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Somehow when a man makes a great feat for his friends, he will murder several slaves to show his wealth, and that he can throw away his property and still have plenty left to give his friends. Such is the condition of women in this section of our own country to-day! An Episcopal minister, who made a tour across the head waters of the Yukon river, said that the saddest sight he ever beheld was one afternoon at a conference meeting. After he had been preaching three or four weeks, fourteen or fifteen women came and confessed that they had killed their female children. They did this with tears of real penitence, although when they killed them they supposed they were performing towards them the highest act of love. This practice is prevalent to-day, especially in the interior.

In the Northwest a modified form of widow-burning is practiced and the killing of the old and feeble is not infrequently practiced.

An old man dies and the funeral pile is made. His wife is compelled to lie down beside him, or if he be a general of them they lie dead on the funeral pile with their heads on the dead body, and amid the beating of gongs and drums the fire is lighted off. After their hair is turned from their heads, and the clothing from their bodies, they are allowed to withdraw, but they sometimes continue there and die. Now with women thus disposed of by her father and brothers, and with such a life before her, it is a matter of surprise that many of them commit suicide. We would have said when this country, of which we have been speaking, came under the stars and stripes eleven years ago, this would be changed. But almost year after year rolled away and there was scarcely a movement made in this land. The time came, however, when some full-blooded Indian boys, situated in a mission in Oregon, went to Alaska to cut wood. When the Sabbath came they refused to work, very much to the disgust of their American employer, who threatened to put them into the guard-house. Such a strange occurrence as these poor Indian boys refusing to work on Sunday attracted the attention of the people, and next Sunday there were not seats enough to hold the people who came to hear them tell of their religion. White men who were present sat down upon the floor with their heads upon their knees, and their hands buried in their hands, and with tears running down their cheeks, they could not understand a word that was said, but they recalled memories of the past when they knelt at their mother's knee—old hardened men to women, believers in widow-burning, subdued and humbled by a power they could not understand; they did not know what it was, but God was there.

They went on during the summer, and when the contract was ended one of them were about to return home, one of them said: "Now, Philip, it is too bad to leave these poor people with no one to preach to them. You ought to stay and preach."

Philip said: "I would be glad to do it, but I have to work. I have no money, and I do not know that anybody will pay me for preaching here."

Then these four Indians agreed that three of them should work harder and pool their earnings and divide with Philip if he would stay and preach. So the gospel was thus established in Alaska independent of and unknown to the great Christian denominations of this land.

Philip opened a school and had sixty or seventy scholars the first winter. He knew nothing about arithmetic, geography or grammar, but he could read a little in the English Testament and sing some English hymns; but, better than all, he knew that Christ was his Savior. God's Spirit was poured out and hundreds gave up their devil dances and belief in witchcraft, and scores

were converted. The cows of this came to this country and was published in the papers, but no one in all our churches offered to go to look after and care for this work.

At last, in the fall of 1877, when I went to look after the movement, I found in Oregon one woman, Mrs. A. McFarland, a widow, who was willing to go. She took charge of the school with Philip as her assistant. She also took charge of the church if any one wished to be married, or if they wished to bury any one in a Christian way, they came to her. Husbands and their wives, alienated by jealousy, were brought together by this noble woman; and when miners, coming down to Fort Wagon, one winter, and made the place so riotous that the inhabitants concluded they must have some law, they called a constitutional committee together and made her the chairman of it. Her name spread all along the coast. Great oblation came, and she and Philip and their tribes, and asked permission to come into her, A. B. C. class, and one of them that was rolling down his cheeks, said: "Nobody comes to tell my people about Jesus Christ—my people very dark hearted—and by my people die, and all go down, down," and the poor man broke down in his grief. An other one, perhaps forty-five years of age, came down and attended church and school six weeks. He had never seen a white person, and when he left he took the lady-teacher by the hand and said, "I want you to pray to your God that he will send a teacher to come to my people." Another comes from the interior, and, stepping up to the counter in a store, asks, not for tobacco, molasses, nor a coat, but, "Who is Jesus Christ?" And he went on to state that he had heard some Indian telling of a strange man who came down from the skies to take the bad part of people, and he wanted to know more about him.

The great difficulty we have had in our school work is the sale of the girls, and we have established a home to save them from the cruelty of their own parents and witchcraft. Sometimes teachers calling the roll of their pupils will find them gone. One day two adult ladies were gone. Upon inquiry, Mrs. McFarland found that they had been taken from their home down to the beach and held under the waves until barely drowned, then dragged across the sands till their bodies were nearly torn from them, then taken to a house, bound hand and foot, and thirty or forty medicine-men intreated with fanatics, were dancing around them, and finally one of the girls being dead and torturing the rest to the last extremity. Mrs. McFarland, brave woman, dismissed the school, and despite the entreaties of the Christian Indians, who were sure should be killed, and died not go with her, she went to help her pupils. Before the guards knew what she was about, she forced her way past them, and what a sight met her eyes! These poor creatures being torn in pieces in this Christian land. She demanded their release, and although her tormentors laughed to see her scorn, she kept her position till their release was secured, although one of them was captured the next night and before morning was a corpse.

In spite of all this the good work is going on, and a Christian woman in the "Siates" has built a home that is sheltering twenty-five of these girls and training them for Christian teachers and mothers. We have four schools in Alaska. The people are ready to receive the gospel by hundreds, and we are ready to give it to them.

Says another, writing upon this subject: "Many more mission stations are imperatively demanded. Scarcely anything could be more wonderful than this wide spread and all most universal conviction among the natives—except that it is that among the Tuleggs of the Baptist mission in

Mission in America.

The following account of the religious condition of Alaska, by Sheldon Jackson, D. D., Superintendent of the Presbyterian mission in the West, is full of interest, and strongly appeals to every Christian for more earnest effort in behalf of the heathen of our own land. After referring to the extent of this territory, Alaska being twenty two hundred miles from east to west, and fourteen hundred miles from north to south; and also referring to its fisheries, fur lands and mineral resources, he says:

The religion of the coast, east and central sections of Alaska is paganism, largely the feish worship of Af-ro-ka, and, as in all heathen lands, it is almost entirely false. While I would not and never do intentionally say one word that will cause any woman to shut an iota of her interest in the great problem of her sex in foreign lands, I do wish, whenever I have opportunity, to put in a plea for their own sex in their own land. Not that they should leave across their duty to others, but they should not overlook these.

Remember that there are half a million of women in your own land who have never yet heard that Jesus died for them, who are going down in darkness and utter oblivion, unconscious even of their own immortality—creatures that which comes from natural consciousness. If you had the eyes of Omniscience to night, you might see some of the women of your own land drawing closely to their bosoms their own female babes, come out of their homes into the darkness of the thicket, and then lay the babe down on the ground, then pull from the ground a little grass to stuff into its mouth to prevent its cries from reaching the mother's ears, and then come back once to her home, and leave her babe to the mercy of wolves or fozes, or to perish with hunger, only wishing that her own mother had thus disposed of her. If the female child survives the perils of infancy it is simply to learn that her position is one of degradation and drudgery; even the little boys will place their burdens on their sisters. When these girls reach the ages of twelve or fourteen, they see many mothers out of all hearts wash their faces, and all natural love will take them to the mining camps, or villages where there are white traders, and sell them for a month, or a season, or for years, it may be, to minister to the brutal passions of the white man, or occupying this fate, they are captured, perhaps, are made slaves in another tribe. The men taken in war are killed, but the women are held as slaves, and slavery exists all through the country to-day. We often boast that our slaves are stripes no more, that they are free, but it is not true. They do in this year 1887 were in Alaska, over slaves, and those slaves are women. And according to their belief slavery does not terminate with death, but extends into their future life. When a prominent offender dies, he sends out and murder three, four, six or eight male slaves, that as they have waited upon him in this life, they may do so in the next.

Indians who the whites have acknowledged concerning a future life of which they are ignorant, but which they intensely desire to know. The missionaries inform us that the people offered to donate a large sum of money to a missionary for church purposes. One said, "I never saw a people so hungry for the word of God." They filled their minds with the chiefs in which were no education, and some of them who could not get up, climbed upon the roof and listened through the aperture for the scrape of the smoke, enduring the cold for two hours at a time rather than miss any of the message of eternal life. When we were through they refused to go away saying, "Your words are food to our hearts," and insisting that we should preach again and again. Such a feeling seems to prevail throughout the territory, that it can scarcely be accounted for otherwise than as the work of the Holy Spirit. The Ma-shoolan cry from Alaska is urgent.

I ask, shall not the Baptist denomination bear that cry and lead it by sending them help?

Utah in Vastness.

The students are gone; the profession are gone; Dr. P. P. is on the Pacific slope. But there is enough left to make this a charming place to visit.

Will you allow me to go back a little and allude to a very old story? It was early in the century that Dr. Staughton, then at the height of his power in Philadelphia, went out to preach in a farmhouse in Delaware county. Among them, who heard him was a lad of fifteen or so who was converted, and who afterward went up to the city to be baptized, there being no Baptist church near him. It was a very simple thing, that farmhouse sermon; but much was followed. The lad was John P. Ogden, who lived to be a man of large wealth, using his means wisely—not primarily, but with Christian liberality for the glory of God, and the good of man. I am reminded of that son of Massachusetts, Deacon Lubbed Wambour, of Worcester, reading when a lad the memoir of Harriet Newell, and being inspired to a life of bene-ficence.

It is scriptural will readily be pleased when I say that he is now residing, through the Greek Mission, at the present time, the friends of whom you know many ministers of whom that can be truthfully said? His method of preaching is such as to impress the truth on the memory. He opens the text; then he announces the subject of discourse; then he discusses it; then he briefly reviews and summarizes the traits of thought; then he closes with the application. The method is a little novel, but it has many decided advantages.

Dr. Pandleton is a very copious writer for the periodical press. I suppose few persons not directly connected with a paper have written so largely. He is one of the most constant of the attendants at the Ministers' Conference, where he is pretty sure to be called on if any special point comes up. On these occasions he is always sensible, frank and kindly. His brethren do not all agree with him. He often takes the "Landmark" position when he thinks that fidelity to truth demands it—a position which has few adherents hereabouts; but the Ministers' Conference is a large craft, that can allow a good deal of going to one side or the other without any danger of capsizing. The most marked characteristics of his mind and his addresses is clearness. It is such a grand thing to have a man who knows what he means, and who can put you in possession of the same in formation.—COMMONWEALTH, in National Baptist.

One Day per Day.

There recently died in this city a Christian woman whom it was our privilege to know quite intimately. Several years ago she resolved to give of the scant earnings of her needle, one cent a day for missionary purposes. This resolution she faithfully kept. Her aids gave regularly toward the expense of a girl's school. Now let it be remembered that woman was very poor and a widow who earned her living by her needle, and yet she gave for missionary purposes \$3.65 a year.

When this fact was stated by her pastor at her funeral service, we fell into deep thought. There are in the United States, it is found numbers, say, 2,000,000 Baptists. If these would give one cent a day, it would amount to \$20,000, or \$7,300,000 a year. To make a little nearer home, there are in Indiana, say, 40,000 Baptists. If these would give one cent a day it would amount to \$400,000, or \$140,000,000 a year. Let us see what this would enable us to do. We could hire ten teachers for Franklin county at \$2,000 each, total, \$20,000; employ five missionaries of the State Conference at \$1,000 each, total, \$5,000; twenty-five Home missionaries at \$1,000 each, total, \$25,000; twenty-five Sunday school collectors at \$1,000 each, total, \$25,000; twenty-five foreign missionaries at \$1,000 each, total, \$25,000; leaving \$1,000,000 to be expended in ministerial education and in taking care of aged and infirm ministers; and we could still have \$1,000,000 left for the women to use in carrying on their work. Now we could raise this magnificent sum we could be raised right here in Indiana if we all had such an interest in and love for the work as the Christian woman referred to above. She was not only as poor as the poorest of us, but was at the time of her death, sixty-three years of age and made her living by her needle. Truly the Master could say of her as Paul did of the Philippian, "Her deep poverty abounded unto the riches of her liberty."—Indiana Baptist.

Men who belong to certain organizations because they are free, and exercise their volition, have no right, by consequence, to assume the laws, rules or customs of those organizations which they remain in connection therewith. A Mason is bound to respect the institution of Ma-mary as long as he holds connection with the order. So of Odd Fellows, etc. Whenever he becomes disaffected, and in his mind and heart feels bound to discard his principles, or change his sentiments, honesty and honor require him to withdraw, and if he feels constrained to oppose and fight against his former associates, let him do so from truth. A Presbyterian, or Baptist, or Methodist, has no right to take a paper or a paper that belongs to his church to make war upon the doctrine or institutions of that church.

In this free country men have a right to change their opinions, but they have no right to wield the weapons placed in their hands for the defense of an organization for its members. It is a man's duty to conscientiously bound to oppose the Articles of Religion to which he once subscribed, and which he promised to defend when he was placed in the important position of a teacher or preacher, he ought to have the resolution to surrender his credentials, and retire under the flag of an opposing force. Churches should guard well their creeds and articles of faith. If they have adopted wrong creeds, let them change them, their relations, then continue, so long as they think it right. The importance of well-established principles is emphasized in the Bible. Indeed, rejection itself is proof of the importance of well-defined and formulated truths. "Take heed to the doctrine," and "continue therein," is an apostolic injunction.—Nashville Christian Advocate.

Of course the Independent is disapproved with the Southern Baptist Missionary Board, for withdrawing its appointment from two estimable men designated to the Chinese Mission. But if this Board was organized by the Southern Baptist Church, I firmly believe in the propriety of the Holy Scripture, and who also believe this doctrine to be a great fundamental truth, how could it do otherwise than it did? The two brethren are admitted on all hands to be Christian gentlemen. But what of this, if it was found that they did not agree with those who were to send them forth, is it a matter as the complex-implication of the book which they were to teach? I think that but two classes of professedly Christian men who could withhold their warm approval of what the Board has done. One of these classes is represented by a Baptist minister who so violently denounces the grounds of the withdrawal, that he writes us to the effect that it was simply the verbal theory of inspiration, that the two brethren did not believe in. Of course he protests. The other class is the conglomerated mass of "liberal" thinkers represented by the Independent—people who seem to believe that every theory of a real inspiration is of small account. The truth is that the Southern Baptist Board had the same reason for not sending forth the two missionaries, that another Southern Board had for dispensing with the services of one of its Theologians. If we were to both cases they did precisely what was their duty to do, and there is no mistake that they did in a much broader ground than any denial of the "truth" theory of inspiration.—Edinburgh Christian.

Creeds—Freedom of Thought—Freedom of the Press.

In those times of change, progress and "advanced thought," there are many to whom men have fallen out to themselves that because they are free, and because there are no special restraints upon the press or the pulpit, that they have a right to

Bro. Holston was fully prepared, but as the other two need more thorough training before studying theology, I wish to send them to college. This morning I will send Nancy Harjo to Liberty, Mo., where I hope Peter Irving may join him; and I also send my daughter to Stephens' College, Columbia, Mo.

H. F. BUCKNER.

My Vacation Tour.

Having been granted by my church a month's leave of absence, I determined to see something of New England. For many reasons I have long cherished the desire to make such a trip, and at this time many things conspired to make it practical and favorable. Hoping that some account of what I saw might be read with profit and pleasure by some of your readers, a report of my tour will be furnished in two or three short letters. The fact that these are written from my return home will not detract from their interest, if they are otherwise interesting; especially, as my aim is not to record my going on a matter of news, but simply to lay before the reader of the WESTERN RECORDER some of the things which have furnished me with so much real enjoyment. It has been in every way a delightful trip, and what is great to be written with much more boldness if the slightest hope was entertained of giving to your readers the amount of pleasure and profit which I derived from this, my first trip to the North.

Monday, July 25th, I left home for Chesapeake in this State, via the Chesapeake & Ohio R. R. This is the road which connects Huntington, on the Ohio, with Richmond, on the James, and is rapidly becoming one of the strongest railroad corporations of this country. It is now pressing vigorously to the completion of its western connection with Lexington in the heart of Kentucky, and its eastern connection with Newport News, washed by waters that touch the ocean. And in less than ninety days from this date, the great railway for the swift locomotive and ponderous train, will connect the far-distant Blue Grass region of Kentucky with the salt water of the sea—a distance of nearly 700 miles. This road, as far as completed, is now in splendid condition, new steel rail all the way; a fine outfit of engines, and coaches, and freight-cars; excellently manned with officers, police and accommodating, with employes skillful and trustworthy, and passing through a great variety of country, whose scenery is ever changing from the beautiful fields and woodlands of Kentucky, through the wild, romantic, picturesque mountains of the Virginia, to the lowlands of the Old State and the ocean coast. This road, when finished, will almost necessarily become the great highway to the East for Kentucky and the States lying south and west of her. And then I shall often stand on the platform at Stanton to watch for familiar faces from the dear old State of my birth, and my boyhood—'Old Kentucky Home.' Spend the day, O workmen! and receive the applause of grateful hearts. And then only Mr. Sterling and Lexington, but also Danville, Lebanon and Louisville, Versailles, Frankfort, Georgetown and Paris, and all the country around, with its immense productive power, and regions still beyond shall pour much of their wealth into the eastern and foreign market along yonder rail lying not two hundred yards from the Basin platform where I now write. From the Basin platform, however, the things therein announced, and let us move on in the journey.

At the depot in Richmond Dr. Henry McDonald, pastor of the Second Baptist church in that city, will know and greatly beloved in Kentucky, was waiting for me on the arrival of the train—about 9 P. M. The next day we, accompanied by Mr. T. T. Mayo, who is a member of Dr. McDonald's church, a prominent and successful young tobacco-planter of Richmond, took passage for New York, in a steamer run by the old Dominion Steamship Company.

This is a very old and large company, owning a large number of handsome steamers, and raising a great many lines in the coast and foreign commerce from New York, the company's headquarters, to the different parts of the world. From all I had heard—and I had heard much in praise—of the splendid line of steam

ers running between Richmond and New York, of its course down the James, over the Hampton Roads, across the bay and through the water of the ocean, my expectations ran high for a charming trip. And though I have something special to my about my return trip, allow me to write it down here, my highest expectations were realized in the fullest measure—except that I was not so sick at all either going or coming. The half had not been told me; there is much which can not be told of the most thrilling and delightful experiences, which will never be known except by those who shall go and see and enjoy for themselves. A letter can scarcely do more than simply point out the route taken, mentioning the places of importance passed.

It was 2 o'clock P. M., when the steamer, graciously named the City of Richmond, of the Old Dominion line, pushed off from its pier and headed down the James. This river, fed by the swift mountain stream in the middle of Virginia, is always rapidly, very narrow, in some places, in some places widening out to six and eight miles as we near the mouth, is occasionally changing the course of its channel and must, therefore, be marked all along with spikes and buoys, as guide-boards; having a length of 450 miles, it is navigable only to Richmond, a distance of 150 miles, affected that distance also by tide-water, so that there is sufficient depth for vessels of large tonnage. The James is most renowned for the fact that it is the only river, 22 miles from its mouth, on the Jameson, where, in 1607, the first English settlement was formed in America. Nothing remains of this town except one end of the old church (of course Episcopal), the brick for the building of which were brought from England. The Appomattox and Chickahominy rivers made memorable by battles of the recent war, are the chief tributaries of the James. City Point, the only place on this river where this line of steamers land after leaving Richmond, is a fine shipping point, the depot for freight from Petersburg and places beyond. Gen. Grant had his headquarters here at one time during the war—50 or 60 miles from Richmond, and now lying just below may be seen fine monuments, resting in their glorious ease. "Dutch Gap," 7 miles below Richmond, is where Ben Butler, working Confederate prisoners so he would not be fired on, cut through a narrow neck of land in a great bend of the river.

It is now used for steamers to pass through, scarcely more than a stone's throw in length, thus shortening the course by the 7 miles around the bend. A great many points of interest were pointed out, of which mention can not be now made. Our steamer landed at Norfolk early in the morning while we were to take on her cargo for New York. She gets her loading entirely from four places—Richmond, City Point, Portsmouth and Norfolk. The two first are on opposite sides of the bay of water, by the confluence of the Eastern and Elizabeth rivers, and are connected by ferry-boats running every little while. Norfolk harbor is one of the finest in the world, and the city one of the finest shipping points. The value of her exports one year amounted to nearly \$4,000,000. All day long the steamer lay there, scores of men stowing away the freight as it could more be filled. The day gave ample-time for the passengers refreshed by a delightful lunch, to "do" the two cities and also the United States Navy-yard, which, by the way, is a very extensive and interesting place, in Portsmouth. We made the rounds and saw them all, and besides had a delightful sail out into the harbor some eight or ten miles round. This afforded most pleasure and recreation, and we were glad for the "lay over." What a cargo that steamer took on! As an example simply, she had 13 car-loads of iron for the Northern and foreign markets; 10,000 watermelons and all sorts of fruit, vegetables, and bread-stuff in proportion. Are you surprised? I was, especially about the watermelons, and told them so; but was assured that this was nothing; that the City of Richmond was the smallest steamer in this line, running temporarily in place of the Old Dominion, now off for a few days, she reports that in Boston she had 20,000 watermelons before had taken on 20,000 watermelons, and that the Old Dominion, one trip last season, carried 300,000 of these to New York. I cleared my throat and walked away, but my informant was in dead earnest.

Promptly at 7 P. M., the time for leaving, the steamer set her bow seaward and moved off. It is 23 miles from Norfolk to the ocean. The sea was just setting and the evening was surprisingly lovely. Night was soon on us; and under the darkness we pass many points of great interest, all of which we see only in broad daylight on our return, and about which I shall have something to say hereafter. On the steamer moved, out of the large harbor, over the Hampton Roads, past Old Point Comfort and Fort Monroe, all lighted up from the hotel windows of the one, and the signal stations of the other, out upon the Chesapeake bay and across its breadth of waters. We moved rapidly toward the ocean, now and then feeling under our steamer the uplifting swell of the mighty sea as it rolled in from the north. The sensations produced were peculiar and I sat perfectly still. Soon the steamer, moving on over the open water, passed between the capes, Charles on the left and Henry on the right, and was out on the ocean. It was a beautiful sight, clear, calm and balmy. I never saw the stars stand so thick in the archway of heaven. As the lights along the shore receded from view, and the steamer turned its bow to the North and staid with majestic steadiness and rattled the ever-rolling waves of the deep, my feelings were of strange commingling of awe and joy; they are still remembered, but are indescribable even as I sit in the quiet of my study and think of them. Until 10 o'clock, daring not to move for fear of sea sickness, I sat chatting with the company on deck in the rear end of the steamer.

I should not fail to mention that Dr. Marsh, a Baptist pastor from New Brunswick, N. J., who in company with his wife had been visiting relatives in Richmond, added very much to the pleasure of our trip, showing himself to be a Christian gentleman, broad minded and generous-spirited in his views of the South and Southern work. I shall long remember him and always with pleasure.

Finally, emboldened by a steady stomach still maintained, I walked with Dr. McDonald around to the front; and there we stood for two hours looking out upon the stillness of the night, rejoicing in the sea breeze sweeping over us in their invigorating influence, realizing as I have never done before the might and majesty of the sea, the littleness and weakness of man, and in our hearts worshipping God, who sits above the stars governing both.

How deeply he there feels his dependence upon God, and yet wears dependent on him not more as one that in the quiet of our own home chamber. At 12 o'clock we retired, the last of deck, but were up in time to see the sunrise next morning. It was a sunrise at sea, a description of whose beauties and glories, all peculiar to itself, have often been attempted in vain by more gifted pens than mine. I will not add to the failures, but we saw it and were charmed. All day long we rode with a quiet sea, fair weather, and delightful atmosphere. It was joyous. Nothing marred our trip, except Bro. Mayo, who is an excellent travel companion, was compelled to remain in his room. We missed and sympathized with him, though sea-sickness never awakens much of the latter. We missed the dirt and dust hampered seats and general tightness of the railroad and had just the opposite. There is nothing to which we can compare an ocean ride. Late in the evening we passed in sight of Long Branch and Atlantic City, famous sea-shore resorts, brilliantly lighted and presenting a charming sight. Entering New York harbor we were greeted with a thousand lights which, to my inexperienced eyes, seemed scattered at random over the surface of the waters, but with the skilled eyes of our captain every light with its own significance stands for the guidance of the incoming steamer. Yet him who has crossed the sea before, he knows this entire to blind chaos, say the same thing of the lights which fill New York harbor with beauty and point out the dangers to the sea-faring man. It was midnight when we

landed at pier 26, North River, New York city, having had over 24 hours on the ocean proper, and retired on board the steamer for a night's rest. More anon. J. M. FROST, Jr. Steamer Van, Aug. 27, 1881.

YOUTH, and middle aged ones, suffering from nervous debility and kindred ailments, and three stages for Part VII of Dr. Ross' Weekly Dispensary, and Dr. Ross' Medical Assessor, BOSTON, N. Y.

A HARVEST SONG. BY H. H. HENRY. With heavily reaped, the harvested grain, Baked in the harvest sun, The wheat and barley for work, From countless sources fresh. The cool wind bids the golden wheat, The altar bread soft and blest; And while the sheaves, obedient hands Shake down the rains and dew, And day by day, in balmy shade, His story reads in tale; And while the sheaves, obedient hands Shake down the rains and dew, The help of water send.

For the Old Testament records, The story of the harvest grain, With His own hand the Master give Bread to the sons of man. And never, while the rainbow spans The vault of the blue heaven, Shall seed-time with its promise cease, Nor harvest-blessing fail!

"BECAUSE SOUND AND WELL." Hatcher's Station, Ga., March 27, 1878. W. P. FERRIS, M. D.: Dear Sir—My wife, who had been ill for two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My name was also cured by its use, after several physicians had failed to do her any good. Yours truly, THOMAS J. MERRITT.

FROM THE CHURCHES. FROM CERRIL—We closed, Aug. 31st, a meeting of ten days with the above-named church. Bro. J. B. Garton was with us and did much for the meeting. He has engaged his own house. The meeting passed much revived, and 10 willing souls submitted to the ordinance of baptism.

FAIRBILT, Ky., Sept. 2. GENTLEMEN—Closed a meeting the 8th at the above-named church, Harrodsburg, Ky. By serious professions and baptisms, two by letter and one returned. The church has been organized about three years. Membership about 50. The pastor, Rev. Henry Drake, was with us during the meeting. The church was much revived. J. T. VANDERHART, Baptist, Ky., Sept. 2.

UPPER ALTON, Ill.—Yesterday, was a lively day here. Our staff College just opening with a friendly shaking of hands with old friends and new ones. Many students have already arrived, others yet to come. Henry that Rev. D. G. Hay did not come. Louisville has perhaps greater claim upon his staff Upper town. September 2. G. G. DAUBERTY.

BARCOST TRUSTEE—Bro. W. H. Woodson and myself closed a meeting of three weeks last Saturday at the above mentioned schoolhouse near Slaughterville, Ky. The Lord was with us. Fifty-nine found Christ in profession of His grace were baptized. We are expecting many more. We will organize a church there soon. We commenced a meeting at Hawking's schoolhouse last Monday night. Think the prospect good for revival. H. H. BOWMAN, W. H. Woodson, Ky., Sept. 1.

KERRVILLE—Our pastor, W. A. Simmons, closed a few days' meeting with the church at this place with three additions. The church was very much revived. From here Bro. Simmons went to Waco, where he held a series of meetings, resulting in seven additions to the church. At the close of the meetings the ladies of the Waco church presented Bro. Simmons with a testimonial in which is held by the church. Bro. Simmons extends his thanks to the dear sisters for their kindness. J. B. DAVIS, Madison Co., Ky., Aug. 27.

MR. C. W. HARTY, KY.—We closed a week's meeting here yesterday resulting in seven additions to the church by experience and baptism, one by letter, one by the way of the Lord, and one by the way of the Lord. One of the number baptized was a lady. Bro. T. A. Robertson, a good minister of Jesus Christ, was with us a week and did good preaching. By leaving five words out of the text of the Lord's prayer, he published last week in the West. I baptized my brother and his wife. What I did say, I baptized a brother of brother A. J. Hall and his wife. J. B. WOOD, Bateson, Ky., Aug. 28.

SATISFIED—We have closed my first year with the (Seaman) church, Christiana county, Ky. I have had good reasons to thank the Lord and to take courage. 1. Unprosperous health—1 have been in the church ever since the day during the year. 2. There have been 50 additions to the church during the year and but one lost by death. 3. Our Sunday-school through the year for the first time in the history of the church. 4. Our congregations have been large and attentive. 5. The church has been happy and have paid more than they prospected. Of what other church can this be said? May the Lord grant us another prosperous year. S. P. FOSTER.

SATISFIED—We closed a meeting yesterday at the above-named church, Harrodsburg, Ky., of 18 days' continuance. I had the assistance of Bro. J. G. Hardy, of Gattestown, Bro. Wm. Head, preacher one sermon and Bro. Harro, two. Sixteen additions to the church were made. There were only two married persons among the converts, a gentleman and a lady. The sexes were equally represented. In eight years ago, all under 22 years of age, there are 100 members in the church. My God give us a Boazergem among them. D. DOWNEY, Brandenburg, Ky., Sept. 2.

EAST BERRY CURE—The meeting at this church, Harrodsburg, closed with 19 additions to the church. The Lord was with us and did much for the meeting. He has engaged his own house. The meeting passed much revived, and 10 willing souls submitted to the ordinance of baptism, one by letter, one by the way of the Lord, and one by the way of the Lord. One of the number baptized was a lady. Bro. T. A. Robertson, a good minister of Jesus Christ, was with us a week and did good preaching. By leaving five words out of the text of the Lord's prayer, he published last week in the West. I baptized my brother and his wife. What I did say, I baptized a brother of brother A. J. Hall and his wife. J. B. WOOD, Bateson, Ky., Aug. 28.

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ROYAL BAKING POWDER Absolutely Pure. Made from purest flour, salt, and soda. It is the best and most economical for all purposes. Sold in all grocery stores.

Garfield's Compound. A powerful medicine for all ailments. Sold in all grocery stores.

A. C. CAPERTON & CO., PRINSMERS, BOOKSELLERS AND STATIONERS. 108 N. 3rd St., Philadelphia, Pa.

happy to be made one. Oh, I would I could be with the whole assembly in Kentucky. We will in love with the Spirit who is in us...

meeting to commence at the hour appointed has brought the congregation to its usual numbers...

COLLEGE has opened Sept. 1st, beyond all our expectations. We rejoice and thank God for the work...

member called a council of the churches of the association to be held at Lexington...

SAVE YOUR EYES. THE GREAT CURE FOR ALL EYE AFFECTIONS. C. P. BARNES & CO., Opticians, 224 Main Street, between Ninth and Seventh, LOUISVILLE, KY.

Lantern Association, Ind. This body met at Hoggan Hill, Dearborn county, Ind., on Sept. 31st. This association has 14 churches, and all but one were represented...

The pastor of the church here has been made glad by the kindness and practical expressions of esteem made him...

This growing body of Baptists met with the Mt. Zion church, Grant county, beginning Aug. 31st and continuing three days...

THE BAPTIST PARISHERS' National Conference, whose card appears on page 10, are so generally on hand a good supply of copies...

An associational mission board was organized. Rev. A. J. Essex was present to talk State missions...

Prof. Gray's Speech. In reading over the report of the proceedings of Bethel Association in the Recorder of Sept. 1st, we noticed a rather unkind criticism on Prof. Gray...

THE debate between Messrs. Moody and Harding will commence on the 15th inst. and will continue for several days...

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Since last hearing from us, the Lord has continued his favor to our little church here and his humble servant, their pastor. I have had the privilege of baptizing two more souls...

Indiana Correspondence. One was recruited for baptism on last Saturday at church meeting. Other indications are hopeful.

THE debate between Messrs. Moody and Harding will commence on the 15th inst. and will continue for several days...

RELIGIOUS ANNOUNCEMENTS. Announcements such as the following will appear in this paper: Therefore they should be prepared for it.

Who is sufficient for these things? We have had more than the world to fight. Satan has taken possession of some who profess to wear the sacerdotal robes...

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Yet we have evidence that some good has been done. Backsliders have been reclaimed, Christians awakened, souls saved...

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THE DROVERS' JOURNAL. THE DROVERS' JOURNAL is published weekly for the benefit of the drovers and stockmen of the West...

DO NOT BUY cheap medicine on the score of economy. The best are none too good for the sick, and are the cheapest...

NOW READY! Fourth Quarter of the INTERMEDIATE LESSON QUARTERLY. The number for Third Quarter was received everywhere with great favor...

THE GREAT CURE FOR ALL EYE AFFECTIONS. C. P. BARNES & CO., Opticians, 224 Main Street, between Ninth and Seventh, LOUISVILLE, KY.

PARKER'S GINGER TONIC. PARKER'S GINGER TONIC is a medicine which does more for the system than any other tonic...

LOUISVILLE SHOPPING. OF course, Louisville for ladies and gentlemen. OF course, Louisville for the best of everything...

ONE MORE
One more break in a happy bond.
One more heart torn by the sword of love.

If our little girls greet their brothers
and sisters, and perhaps even
their parents, hysterically; if instead
of "Good morning!" they cry:

The following pointed answer is
told of Dr. Lyman Beecher and his
nearly equally famous Dr. Strong,
of Boston Harvard:

He must have gone
to sleep.
All at once a loud splash was heard.

PONDER'S JEWELRY PALACE,
572 and 574 Fourth Ave., Near Walnut Street.
Cheapest Jewelry Establishment in the S. W.
The Latest Novelties Received Every Day.

HARDSTOWN
MALE AND FEMALE INSTITUTE,
HARDSTOWN, KY.
Seven Teachers, filling completely the Three Departments—Art, Music and Literary—
including the Full College Course.

Bread Cast Upon the Waters.
The lamp was burning low in
a poor widow's kitchen, far away over
the sea.

It was an unnatural end of
place. It may be the "style" for
young girls or ladies to greet each
other with a "Halloo!" but I can't

Close, lifelong friendship is
possible. Good to be thanked, for very many
reasons.

"Now," said Fanny, "we must
take Doll Midget to the kitchen first
and get her, or she never will be fit
to come to the picnic."

The husband had died, leaving her
a competence; and two prodigal
sons had wasted her substance with
riotous living.

A MOTHER'S CARE
I do not think that I could bear
the loss of my husband or my dear
little ones.

Close, lifelong friendship is
possible. Good to be thanked, for very many
reasons.

"O, you rogue!" cried Fanny.
"Ben opened his blue eyes and
looked so cunning that both the
children laughed and forgave him at
once."

THE LOUISVILLE
BRYANT STRATTON BUSINESS COLLEGE.
A practical institution, under the management of business men.
1881. 1881.
LOUISVILLE FAIR ASSOCIATION

John Quincy Adams's Mother.
The mother of John Quincy Adams
said, in a letter to his wife, written
when he was only twelve years old:

"No, liquor won't hurt you if you
let it alone," said one man with a
sneer, to another who was making a
strong fight to have it kept out of
town by law.

The Inach was laid by in an old
wood-box. As soon as the boat was
ready, Doll Dinks and Doll Midget
went on board.

"What are you doing with that
bouquet, my lad?" asked the dissemi-
nator.
"Navthin," was the lad's reply, as
he kept on at his work.

THE FIRST SEMI-ANNUAL
LOUISVILLE FAIR
OPENS TUESDAY, SEPT. 27,
AND
Closes Saturday, October 1, 1881
The Most Attractive Programme Ever Offered to the
Public.
The Louisville Fair Association will hold its first semi-annual Fair from Sep-
tember 27 to October 1, both days included.

KENTUCKY FARMERS. The cattle and sheep...

What is higher in the interior of Kentucky than in Cincinnati...

The drought in Kentucky is feeling upon the western horse...

W. H. Gray, of Bourbon county, has 40,000 pounds of hemp...

What has not with a decline in current market prices...

A large order, for cattle and gear sent Paris last Monday...

It is a tragedy of 1900, that the damage of a serious drought...

Lexington Gazette: Some people are contending that much of the blue grass...

The corn crop in Bell, Knox and the greater part of Whitley county...

In speaking of the tobacco crop of Bourbon, the Kentonians say...

An old man who has had much experience in handling...

HOOF-ROT IN CATTLE.—To get the hoof-rot out of cattle...

GENERAL ITEMS. The cotton States consume 42,982,344 bales...

There has been an increase of 2 per cent in the acre in potato...

R. N. Handy, in "Green's Fruit Grower," contends against...

It is estimated that the loss to the corn crop of Ohio...

English sheep is subjected to a scurvy process in a whetted...

Report from Western Pennsylvania, West and West Virginia...

It is estimated that Illinois will have three fifths of a corn crop...

A Michigan farmer says that to kill quack grass he ploughs...

It is not in accordance with the general opinion. Most farmers...

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THE peach borer again. The most telling news...

FRUIT STAIN.—In the season of 1900, the neighborhood...

Do not let the cows suffer for want of water during the hot weather...

A. G. Harris, of DeWitt county, Tenn., shows very conclusively...

SMALL stocks of sheep can be kept on the farm with advantage...

The Cincinnati Gazette remarks that the introduction...

QUANTITY OF FOOD.—If children are very hearty...

DR. PIERCE'S COMPOUND EXTRACT OF SERRA-WALNUT...

RECIPES. YEAST.—Take one coffee cup of grated potato...

GRAIN OR KNIFE HANDLE.—Many people rubbed on to white ivory...

SPRINGFIELD BOMBS.—Three-fourths cup butter, one-half cup sugar...

LEATHER PRESERVATION.—Grate the rind of two lemons...

APRIL PIE.—Cover a deep pie tin with a good crust...

THE CARE OF HARNESS.—A harness that has been upon...

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Deaths. Mrs. Mary J. Patton at Nashville, Tenn., on the 10th...

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KIDNEY WORT. DOES WONDERFUL WHY

News in General

Sept. 12, P. M.—At the examination of the President at 12 P. M. to-day the temperature was 98.9, pulse 100, respiration 20. At the evening examination at 6:30, the temperature was 98.5, pulse 100, respiration 20. The patient was placed in a semi-recumbent position upon an ivory bed which is 11 A. M. and remained one-half hour without fatigue or discomfit. The wounds are making the general recovery progress, and his general condition is reassuring.

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Sept. 12.—Premier Ferry, appearing as a baronet last night, and the leading feature in the late election was the defeat of the tycoon and the approval of the policy of the Cabinet. The late minister had been retained almost to the last minute, and the late minister had been retained almost to the last minute, and the late minister had been retained almost to the last minute.

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