. St. Louis City Church and School Bells. St. Louis City Church and School Bells.

THE REALM OF SONG. THE REALM OF SONG. THE REALM OF SONG. THE REALM OF SONG.

UNIVERSAL FAVORITES. MINSTREL SONGS (old and new). Here, at last, we have nearly all the world's music, as it has been collected from the most famous and celebrated composers.

JAS. F. WHITE & CO. 324 Market St., BETWEEN THIRD & FOURTH, LOUISVILLE.

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See Family Circle

THE UNKNOWN FUTURE

God leads the way of all existence. And I am glad. If other leaders would lead the way, or if he brought it to us, it might be sad. What if the unknown's areas were here without us? Rather would I seek the day. And as the hours roll on, my eyes, "Why is it blank?"

The very distance of my sight Makes me aware: For, pointing to my safety way, I feel his hand - I hear his say, "My help is here."

I can not read his future plan. But this I know: I have the smile of his face, And all the refuge of his grace. "This he has done."

Heath: "This covers all my want. And so I rest. For what I can not, he can see. And in his care I rest shall be Forever blest."

Writing for the Press. 1. Write upon one side of the sheet only. Why? Because it is often necessary to cut the page into "takes" and this can not be done when both sides are written upon.

2. Write clearly and distinctly, being particularly careful in the matter of proper capitalization, and words from foreign languages. Why? Because you have no right to ask either editor or compositor to waste his time parsing out the results of your selfishness.

3. Do not write in a microscopic hand. Why? Because the compositor has to read it across his case at a distance of nearly two feet; also, because the editor often wants to make additions and other changes.

4. Do not begin in the top left corner of the first page. Why? Because if you have written a head for your article, the editor will probably want to change it; and if you have not, which is the better way, he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be sent, etc.

5. Never roll your manuscript. Why? Because it maddens and exasperates every one who touches it - editor, compositor, and proof reader.

6. Be brief. Why? Because people do not read long stories. The number of readers which any two articles of equal length and equal length is read by four times as many people as one of double that length.

7. Have the fear of the waste basket constantly and steadily before your eyes. Why? Because it will save you a vast amount of useless labor, to say nothing of paper and postage.

8. Always write your full name and address plainly at the end of your letter. Why? Because it will often happen that the editor will want to communicate with you, and because he needs to know the writer's name as a guarantee of good faith. If you use a pseudonym or initials, write your own name and address below it; it will never be divulged.

9. These precepts in thy memory keep; and fear thy pen might forget them out there out and put them where you can readily run through them when tempted to spill innocent ink. Casser's word for it, those who heed these rules will be beloved and favored in every editorial anatomy. - Boston Transcript.

Preparation for Church. Probably for many households the hours before church are hurried, tumultuous and unquiet. The family rise late and breakfast is tardy. The children are harassed about shoes, gloves, and lost or mislaid articles of dress. The parents have not fully recovered from the fatigue of the business or pleasure on Saturday night. The first bell peals out its summons before anybody feels ready to hear it, and the progress to the place of prayer is a scramble to arrive before the opening anthem shall have been completed. Dr. Arnot, of Scotland, used to beg his people to spend the hours before coming to church in reading, meditation and prayer. If it were the habit of our congregations thus prepared in heart to go to the sanctuary, how different might be the impression made on them by sermons and public prayers. Had every disciple made the pastor, the week long subject of reverent, anxious, earnest prayer, would not the pastor on the pulpit clothed with power from on high, and with words of benediction return with ten-fold largeness on the worshippers themselves?

How to Understand History

If you would understand history you must first try to understand man and women, nothing else; and they who know men and women thoroughly will best understand the past work of the world, and be best able to take a share in its work now. If, therefore, any of you ask me how to study history, I should answer, "Take, by all means, biographies, whosoever possible, autobiographies, and study them. Fill your mind with live human figures, people of all times and places, and work in the time and place in which God put them. Believe me, that when you have thus made a friend of the dead, and brought them to life again, and let them teach you to see with their eyes and feel with their hearts, you will begin to understand more of their generation and their circumstances than all the mere history books of the period would teach you." - Kingsley

Man's Relation to the Lower Animals

Since many writers opposed to the practice of experiments on animals have based their objections entirely on moral grounds, and thus made the question of vivisection an ethical one, I have been anxious to know what laws they have discovered for our guidance on this vexed subject. They discourse on cruelty, on immorality, and on the rights of animals; but these expressions are so vague that they fail to afford any basis for legal or public action, or, if there be any attempt at definition, it is with the object of making these terms conform to a foregone conclusion on the very point under discussion. Thus it is constantly asserted that physiologists feel as liberty to torture animals at their pleasure, without regard to the "higher dictates of humanity" or to the "laws of morality." It is thus implied that there exists among the public some principle of conduct toward the lower animals which has no place among gentlemen. They speak as if, standing on a higher platform and beholding all creatures from a superior position, they could frame a code of laws which should have due regard to the rights of animals, and govern our own conduct in all our relations to them. This position is altogether fallacious; the animal world, and so can not define its rights. It must, therefore, be abandoned as altogether untenable, and the subject discussed from a totally different standpoint. Our relation to the animal world can only be a very qualified sense as regarded from a ethical point of view; much in the same way as eating and drinking may be spoken of as questions of morality when moral considerations exert their influence over the amount and kind of food which we consume; this, however, can not hide from us the fact that the subject of digestion is fundamentally a physiological one. The duty of man toward animals as an abstract question is from its very nature insoluble; it can only be partially answered on the grounds of expediency; and one will vary according to age and nation. We should, rather, ask what is our relation to the lower animal world, and in what place in that relationship can moral considerations come into force? In endeavoring to form a judgment of this relationship we must take facts as we find them, for the attempt at an explanation is trying to solve the riddle of our existence, and leaves us still with "the burden of the mystery of all this unsearchable world." - Popular Science Monthly.

Man's Relation to the Lower Animals

The average of an adult man is 140 pounds 6 ounces, 240. The skeleton measures one inch less than the height of the living man. The average weight of the brain of a man is 34 pounds; of a woman 3 pounds and 11 ounces. The brain of a man exceeds twice that of any other animal. The average height of an Englishman is 5 feet 9 inches; of a Frenchman 5 feet 4 inches; and of a Belgian, 5 feet 5 inches. The average weight of an Englishman is 140 pounds; of a Frenchman, 136 pounds; and of a Belgian, 140 pounds. The average number of teeth is 32. A man breathes about twenty times in a minute, or 1,200 times in an hour. A man breathes about 18 pints of air in a minute, or upwards of 70 gallons in a day.

A man gives off 400 per cent. carbonic gas of the air he respires; re-spire 10,666 cubic feet of carbonic acid gas in twenty-four hours; consume 10,887 cubic feet of oxygen in twenty-four hours.

A man annually contributes to vegetation 124 pounds of carbon. The average of the pulse is infansy is 120 per minute, in manhood, 80; at 60 years, 80. The pulse of females is more frequent than that of males.

The weight of the circulating blood is about 28 pounds. 540 pounds or one hogshead 1 1/2 pints of blood pass through the heart in one hour.

12,000 pounds, or 24 hogsheads 4 gallons, or 10,782 1/2 pints pass through the heart in twenty hours.

The Children in Church

I believe, says a writer in The Congregationalist, that ordinarily, the church-going habit will not become second nature unless it is formed before the child is five years old. The baby of three years ought to be asleep by half-past eleven. But it ought to be asleep in church on Sunday morning, and we ministers will always be thankful if nobody else is asleep by that time. The only safe place for the children, on the Lord's day, from the age of three years, is by the side of their parents in the sanctuary of God. Profane, vile talking, and intemperance by young men begin with Sabbath-breaking by the boys. To confess that you can not prevail on your children to go to meeting with you, is to abandon them to the devil already. You can. God has given you the right, the authority and the power to enforce it. You are responsible if you can not say with Joshua: "As for me and my house, we will serve the Lord."

Our Little Folks

THE CHILD'S PRAYER

BY ANNA BARRETT BOSTON

At the recent annual meeting of the American Boy's Home Mission Society in New York, Mrs. J. D. Dutton, of Chicago, called attention to the prayer of her little daughter, to illustrate the necessity of individual effort in the unseen work. Sweet God, the light of the household, Shine on the hearts of all who dwell here. Commending the friends that lie forth In the Father's keeping power. We ask thee, when our hearts are sad, To be with us, when we are dead. In the Father's keeping power.

"How the old black out, with this blue hair. The out with the great green eyes. That wanders down in our garden - I'm not when I bend my neck to rest. The mother looked down on her darling. The child of her tender care. And her hair she need not remember. All safe in her loving prayer."

The bright how green sunset and the twilight. And I closed with a warm surprise. But the light of a child's true testifier. Flashed out from the sparkling eyes. An answering prayer the combined heart mother. "Well, now, will you please to say: If I die, will you please to say: 'How the old black out, with this blue hair. The out with the great green eyes. That wanders down in our garden - I'm not when I bend my neck to rest. The mother looked down on her darling. The child of her tender care. And her hair she need not remember. All safe in her loving prayer.'"

There was something tender to cherish, And I was with the twilight prayer. "Who shall" will be friends to the freedom. While the setting sun goes by. At last, when our hearts are sad, We await with the setting sun. "Remember us for these few labored. To have done it with us." - The Workman.

The Heavier Monkey

We will begin with the howling monkeys, which are the largest found in America, and are celebrated for the loud voices of the males. Often, or often, a tremendous noise is heard in the night or early morning, as if a great assemblage of wild beings were all roaring and screaming together. The noise may be heard for miles, and it is louder and more piercing than that of any other animal, yet it is all produced by a single male howler sitting on the branches of some lofty tree. They are enabled to make this extraordinary noise by means of an organ that is possessed by no other animal. The lower jaw forms for a hollow bony vessel about the size of a large walnut, situated under the root of the tongue, and having an opening into the windpipe by which the animal can force air into it. This increases the power of his voice, sooting something like the hollow case of a violin, and producing those marvelous roiling and reverberating sounds which caused the celebrated traveler, W. Watson, to declare that they were the work of the devil, had their origin in the infernal regions. The howlers are large and

stout-bodied mollusks with banded shells, and very strong and powerfully grasping tails; they inhabit the highest forests; they are very shy, and are seldom taken captive, though they are less active than many other American monkeys. - Popular Science Monthly.

Little Girls' Messes

If our little girls greet their brothers and sisters, and perhaps even their parents, boisterously; if instead of "Good morning!" they cry: "Halloo, papa! Halloo, mamma!" and call playmate in the streets in the same rough manner, who will be surprised if this style follows them as they grow up and appear as young ladies?

Referring to this un ladylike manner of address, a gentleman writes that, passing two pretty, well-dressed, stylish-looking young ladies in the public street, he was surprised to hear one meet the other with: "Halloo, Sid!" and the other respond: "Halloo, Tada!" to her friends greeting, and he remarks it was just what two lounging young men might have said, or, maybe boys, for that matter.

It might not have been so much out of the way for the latter, but I confess it sounded very odd and offensive in what I supposed to be two well-bred young ladies, as much so as if I had heard two beautiful, gay and rose-colored birds begin to swear.

It was so unnatural and out of place. It may be the "style" for young girls or ladies to greet each other with a "Halloo" but I can't like it or get used to it. These things may seem but a trifle, but they make all the difference between nice things and very common things. - Christian Union.

Return Good for Evil

"I'll pay him back, see if I don't!" exclaimed Tommy, as he came running into the house with a flushed and angry face.

"Who are you going to pay back?" asked his mother.

"- Walter Jones. He took my marbles and ran away," said Tommy.

"I hope you'll pay him in a good way," said his mother.

"Tommy bang his head and said nothing; for he was ashamed to tell Walter."

"I am afraid you intend to act just as badly as Walter has done. Think better of it, my son, and return good for evil. If you do not forgive you can not ask to be forgiven."

That night, when Tommy came to the place where it says, "Forgive us our debts as we forgive our debtors," he stopped.

"Why don't you go on?" asked his mother.

"I can't; I haven't forgiven Walter," said Tommy.

"Then you had better ask Jesus to help you forgive him right now."

Tommy did so, and when he had finished his prayer he went to bed with a better conscience.

Dear children, how can you ask God to forgive you while you carry a bitter and unforgiving spirit within you. Forgive, return good for evil, and then when you pray to be forgiven you can feel that God hears and answers your prayer.

GRANDSON FOR MILD AND GENT. - There is more strength restoring power in a bottle of Parker's Ginger Tonic than in a barrel of malt or a gallon of milk. This is because it is a powerful, invigorating tonic for mind and body. See other column. - col 22 Nov 34

A DELICIOUS Fragrance of freshly gathered flowers and spices is a distinguished charm of Florence Cologne. col 22 Nov 34

For the relief and cure of the distressing and painful disease of Hemorrhoids, see Dr. Williams' Pink Pills for Pale People. col 22 Nov 34

Persons may avoid all attacks of biliousness by regularly taking a dose of Dr. Williams' Pink Pills for Pale People. col 22 Nov 34

One of two tablets will relieve all the trouble incident to a biliousness, and a third tablet will relieve all the trouble after eating. A bitter bad taste in the mouth. col 22 Nov 34

The Regulator will positively cure this terrible disease. We assert emphatically that we have to be true. col 22 Nov 34

Children suffering with colic see experience reduced. See Dr. Williams' Pink Pills for Pale People. col 22 Nov 34

See only the Regulator in White Wrapper, with the name of J. B. HILLMAN & CO. col 22 Nov 34

C. B. SEYMOUR, Attorney at Law, 10 WEST GARDEN ST., COR. FIFTH, ST. LOUIS, MO. col 22 Nov 34

SYMPTOM OF A BURNED LIVER

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; sometimes the pain is felt under the shoulder and in sometimes lower part of the chest with loss of appetite and sickness; the bowels are constipated, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having lost untold money which ought to have been done. A slight, dry cough is sometimes attendant. The patient feels complaints of weakness and debility; he is unable to perform his usual work, and he complains of a prickly sensation of the skin; his spirits are low, and although he is well, yet he can scarcely summon up fortitude enough to try it.

If you have any of the above symptoms, you should be relieved by the use of the SUIVET DRUG CO. MEDICINE FOR BURNED LIVER. When you buy MEDICINE FOR BURNED LIVER, you will find the name of SUIVET DRUG CO. MEDICINE FOR BURNED LIVER on the wrapper. It is sold by all druggists.

SUIVET DRUG CO., Pittsburgh, Pa.



SOUND DOCTRINE FOR THE SICK. - It would be wrong to say that Seltzer Water is a medicine, but it is a very valuable and useful beverage, and it is sold by all druggists. col 22 Nov 34

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The great opportunity of the year. col 22 Nov 34

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THE SHEEP AT GRANDPA'S FARM

Of all the lovely things we see, my sister; and I, in summer days at grandpa's farm, where hills are green and high.

There's nothing that we like so well as being sent, from your corner of the field the sweet darling white sheep.

At twilight, when the sun goes down, to let the stars appear.

We bend for those who give them, or dainty looking rags.

And grandma bids us wear them; they think it quite a treat.

Just as we think of rags, or bonnets or hats.

But when the pretty little ones get quiet and run away.

"Escape them, please, they're very precious, they're mother's own to say."

I would not give them that. I'm sure that I could sell them for some things to my little girl.

How patiently they come along to let the lamp-light play.

And about the shadows on the grass, and still about all day.

One never sees them looking cross and that's what grandma means, in other days, was pure and innocent.

And in the good book head and I together love to read.

Of pasture green and water, and how happy they may feed.

And when the Shepherd leads the lambs, and so we pray to him.

And when we walk and keep on play, and we are so to die.

We trust that he will keep us safe, as we have kept the sheep.

—Harper's Young People.

KENTUCKY ITEMS.

George C. Castleman, of Henry county, has lost forty hogs from long fever.

In Lincoln county, A. T. Noncille sold to Jonathan Owens 25 fat hogs at 71¢ per pound.

D. C. Turbun, of Mercer, bought from John Bangman, of Lincoln, 25 yearling hogs at \$109.40 per head.

Oscar Gilman, of Bourbon county, has purchased 1,800 fat sheep for \$5.00 per pound.

In Boyle county J. A. Cohen bought of Leo Hayden 200 shipping cattle, averaging 1,800 pounds, at 50¢ per pound.

A fatal disease has broken out among the cattle in portions of Bourbon county. It is called bloody water, and is said to be sure death to all cattle that contract it.

A number of cves have died in Park and Henry during the past week from Texas measles. The disease is spreading.

In Clark county, Wm. Apperson bought of Johnson & Berry an 20 long yearling calves, weighing 800 pounds, at 41¢.

Big cholera is killing most of the hogs in Garrard county, and many of the farmers in that locality will be compelled to buy meat.

Col. John T. Rogers, of Fayette, sold his stock of hogs to a party from Lexington. Col. E. Richardson, of New Orleans, has \$2,000.

El. Layton, of Bourbon county, raised 100 bushels of millet, worth \$200, on 1 1/2 acres of ground.

At the sale of the Easton and Samuel Clark, in Fayette county, last week, corn in the field sold at from \$1.65 to \$1.85.

About 100,000 pounds of wheat was sold in Boyle county last week, to Montreal parties at 90¢ per bushel, delivered on the cars at Louisville.

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YOUNG MEN

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September 4, 1892.

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WOMEN'S TEMPERANCE UNION. The ninth annual convention of the National Women's Christian Temperance Union was open at 9 o'clock Tuesday morning in the Christian church on the corner of Fourth and Walnut streets...

THE INTERVIEW OF YOUR REPORT. The interview of your report was published in your issue of yesterday morning. It is liable to make two erroneous impressions. Perhaps it was my fault that I did not express myself with sufficient clearness...

THE INTERVIEW OF YOUR REPORT. I am represented as saying: "A woman can say many 'cute' things and many sharp, witty remarks; but when it comes to a serious, strong speech, they are wanting..."

THE INTERVIEW OF YOUR REPORT. An earnest, step, buoyant spirit, and a clear, healthy, and steady desirable result of pure blood. The power of healthy blood has facilities to command and control the body...

THE PINK CURE. Mrs. J. P. O. W. 23—The 15th Centennial Celebration of the Pink Cure. A nearly every building is resplendent with flags, bunting and various appropriate decorations...

SS BARNES. 1000 Library for \$5.75. JUC BREAKING. TEACHERS' LIBRARY. REVOLUTION & ORGANIZATION. \$1.30. EWARD CO.

PEBBLE SPEC GLASSES. SAVE YOUR EYES. OUR PEBBLE SPECTACLES AND EYEGLASSES are the best for falling or slipping. They are light and clean than any other...

THE LOUISVILLE BRYANT AND STRATTON BUSINESS COLLEGE. A Practical Institution, under the management of business men. Refers to hundreds of its graduates now leading business men and book keepers in the principal business houses in this city.

HERBERT'S AID. A VALGABLE remedy for Indigestion, Consumption, Dyspepsia, Weakness, Fever, Ague, etc. COLORED PEOPLE'S LIQUID. A SPECIALTY for Colored People. COMPLEXIONAL DEFECTS are eradicated almost hidden by Green's Sulphur Soap.

GENERAL MARKETS. WHOLESALE PRICES. BALING MATERIAL—The market was quiet. BUTTER—There were no new features. CANDLES—Sears, Nos. 4 & 5, Baltic for full weight. COTTON—Market steady. CORN—Market steady. EGGS—Market steady. FEATHERS—Market steady. FIELD PEAS—Market steady. FRUIT—Market steady. GRAIN—Market steady. HAY—Market steady. LARD—Market steady. MEAT—Market steady. OILS—Market steady. SUGAR—Market steady. TEA—Market steady. WHEAT—Market steady.

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The More We Have the More We Want. Now that our income trade, we are making extra exertions to increase it this season. We have purchased larger than ever this fall. All of our salesrooms are full of new and stylish CLOTHING, HATS & CAPS.

ONE PRICE HOUSE. CLOTHING, HAT & CAP HOUSE. TOWER PALACE, 424 to 430 W. Market St., bet. Fourth and Fifth, LOUISVILLE, KY. THE BEST WASHER. AGENTS WANTED TO every county.

WHAT WILL THE WEATHER BE TOMORROW? Pool's Signal Service Barometer. BEST IN THE WORLD! AGENTS WANTED TO every county.