





Rev. A. B. Miller and Rev. J. R. Ware preached to an immense congregation at the stand. Bro. Ware was representing the Board of the General Association, and was well received, but he did not deem it best to take a public collection. It may be well say it here as not as I intended to say it elsewhere in this paper, that I found the leading brethren of the Association had undergone a great change in regard to agents. Some of them used to be opposed to agents; but they are now pleading for them and saying the work can not be done without agents. Presume they know experience is a good teacher.

In the afternoon of the second day Rev. Mr. Bagby and Rev. R. D. Pesty preached at the stand.

The report on Religious Newspapers and Periodicals came up that afternoon, and was discussed by a number of the brethren, all of whom urged the importance of taking our denominational papers. Rev. J. M. Pesty remembered the Brethren, and did well for it, as he informed me. The Repository was represented by Dr. Ford, who, I think, procured quite a number of subscribers.

On the third day of the association the report on Associational Missions was presented and ably urged by Rev. J. M. Pesty. He informed us that he provided for the appointment of a missionary and an agent. Bro. Carter was elected by the association as missionary, and a Committee or Board was appointed to secure an agent, and to carry on the work.

On motion of Bro. Dudley Ford, a committee of one was appointed in the forenoon, the association adjourning to hear Dr. F. A. Brown, which was found on these words: "In those days came John the Baptist preaching in the wilderness." His object was to show why we are called Baptists, and his sermon was able and interesting, one of the very best efforts I ever heard the Doctor make.

The next points were, that the same implied great principles and involved great obligations. These points were illustrated and enforced in Dr. F. A. characteristic style, and the large audience heard him with much interest.

Quite a number of reports were presented in the afternoon, and hurried through without any considerable discussion, some scarcely receiving the attention their importance demanded. A strong report on temperance was presented by Major Holmes, and advocated in a speech by the writer. The report was unanimously adopted. Should like to speak more particularly of other reports, and of other matters and persons, but really I must bring these notes to a close, or room will never be found for them in the Recorder.

In the afternoon of the last day two veterans of the cross, Rev. Mr. Stinson of Evansville, and Rev. Mr. Ellis of Whitesville, preached at the stand. I did not get to hear these noble old men. An glad they had an opportunity to preach "the gospel of the grace of God" once more to their brethren.

The moderator was thanked for the able and impartial manner in which he had so long presided over the association; the secretaries were also thanked; and a rising vote of thanks was given Brother Arnold and the church for the generous manner in which the association had been entertained.

It was my pleasure to be most kindly entertained at the hospitable home of Mr. James Camp, and no one would want a better home. Bro. Arnold has kindly asked me to assist him in his noble work, and I hope to see these dear friends again soon. Bro. Husey, of Owensboro, who had the kindness to take me around in his buggy, has my thanks. The association meets next year with the church at Beaver Dam, in Ohio county.

It was a delightful meeting, as all can fully testify who had the pleasure of being there.

As is pretty generally known I was at one time pastor in Owensboro, and I always find a home-like pleasure in visiting Daviess County Association. Shall never forget, nor cease to love the dear friends in Owensboro and throughout the association. The kind

ness of Mr. Hancock, the superintendent, and his excellent lady, never fail to give visitors a hearty welcome and seem ever to be in exhibiting the building and explaining in detail the operations of the institution.

At this place the blind receive instruction in the various branches of an ordinary education, such as reading, writing, spelling, arithmetic, geography, history, the natural sciences and music. Several hours of the day are set apart for exercises in calligraphy, needle-work, and other manual employment; while at night the superintendent devotes an hour to reading to the inmates selections from Shakespeare, the poets, the newspapers and other literature.

The girls are taught all kinds of sewing and fancy work—in fact, everything which will be of use to them after leaving the institution; while the boys are taught various trades. A great deal is accomplished in this school in one year's time; while a full course is ample in any instance, to render a boy or girl entirely independent of charity for a livelihood. Add to these statements the consideration that all the wants of the inmates are provided for free of charge by the State (excepting where parents prefer otherwise), and that they receive the kindest treatment from the superintendent and his family, and it would seem probable that those who have had occasion to reside in their homes, should be content to raise them up in a condition that will render them dependent upon the heartlessness of an unfeeling world. The facts show, however, that only about one in ten of this class of our population ever get to the institution at all, while a much smaller number are allowed to enjoy the blessing of a full course. Even if all charity were conferred with the smile and grace of an angel, universal human experience teaches us that the best thing we can do for the helpless is to give them the power of helping themselves. It is a duty which parents owe, in the first place, to their children; and, in the second place, to society in general, that they make every effort to prevent their being thrown helpless on the world when their own power to provide for them shall cease.

The design of these remarks is sufficiently obvious. It is a plea in behalf of those who are deaf and dumb, and all public institutions are open to any children in the State. They will be opened the first week in September—only a short time in the future—and when we shall visit the Kentucky Institution for the Blind in a few weeks, we hope to find a much larger number than were present at the opening of last year.

My dear Regular, may I be so bold as to suggest, in conclusion, that what is needed to keep Dr. Barrow and all his confederates from leaving china shops, is for you someone else to make it your business to show either all the consequences of his (W.'s) former mistake, and of all such mistakes by others may be rectified; or to show that no such consequences result. The former, you say, Dr. W. never does. He is not doing it, and if it can be done, I believe he is competent. But as he does not seem disposed to point out the "easy remedy," perhaps you could be induced to attempt it. If you do, please remember that an occasional reference to the Bible will prove more satisfactory than analogies suggested by mythology or otherwise. The truth prevails though the heavens fall.

ELM GO SLOW  
Ketchikan Institution for the Blind.  
This institution was established by the Government of Kentucky for the purpose of educating the unfortunate blind within the bounds of this Commonwealth. It is situated on a beautiful eminence in the extreme east end of the city, a square or two from the Main street and Story avenue horse-car line. The topography of the grounds is pretty much as nature left it; and is certainly as beautiful as can be seen almost anywhere. They are elevated high above the remainder of the city, and in their midst is situated the large, commodious building from the dome of which I commanded a grand prospect of the city and country for eight or ten miles around. A visit to this institution is alone worth a trip to Louisville, and when our friends come to the Exposition next month, they should not fail to verify what is here

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**OPIMUM**  
DR. JOHN BULL'S  
SMITH'S TONIC STRIP  
FOR THE CURS OF  
FEVER & AGUE  
OR  
CHILLS AND FEVER.  
The proprietor of this celebrated medicine justly claims for it a superiority over all remedies heretofore used in the cure of MALARIAL FEVER, INTERMITTENT FEVER, and PERMANENT CURS of Ague and Fever, or Chills and Fever, whether of short or long duration, and in the entire Southern and Western country to bear his testimony to the truth of the above statement. He has seen and felt all the cases in the directions are strictly followed and carried out. In a great many cases a single dose has cured the patient, and in many others a few doses have been cured by a single bottle, with a permanent cure. He is taking no pains to keep the public in the dark, but he is anxious to see it in the hands of all who are afflicted with the above named diseases. He is anxious to see it in the hands of all who are afflicted with the above named diseases. He is anxious to see it in the hands of all who are afflicted with the above named diseases.

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WESTERN RECORDER

Published weekly, except on Sundays and public holidays, at the office of the Western Recorder, No. 100 North Main Street, Louisville, Ky.

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Accepted for mailing at special rate of postage provided for in Act of October 3, 1879, authorized on July 16, 1880.

LOUISVILLE, THURSDAY, AUGUST 28, 1879.

When writing to any one advertising in this paper, please state to whom you wish your advertisement in the Western Recorder.

We can't furnish the RECORDERS at \$2 25 and then pay commission for collecting and sending them. Those who want the benefit of the reduced rate must pay promptly and get the money to this office without cost to us.

Our columns are of course not to be used for any other purpose than the one for which they are intended.

The Sunday Alliance.

We publish in another column a communication from one of the Board of Managers of the "Sunday Alliance," evidently suggested by our inquiry of last week.

Perhaps the most notorious, certainly the most noisy of all the avatars of modern infidelity is Colonel Robert Ingersoll. His "lectures," though sufficiently defiant of all decent respect for law and morality, have been characterized by a certain piquancy and bold language which has given them popularity with a large class of irreligious men.

The way it all came about was this: Through the strenuous exertions of the "Society for the Suppression of Vice," one D. M. Bennett, whose business has been for some time the wholesale publication of obscene literature, was brought to our attention.

At the August meeting of the Board of Managers of the "Sunday Alliance," we appointed a committee to "hear and report on the case of Robert Ingersoll."

At the same meeting the Board directed the members of the "Society for the Suppression of Vice" to be notified of the case of Robert Ingersoll.

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The Liberal League is composed of social clubs in every city and county, and at the present time there are close upon 300,000 members of this organization.

And so we are to have a new political party with Colonel Robert Ingersoll as chief legislator, and the free circulation of obscene literature as the chief platform in its platform.

The Pope has bestowed his apostolic "blessing" upon M. De Lesseps, now intercontinental canal scheme.

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The Little Folks.

THE LITTLE OF CHURCH.

I went to the little school today. Over the book I read today. It looked so funny when I was away. These papers and white-pinked.

I was so much when I crossed the sea. You read in foreign lands; and let them know in my own land. Can it be so long now?

There used to be in those back years. A little girl with a happy face. And a young boy's name and name.

What was that Sunday evening then? In that little school, where the light glowed. Through the window, over the yellow light. And over her face—ah well!

All well! And I—oh, that little maid! I had her hair, both black and blue. I'd go there, and watch how the machine played. In her hair, over I went away.

He had a way; that was his own look. He had that a heavy, strong, long back. I'll give up his love, strong youth.

While a little child for years on end. I had a little child, who in that state. That day she was born, it was like a dream. And she had a little child, who in that state.

I had a little child, who in that state. When I was a boy; and I closed my eyes. Till I thought of the past and the present. And I had a little child, who in that state.

I dreamed I was young again—that was. In the past three years in front of me. The smallest thing that I had seen in her. I had a little child, who in that state.

"I want to be a nurse," she said. "I'll follow my own way." I had a little child, who in that state.

I shall see if I can open my eyes. And she was so kind, she was so kind. I had a little child, who in that state.

As she did, I went away. I had a little child, who in that state.

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from him. We got all our winter's supply from New Hampshire, and it was not to be long before...

"Yes, Katie, I know that; but that must be bought by a mistake; it was charged by somebody else."

"Well, what about this? What did Mr. Chesseman tell you was the price of that barrel of flour?"

"Right dollars and a quarter." "As you see, Arthur? For he has charged eight seventy-five."

"Sure! By thunder! I should think so. I'll go down there and raise the tallest kind of a row tomorrow. A pretty Christian he is."

"[Holler Uncle Ned.] "Hello, young folks, how do you do? Katie, you don't look well; what is the matter?"

"I am well enough, Uncle, but I am cross." "Cross? Not with Arthur? I hope you young folks ain't been fighting, is you?"

"No, indeed; but just look at these bills just come in. Nearly a thousand dollars."

"Why, for dry goods, clothing, groceries and everything else." "You don't mean to say you run in debt for everything, do you?"

"Give it up, Arthur, give it up, and you'll save twenty-five per cent. Why, man, I haven't a bill sent to me of any kind."

"How do you get along, Uncle?" "Git along? why I pay cash, and what I buy don't cost so much by a jug-full."

"I believe that, Uncle Ned; for in our own case, there are goods charged in these bills that we never got, and some that we did get put down at more than the price agreed upon."

"That's just the trouble, Kate. Now, you take my advice, and for this year's the cash system, and if your expenses ain't less than they were last year, I'll treat. How much were your expenses last year, Arthur?"

"Well, I don't know exactly, but no less than twenty-five hundred dollars, certainly."

"Twenty-five hundred? See here, Arthur, pay cash for all you buy and keep an account of it, and I'll let my maw, Dolly, sign a tarrar pie, that it won't cost you over \$2,000 this year."

"That, Uncle, I take the best." "All right; but promise one thing and that is, that you don't feet up the column until the last night of the year."

"I promise. It's a bargain." At the end of the year, the column was added up, and on New Year's morning Uncle Ned received a splendid black and tan tarrar pie of the best breed to be found in New York. The expenses came to eighteen hundred and ninety-four dollars and twelve cents, as against twenty-six hundred and three dollars the previous year. Katie also received a present from her husband of a scalin' soap, and little Nellie a large wax doll, and as the following Sunday two five-dollar bills were put on the red-ribbon table, instead of the usual two dimes.

If all our people were to deal on the cash system, they would be better off in every way. Try it one year, my friends, and see if you can't work out of the present unsatisfactory, unprofitable and pernicious way of doing business, and put on the credit system that works so much rarer to trade, to families, and to individuals.—Ed.

entirely alone, with their dogs and two ponies, employed in herding the sheep. They alternated in watching the sheep, which were driven into the corral every night, as a protection against bears, wolves and other wild animals.

An antelope which one of them had shot the day previous was suspended near the door of the cabin. There was a good range here, and the father had in the springtime sent the sheep and the boys to possess it.

You will be surprised when I tell you that these lads, entrusted with the care of over two thousand sheep, and living here in this remote, secluded spot, were only eleven and twelve years of age.

His astonished, they always prayed for each of the family by name, closing with, "And please bless everybody." But one night, as she finished her prayer, she turned quickly and said, "Sant ask God to bless Hestiah, don't want God to bless him."

During a terrible naval battle between the English and the Dutch, the English flag-ship, commanded by Admiral Narborough, was drawn into the thickest of the fight. Two masts were soon shot away, and the mainmast fell with a fearful crash upon the deck.

Admiral Narborough saw that all was lost unless he could bring up his ships from the rear. Hastily scrambling an order he called for volunteers to swim across the boiling water, under the hail of shot and shell.

A dozen sailors at once offered their services, and among them a cabin-boy. "Why," said the Admiral, "what can you do, my fearless lad?"

"If I am swim, sir," the boy replied, "if I be shot, I can be easier spared than any one else."

Narborough hesitated; his men were few, and his position was desperate. The boy plunged into the sea amid the cheers of the sailors, and was soon lost to sight.

The battle raged fiercely, and as the time went on defeat seemed inevitable. But just as hope was fading, a thundering cannonade was heard from the right, and the reserves were seen leaping down upon the enemy.

By the use of the reserves, the Dutch fleet was scattered far and wide, and the cabin-boy, the hero of the hour, was called in to receive the honor that was due him.

His modesty and his bearing won the heart of the old Admiral, that he exclaimed: "I shall live to see you have a flag-ship of your own."

The prediction was fulfilled when the cabin-boy, having become Admiral Cullaby Stovel, was knighted by the king.

Beesie was a merry girl, full of fun and frolic; but she was naturally inclined to impatience. When busy with her dolls or playthings, and anything occurred to annoy her, she would cry out:—O mamma, I want to be brought up, and away she would run into another room; but the door and stay all alone until she became happy again, when she would come out with a smiling face, and say, "I'm dood now, mamma, and I'm dood to her play as if nothing had disturbed her little mind."

She sometimes attended the social meetings with her mother, and many times her prayer and close-meetings she held in the corner of the sitting room, calling on Brother Jones or Sister Hall to "speak their experience."

When Beesie was three years old, she went with her mother to spend a week at grandpa's home in the country. The cool, airy rooms of the old farm-house, the dairy with its long rows of shining pans, and the great

benches fragrant with the saw-bow hay, were a constant wonder; while the chickens, lambs, ducks, cows and "poney team," were an unending delight. Every hour grandpa would be led away to see some new discovery, or to praise, for the twentieth time, perhaps, some special pet.

But with all Beesie's happiness she had one grave trouble; and like many "children of a larger growth," she allowed it to greatly mar her joy. Grandpa's man, Hestiah—a tall, awkward, but kind-hearted fellow—seemed very fond of Beesie, and whenever he saw her would coax her to give him a kiss, or to sit upon his knee, until she came to have a perfect dread of meeting him.

On her nightly prayer, she always prayed for each of the family by name, closing with, "And please bless everybody." But one night, as she finished her prayer, she turned quickly and said, "Sant ask God to bless Hestiah, don't want God to bless him."

When her heart does not feel right, you must not ask me," she said down to wait for Beesie's conscience to whisper to her. There was a short silence, then—"Mamma, what'll Hestiah do if God don't bless him?"

Mamma answered, "He will become a bad man, and can never go to heaven." Another silence of several minutes, and Beesie sprang up in her nightgown, and said, "Please God to bless Hestiah, and make him a good man, and let him go to heaven, and please God don't let him tease me any more. Amen."

"Now, mamma, I feel dood," and with a sweet kiss she cuddled down in her pillow, and was soon fast asleep.

One day, when he had overboard all told his man about the journey. The tears came to his eyes, and one part, at least of Beesie's prayer was answered, for he gave her no more trouble, indeed, he became quite a friend to Beesie before she left for her city home.

Many boys and girls may have heard these words applied in a derisive way to raw recruits who were making a beginning in their military education by learning to march; but very few young people—or old ones—either know how the terms originated.

During the war of 1812, there was a great deal of drilling and training among the militia-men all over the country, especially in the larger cities and towns, where the principal recruiting stations were situated. In New York city, much of the drilling of newly enlisted men was done in what is now City Hall Park, in front of a tavern which stood where the "Sun" newspaper building is located.

Many of these would-be soldiers were from the country, and these, of course, knew nothing at all about marching in military fashion. They could walk far enough, some of them, and work as hard and bear as much fatigue as any soldier in a regular army; but they walked as they pleased, and had no idea about such things as "keeping step." It is even said that there were fellows among them who did not know their right foot from their left, and who were therefore continually getting themselves and their companions into disorder by misting up their legs.

—that is, moving out their right leg when the officer who was drilling them called out "Left," and the other leg when he called out "Right." If they could have put both legs forward at once, it is probable that they would sometimes have done so.

To make these men understand exactly which leg was meant when the officer gave his orders, a curious plan was devised. Around the right leg of each man, just below the knee, was a wisp of hay, while a wisp of straw was tied around his left leg. Now, these country fellows knew very well the difference between hay and straw, and so, when they were ranged in line and the officer gave the word to march, and called out "Hay-foot! straw-foot! hay-foot! straw-foot!" each one of them un-doubtedly exactly which was the foot he must put forward.

It sometimes happened, however, that a man would be so busy observing his companions—and perhaps making fun, at the same time, of their attempts to walk like soldiers—that he would forget his own business, and put forward his "straw-foot," when "hay-foot" was called for.

It must have been very funny to see these raw recruits—these country hoes in their boots and striped shirts; there a farmer in his shirt-sleeves and broad straw hat; there, perhaps, a village doctor or school-master, with his high bearing hat and short jacket—all marching side by side, with hands down by their sides, thumbs turned out, eyes fixed on the officer as he stepped backward before them, and all keeping time to a monotonous call of "Hay-foot! straw-foot! hay-foot! straw-foot!"

The regular soldiers who may have been drilled at the same time probably smiling, if they did not dare to laugh, at these queer looking men, with their hay and straw-looking legs; the mothers and fathers and sisters, if they happened to be present, were likely to be so much amused that they would have been obliged to leave the place.

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NEWSPAPER LAW. We would all the (special) attention of postmasters and subscribers to the following synopsis of the Newspaper Law:

1. A postmaster is required to give notice by letter (returning a paper does not answer) notice of the fact that he does not take his paper of the office, and that the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2. Any person who takes a paper from the postoffice is liable to be arrested, or whether he has subscribed or not, and to be fined, or imprisoned, or both, for not being taken.

3. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether or not the paper is discontinued until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it, if he fails to file the postoffice. The law proceeds upon the ground that a newspaper is a contract.

5. The courts have decided that relating to take a newspaper and periodicals from the postoffice, the postmaster is liable to be arrested, or whether he has subscribed or not, and to be fined, or imprisoned, or both, for not being taken.

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