

THE NEWS RECORDER.

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THE Orange Judd Farmer has been gathering some data regarding the potato crop of the country for 1895, and finds it will amount to not less than 262,148,000 bushels.

THE experiments tried of propelling boats on the Erie canal by electricity are said to have proved that electricity saves eighty-two per cent. over horse power and fifty-five per cent. over steam.

LIEUT. ROBERT E. PRANTY, the Arctic explorer, has reported again for duty. He has been assigned to the department of yards and docks in the Brooklyn navy yard, where he will perform the routine work of civil engineer.

THE South Carolina constitutional convention has adopted a provision holding sheriffs responsible for prisoners taken from their custody and lynched, the penalty being removal from office and ineligibility to hold office in future.

PROF. FURTER, of the College of Civil Engineering, of Cornell university, is reported to have received the largest fee, perhaps, ever paid to an engineer—\$120,000. This is for services in planning a system of sanitation for the city of Santos, Brazil.

THE Chicago board of trade has the largest branch telegraph office in the world. There are 170 operators on the floor every working day, and 12,000 messages have been handled in a single day during the short working hours of the board of trade day.

THE German Hygienic association offers a prize of \$1,200 for an original essay on electric heaters. It must be written in German and sent in before July 1, 1896, to Prof. Konrad Hartmann, No. 18 Fasannstrasse, Charlottenburg. The essay will remain the property of the author, but he must publish it within six months.

DIVERS in the lake of Nemi, near Albano, have found at the bottom of the lake, eighty feet from the shore, the pleasure galley in which the Emperor Tiberius held his orgies. It still seems to be decorated with bronzes and mosaics. They have brought up bronze heads, a wolf and lion, targeta with inscriptions and rings for the docks.

A CURIOUS engineering feat is about completed at Superior, Wis., the raising of one of the big grain warehouses of the Globe Elevator Co. clear of its pile foundation and letting it down upon a foundation built of masonry inches higher than it formerly stood. The work was done by means of forty-eight five-ton jack-screws.

In Philadelphia the manager of a collection company will shortly be tried in the federal court for dunning debtors with circulars inclosed in a

AWFUL WARNIN G.

The Fearful Fate of Those Who Despise the Lord.

Death at the Banquet Board—The Lessons Taught by Belshazzar's Feast—Sermon by Rev. Dr. T. De Witt Talmage, D. D.

At Sunday's services Dr. Talmage took for his subject, "Handwriting on the Wall," the text chosen being Dan. v. 30, "In that night was Belshazzar, the king of the Chaldeans, slain."

Night was about to come down on Babylon. The shadows of her 250 towers began to lengthen. The Euphrates rolled on, touched by the fiery splendor of the setting sun, and gates of brass, burnished and glittering, opened and shut like doors of flame. The hanging gardens of Babylon, wet with the heavy dew, began to pour from starlit flowers and dripping leaf a fragrance for miles around. The streets and squares were lighted for dance and frolic and promenade. The theaters and galleries of art invited the wealth and pomp and grandeur of the city to rare entertainments. Scenes of riot and wastrel were mingled in every street, and godless mirth and outrageous excess and splendid wickedness came to the king's palace to do their mightiest deeds of darkness.

A royal feast to-night at the king's palace. Rushing up to the gates are chariots, upholstered with precious cloths from Bédan, and drawn by tressed horses from Togarmah, that rear and neigh in the grasp of the charioteers, while a thousand lords dismount, and women, dressed in all the splendors of Syrian emerald, and the color-blending of agate, and the chasteness of coral, and the somber glory of Tyrian purple, and princely embroideries, brought from afar by camels across the desert, and by snails of Tarshish across the sea.

Open wide the gates and let the guest come in. The chamberlains and sup-bearers are all ready. Hark to the rattle of the silks and the carol of the music! See the blaze of the jewels! Lift the banners. Fill the cups; Clap the cymbals. Blow the trumpets. Let the night go by with song and dance and ovation; and let the Babylonish tongue be palsied that will not say "O King Belshazzar, Thy Feast is Over!"

Ah, my friends, it was not any common banquet to which these people came. All parts of the earth had sent their richest viands to that table. Brackets and chandeliers flashed their light upon tankards of burnished gold. Fruits, ripe and luscious, in baskets of silver, entwined with leaves, plucked from royal conservatories. Vases inlaid with emerald and ridged with exquisite traceries, filled with nuts that were threshed from forests of distant lands. Wine brought from the royal vats, foaming in the decanters and bubbling in the chalices. Tufts of

of murdered women, and the kicked and tumbled carcass of a dead king. For "in that night was Belshazzar, the king of Chaldeans, slain."

I go on to learn some lessons from all this. I learn that when God writes anything on the wall a man had better read it as it is. Daniel did not misinterpret or modify the handwriting on the wall. It is all foolishness to expect a minister of the gospel to preach always things that the people like, or the people choose. Young men of what shall I preach to you to-night? Shall I tell you of the dignity of human nature? Shall I tell you of the wonders that our race has accomplished? "Oh! no," you say, "tell me the message that came from God." I will. If there is any handwriting on the wall it is this lesson: "Repent! Accept of Christ and be saved!" I might talk of a great many other things, but that is the message and so I declare it. Jesus never flattered those to whom he preached. He said to those who did wrong, and who were offensive in his sight, "Ye generation of vipers! ye whited sepulchres! how can ye escape the damnation of hell!" Paul the Apostle preached before a man who was not ready to hear him preach. What subject did he take? Did he say: "Oh! you are a good man, a very fine man, a very noble man?" No; he preached of righteousness to a man who was unrighteous; of temperance to a man who was the victim of bad appetites; of judgment to a man who was unfit for it. So we must always declare the message that God sends to come to us. Daniel

read it as it is. A minister preached before James I. of England, who was James VI. of Scotland. What subject did he take? The King was noted all over the world for being unsettled and wavering in his ideas. What did the minister preach about this man who was James I. of England and James VI. of Scotland? He took for his text James first and sixth: "He that wavereth is like a wave of the sea driven with the wind and tossed." Hugh Latimer, commanded the king by a sermon he preached, and the king said: "Hugh Latimer, come and apologize." "I will," said Hugh Latimer. So the day was appointed, and the king's chapel was full of lords and dukes, and the mighty man and a host of ministers. The king's minister was to apologize. He began his sermon by saying "Hugh Latimer, bethink thee! Thou art in the presence of thine earthly King, who can destroy the body. But, bethink thee, Hugh Latimer, that thou art in the presence of the King of Heaven and earth, who can destroy both body and soul in hell-fire." Then he preached with appalling directness at the king's crimes.

Another lesson that comes to us to-night: There is a great difference between the opening of the banquet of sin and its close. Young man, if you had looked into the banquet in the

corruption. The luring songs become curses and screams of demoniac laughter. Lost spirits gather about him, and feel his heart, and beckon him on with "Hail brother! Hail, blasted spirit, hail!" He tries to get out. He comes to the front door where he entered, and tries to push it back, but the door turns against him; and in the far of that shutting door he hears these words: "This night is Belshazzar, the king of the Chaldeans, slain." He may open bright as the morning. I send dark as the night. I learn further from this subject that with sometimes breaks in upon a banquet. Why did he not go down to the prisons in Babylon? There were people there that would liked to have died. I suppose there were men and women in torture in that city who would have welcomed death, but he came to the palace, and just at the time when the mirth is dashing to the top pitch. Death breaks in at the banquet. We have often seen the same thing illustrated. Here is a young man just come from college. He is kind. He is loving. He is enthusiastic. He is eloquent. By one spring he may bound to heights toward which many men have struggled for years. A profession opens before him. He is established in the law. His friends cheer him. Eminent men encourage him. After awhile you may see him standing in the American senate, or in a regular assemblage of his kind. Some night he retires to his chamber. Delirium, the messenger of death, seizes the man of his fatherhood. Father and mother stand by and see the tides of his life going out to the great ocean. The banquet is coming to an end. The lights of thought, and mirth, and eloquence are being extinguished. The garlands are snatched from his brow. The vision is gone. Death at the banquet.

We saw the same thing, on a larger scale, illustrated in our civil war. Our whole nation had been sitting at the national banquet—north, south, east and west. What grain was there, but we grew it on our hills. What invention was there, but our rivers must turn the new wheel, and rattle the strange shuttle. What warm heart, but our traders must bring them from the Arctic. What fish, but our nets must sweep them from the markets. What music, but we must sing in our halls. What eloquence, but it must speak in our statutes. No! to the national banquet, reaching from mountain, and from sea to sea! To prepare that banquet, the sheep-folds and the aviries of the country sent their best treasures. The orchards piled up on the table their sweet fruits. The presses burst out with new wines. To sit at that table came the yeomanry of New Hampshire, and the lumbermen of Maine, and the Carolinian from the rice plantation, and the western emigrant from the pines of Oregon, and we were all brothers—

his wife, comes in: "Did you call the land for so much?" "Yes." It was a lie; and quick as that she was dead. God's judgments are upon those who despise him and defy Him. They come suddenly.

The destroying angel went through Egypt. Do you suppose that any of the people knew that he was coming? Did they hear the flap of his great wing? No! No! Suddenly, unexpectedly he came.

Skilled sportsmen do not like to kill a bird standing on a sprig near by. If they are skilled they pride themselves on taking it on the wing, and they wait till it starts. Death is an old sportsman, and he loves to take men flying under the very sun. He loves to take them on the wing. Oh! flee to God this night! If there be one in this presence who has wandered far away from Christ, though he may not have heard the call of the Gospel for many a year, I invite him now to come and be saved.

Flee to the stronghold of the Gospel! Now is the accepted time; now is the day of salvation.

Good night, my young friends, may you have rosy sleep, guarded by Him who never slumbers! May you awake in the morning strong and well! Hark! Oh! art thou a despiser of God? Is this thy last night on earth? Shouldst thou be awakened in the night by something, thou knowest not what, and there be shadows floating in the room, and a hand writing on the wall, and you feel that your last hour has come, and there be a fainting at the heart, and a tremor in the limb, and a catching of the breath—then thy doom would be but an echo of the words of the text: "In that night was Belshazzar, the King of the Chaldeans slain."

Oh! that my Lord Jesus would now make Himself so attractive to your souls that you can not resist Him; and if you have never prayed before, or have not prayed since those days when you knelt down at your mother's knee, then that to-night you might pray, saying:

Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bid'st me come to Thee, O Lamb of God, I come!

But if you can not think of so long a prayer as that, I will give you a shorter prayer that you can say: "God be merciful to me a sinner!" Or, if you can not think of so long a prayer as that, you may utter: "Lord, save me, or I perish!" Or, if that be too long a prayer, you need not make any other word "Help!" Or, if that be too long a word, you need not use any word at all. Just look and live!

BURIED GOLD IN CALIFORNIA.

The Hidden Treasures of Pirates, Pirates, Robbers and Miners.

Treasure-seeking parties are out in California trying to find the gold supposed to have been buried by Spanish padres, pirates, miners, robbers and

International Lessons for November 15, 1895—Saul Hajoed—1 Sam. 15:10-22. Specially Arranged from Palcohet's Notes. GOLDEN TEXT.—To obey is better than sacrifice.—1 Sam. 15:22. THE SEASON includes chapters 13 to 15, together with a view of the closing period of Saul's life.

TEXT.—Perhaps about B. C. 1050, at least ten years after the inauguration of Saul.—Kell. According to Usher, B. C. 1050. PLACE.—Gilead, in the Jordan valley, near Jericho.

LESSON NOTES.

THE FIRST TEST OF SAUL, 13:13.—This occurred about two years after Saul began to reign. The whole Philistine nation had been aroused. Saul assembled the Israelites at Gibeah, but they were poorly armed, whereas their opponents were well equipped. Samuel had agreed to come within seven days and make known the will of God. Six days had gone and Samuel had not appeared. To a commander like Saul, who saw that every moment's delay weakened his own forces and strengthened the enemy, such delay seemed almost intolerable. At the last moment Saul yielded to the temptation to offer the offerings, contrary to God's law and his agreement with Samuel, and press into action. Just then the prophet appeared on the scene. Saul had failed in the hour of trial.

THE SECOND TEST, 13:14.—Samuel brought a commandment of the Lord to Saul that he should declare war against the Amalekites, and utterly destroy them and all their possessions.

The kingdom of God could not extend according to God's promise, unless these people were either peaceful or out of existence. They would not be peaceful; therefore they must pass out of existence.

The grasping Amalekites were rich in cattle, sheep, camels and asses, and they carried their wealth with them wherever they went. But the Israelites were commanded to destroy all this wealth. The reason was no doubt to hold the motives of the Israelites on a high plane.

Saul led two hundred and ten thousand Israelites against the Amalekites and nearly annihilated them; but he spared their king, probably to grieve his triumph on his return; and, with his consent, the people brought home alive for their farms the best of the cattle and sheep, destroying only the vile and the refuse.

SAUL HONORED SAUL TO FACE WITH HIS SON.—1 Sam. 17:17. "Saul was angry because the Lord was with David." Probably at Ramah, his home. "It repenteth me," He did not regret his action, but his feelings and his action were changed toward Saul. "And it grieved Samuel." Literally, it burned (in him). "And he cried unto the Lord all night." This shows how deeply Saul's disobedience cut his very heart.

13. "Saul came to Carmel." Not Mount Carmel, but a city about seven miles southeast of Hebron. "And behold, he set him up a place;" a monu-

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In Philadelphia the manager of a collection company will shortly be tried in the federal court for dunning debtors with circulars inclosed in a black envelope addressed in white letters. The district attorney claims that such envelopes reflect injuriously upon the character of the persons to whom they are addressed and are in violation of the postal laws.

The death of Thomas O. Seligman is the first that happens for the first time in American history that a father and his son are both on the navy lists at the same time as rear admirals. The father, appointed a midshipman in 1818, is a hale and hearty veteran of ninety-four years, while the son graduated from the Naval academy in 1953.

A PARIS dealer in fine shoes for women says that the ladies of Madrid have the smallest feet, while the feet of the Swedes have the best shape. The Empress of Austria requires a long, narrow shoe with a high instep. Eugenie's foot was so small that her white satin shoes when sent to an orphanage school patronized were worn by communicants of the age of 11 and 12 years.

MR. E. GLADSTONE receives more requests for his autographs than any other man in the world. In one day recently twenty-five letters reached him from various parts of the world politely asking for specimens of the Grand Old Man's chirography. Mr. Gladstone is too busy to gratify the wishes of autograph collectors, and his secretary so informs correspondents.

Mrs. "Phil" SHERIDAN, who was a school girl during the war, and who was only nineteen years old when she married the general in 1875, now resides in a beautiful home in a fashionable part of Washington, where she devotes herself entirely to her four children, the oldest of whom, Mary, made her debut last season, while the twin, Irene and Louise, will be introduced this winter. The fourteen-year-old Phil is to be educated, as his father was, at West Point.

THE reports from the far northwest are to the effect that the Canadian government is pushing the survey of boundary lines between British possessions and Alaska and is emphasizing the correctness of the survey by establishing forts and depots for military supplies and is policing the territory. The well known British greed for land justifies the conclusion that the surveying chains will be found wonderfully elastic in case any gold mines are found on territory near the boundary and on territory known to belong to the United States.

music! See the blaze of the jewels! Lift the banners. Fill the cups; Clap the cymbals. Blow the trumpets of the night go by with song and dance and evocation; and let the Babylonian tongue be pained that will not say 'O King Belshazzar, live forever!'

Ab, my friends, it was not any common banquet to which these people came. All parts of the earth had sent their richest viands to that table. Brackets and chandeliers flashed their light upon tankards of burnished gold. Fruits, ripe and luscious, in baskets of silver, entwined with leaves, plucked from royal conservatories. Vases inlaid with emerald and ridged with exquisite traceries, filled with nuts that were threshed from forests of distant lands. Wine brought from the royal vats, foaming in the decanters and bubbling in the chalices. Tufts of cassia and frankincense wafting their sweetness from wall and table. Gorgeous banners unfolding in the breeze that came through the open window, bewitched with the perfumes of hanging gardens. Fountains rising up from inclosures of ivory, in jets of crystal, to fall in clattering rain of diamonds and pearls. Statues of mighty men looking down from niches in the wall upon crowns and shields brought from subdued empires. Idols of wonderful work standing on pedestals of precious stones. Embroideries stooping about the windows and wrapping pillars of cedar and drifting on floor inlaid with ivory and agate. Music, mingling the thrum of harps, and the clash of cymbals, and the blast of trumpets in one wave of transport that went rippling along the wall and breathing among the garlands, and pouring down the corridors, and thrilling the souls of a thousand banqueters. The signal is given and the lords and ladies, the mighty men and women of the land, come around the table. Pour out the wine. Let foam and bubble kiss the rim! Hoist every one his cup and drink to the sentiment: "O King Belshazzar, live forever!" Destarred headband and carcanet of royal beauty gleam to the uplifted chalices, as again and again, and again they are emptied. Away with care from the palace! Tear royal dignity to tatters! Pour out more wine! Give us more light, wilder music, sweeter perfume! Lord shouts to lord, captain ogles, captain. Goblets clash; decanters rattle. There comes in the obscene song, and the drunken hiccough, and the slurring lip, and the guffaw of idiotic laughter bursting from the lips of princes, flushed, reeling bloodshot; while mingling with it all I hear: "Huzza! huzza! for great Belshazzar!"

What is that on the plastering on the wall? Is it a spirit? Is it a phantom? Is it God? The music stops. The goblets fall from the nerveless grasp. There is a thrill. There is a start. There is a thousand voiced shriek of horror. Let Daniel be brought in to read that writing. He comes in. He reads it: "Weighed in the balance and found wanting."

Meanwhile the Nedes, who for two years have been laying siege to that city, took advantage of that carousal and came in. I hear the feet of the conquerors on the palace stairs. Massacre rushes in with a thousand gleaming knives. Death bursts upon the scene, and I shut the door of that banquetting hall, for I do not want to look. There is nothing there but torn banners, and broken wreaths, and the slush of upset tankards and the blood

of the king by a sermon as preached, and the king's chapel was full of lords and dukes, and the mighty man and a sermon to apologize. He began his sermon by saying "Hugh Latimer, bethink thee! Thou art in the presence of thine earthly king, who can destroy the body. But, bethink thee, Hugh Latimer that thou art in the presence of the King of Heaven and earth, who can destroy both body and soul in hell-fire." Then he preached with appalling directness at the king's crime.

Another lesson that comes to us tonight: There is a great difference between the opening of the banquet of sin and its close. Young man, if you had looked in upon the banquet in the first few hours, you would have wished you had been invited there, and could sit at the feast. "Oh! the grandeur of Belshazzar's feast!" you would have said; but you look in at the close of the banquet, and your blood curdles with horror. The King of Terrors has there a ghastlier banquet; human blood is the wine, and dying groans are the music. Sin has made itself a king in the earth. It has crowned itself. It has spread a banquet. It invites all the world to come to it. It has hung in its banquetting hall the spoils of all kingdoms and the banners of all nations. It has gathered from all music. It has strewn from its wealth, the tables and floor, and arches. And yet how often is that banquet broken up; and how horrible is its end! Ever and anon there is a handwriting on the wall. A king falls, a great culprit is arrested. The knees of wickedness knock together. God's judgment, like an armed host, breaks in upon the banquet; and that night is Belshazzar, the king of the Chaldeans, slain.

Here is a young man who says, "I can not see why they make such a fuss about the intoxicating cup. Why, it is exhilarating! It makes me feel well! I can talk better, think better, feel better. I can not see why people have such a prejudice against it." A few years pass on and he wakes up and finds himself in the clutches of an evil habit, which he tries to break, but can not; and he cries out, "Oh, Lord God! help me!" It seems as though God would not hear his prayer; and in an agony of body and soul he cries out, "It biteth like a serpent, and it stingeth like an adder." How bright it was at the start! How black it was at the last!

Here is a man who begins to read loose novels. "They are so charming," he says; "I will go out and see for myself whether all these things are so." He opens the gate of a sinful life. He goes in. A sinful sprite meets him with her wand. She waves her wand and it is all enchantment. Why, it seems as if the angels of God had poured out vials of perfume in the atmosphere. As he walks on he finds the hills becoming more radiant with foliage and the ravines more replete with the falling water. Oh! what a charming landscape he sees. But that sinful sprite, with her wand, meets him again; but now she reverses the wand and all enchantment is gone. The cup is full of poison. The fruit turns to ashes. All the leaves of the lower are forked tongues of hissing serpents. The flowing fountains fall back in a dead pool stenched with

poison was there, but our rivers must turn the new wheel, and rattle the strange shuttle. What warm sun, but our traders must bring from the Arctic. What fish, but our nets must sweep there. What markets, but we must sing in our halls. What eloquence, but it must speak in our senates. Ho! to the national banquet-reaching from mountain, and from sea to sea! To prepare that banquet, the sheep-folds and the aviaries of the country sent their best treasures. The orchards piled up on the table their sweet fruits. The presses burst out with new wines. To sit at that table came the yeomanry of New Hampshire, and the lumbermen of Maine, and the Carolinian from the rice plantation, and the western emigrant from the pines of Oregon, and we were all brothers—brothers at a banquet. Suddenly the feast ended. What meant those mountains thrown up at Chickamauga, Atlanta, Gettysburg, South Mountain? What meant those golden fields, turned into pasturing grounds for cavalry horses? What meant the corn fields gullied with the furrows of the heavy supply train? What meant those rivers—those lakes—those seas? God was angry! Justice was done. A handwriting on the wall. The nation had been weighed and found wanting. Darkness! Darkness! Woe to the north! Woe to the south! Woe to the east! Woe to the west! Death at the banquet.

I have also to learn from the subject that the destruction of the vicious, and of those who despise God, will be very sudden. The wave of mirth had dashed to the highest point when the invading army broke through. It was unexpected. Suddenly, almost always, comes the doom of those who despise God, and defy the laws of men. How was it at the deluge? Do you suppose it came through a long northern storm, or that people for days before were sure it was coming? No; I suppose the morning was bright; that calmness brooded on the waters; that beauty sat enthroned on the hills; when suddenly the heavens burst, and the mountains sank like anchors into the sea that dashed clear over the Andes and the Himalayas.

The Red sea was divided. The Egyptians tried to cross it. There could be no danger. The Israelites had gone just through; where they had gone, why not the Egyptians? Oh! it was such a beautiful walking place! A pavement of tinged shells and pearls, and on either side two great walls of water—gold. There can be no danger. Forward, great hosts of the Egyptians! The swimming of the war horses in vain for the shore! The strutting of the great host on the bottom of the sea, or pitched by the angry wave on the beach—a battered, bruised and loathsome wreck! Suddenly destruction came. One half hour before they could not have believed it. Destroyed; and without remedy.

I am just setting forth a fact which you have noticed as well as I. Ananias comes to the apostle. The apostle says: "Did you sell the land for so much?" He says: "Yea." It was a lie. Dead! as quick as that! Sapphira,

And that Thou bid'st me come to Thee, O Lamb of God, I come! But if you can not think of so long a prayer as that, I will give you a shorter prayer that you can say: "God be merciful to me a sinner!" Or, if you can not think of so long a prayer as that you may utter: "Lord, save me, or I perish!" Or, if that be too long a prayer, you need not make any longer the word "Help!" Or, if that be too long a word, you need not use any word at all. Just look and live!

BURIED GOLD IN CALIFORNIA.

The Middle Treasure of Priests, Pirates, Robbers and Miners. Treasure-seeking parties are out in California trying to find the gold supposed to have been buried by Spanish padres, pirates, miners, robbers and others. During the conquest of California many of the Spaniards buried alms, or jars, of silver, gold and jewels, the hiding places of which were forgotten in their flight and fright. Before the American occupation there were no banks in California and the Spaniards kept their gold and silver in jars, which was either buried on the premises or walled up in the adobe houses. The money of the missions was kept in the same manner. Each mission had a treasure room, and this fact was well known by bandits, so the cunning padres carved holes in the thick walls and hermetically sealed up the treasures in them.

When the missions were secularized by the Mexican government the priests had no chance to carry away their treasure, and, rather than inform the government officials, they perhaps let it remain hidden. This is the common belief of both Mexicans and Americans, and has led to a great deal of burrowing around the walls of the mission buildings by treasure hunters. The walls being uniformly six feet in thickness, they can stand a great deal, otherwise they would have fallen some time ago. A great deal that has been written about leather sacks of gold buried under mission churches is fiction, but the treasure seekers fondly believe that there is some fact to it. Of the twenty-one mission churches, they say each had from \$25,000 to \$100,000 at the time of the secularization. It is affirmed that the padres did not carry any of the money away. Some of the treasure hunters get direct tips from spiritualists.

Another theory that there must be lots of buried gold in California is based on the belief that in the early mining days the miners frequently buried their money until such time as they could return to the states. Many of them were killed and the secret of the hiding places of their gold died with them. There certainly was a great deal of buried gold in California besides that in the mines in a cruciate state. At several points on the bay of San Francisco pirates are said to have buried money. Telegraph hill, in the northern portion of the city, is a favorite place for burrowing for pirates' treasure, and frequently some of the soothsayers direct fortune-hunters to a particular spot, where they delve and dig until stopped at the point of a shotgun by some property-owner. Very little treasure has been found, but the faith of the diggers seems to be unshaken.—N. Y. Sun.

—The man who... with other people is... —Atholton Glens.

spared their king, probably to greet his triumph on his return; and, with his consent, the people brought home alive for their farms the best of the cattle and sheep, destroying only the vile and the refuse.

SAUL HAD TO FACE WITH HIS SON. "Va la! Come to me, the Lord into Samual." Probably at Ramah, his home. "It repenteth me." He did not regret his action, but his feelings and his action were changed toward Saul. "And it grieved Samual." Literally, it burned (in him). "And he cried unto the Lord all night." This shows how deeply Saul's disobedience cut his very heart.

12. "Saul came to Carmel." Not Mount Carmel, but a city about seven miles southeast of Hebron. "And, behold, he set him up a place;" a monument. "And is gone about," taken another road than that by which Samual had come. "And gone down to Gilgal." 13. "Blessed be thou," etc., a form of welcome. "I have performed the commandment of the Lord;" So he tried to persuade himself, by looking only at that part of his conduct which was in accordance with the command.

14. "What meaneth then this bleating of the sheep?" Saul is convicted of falsehood by the voices of the flocks which he has spared, contrary to God's command.

SAUL'S VAIN EXCUSES.—Saul makes four excuses for what he had done. First, he did obey, in making the expedition and almost exterminating the Amalekites.

Second, he saved only the best, that it would be so unwise to destroy.

Third, the people were to blame. 15. "The people spared the best."

Fourth, they broke the command for the Lord's own sake. "To sacrifice unto the Lord thy God;" Even if the cattle spared were really intended as sacrifices to the Lord, not only the people, but Saul, also, would have had their own interests in view, since the flesh of thank-offerings was appropriated to sacrificial meals.

17. "When thou wast little..." the Lord anointed thee king." All you have and are is the gift of God.

18. "The sinners the Amalekites;" Here we see why they were to be destroyed.

19. "Dilect fly upon the spoli;" "Fly" expresses his eager, passionate craving.

20. "I have obeyed;" Saul was not penitent, but blind still. "And have brought Agag;" Contrary to the express command of God, and yet he goes in it a proof of obedience.

SAUL CONSUMED; and rejected from the Divine plan to which he was selected by God. "And Samual said;" Inspired by the Spirit of God. "Rath the Lord to great delight," etc.

From its very nature, "to obey is better than sacrifice," for it is the very thing for which the sacrifice is required.

23. "Rebellion is as the sin of witchcraft." Public disobedience was treason to God, a renouncing of God, as really as was seeking from witches and ampees what could only come from God. "And stubbornness," obstinate resistance to Him, is no better than "iniquity (or idolatry, as in n. v.) and idolatry;" temphim, household idols. "Because thou hast rejected the word of the Lord." Because thou hast shown thyself utterly unfit to be king of God's people, whose only hope of prosperity lay in obedience to God. "He hath also rejected thee from being king."

COAST

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