

WESTERN RECORDER

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The Main-Bill. The RECORDER does not discuss political questions unless they have higher and further bearings than mere partisan...

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For the sake of argument only, that these States are too poor to provide proper facilities for...

In the fourth, popular ignorance is not at all a national peril; for those who are ignorant are docile and passive...

It is all that is claimed by educationists that there are other and better means of reaching the masses...

We agree with Justice, that it was unfortunate that a resolution approving the Blair Bill was allowed to pass the National Teachers Association...

The errors of type are very few for so large a book and so busy an author...

There is every indication that the great stream of immigration this year will equal that of 1886...

It is a question for which we yet find almost no answer ready. America's hospitality has been American's boast...

It is indeed a golden rule to humanitarianism, which, I believe, J. A. B. is the author of...

report the intentions and principles of our government. Our body politic is now engaged with the most serious...

The Title "Reverend." Dr. Ryland's recent article on "Clayton Ryland's" reveals an incident of two...

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heavenly aspiration of the church worshipping within: Strength and beauty, purity and hope, were wrought into its walls...

Is not this what is expected of Christians? Are not they a peculiar people...

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TRUST IN GOD, AND DO THE RIGHT.

Openings here, of course, are made for the... Trust in God, and do the right.

Spirit of the Lord came upon Jephthah.

Jephthah's life runs parallel to the... Spirit of the Lord came upon Jephthah.

on education, who have been discriminated

on education, who have been discriminated... on education, who have been discriminated.

being deprived of ink, wrote his address upon

being deprived of ink, wrote his address upon... being deprived of ink, wrote his address upon.

We have now reached the point where the

We have now reached the point where the... We have now reached the point where the.

Correspondent.

Foreign Correspondent. The diviate of Oregon is not so hot as the southern part of our country.

on a good reason for supposing that he was

on a good reason for supposing that he was... on a good reason for supposing that he was.

the following accounts for the

the following accounts for the... the following accounts for the.

the annual sermon was preached the

the annual sermon was preached the... the annual sermon was preached the.

Reconciliation with God—How Brought

Reconciliation with God—How Brought... Reconciliation with God—How Brought.

South District Association.

This body met in its eighty-fifth annual... South District Association.

Little River Association.

Little River Association, embracing the... Little River Association.

Association for Home, State,

Association for Home, State, and... Association for Home, State,

Association for Home, State,

Association for Home, State, and... Association for Home, State,

Association for Home, State,

Association for Home, State, and... Association for Home, State,

Jephthah's Vow.

The author of the Book of Judges, in a... Jephthah's Vow.

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Association for Home, State, and... Association for Home, State,

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WESTERN RECORDER, THURSDAY, SEPTEMBER 8, 1887. (Continued from page 2)

WESTERN RECORDER
A. C. CAPERTON,
EDITOR AND PROPRIETOR.
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BUSINESS AND GENERAL ADVERTISING.
W. M. R. CAPERTON,
MANAGER AND ASSISTANT EDITOR.
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VICE-EDITOR AND GENERAL ADVERTISING.
J. D. GILMAN,
GENERAL ADVERTISING AGENT.

LOUISVILLE:
THURSDAY, SEPT. 8, 1897.
REV. R. C. MEDARD, of Williamsburg, Ky., general agent and correspondent.

Associational Meetings.
WHAT CAN BE DONE TO RENDER THEM MORE PROFITABLE?
As the time for the meeting of our associations is now upon us, the discussion of this question is fitting and opportune.

Not our associational gatherings are not of the value and advantage to the cause of Christ that they should be, that we have a sort of iron-lid, stereotype way of doing things that represents perfect freedom and hinders the development of real spiritual power, is a fact quite clearly discerned by all reflecting brethren. The only question is, how are we to get out of this, so that these gatherings shall be of permanent value and profit to the churches?

We are well aware that it is much easier to discover, than it is to remedy, defects. Suggestions are readily made, sometimes in a way that does not bring forth the worthy of consideration in the suggestion, sometimes because that which is worthy of consideration is passed as an innovation, and to fall to ground unheeded. Custom is a terrible ineradicable law. Men are fettered and hampered by it. It binds obstinately to the traditions and practices of the past fairly as Prometheus was bound to the rock. We believe in the old so long as the old is helpful and of advantage. When something new is better we believe in burning the fetters and adopting the new. We want liberty, we want the best thing.

Our first suggestion is that we let a reform in the reading of the letters from the churches. This a time honored custom, well-liked an universal custom; and yet we venture to express the opinion that there is scarcely a man to be found among us who does not regard the time taken in reading the letters as so much time lost, and wishes that somehow a change might be made. The average listener to the reading is a very listless one; and the average mind can not recall the facts, not one-fourth part of the facts, which the letters contain. As one going into an art gallery, glancing hurriedly at many pictures, gets a confused idea of all, remembering no one in particular, unless there are special features of attraction about it, even so do not one gains anything but a confused notion of all the letters, gaining nothing that is so can be retained, unless there are some striking facts that specially impress the mind. Shall we then exclude everything in the way of church news from our associations? By no means. Instead, however, of spending half a day in reading the letters to a nervous congregation, let there be a competent committee on church letters appointed at the first session of the body, to whom all letters shall be referred, and who shall be required to make report, at a subsequent session. Then let that committee bring before the body such facts as it will be well for the body to consider. In a given church it is found that a gracious revival of religion has been enjoyed. Let the committee inquire as to the means whereby the revival was brought about and the ingathering secured. In another church no revival has been experienced. Let the condition of the church be ascertained, and the apparent cause of spiritual declension. In another church, still, the missionary spirit is altogether absent, nothing given for the spread of the gospel among the nation, and little for its support at home. Let the cause, or causes, of this be ascertained, and all these things be reported to the association. Then let these questions that are so essential to the life and spiritual prosperity of the churches be fully considered and thoroughly discussed. Thus the good may come to the cause of Christ from the reports of the churches.

Another thing that we need in the way of reform in our associations is more time for devotional meetings. We have reports from committees on missions, on education, on temperance, and so on, to the end, followed by discussions, with an occasional sermon to an overflow meeting, and that is about all. Not a word have we to say against the discussion of these, even although they may follow in a well beaten track. But we submit, and we think the brethren will agree with us, that we can dispense with a considerable portion of the work in our associations without any detriment whatever to the interests of the cause of Christ. Let us be done with so much of it, then. Let us have everything dried; and in our programs let us give the devotional meeting a place. We have cause well-nigh to complain that plan is all that we need. A greater mistake could not be made. An engine is very essential to the drawing of the railroad train; but an engine without steam is matter without power behind it. Even thus organization and plan, no matter how good they may be, are valueless without the power which the Spirit of God supplies. We can not run our associational work without God, no more than we can the work of the local church. Let there then be time given to cultivate the devotional spirit.

Another thing, we want to cultivate the social element. An association is a sort of religious compact. It has a work to do. All the members should have a like interest. But in order to work heartily and efficiently together, it is essential that we know each other. A hearty hand-shake and a time spent in social intercourse is grandly helpful to Christians in the Master's work, provided the intercourse is rightly and properly directed. Let that, then, be taken for this, that the brethren and sisters may know each other.

These suggestions we believe may be found very helpful and beneficial if followed out. Let us try them and see.

Some Western Obit.
Now that we have a new Governor, let us hope that we shall have an improvement in our State affairs. Gov. Knott may have been a good executive officer in many respects, but in one respect he was especially bad, in his lawlessness in Rowan and other mountain counties. The recklessness and outlawry that have for years prevailed in some of those counties, notably in Rowan, are a disgrace to the State, and a blot on the fair name of Kentucky. Our executive officers have not been equal to the emergency. They have exhibited a timid and abortive policy, and by so doing, have grossly embarrassed a set of outlaws and desperadoes in their deviltry. Pitiably spectacle! The people of a great and proud Commonwealth humiliated, dishonored, and paying heavy taxes to hold in bay a set of outlaws and murderers that ought to have been hanged or sent to the penitentiary long ago. We have laws; let us enforce them. Let all who are not law-abiding be brought to division and suffer the penalty due to transgressors. Let the law assert its power and strike terror to the hearts of all evil-doers. Let Gov. Hickman assert his authority and show that the State of Kentucky is no longer to be a laughing stock for civilized nations. If it comes to the worst—if the people of those distracted counties can not enforce the laws provided for in the constitution—let us continue to show ourselves to be incapable of self-government—then let the county lines be abolished, and let some other measures be adopted for the government of the people, as has been done with this fooling. Already our timid and imbecile policy has cost the State large sums of money, to say nothing of the lives that have been lost, and the sorrow and misery that have resulted in that turbulent portion of our State. Let us try for all men, especially for those who are in authority, that they may have wisdom and courage to do their duty as God directs. Let it be that our own lives are a rebuke to all who would defy the majesty of law or in any way trample its holy sanctions under their feet. Let us never forget that this nation is a factor in the government under which he lives, and to some extent, personally responsible for the proper administration of the law. In this country it is possible for the people to have just such a government as they desire. In this country government is with the people. Let us not show ourselves to be incapable of governing ourselves and of enjoying the freedom which our fathers purchased for us with their blood.

The Green River Association—A Historical Sketch.
In our last issue we referred to the last meeting of this association of Baptists. We now submit an outline sketch of its history, as gathered from Dr. Spooner's "History of Kentucky Baptists," that ought to have a place in every Baptist church of Kentucky.

The Green River Association was the sixth organization of the kind constituted in Kentucky. It was organized at Mount Labor, June 1860, of nine Baptist churches—the church at Elizabethtown being one of the number. The nine churches had a membership of three hundred and fifty members. The growth of the young fraternity was exceedingly rapid; the numerical strength of the body multiplied more than five-fold within two years. It was agreed to open correspondence with all the Baptist associations in Kentucky. This shows that there was a time when all the Baptists in Kentucky were united.

In July, 1862, the association numbered thirty-three churches, with 1,173 members. Its territory had become so large that it was deemed expedient to have another division. Accordingly, a missionary spirit began to manifest in some of the churches as early as 1824, when "On motion to introduce a system of itinerant preaching, a large majority voted in the negative." The association was divided into two sections on the subject of missions from 1824 until its final division on that subject, sixteen years later. The missionary party was either in the minority or was willing to be the silent but the subject for discussion, while the anti-missionary party embraced every opportunity to exhibit their opposition to missions.

In 1825 the association expressed its opposition to the Baptist Tract Society, whose Board was located at Washington City, Campbell county. The members of the churches, and several of the presbyters were carried away with that society. In 1830 the association numbered thirty-eight churches, with 1,682 members. In 1831, the members of both churches and members, over reported by that body. But the three parties (Missionaries, Anti-Missionaries, and Campbellites) still remained in the churches, and they needed to have another division of the association. Fifteen churches were dissolved to form another association, which took the name of Barren River Association.

The old association was reduced, in 1831, to eighteen churches, with 1,173 members; but internal contentions were not diminished. Further divisions were produced by Campbellites. The members intended to take steps to separate the Campbellites from the aggressive churches. The Anti-Missionaries took advantage of this day, to associate in the popular mind the Missionaries with the Campbellites, and thereby produced the necessary associations against them. The confusion became so great that the association divided again in 1832. Brethren of Russell's Creek and other associations interested in the subject, were notified to send a reconciliation between the contending factions, and the association was again united in 1833. But the union was not a happy one. The Campbellites had been excluded from the association, and were growing more and more discontent. At almost every meeting the subject of missions was presented, in some form, but the Anti-Missionary party maintained the ascendancy, and nothing could be accomplished in that direction.

In 1839, a charge was preferred against Glasgow, Mount Olive, and Bowling Green churches, for having expelled members of the association, and churches in the General Association. Correspondence with Glasgow River Association was dropped because she "held Missionary preaching in her body." When the charges were preferred against Mount Olive, Mount Tabor, Bowling Green, Glasgow, Three Springs, and Salem churches were excluded from the body for having entered into the constitution of a new association, called the Green River Association, organized from Russell's Creek, Salem, and Goshen Associations, on account of their holding connection with the general Association. From that time to the present the churches have been in a state of war. Among the Anti-Missionary associations of the State, they will retain the name of United Baptists, and claim to adhere to the principles of the General Union as set forth by the Baptists of Kentucky in 1861. The churches have been in a state of war, from that time to the present, and their members "from contributing to the support of the gospel, but aver that the Bible knows no society but the church, in a religious point of view."

It is interesting to note that the churches, which have been excluded from the support of the gospel, but aver that the Bible knows no society but the church, in a religious point of view, are the churches which have been excluded from the support of the gospel, but aver that the Bible knows no society but the church, in a religious point of view.

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The Family Circle.

KNOWN AND UNKNOWN

When slender limbs on the bedstead
forehead
His head of peace hangs
And, for a little while, his lips part
Tis but a hoarse-rustle
Whether the mother's more than that on all-

Our Little Girls

MY BABY.

I know a baby, O sweetest
Mine, all mine!
From the golden hair to the dimpled feet
Mine, all mine!

"I never knew I was so selfish."
So Alice is taking her lesson to heart,
and striving bravely to overcome her
own "boasting days."
In His Arms.
"Ye was just like a thunder-bolt," said
Ruth, with a set, almost hard, expres-

SUMMER DRIVES!
A CLEARING UP OF GOODS AND ENDS.

Boy's Perfect Fitting Shirt Waists, 25c, 40c, 75c and \$1.00.
Perfect Modeled Jersey Waists, 60c, 70c, 85c, \$1, \$1.30 and \$2.50.
Best American Suitcases, choice styles, 10c, 12c and 20c.
Best French Tailcoats, great variety of patterns, 25c and 30c.
Folmer, Clogg & Co.'s Poaching Parasols, in Satin, \$1.25, \$1.50, \$2.00, \$2.25 and \$3.50.
Folmer, Clogg & Co.'s Silk Lace Trimmed Satin Parasols \$1.75, \$4 and \$5.50.
Ladies' Full Regular Hose, Solid and Fancy, 20c, 25c, 30c, 35c, 40c and 50c.
Chinise, 18c, 20c, 30c, 35c, 40c, 45c, 50c, 55c, 75c, 85c, \$1, \$1.20, \$1.40, \$1.50 and \$1.75.
Panties, 18c, 25c, 30c, 35c, 40c, 45c, 50c, 60c, 65c, 75c, 85c, 90c, \$1, \$1.10, \$1.25, \$1.35, \$1.50, \$1.60.
Night Dresses, 55c, 75c, 95c, \$1.20, \$1.35, \$1.50, \$1.75, \$1.98, \$2.25, \$2.75.
Shirts, full sizes, 30c, 35c, 48c, 63c, 73c, 88c, \$1, \$1.10, \$1.25, \$1.40, \$1.50, \$1.85, \$2 and \$2.25.
Gents' Buttoned Corset Covers and Handsome Dressing Gowns.
Cruik's very Choice Patterns reduced to 8c, 7c, 8c, 10c and 12c.
Handsome Linen Lavins down to 15c, 18c and 20c per yard.
Linen Linen, choice and cheap, 5c, 7c, 8c, 10c, 12c and 15c.
Linen Towels, extra values, 75c, 80c, 90c, \$1, \$1.25 per dozen.
White Terry, 25c, 35c, Colored Terry, 40c and 50c.

LINEN, ORIENTAL, SPANISH, GEORGETTE and CHANTILLY
FINE SWISS SKIRTING, FLOUNCING, EDGING and IN-
SETTING.
5-Button Embroidered back and Kid Gloves down to 70c.

Mail Orders Receive Prompt and Careful
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All Prices Reduced down to Close Lots.

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SASH,
BLINDS,
LUMBER.
No. 243 EAST MARKET ST. LOUISVILLE, KY.
Telephone No. 114. WRITE FOR PRICE LIST.

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AND
PURCHASING AGENCY.

I desire to inform my friends and the public generally that I have opened a purchasing
agency in connection with my Dress-Making Department, and would respectfully solicit
your patronage. Having had considerable experience in the purchasing of goods, and
knowing full well the value of any order entrusted to me. I charge you no commission,
send stamps for samples and satisfaction.

SUITS MADE TO ORDER.

Made up in the latest and most fashionable style.
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a specialty. By permission will refer to the following persons: J. E. Eaton, D.R.C.H.R. Nabb,
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The best, cheapest and most popular collection ever published for the use
of Baptist Churches. Contains about two hundred of the old favorite songs,
and about forty of the latest and best.
In full cloth, single copy, postage paid, \$ 20
" " per dozen, " " 2 00
Fifty copies, " " 7 50
A. C. CAPERTON & CO., Louisville, Ky.

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FOR
MOSQUITO BARS!

FIRST IN THE FIELD!
Made to order in any style and cheaper than any yet offered.
Our Half Canopy is the largest spread, most ornamental and comfortable ever
made.
The Four-Post, Turnover or Hoop Frames and Bars always on hand.
Hoop Bars Ready Made for 75 Cents.

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MANUFACTURERS OF
FINE VEHICLES,
SUCH AS
BAROUCHES, SURRYS, BUGGIES, FLETCHERS, ETC.,
Respectfully invite their friends and strangers visiting the city to call and examine their
stock which they are offering at a low price than the same quality can be purchased in any market.

Steady Words.

Half the actual trouble of life would
be saved if people would remember that
silence is golden—when they are irri-
tated, vexed, or annoyed, or feel provoked
or exasperated by a trifling, when the
nerves are exhausted, it is, perhaps,
natural to us in our imperfectly discipli-
ned state. But why put the annoyance
into the shape of speech, which, once
uttered, is remembered, which may
burn like a blistered wound, or rankle
like a poisoned arrow? If a child be
trying, or a friend capricious, or a servant
unreasonable, be careful what you
say. Do not speak while you feel the
impulse of anger, for you will be almost
certain to say too much, to say more
than your cooler judgment will approve,
and to speak in a way that you will
regret. Be silent until the anger and
the "when you will be cooled and self-
controlled.

Above all, never write a letter when
you are in a mood of irritation. There
is anger that is justifiable—their res-
ponsibilities which are righteous. It is
sometimes a duty to express indignation.
But if you consider the matter, the occasions
for putting such feelings on record
are comparatively few. They come once
in a lifetime, perhaps, and to many for-
tunate beings they never come at all.
Upon the whole, the people—our friends
and neighbors, the community of which
we form a part—are trying to do the best
they can; and, in hours of good temper
and health, life wears a sunny aspect.

Much of the friction which misleads
the machinery of life more rough and dis-
cordant is caused by things too petty to
notice were we in our normal condition.
The hasty word spoken in petulance
may be explained, forgotten and forgot-
ten. But the letter written in an allusion
is a fact tangible, not to be con-
doned. There it lies with a certain per-
manence about it. You have sent it to
a friend, who having received it, some-
times, will each time find it more cruel
and inclusive than before. Letters once
written and sent away can not be re-
called. You can not be certain that your
words or energy will turn them to glass.
Hidden in bureau-drawers and compart-
ments of desks, folded up in portfolios,
or locked in boxes, they will, it may be,
flash up again in sudden feud and five
months after you have received the news
of the folly that incited them, or the other
folly which peened them. Never write
an angry letter when you are angry.

All heated feeling seeks the imperative
as an outlet, and superlatives are apt
to be dangerous. So long as you cling
to the positive in speech, we are pretty
safe.
We all need to be cautioned against
unwise haste in speech, but mothers must
be warned. It is so easy to misinterpret
a child; so easy to grieve a little child
who is forbidden to answer back; so easy
to make a picture of yourself in the
placid memory, which will be photographed
there for the remainder of life, and of
which you would in ceasing days be
ashamed.

DAUGHTERS, WIVES AND MOTHERS.—
Need for pamphlet. Write for the
mailed free, securely sealed. Dr. J. B.
Marchal, Utica, N. Y. send now by

Sowing Wild Oats.

A phrasal has been long in bloom
to which has wrought great evil. It is
that of "sowing wild oats." It implies
that youth must have a time of wicked-
ness, the daying of authority and the
abuse of opportunity, after which all
will come right. Never was there a
more diabolical lie. That which you
sow you shall reap; if you sow wild oats,
you shall reap wild oats. Not one in-
stance can be found in all humanity

where the evils indulged in by youth did
not mar and scar the soul through life.
... There's a virtuous and penny-
wise in the virus of indolence that
defies every remedy for removal while
we are in the flesh. ... The indulgence
in it is directly contrary to the aspira-
tions for manliness which is so common
in youth, and which we desire to
make enduring; and hence, in order to
meet this desire, we must not only
hold on to the remedy, but we must
endeavor to modify our notion of man-
liness, to eliminate from its definition
many of its most important elements,
and so to reduce it that it will allow the
otherwise prohibited indulgence. ... We
hold on to the doctrine, for the doctrine
is uniformly to harm the honor of wo-
man, but we permit the low jest and the
vile story to be circulated in our com-
pany. We hold on to the doctrine that
any man's person is sacred, and we
allow to be circulated in our company
or to verbally over the vengeance by a
challenge to mortal combat, and so we
narrow more and more our definition of
manliness, until at length we get to
marionettes, that it will permit to be
heard on a suspension to so call us. [Dr.
Hovans Cassius, in the Church's Lion.

No opium in Piso's Cure for Consumption.
Cures where other remedies fail.
See.

Don't Worry.

Worry was not you out. Thought, like
a river, flows between fixed banks, flank-
ing back the stars by night and the sun
by day, turning the mill wheels and ma-
chinery, feeding the life on its banks;
but worry cuts out the banks, and carries
with it the child of oblivion; it is the child
of distrust; no man can trust God fully,
and worry at the same time. You might
as well try to walk on air, as to walk in
the same ditch as to mix belief and worry
in the same life with Christianity. The
minute you begin to worry, you step
down from the throne of faith, you
throw away the scepter of God that you
rest your stand on the ground of unbelief
in the living God. I go to a hotel and
tell them I want to take an early morn-
ing train; I leave my name with the
clerk; if I trust the clerk, I go to bed
and sleep. If I am afraid he won't call
me, I wake up every hour of the night
and consult my watch; every time I
awake I insult the clerk, and every time
we are restless we insult our God. It is
because we can not trust God that we
worry. If I am persuaded that he is
able to keep that which I have entrusted
to him against that day, can not I trust
him for my daily bread? If I can lie
down in the sleep of death believing in
the power of God and the resurrection
and the life, can not I trust him with
the burdens and the toils of my daily
life? Surely it is because we doubt God
that we worry and fret, and so it comes
sometimes in life that the child who is
loving, tender and gentle, takes the thing
that worries us out of our lives. Your
child sits with you at the open car-win-
dow; a piece of glass flies into the
child's eye; nature at once floods it with
tears of salt tears; you lift the child and
pluck out the splinter as soon as you can;
it is worrying the child's whole nervous
system. My brother, if there be aught
in your life that is wearing out your
strength, or that is dimming your vision,
behold the white God takes it.

A mother gives this experience in her
own life: she said: "I was of a worri-
some temperament, and I was wont to
say, 'O, dear! I would rather be in pri-
son than live such a life as this.' I can
never sit down a moment to read, but
that Jamie wants something of me, and
I wish I could have more rest and be
always for a little while." One damp
morning, when I was sitting alone was
singing in an adjoining room.

"I want to be an angel,"
and the sharp cough out the song in
twain; the mother was worrying and
fretting too much to care for the child.
The child grew worse; the evening came
and with it the father and the doctor
and the doctor, and the doctor said:
"Ye should have called me earlier."
The child grew worse, and soon all was
over. The mother says: "I have plenty
of time now; the books are never dis-
turbed now; I can read when I please.
I can write when I choose; but when I
see gray-haired women leaning on their
sons I cry to God, 'O, that I had had
more patience and had not been so wor-
ried and fretted as I have.' [Rev. D. P.
Hoy, in Baptist Weekly.

The Hot Saw.

"O Frank! come and see how hot my
new saw is when I cut wood when I please."
"That's the friction," said Frank, with
the wisdom of two years that Eddie
boasted.
"Ye," said Sister Mary, who was
singing, "is the friction; and it makes
me think of two boys who were quarrel-
ing over a trifle this morning, and the
more they talked the hotter their temp-
ers grew, until there was no knowing
what might have happened if mother
had not taken them to the wood shed
by sending them into separate rooms."

Boasting Him.

Alice Gray leaped over the fire, her
chin resting in her hands, and in a positive
look in her brown eyes. It was Sabbath,
and that morning in church she had
listened to Mr. Bentley's sermon with
rather a curious interest as he spoke of
the "sin which doth so easily beset us."
Now she was quietly wondering what
could be her own besetting sin.

"I am sure," said she to the fire, "it
is not ill temper, and it can't be acting
deceitfully, and speaking horrid un-
truths; for I should despise myself if I
did that. I don't hate anybody, or say
what does not belong to me, and no one
can say that I—"

"Alice," called Aunt Mary, gently,
from her seat in the adjoining room, "if
you have finished with my pencil, will
you get it for me? I need it for a few
moments."

"Why, Aunt Mary, didn't I return it
yesterday?" began the little girl, when
catching herself up, she said, hastily,
"Oh, yes, I remember to have done so."
"Just slipped it into my pocket when
I went to Kitty Blake's; I'll run and get
it."

"But, in a short time, Alice walked
into the room with a face which was
very long indeed. The gold pencil
which she knew her aunt prized highly,
was gone from the pocket,—lost, prob-
ably, on the way to her friend's house.

"O, my child! why did you not give
it to me as soon as you had finished
with it?" exclaimed Aunt Mary, trying
not to be too severe on her little niece,
who looked really penitent, though she
said only, as so many little girls have
said before, "I didn't think."

"While she stood with downcast eyes,
clasp and unclasp her fingers, her
father walked into the room, saying,
with that air of one who expects a satis-
factory reply, "Alice, did you mail my
letter yesterday?"

"O! and Alice's heart gave a great
thump." "Papa, I forgot it!"
Mr. Gray stopped in his complacent
march up and down, and kindly turned
to look at the child who stood before
him. "That letter is an important one,
which should have gone, by all means,
yesterday; bring it to me at once."
Papa spoke sternly, and Alice obeyed.
"Is Alice, that you are not to be
trusted," said Mr. Gray, as he took the
letter from her trembling hands.
This last bitter thrust was more than
the little girl could bear, and she hastily
left the room, while hot tears rained
down her cheeks; for we are never so
unhappy as when we have no one but
ourselves to blame as the cause of our
trouble.
It was not many days later that Alice
met with a trial which did not give her
a great many sighs. A cousin, traveling
abroad, had sent her as a gift a beautiful
leather-handkerker, which was the pride of
her heart.
This she carried into the parlor to ex-
hibit to her friends, and, as she did so,
the handkerker had been by itself, and
was placed on the corner of a table. Of
course, nobody could explain just how it
came about, but an ink-bottle which had
been placed on the table was over-
turned, and the handkerker being ru-
ined.
"Ah, my child! has not this week
shown you the 'sin which doth so easily
beset you'?" Do you know now how
is your chief fault?"
I think so, for as Sabbath again drew
near she was obliged to tell her father
she believed she had learned my besetting
sin. "Do you think it is carelessness?"
"Ye, dear; carelessness leading to a
long train of evils which end in self-
destruction; for do you not think it is selfish
to be as thoughtless as one like this who
has been during the past week?"
Alice's face flushed painfully, as she

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FOR
Indigestion,
Sick Headache,
Constipation,
Inactive Liver.

The merchant planning business schemes
is not to be trusted. The gold pencil
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A MONTH can
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number of
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earn \$100 to
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