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Our Gossip.

FOLLOW ME.
Principles of a sermon delivered in the Baptist church in Starkville, Miss., by Rev. J. T. Freeman, Nov. 20. Reported for the Recorder by Mrs. D. A. Montgomery.

If any man will come after me, let him deny himself, take up his cross and follow me. Matt. 16:24.

"FOLLOW ME."
The latter clause of the text will be the subject of the discourse.

To appreciate the full force of these two words, it is necessary to regard their antecedents. It is an arrangement of divine economy in the animal world that each order of creature shall have an appointed leader. The researches of naturalists in the realms of the animal kingdom show that in the smallest insects this law is imperatively obeyed. By an intuition, or, as some would term it, an unintelligent consciousness, the mass of little creatures follow an acknowledged head. It is a matter of wonder-

ment and awe from no condition that:

All through the history of mankind God's wisdom ordained leaders for his people. Moses, the guide of Israel, only symbolized Him who would come. Isaiah, whose wondrous gift, in seeing through the vistas of centuries, is the wonder of all ages, was permitted in vision to see the Messiah, and inspired with the poetry of heavenly music he struck the harp whose chords vibrated through the arches of heaven, and echoed yet along the waves of time and uttered these sublime words: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Everlasting Father, the Mighty God, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from hence forth even forever." Isaiah 9:7.

Again in 33:4 he says: "Behold I have given him for a witness to the people, a leader and commander to the people."

The Old Testament Scriptures abound in indices of Christ as our great Leader. When the fulness of time came, man was brought nearer to God by the blood of the Redeemer, and to-day we love to catch the refrain and sing, "Nearer, my God, to thee."

DENN THYSELF.
"If any man will follow me, let him deny himself." The young Christian imagines that this command involves great personal loss, but philosophy and the highest form of ethics teach that self-denial promotes personal interest. It is necessary to practice it, for it is God's plan, and he is the personification of wisdom; and the inspired writer says: "Her ways are ways of pleasantness, and all her paths are peace."

It is a matter of wonderment and awe from no condition that:

mate pleasures, or abate us out from any channel of temporal joys that interfere not with health of body and mind, but enhance child-like pleasure and joys in the bonds of wife propriety. It dispenses gloom and radiates over the countenance the smiles of perennial joys. Indeed, Paul is inspired to say, "Rejoice in the Lord always, and again I say rejoice." The bright teachings of him whom we follow clothe the clouds with rainbows and brighten with celestial joys even the darkness of the tomb.

We are also commanded to take up the cross and follow him. The first act of a Christian's life is a cross, and this is wisely ordained. Just thought that Jesus ought not to be baptized, but he said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," meaning every act of obedience. I make no apology for thus alluding to the ordinance of baptism, for it is prominent in the life of our Savior, and he made it glorious. Nor need we deny it to be a cross. It is the severest test of our willingness to follow. It is the gate that leads to the entrance of the narrow way. It is often the occasion of our rejection of mockery and ridicule, not only from the world, but from those who have, as Paul says, in Gal. 1:7, "I marvel that ye are so quickly removing from him that called you in the grace of Christ, unto a different gospel, which is not another gospel, only there are some that trouble you and would pervert the gospel of Christ." It is certainly a fearful responsibility in those who would pervert this first step in following our leader in act, in design, and in subject. Let them answer who risk the anathema of Paul in this connection and would ridicule the course of those who would humbly follow Christ in this humbling initiation to the Christian life.

We should also follow him in the duty of prayer. Christ prayed in secret, but also lifted his hand in public towards the Father. In nothing do we forget the divinity of his

character and are drawn nigh to him by human sympathy more than in this example. He stands forth gloriously in this act as the "man Christ Jesus" of Paul to Timothy, and we feel (rather than understand) the fullness of the expression, "The only mediator between God and man," and if he prayed for us as he did, ought we not to pray one for another?

Heating the cross for Christ's sake does not involve the sacrifice of any legitimate joy, but we must resist the fascinations of the world, and we are promised grace in our weaker moments. Trials must needs come to make us strong and to prepare us for our work. Christ was made perfect through suffering. We are apt to think that the Savior was always perfect. One can be pure and innocent, and yet not possess all of the elements of perfection. Discipline that will develop the latent powers of a man is essential before he can adequately perform the duties of a high office. So Christ received his heritage of suffering in order to sympathize with the sorrows of his followers. We remember his prayer in the garden of Gethsemane: "Father, if it be possible, let this cup pass from me." If we suffer with him we shall be conformed to his image, and they that follow him shall receive a crown of life.

Finally, we must follow him in his great love for his church, and by our heritage through faith in him, our church. His love for his people as voiced forth in that memorable prayer in John 17, before the representatives of all succeeding generations of believers, we have the full depth of the pathos of his loving nature. After lifting us up in the sublime prayer for the present and adoring company of his disciples, and almost exclaiming on regret that we were not of their time and number, he ends that prayer with the words: "In order that ye also should not be without the assurance of the same love, he says: "And I pray not for these only, but for all them which shall believe on me through their word." Here comes in the rich fullness of his benediction on us also; and it we love on him in full assurance of faith, we will love that church which, as Paul says, He loved and gave himself for it. By this we may know that we have passed from death unto life if we love the brethren, the church. The church relation, as our Christian Bible is the foremost place on earth to the true believer. To gather ourselves in prayer and praise with those of kindred faith and love when distant far from earthly home, and feel the greeting of loving eyes and the grasp of faithful hands in fellowship given—no mystic grip of ancient orders—no sweet as this.

The eminent piety of our late loved and honored President was in nothing so well displayed as passing by on the Lord's day the gorgeous piles of church structure of highest architectural taste and style, along the streets of the nation's Capital to the little wooden structure "around the corner," where the brethren of his youth and younger manhood worshipped. He loved his church for the Master's sake. Every true believer feels a response in his heart to the poet's rhapsody when he says:

"The house of the Lord,
The church of the living God,
The old and the loved Redeemer named,
And purchased by his blood."

"History has hitherto been written by our enemies who would never have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for consideration."—Spurgeon.

Thus the tracks of the Baptists are traced through the ages by the blood of their persecution. Their history is written in suffering and blood.—Arkansas Evangelist.

He will not suffer thy foot to be moved; he that keepeth thee will not slumber.

Light That Proves Too Much.

We often receive letters from readers of the Recorder who are not Baptists; sometimes they contain commendation, sometimes kindly criticism. One of the latter sort which came last week contains an idea that is so plentifully prevalent to deserve a personal reply than through a general letter. Our friend says:

"I do not understand other denominations as Christians. Do you see believe that many Protestants and Methodist churches are blessed of God, and the means of saving souls? We all believe it to be a serious matter to change an ordinance of God to suit our whims." Do you believe that God would bless the labors of a body that did such things? Would he manifest his presence by the Holy Spirit to the saving of souls to such a church?

This line of argument is a repetition of one, and it has great apparent force. Nobody can question the fact that other Baptist churches are blessed of God in the conversion of man. Therefore, says our friend, God must approve of their doctrine and ordinance; therefore, they can not have been guilty of such a sin as changing an ordinance of God to suit their whims. And a great many people will be found who will heartily say, Amen.

But this logic is altogether erroneous and misleading. If the argument proves anything it proves too much—more than any Christian man would be willing to stand by. For example, no reasonable man will deny that the Roman Catholic church is also blessed of God. After we have said all that we can say about the corrupt doctrine and the more corrupt practices of that church, of the superstition and hypocrisy that are inseparable from the system, it yet remains a fact that can not be denied that many Catholics are as sincere and devout and truly God-fearing Christians as any Protestants. They worship Christ and serve him, and so are saved. Therefore, says the argument, the Roman Catholic church can not be guilty of the sin of altering the doctrine committed to the saints of introducing corrupt and un-Christian practices, of persecuting the saints, and all the other errors of which Romanism is believed guilty by the Protestant world. In this case the flaw in the logic is easily detected.

Again: David was called a man after God's own heart. Are we to conclude that God was pleased with him because, on the whole, in spite of his faults of character, which led him to a heinous sin, he loved and served Him honestly, or that God approved of David's adultery and murder and misgovernment of his kingdom? Paul and Barnabas were greatly blessed of God in the conversion of man, but does the approval blind us to the fact that in the "sharp contention" that occurred at Antioch, one or both of them were at fault? Peter was one of the most successful fishers of men among the apostles, but did God's approval of his labors imply approval of his denial of his Lord, or his facing boldness, policy which prompted Paul to resist him to his face? No, answers our friend's logic: No, answer common sense and the Scriptures.

Still further, if God's approval of the labors of a Christian body, of whatever name, implies that the doctrine and practices of that body are right, then we are in a curious practical dilemma. For every sect in Christendom can show that it has God's approval to this extent, that the souls are saved by its preaching of the gospel. Therefore, says the logic, the doctrine and practices of every sect in Christendom have God's approval, and are all equally right, and there is no choice between them. Whether one is to be Romanist or Protestant, Baptist or Pseudo-Baptist, is therefore wholly a matter of individual discretion, to be decided according to one's preference may incline him to this sect or to that. And this is not all. As the doctrine and practices of some sects are diametrically opposed to those of others, as Protestants and Romanists mutually

Declare one another false to the faith.

God plainly approves as true (according to the light) such contradictory doctrine; and by so approving declares that in the spiritual realm white and black are both black or both white, as you please. Could an ardently further go?

It must be apparent to any candid reader who has followed us thus far, that the fact of God's approving Baptists or Methodists or Presbyterians in their religious work affords no ground whatever for an inference as to His approval of all their doctrine and practices. Were the gospel preached by man himself, it is impossible that conversions might follow. Through the power of the proscriber is indefinitely increased by personal holiness, by known recitation of word and act, yet a merciful Providence has ordained that the good seed of the kingdom shall spring up in the heart, by whatsoever hand it may have been sown.

Our implication that some bodies of Christians have changed an ordinance of God to suit their whims may have seemed a hard saying to our friend. But he should know that it is susceptible of historical proof that the Roman and English churches, at least, substituted sprinkling for immersion knowingly on grounds of convenience; and he should also know that a large number of Pseudo-Baptist scholars regard philology and history alike testify to immersion as the original apostolic baptism, but defend the later substitution of sprinkling as warranted by a Northern climate and different social customs. We know of no combination of words that will more clearly describe these admitted facts than to say that some bodies of Christians have presumed "to change an ordinance of God to suit their whims."—*Examiner & Chronicle.*

Heart-Power.

Heart-power is of all others, the most beneficial. Physical energy subsides matter, but the soul triumphs by the force of its affections over the mightiest of obstacles. The heart of Christ is the seat and center of his supremacy over so many millions of our race. He is not ranked as a genius, nor as an orator. He cultivated no human learning. He disdained the boasted charms of philosophy. Yet his speech distilled as the dew and his words had an inexhaustible power which neither dulness, nor ignorance, nor depravity, nor unbelief can resist. If we seek to find the reason of their power, we shall find it in that love which vitalizes all the truth they express. Here, then, lies the secret of Christian usefulness. Ministers of the gospel, Sunday school teachers, parents, and all who desire to impart the gospel, must fit us in through the fervid affections of the heart. Cold, intellectual instruction may have its place in the schools, and in those discussions which relate to general public affairs. But in the kingdom of heaven the heart is master. They who put most of heart into their work have most approval and reap the largest satisfactions. This is a truth too often forgotten in these days, when so much stress is laid on methods.—*Christian at Work.*

One great cause of rejoicing among Western Baptists at the present time is the spirit of universal good will throughout the denomination, in all the several States and in all departments of work. If in any State questions as regards the relations of institutions or societies one to the other have not reached a final settlement, they are at least discussed without bitterness, while for the most part all such questions are adjusted; partly in the natural development of things, partly in the prevalence of the conviction that nothing is any interest save that of the enemy himself, can be gained by contention. It remains for us to show that such is the work is quite a selfless instance to exertion, without the spur of any lower motive.—*Standard.*

Worthy Conformity.

Young converts, taking their impressions, as they usually do, direct from the Word of God, are apt to have clear and strong views of the Christian character and of Christian duty. And this is said to be peculiarly the case with converts from among the heathen. A converted Chinese, visiting this country, was deeply impressed with the likeness of many who were introduced to him as Christians, and with the fact that so many in the church were living very much as the world lives. Adverting to the manner on one occasion, he said, making at the same time an earnest sweep of the arm: "When the disciples in my country come out from the world, they come clear out."

In all our churches we need more of this spirit, more on the part of Christians, visiting this country, as they do, directly out from the world, and being separate from it, so that all shall take knowledge of them that they have been with Jesus, and shall see that, like Balaam, they are walking with God, and so letting their light shine that all may see they are consistent, exemplary, spiritual Christians, living above the world while they are in it, and so honoring their divine Lord and Master. Some few in our churches do this. But it is a sad fact that many so live, that they are scarcely any more as church members, but by their going to the communion table; and the power of the church is weakened, and the Savior discolored by their worldliness and want of consecration in his service.

But there are not two standards either of truth or duty for the professed followers of Jesus: one for missionaries and ministers and a few spiritual Christians, and another for the great body of professors. "If any man have not the spirit of Christ he is none of his." And to all the world is to "come out from the world and be separate, and touch not the unclean thing," if they would have God receive them, and they be "the sons and daughters of the Lord Almighty." "Do not conform to this world," in its principles or maxims, or customs, or its spirit, but "be transformed by the renewing of your mind." This is the only safe rule for all who would call themselves followers of the Savior.—*National Baptist.*

Confidence in Self.

Rely on yourself; take it for granted that you can accomplish your plans. Never say "I can't"; they are ignoble words. He who does not feel within himself the power to conquer fate is just a man in the true sense of the word. Of course it is a misfortune for him since he can never be any benefit to himself or anybody else. Heaven help the man who marries him! Somebody says, "I don't like these self-conceited folks." My friend, self-conceit and self-confidence are two quite as different as light and darkness; and though the self-conceited man may not be the most agreeable of companions, we infinitely prefer him to the creeping, crawling, mean-spirited fellow who is never ready for an emergency, and who, like Uriah Heep, spends his life in trying to be "unable." The man who says "I will do it," who says from his heart and means it, too, who bends his whole energy to the work at almost any sacrifice; who is not and then people call him lucky and successful, and all that sort of thing, when in fact, his luck has been brought about by his own persevering efforts, and by his confidence in himself. Fortune detests cowardice; and the man who will not be conquered by trifles is a prime favorite.—*Evangelist.*

The largest contributions perhaps made last year to the Foreign Mission were by the First Congregational church in Oberlin, Ohio, which sends this year eleven missionaries to the foreign field, five ministers and their wives and one female missionary.

For the Western Recorder: AND BE WITH FORTH CONQUERING AND GO TO CONQUER.

Revelation 6.2. A voice, saying: O thou that sayest thou art rich, and art full, and hastest to be rich, and sayest thou art rich, and art full, and hastest to be rich...

The Sunday School. INTERNATIONAL BIBLE LESSONS, 1881. THIRD QUARTER. Sunday, Dec. 4.

BALAHAM. Numbers 21:10-19.

INTRODUCTORY. The Israelites were now encamped in the plain of Moab, on the east of the Jordan. As they came to the wilderness, the Moabites were thoroughly alarmed for themselves, and therefore entered into an alliance with the Midianites, hoping that together they might prove strong enough to destroy Israel. It was common among the heathen people to try to insure the defeat of their foe by the use of incantations against them, and by purchasing with gifts and sacrifices the favor of the gods. Balaham, the King of Moab, would be the more likely to do this because he had heard of the miracles which had accompanied the progress of his adversaries through the wilderness. Therefore he sent to Pharaoh, a city on the Euphrates, for Balaham, who had an authority among the Midianites, which he had as a shadowy resemblance of that of Moses among the Israelites. Balaham was a man of great power, and he was more likely to do him wrong than to do him good, as he did, among the descendants of Nahor, Abraham's brother, he knew something of Jahobah, the God of Israel. Therefore by the promise of largely more, he induced Balaham to come and endeavor to defeat a course on Israel. Balaham came and ordered as he was to do, and he was with the idea in his mind (or wishing to give the idea to the Midianites) that he might be able to do this, and at the beginning of this chapter we read that he designs completely failed. Three times he attempts to curse Israel, and each time divine power rebukes and derides him. Balaham's evil rebuke and derision of Balaham, and Balaham's remarkable prediction—the fourth one of Israel's future prosperity and glory, are the subject of our present lesson.

EXPOSITIONARY.

1. BALAHAM'S ANSWER. 10 And Balaham the son of Beor... 11 Therefore now thus to thee I speak... 12 And Balaham said unto Balaham, speak I will to thee according to what thou shalt say unto me, my son.

Correspondence. The Late and Rev. John Holliday. There appeared in your columns recently a notice of the death of Rev. John Holliday; and a somewhat gross detail account is demanded of one who formed no inconsiderable figure in the building up of the Baptist cause in Northeastern Kentucky. With the meagre materials at present in my command, I propose to give a brief sketch. I hope that his acquaintances, both preachers and others, will communicate to me such incidents of his life as have come under their notice, that a fuller account may appear in Dr. Spencer's forthcoming history. John Holliday was born, April 24, 1797, and died Oct. 7, 1881, being advanced in his 84th year. His father married the daughter of Thomas Ammons, who was a Baptist preacher in Virginia, and was imprisoned at Camp Chase for preaching the Gospel. It is a tradition in the family that he preached through the window of the prison to the crowd, and his voice was so strong that he could be heard for a mile in the open air, either preaching or singing. He afterwards came to Kentucky, and is buried near where John Holliday lived. The father of John Holliday was a dissipated, gambling young man, and John walked in his footsteps in his early days, rising in every excess. He kept store in Millersburg, Bourbon county, and Mrs. Clark, of Falwell, then a little girl in M. says that her mother one day justly said to him, "Give me your measure, for you know the Bible says 'an unjust weight is an abomination' in the sight of the Lord." His reply was, "Do you know whether there is any Lord or not?" He was converted at Millersburg, in the year 1828, under the labors of Rev. Robert Baston, at the time of a general religious awakening, and became as zealous in the service of the Lord as he had been in that of the devil. Mr. Allen, of Sharpsburg, who was converted at the same meeting, relates that he went through the meeting house exhorting and rejoicing, while a Mr. Batterson, who had not so great command of language, but experienced an equal joy in finding the Savior, followed him, clasping his hands together and exclaiming, "That's right, John Holliday, that's right!" He did not immediately join the church, being in doubt as to what was right. He was advised by a friend to study the Bible for himself. His investigation convinced him that the Baptists were right. He soon after became pastor of the Millersburg church, and remained so with very little, if any, interruption for thirty years. The Carlisle church, Nicholas Co., was also one of his earliest charges; and while he did not remain pastor there so long, he was ever held in affectionate remembrance. Dr. Fritts, and others of that church, visited him in his sickness. The latter, when giving him substantial tokens of his regard in his days of poverty and affliction, remarked that he was unable to do as much for him as he wanted to when he was his pastor. He became the pastor of Pleasant Spring church, between Carlisle and Millersburg, about the time of his constitution, and remained so unintermittedly for forty years. This was his longest pastorate. I can remember going to his appointment here when a boy, and the once on either side of the road would be lined with horsemen for a great distance. This church was a house full and a yard full of people, and was well cared for. People neglected the dirt road on which the old church stands, and prefer to ride in their buggies on turnpikes to town. The organization is about extinct, and it too, is ready to pass the last, having run its race parallel with that of its long time, faithful pastor. Sometime about 1842, I think, he held a meeting in Sharpsburg, Bath Co., which resulted in the constitution of the Sharpsburg church. I write this away from home in order to get it to press earlier, and consequently have not access to the dates. He became pastor of the church at once, and with a slight intermission, served them for about five years. A number of those who in after years were the members of the church, were baptized by him, such as Sanford Allen and A. J. Baird. He was

greatly venerated there by the older portion of the membership. He was, at different times, pastor of Two Lick and Mount Olivet churches, the one in Mason and the other in Wharton and Mount Vernon counties; of Beaver and Union churches, in Harrison county; Poplar Plains, in Fleming county, now extinct; Irvingville, in Nicholas, and others. He presided largely over Bracken Association and into Union. His last pastorate was that of Locust Grove, closing in the fall of 1874. Two years before that (in 1872), he had a severe spell of pneumonia, in which it was thought he would die, and after which he never regained his former vigor. About 1870 or '71 he was engaged in a protracted meeting at Irvingville. He took a slight cold, and when he resumed home could not articulate clearly. It was then discovered that he had a slight stroke of paralysis. He closed, practically, his labors in the ministry. He never fully regained the control of his voice, and gradually went out. During the last summer he went out but little. Finally, he became unable to help himself, and having probably had another slight paralytic stroke, died Sunday night, Oct. 3, 1881. He had probably been a preacher fifty years, though an authority places his ordination as late as 1836, William Vaughan and Walter Ward participating. He was twice married, first to Miss Jane McKee, April 24, 1817, who died Feb. 12, 1856; and afterwards to Elizabeth Batterson, Dec. 21, 1837. His last wife died, Jan. 17, 1865. As a preacher, though deficient in educational advantages, he possessed many natural ones which commended his ministry in the early time when he entered on his career. He had a sprightly intellect, quick emotions, and a musical ring. Though he had not sufficient height for a commanding presence, in every other physical requisite he excelled. He had a fine constitution until broken by his sickness seven years ago. His mien was erect and his step elastic, and even at that late day, was only slightly gray. He had an eagle eye, which still glowed brightly the last time I saw him, only three days before his death. He had splendid social gifts, and an unfeeling fund of humor and anecdotes. In his prime he was a fine singer, and much of his success was due to that fact. The musical cadences of the old hymns, as he sung them, no doubt linger yet in many hearts. One of his favorite choruses was: And soon the rapturous will come, And angels shout the harvest home. (Often, it is said, would a congregation be seated down when he sang, "This is my hope and mine.") The gospel he preached to others was his only joy and support. In the feebleness of his last years, religion was his constant theme. He had been in affliction, and was now reduced to abject poverty. He was afflicted, and by many, neglected, but the consolations of religion were not taken away. When I last saw him he was partially out of his mind, and subject to continual unrest. He could not remain more than a moment in any position, yet after I had read, sang and prayed with him, he rested quietly and his wandering eye became composed and settled. Said he, "I shall soon see my family and the friends that have gone before." At this he, there was hanging on the wall the watch that he carried for years, which had been the property of his grandfather Ammons, and which he wore in jail. What a Baptist relic is that old watch, linking the present with the past! Thus has passed away another of the pioneer preachers of Kentucky. He rests from his labors and his sorrows do follow him. J. M. HENT. Fairmount, Ky., Nov. 19, 1881.

A TEXAS CORRESPONDENT of the Congressional Methodist tells this tale out of school "It is often remarked, even among the clergy of the Methodist church, 'Why should I have my children baptized? What good does it do? Baptism implies a solemn, open, public profession of faith in the Holy Trinity. Infants can not exercise any such faith, being wholly incapable of it, and are therefore proper subjects for baptism.' These are wise and wholesome words, and we could wish that they were spoken in the pulpit, as well as privately, by Methodist clergymen—Christian Index.

Notes from Texas. I promised to drop you a line from Texas. I have been here now three weeks. Part of my business was for the benefit of my wife's health. She had suffered for many years with sick headache, half of every week, and all of the rosaries proved unavailing. She had been confined to her bed for three days before we started, but I am happy to say that she has been able to go every day and apparently is relieved. I was engaged in a most excellent meeting at Lebanon, Collier county, Dr. Kimbrough pastor. He is the strong man doctrinally in this part of Texas. Up to this, the 5th day of the meeting, 12 have been received, and on last night 25 were forward for prayer—many of them heads of families. I am preaching two sermons per day, and have work sufficient to keep me the entire year. It is in Texas as everywhere I have ever been, plenty of work for workers. I find a number of preachers here, but many of them were overlooked in our older States, and will just as surely be overlooked here. They want a man sound in doctrine and want him full of work. The Baptists are in the ascendancy, and I think Texas is destined to become the great Baptist State of the Union. Bro. Ponn has just closed a good meeting in this county, which lasted two weeks, and resulting in 77 additions by baptism, and 110 professions. It was in attendance two days. The night was very impressive, with the negro tent, arranged to hold about 4,000 persons, and surrounded by the small tents and wagons, wherein the people live during the meeting. Many of these come from more than fifty miles for this two weeks' meeting. I learn that Bro. Ponn received 8612. Now, stop, Bro. Preacher, don't you start to Texas yet. There is just one Major Ponn. He is now at work in the southern part of the State. I expect to be at home the fourth Sunday in November to begin a meeting at Fairmount, and shall respect the assistance of Bro. Ganton. This is a beautiful country. The farmers have raised enough grain to supply themselves, and a little to spare, and then have their crop of cotton extra. The grass is good, wheat is looking well. I find as much energy and industry here as any place I have ever been. This is a good place for a working farmer, much better than the older States. But the preacher, I have about the preacher. "We say here, just as everywhere else, if you are any one, there is plenty to do, and the country is growing fast." W. E. POWERS. Lebanon, Texas, Nov. 1881.

Indiana. EVANSVILLE.—Ever since my settlement as pastor in this city, I have been anxious to procure the assistance of Rev. A. B. Earle, D.D., in a series of revival meetings. He would have come from Nashville long since, had not an attack of sickness which compelled him to suspend his evangelistic labors till fall. After reaching home he wrote me that he would be pleased to come to this city in the fall, and would do so provided the pastors and churches would unite in a series of meetings. The pastoral association, of which I have been president for the past three years, had been considering the propriety of inviting Mr. Moody, or some other evangelist, to visit our city. So I recommended Dr. Earle as the soundest and best evangelist known to me, at the same time expressing my views on the subject of union meetings very plainly, but telling the brethren that if they invited Dr. Earle I should unite in the invitation, and would do all in my power to make the meeting a success. And on the motion of Rev. Dr. Martin, now of Danville, Ky., Dr. Earle was unanimously invited. He came according to appointment, and commenced here on the 23rd of October, and continued for three weeks. The morning prayer-meetings were held at the Baptist church, the afternoon meetings at one of the Presbyterian churches, and the night meetings at Trinity M. E. church. The attendance was very large, the preaching most searching and thorough, and the impression deep and powerful. Some of the sermons were grand—all good. Two Sunday nights we went to the largest hall in the city, which would not hold the immense audience. Never has this community been so deeply moved on the subject of religion. And I must say for Dr. Earle that he did his work thoroughly, not shrinking to declare the whole counsel of God. As a Baptist of the straightest sort, I could not have every word of his sermons, nor did he give offense to anybody. He urged all not to neglect the ordinances of the church, but to take the Bible, and follow its teachings. His preaching here was decidedly more doctrinal than when I heard him in Quincy and Louisville ten years ago, and I look upon him as a much abler preacher than he was then. Many of our people were not pleased with the meetings, but all are delighted with the results. The union services closed last Sunday night, and we have now been two days to ourselves. Already 19 accessions have been made to our church, and the prospects are favorable for many more. Comparisons need not be made, but suffice it to say that we are reaping our full share of the converts. Our people are thoroughly alive and greatly encouraged. When on special protracted meetings and the baptisms are in evidence, I will write again. I know that my old friends in Kentucky and elsewhere will rejoice with me in the enlarged prosperity of the cause in this city. A. B. MILLER. November 17, 1881.

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A. C. CAPERTON & CO., 140 Fourth St., LOUISVILLE, Ky.

HILLSDALE, WOODFORD CO., KY.—We have just closed an interesting meeting at this place which was aided by Dr. Pratt. His preaching was plain and strong presentation of the rich truths of the gospel...

FRANKLIN, KY., Nov. 16th. REV. J. H. BROWN, D.D.—I closed a meeting at this place which was aided by Dr. Pratt. His preaching was plain and strong presentation of the rich truths of the gospel...

Setting out in the work. There is a pastor in New England who wanted a Sunday school library. He put the children to work picking up old rubbers and bones, and soft their pickings for an even forty dollars...

has been accomplished by a proper saint, he lives with each one for a week at a time until he has made the circuit, when he commences anew. Nothing is known in polygamism of the estimable blessings of home. I mean home in strictly the American sense.

It is a shame," he exclaimed in righteous indignation, "that children should be left to grow up in this manner. Who is your father?" "We belong to Bishop S—," was the reply, "so you had better let us alone."

THE APPARENT DEFECT in many of our revivals is that the interest passes away with the close of the meetings. A true work of grace should continue for weeks.

When trains loaded with emigrants reach Salt Lake City, the apostles and other dignitaries of the Mormon church, men sleek and opulent, groomed to receive them and to select for their own harems the most beautiful maidens.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, which has ever given special attention to missions, seems to have had a recent revival on this subject. In all of our movements through the Southern and Western States we do not remember to have met a former student of the Seminary who was not an ardent and practical friend of our work.

SMITHFIELD, KY.—Our meeting here lasted eight days. We were visited by Bro. Westley, Selin, Porter, and Pettis. The latter remained in the place with great power and good results.

NEW BETHEL, BRECKINRIDGE CO., KY.—We closed a good meeting with the church last night. A number of converts were encouraged. Sixteen additions by baptism, one restored.

ROCK SPRING, BARREN CO., KY.—A meeting of fourteen days just closed with the church here. It received 22 baptisms, and one awaits the ordinance. One from the Catholics, one from the Campbellites, one from the Methodists, and two from the Presbyterians.

CLAY CITY, KY., Nov. 14th. STREVENPORT, KY.—We closed a meeting of some interest at this place last night. The church was benefited by the truly faithful gospel preaching of Bro. J. H. Fullilove. Six were received for baptism, one by letter.

NEW LEXINGTON, OWEN CO., KY.—The meeting with this church closed last night. Six more joined by experience and one by letter. This makes 10 by letter and 8 by experience. We succeeded in getting no outside help. Bro. R. H. Alexander, whose membership is here, preached Monday night.

GILEAD HALL CO., KY.—I closed yesterday at this place one of the best meetings of my life. I had the assistance of that excellent man, G. W. E. Williams, of Glasgow, Ky., who did efficient work.

A MINISTER inquires why there is now so little doctrinal preaching and so few doctrinal articles in the papers, and further asks us what we think it indicates? We can only answer briefly: For twenty years, and especially for the last ten, there has been a very general opposition that sort of preaching, and this opposition has shown itself most strongly among our most influential ministers and people.

THE TENDENCY is not good. "If the foundations are destroyed, what shall the righteous do?" If things go on in their present tendency twenty years longer, our people will not know that there are any such things as heresies, and the evangelical churches of the South will entertain as many false as true teachings of the New England.

FROM THE CHURCHES. UTOPIAVILLE, HARRIS CO., KY.—A meeting at Bro. J. H. Brown's, closed a meeting at this place which was aided by Dr. Pratt. His preaching was plain and strong presentation of the rich truths of the gospel...

CAMPBELLVILLE, KY., Nov. 18th. BRO. GEORGE DAVISON, KY.—On the 18th inst. I closed a meeting of considerable interest with this church. As a result, the people were led to canvass their altitudes and were mailed and strengthened, and 11 were baptized. 2 by baptism and 9 by restoration. Rev. S. V. Dundiff assisted us, and by his earnest, pointed presentation of truth, showed himself an efficient worker.

WE HAD TRULY A FELD day at old Shiloh. We, comprising thirty in the history of the church for forty years. Three weeks twice a day, we preached to houses running over, so many as thirty or forty persons standing outdoors for lack of room. Result: 10 baptisms, 2 by baptism and 8 by restoration.

THE NORTH AMERICAN REVIEW, December—Contents: The Monroe Doctrine in 1881, by John A. Kasson; The Death Penalty, by Rev. Dr. George B. Chever, Samuel Hall, Wendell Phillips; The Gladstone Government and Ireland, by E. O. Arnold-Forster; The Surgical Treatment of Elephantiasis, by Dr. Wm. A. Hammond; Dr. John Ashburn, Jr., by Rev. Dr. H. H. Hodge; N. Y. City: Dr. A. P. Appleton, & Co. \$5 a year, 36 cents single.

THE SOUTHERN PULPIT, November.—This number carries up to high standard in matters of business, mechanical execution. Dr. Edwards, of Virginia; Dr. Drinkhouse, of Maryland; Dr. Burrows, of Kentucky; Dr. Mullaly, of Virginia; Dr. Witherspoon, of Virginia, and others. The suggestions on texts and the long list of Homiletical Illustrations are of great value. Subscription, \$5.00. Specimens, 50 cents. Jackson & Lafferty, Richmond, Va.

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WESTERN RECORDER.

A. O. CAPERTON, Editor.

Address all letters for the Western Recorder to A. O. Caperton, at the office of the Recorder, 100 N. 2nd St., St. Louis, Mo.

LOUISVILLE:

THURSDAY, NOV. 24, 1891.

When writing in any advertising in this paper, please state that you are a subscriber to the Western Recorder.

Times of Refraining

We know that we voice the sentiment of good Christian people all over this land, when we say that there is no great need of the churches in a thorough-going revival of God's work, and it is one of the significant indications of the times that Christian men are awaking to a consciousness of this need, and are most devoutly praying and laboring for it.

God's people are "a peculiar people." They have a life above the world, a nature distinct, apart from it. They are "born of high celestial birth," or of the Spirit of God.

As we Baptists lay a great deal of stress, and none too much, upon the importance of observing the literal requirements of the Word of God, our motto is, "The Bible is our guide for Protestants."

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alliance was recently held in Allegheny City, Pa.—quite largely attended—in which thirty seminaries and twelve different denominations were represented. The object is, as we have said, to bring about a deep, pervasive, permanent interest will be awakened throughout the whole of the land, in this work of preaching the gospel to all the nations of earth.

There is scarce a possibility of over-stating the danger to which the interests of our country stand exposed to day from the liquor traffic. It is evidently the purpose of both vendor and drinker in certain quarters, to "re-in" even "certain" the authority of law. The best of republicanism that majorities rule is treated by those parties with sublime indifference.

It is but a few weeks since Watson B. Smith, a member of the Baptist church in Omaha, a man of pure spirit, noble heart, upright life, loved and honored by all who knew him, was shot dead in the streets in cold blood, simply as a fully believed, because of his opposition to the liquor traffic and his active efforts to restrain its outrages in the city where he resided.

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To Delinquent Subscribers. If you want the amount that we are in arrears to you, please send us the amount (6 per cent.) for prompt payments, you should and your debt to us. We do not advance the money to send you the Recorder, one, two, three years, then discount your bill and pay agents to collect them. If you do not pay us within 30 days we shall have to pay interest on them. Think of that, and send us what you owe us.

EDITORIAL VARIETIES.

We are indebted to Bro. V. H. Burton, of Cleveland, Ohio, Brethren's meeting, for a good list of subscribers and the money for same. Now is the time for the friends of the Recorder to push the cause for new subscribers. Meetings are being held all over the land, and many churches are having large gatherings. The new converts should be encouraged to read constitutional papers and books. They will never amount to much as church members unless they are informed, nor can they be influential until they are so.

A lady asked Miss Little Arnold, of Trimble county, who, like her sister, is over going about doing good, if she ever received money for the Recorder. She replied that she had not, but she had a good one. She is a member of the church. How much our brethren and sisters could do to aid us in our work if they would make it a point to speak a word for the Recorder, and offer to receive and forward money.

Some one or dozen brethren in our community, not one of whom is personally known to us, had sent us a list of names for the Recorder, but do not send one to pay for it. Of course, if they do not understand the value of the paper, we do not understand the value of the money. We do not understand the value of the money. We do not understand the value of the money.

Rev. W. H. Felz, of Irving, is assisting Pastor Skillman in a meeting in Georgetown, S. C. He has been in addition to the church, a good many nights. Some of our leading associations have as yet done but little, if anything, in collecting funds for State Missions. Brethren should consider that time is passing, and it is not every day that we have such a good opportunity. Georgetown College has matriculated 134 students since the opening of the term in September.

Pastor Thomas is getting along very well in his work in Shelbyville. His congregations are good, and the people are much attached to the pastor. Rev. H. F. Hargraves and Prof. Semmes have a large and flourishing school in Shelbyville, and their students have been awarded. These brethren are popular and successful teachers.

The following resolution was adopted at the last meeting of the Southern Association: "That we invite the attention of our District Association, the Kentucky Association, and the Foreign and Domestic Branch of the Southern Baptist Convention, to the consideration of the propriety of putting all our money to work, as an interesting money in the falling of the year. It has been the policy of the State Mission Board, that the clerk be instructed to send a copy of our minutes with these resolutions marked to H. A. Tupper, Care of Foreign Board, Richmond, Va., and W. H. McLean, Care of Home Mission Board, Richmond, Va."

In an effort to stop a disastrous fire in Franklin, on the night of the 18th, Col. Thomas Rodman, one of the first and most useful Baptists in the State, was injured by the falling of the roof. He had one eye swollen and his head badly cut. We sympathize with him in his sufferings, and hope he may speedily recover.

Our brethren in Eliza-beth have commenced to repair the interior of their building. We are glad to see them having been procured mainly through the personal exertions of the sisters.

Bro. W. H. Child, a prominent member of the Bar in Elizabeth, has been out of the falling of the roof. He has one eye swollen and his head badly cut. We sympathize with him in his sufferings, and hope he may speedily recover.

Our brethren in Eliza-beth have commenced to repair the interior of their building. We are glad to see them having been procured mainly through the personal exertions of the sisters.

Profit and W. S. Walker, of Georgia, and P. A. Rosen, of Kentucky, have gone to Richmond to be examined by the Board of Foreign Missions for appointment to the African continent. It is expected that Rosen will go to China, and Bro. Rosen to Africa.

Bro. C. L. Taylor, of Texas, has offered himself to the Board to go to Brazil, the brethren of his State having pledged him, his wife, and two children, to support him. Bro. Taylor has been working in Indiana, and entered upon his duties there. Some of the young men give special attention to the study of sacred music, led by Bro. J. T. Feltz, of the First Baptist, and Bro. J. T. Feltz, of the First Baptist, and Bro. J. T. Feltz, of the First Baptist.

Dr. J. L. Dagg, widely known as a Baptist theologian and author, is visiting with his daughter in Bayview, Ala. He is more than ninety years old, has been confined to his bed for years, and is blind.

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Some think that the large, wavy, slippery slicker, etc., with which tobacco is adulterated, are advantageous to the consumer, as these articles are less injurious to the consumer than the pure tobacco. We will add, the more highly adulterated, the better it is for the consumer, as water is much less injurious to the constitution than whisky, though some tapers may doubt this.

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Mrs. Harriet Bartley, of Fayette county, prizes the Record as highly as she says she would take it if it cost her ten dollars a year.

If you step with you, Geo. H. Bell, of David's York church, you will find him a beautiful provider for the lazar man. Notwithstanding the recent severe drought he will give two coppers in one night, and so on.

TURKEY TRADE. Saw a man in Fayette who had bought one thousand turkeys and was about to ship them to New York. Many thousands of turkeys are now sold and driven to Louisville, Paris and Mayville, where they are slaughtered and picked and sent to New York and Boston.

Many of them are sent on from steamships to London. It is wonderful how railroads have developed the turkey trade in the blue-grass country. It is now considered a regular and lucrative business like the cattle and hog trade, and many thousands of dollars are realized by it. Two thousand turkeys, we were told, were driven into the Paris slaughter house one day last week. It would be an interesting item if we could know how much the revenue of the blue-grass country is derived from this trade alone. We have recently heard of a farm house where the lady of the house told us she had raised a hundred turkeys this year. Now, Bro. John Stout, you must not call this a big story, as you will see one of the ladies after you, as Sister J. E. Washburn, where I am now writing, tells me that Mrs. Doctor Lear, near Pine Grove, Obispo county, raised one hundred and twenty turkeys this year. The same lady writes only raised them forty a year.

CLARK AND PAYETTE ITEMS. We preached in Winchester for Bro. T. C. Steinhilber the second Sabbath in November. Came to Bro. J. N. Darnaby's Sabbath night. Monday went to Fayette county, where we met many old friends and preachers of our part from South, Clark, Bourbon, Woodford and Fayette. Met Bro. Taylor, of Upper street church, who is promoting a meeting. Laid for Pastor Hart we, but did not see him. He is in a crowd. Had a chat with Dr. Pratt, and told him we did not find a single name of a list at Stone College. He replied, "I baptize a Wm. Pratt here in Kentucky," which proves he has a name, whether he thought sufficiently sprightly to send to college or not. Also met the genial J. C. Freeman, who is preaching at Athens and Bryan's Station churches. Dined with the venerable Dr. Ryland, our teacher at Stone college. His lady has charge of the boys' boarding hall at the Kentucky State College. The old gentleman said he had a charge here over our people, and said "I was a 'cursed' and enjoyed it very much, but all would be counted as improved one or two lines of the verses had been then before they went to press. When we were in Hippel in Richmond, Va., he has recently returned our composition, considerably, and we very justly think they are not perfect yet."

Spent a night with the hospitable family of Mr. J. C. Steinhilber. He has recently bought a nice little bluegrass home near Pine Grove, between Winchester and David's Fork church. He is one of our greatest benefactors, and reflects credit on his own mother and on his father's name. He is one of the few good preachers I ever saw that has common sense enough to make a Bible farmer or a fraternal business man at anything that he might turn his attention to. I have preached long that he is already a better judge of shorthorns than I am, though I was raised on a bluegrass farm."

EVERY ONE FOR HIMSELF. In Mr. Spurgeon's inimitable fund of illustrative stories is one of a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed one night that when he and his wife got to the gate of heaven a porter asked him to go for both. He awoke and made up his mind that it was time for him to become a Christian on his own account.

A. B. CARROLL. To the Preachers and Churches of Davison County Association. DEAR BROTHERS.—Quite contrary to my inclinations and arrangements, after much hesitancy and prayer, I have accepted the unanimous call of your board to be State and Home Mission agency in your bounds upon the following conditions:

1. That the members of the board help me to lead if in an appropriate manner of convenience to give me a good start. This they nobly did, nearly all of them giving liberally.

2. That Sugar Grove church, of which the board are members, substantially help me in my work. This church I have endeavored, for the most part, and they have given nearly all come up grandly, giving great assurance of \$100 being raised there.

3. That the preachers heartily cooperate with the board and assist in their work, and set their congregations the most-abled examples of benevolence—giving liberally themselves while they shall expect all preachers, and all other liberal individuals, to give at least \$5. The man who is so stingy or tricky as to dodge this duty will greatly injure the cause he claims to cherish. I have open several meetings since my acceptance in meeting previous engagements, and am now ready to give the greater part of my time to the work all through in order. My plan is to preach as much as possible, and to visit the school-houses in the bounds; to talk much to the people about their souls and the suffering cases of the Master; to make a thorough canvass of all the churches as early as possible; and next the Home Mission agency, which I furnish such church with a carefully made list of what they have done, to be

at some public meeting for the satisfaction and encouragement of all concerned. May our gracious Lord put it into the hearts of you all to help your humble servant in this holy self-sacrificing, laborious and important work of developing in our midst the true spirit of missions, and raising such an amount therefor as will honor God and glorify his name. I have the honor to be, dear brethren, as of old, your affectionate friend, and with the best wishes of all those interested, so shall they be filled with pity; etc.

P. M. SHARP. South Carolina, Ky., Nov. 18th.

Indian Correspondence. The new Executive Board of the State Convention met at Terry House in their first quarterly meeting. The following appointments were made:—A. J. Kinn, for six years financial secretary, was appointed for the coming year. Salary was increased to \$1,100 and expenses. This increase in salary was an indication of the general appreciation of his ability, his energy, his industry and of the encouragement and co-operation which he may expect in the future.

Orator.—Bro. R. E. Brooks, who has been laid aside from active work for several months, was requested to deliver the word to labor with this church at a salary of \$200. Salary to begin when Bro. R. is able to begin work. The church is to add \$100 to his salary.

Frankfort.—Rev. Wm. DeBolt, was requested to deliver the word to labor with this church at a salary of \$200. Salary to begin when Bro. R. is able to begin work. The church is to add \$100 to his salary.

Lancaster.—Rev. E. H. Neen was appointed missionary at this point at a salary of \$100 from the board. Bro. S. has already been engaged to deliver the word to labor with this church at a salary of \$200. Salary to begin when Bro. R. is able to begin work. The church is to add \$100 to his salary.

Importance Assessment. Rev. S. Landrum, D.D., goes to the Coliseum Place church, New Orleans, in response to the joint call of the churches and the Home at the Board of the Southern Baptist Convention.

It is indispensable to the successful prosecution of missionary work in this country that this church should be relieved of its financial embarrassments, and that the First Baptist church under the pastoral care of Rev. M. C. Cole should be assisted in securing a house of worship, so that the two churches may become efficient agencies for the aggressive movements of the denomination in the future. The State Board of Mississippi is doing effective service in the support of Brother Cole, and will heretofore co-operate with the Home Board in all its work in New Orleans. We are thus carrying on the instructions of the Convention to send "two or more competent and efficient missionaries to the city of New Orleans as soon as practicable."

The way is now open to this grand field, "white unto the harvest," the work being now so earnestly applied to our brethren by their love to Christ, by their pity of dying men, by their hope of heaven, to give us the means to conduct the work, with vigor and with their gifts, their prayers for God's blessing upon the efforts of the Southern Baptist Convention in New Orleans.

Wm. H. McLENNON. Cor. Sec. Home Miss. Board, B. C. Marion, Ala.

PUBLISHERS' ANNOUNCEMENTS. Appetite, flesh, color, strength and vigor—if you care these take Ayer's Sennaparilla, which will confer them upon you in rapid succession.

BEAUTY ORATORS AND PIANOS.—We learn that Mayor Beatty, of Washington, New Jersey, is receiving hundreds of orders for the beautiful and elegant pianos presented. We advise our readers to order early and avoid the rush. Read his advertisement.

LIDIA R. PINKHAM'S Vegetable Compound is called for first as a versatile agent in all diseases of the procreative system, and in the kidneys, urinary tract, etc. Send to Mrs. Lidia R. Pinkham, 238 Western avenue, Lynn, Mass., for samples.

THE GREAT LIGHT. The great thoroughfare of the month, read through the best portions of TEMERISE & ALABAMA. It is all new, and is an improvement upon the Speed, the St. and Comfort. STEEL RAILS, STONE BALLAST, IRON RAILS, and CEMENTS. SUPERIOR DAY COACHES. Equipped with Miller Pistons and Coupler. Washboards Air-Brakes, Poles and Axles, and other improvements. Write for particulars.

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A Word with our Subscribers.

According to our published terms, subscriptions to the Record are due in advance. When paid in advance, the price is \$2.45 a year, to active ministers, \$2.50; after a delay of three months, 15 cents extra, in all cases, for postage.

We have hundreds of names on our list who are arrears with us one, two, three years. It is high time that such had paid. We are always pressed for money to make and send out the Recorders. The freight has made it especially hard on us. Many, even of our oldest subscribers, are slow to pay, while the cost of living in the city has greatly advanced. We must have money. Can't send out the Record without it. Nor can we leave our office and travel as we have done in the past. That has almost ruined our health. The paper needs our attention in the office.

The expense of collecting what we have honestly and laboriously earned, by sending out paid agents, has become a great burden. It has been costing us a very large per cent. No business in the world can afford it, much less a paper business, where the profits are exceedingly small.

A LIBERAL OFFER. All who are in arrears for more than three months, and who owe us at the rate of \$2.45 a year, can settle at the rate of \$2.50 a year, provided they pay by the first of December next. To get the benefit of this proposition, the money must be put in this office without any cost to us. Put the amount (in currency and postage stamps) in a letter, seal it carefully in the presence of the postmaster, and it can come at our risk.

Now, brethren, one and all, let us hear from you.

ATTENTION, RAILROAD MEN!—I suffered for more than a year with indigestion. I was very ill, occasionally having a dumb-chill, followed by fever, which prevented me. I took Simmons Liver Regulator, and am a well man. A. H. HOUTWICK, Concord, N. H.

BRONCHITIS.—These all result from colds, three and coughs, the skin, lungs and kidneys falling in their proper work, an acid poison is formed in the blood, which is the occasion of these acute diseases. Kidney-Wort produces healthy action, dissolves and purifies the blood, and is especially a powerful agent in liquid or dry form. Inter Ocean, N. Y.

ONE THOUSAND DOLLARS are offered by the publishers of the Family Companion for the two best stories for young people. The Companion gives more than two hundred stories yearly, by the most noted authors, besides one thousand articles on topics of interest, anecdotes, sketches of great events, puzzles, incidents, humorous and pathetic.

HOW CAN YOU MARAGE, said a lady to her friend, who appeared to harbor all the "I always have Parker's Ginger-Tonic head," was the reply, "and thus keep my mind and family in good health. When I am well I always feel good-natured." See other columns.

HOVEY BROS.—We call the special attention of our readers to the advertisement of Mrs. Cotton in another column up for the month. Mrs. Cotton is now making her hair in a great success. See other columns.

PROMOTE A THROTTING GROWTH of the hair, use Parker's Hair Balm. It restores the youthful color to gray hair, renders it abundant, and cures itching scalp. See other columns.

WE HAVE JUST PUBLISHED a new edition of our very popular and useful hymnal, containing 1,000 new hymns, and 100 new songs, per dozen, 48¢ per hundred, and 50¢ each your order. A. C. CAPERTON & CO.

STOVE PIPE SHELF AND UTENSIL SHELF. The great thoroughfare of the month, read through the best portions of TEMERISE & ALABAMA. It is all new, and is an improvement upon the Speed, the St. and Comfort. STEEL RAILS, STONE BALLAST, IRON RAILS, and CEMENTS. SUPERIOR DAY COACHES. Equipped with Miller Pistons and Coupler. Washboards Air-Brakes, Poles and Axles, and other improvements. Write for particulars.

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DRY GOODS. GRAND DISPLAY THIS WEEK AT J. BACON AND SONS. CLOAKS, DOLMANS & CIRCULARS!

We have just placed in stock over 500 Cloaks, Dolmans, Circulars, Jackets, Ulsters, etc., embracing all prices, in all the fashionable materials. We are giving this department more than the usual amount of attention, and a guarantee that the styles that are now offered are the most attractive and the value the very best to be found in the market.

A very elegant line of Silk and Satin de Lyon Wraps, ranging in price at \$28, 34, 39, 44, 50. For-lined Circulars at extremely low prices. The above goods are from \$5 to \$8 less than the same can be purchased for. A heavy heavy Tulle Pleat at \$8 50 per yard. Also \$10, \$12, \$15, \$20, \$25. A very nice line of Silks and Satins in evening shades. Several new styles of Trimmings, Ribbons, etc. OUR NOVITIES must be seen to be appreciated; we have complete lines of Ladies', Misses' and Children's Kid, Calf-skin, Calf and Wood Grains. A very superior Black Kid Glove, "Foster Patent," 5 hands, at \$1 25; Spanish Ties and Pinafore and Ladies' Embroidered Blouses for Shirting, etc.

BLANKETS, COMFORTS AND COVERLETS. The approaching advent of winter forces upon the people the necessity of supplying themselves with warm bed wraps. We are accordingly for these goods and have on hand an immense stock, which will be sold at a very low margin. CARPETS, LACE CURTAINS AND WINDOW SHADERS.—We shall this week make a special display, and offer extra inducements to buyers in Paris Brussels, Tapestry Brussels, 1000 extra Super "Two and a Half" Carpets, 1000 Super and Paris, in Paris, Turkish, Persian, Velvet and Brussels, (all Cloths, Druggists, and Crumb Cloths) 1000 pairs Lace Curtains from \$1 75 to \$15. Hosiery, Shoddy, Corsets, Poles, and everything pertaining to Window Furnishing. 200 pieces Crochets at 14 to 25c. All the Department's Reliable Patterns.

MAIL ORDER DEPARTMENT.

Samples and Prices sent by mail of all kinds of merchandise, with exception of Carpets, free of charge. We have a regular department under the supervision of one of the firm for this branch of business, and will receive those intrusting their orders to us; they may depend on having them filled with the same promptness, care and at the same price as if under their own supervision. Every special care given to every mail order.

J. BACON AND SONS, Nos. 425, 427 and 429 Market Street, Above Preston, LOUISVILLE, KY.

CONFIDENCE CONFIDENCE!

If we can impress the public with the fact that our steady rise and practice is to conduct the clothing business upon principles that will secure and merit CONFIDENCE, a great stride forward will be made by GAR HALL. Our success has been obtained by a persistent effort and earnest desire to please. By selling reliable qualities of clothing at a FIXED, BUT LOW PRICE, without quibbling or deviation. We intend making this success greater. We have the facilities for so doing. With the three great WANAMAKER stores of Philadelphia, together with the largest New York houses from which to draw supplies, we are in a position to quickly acquire and judiciously distribute the most reliable and fashionable clothing.

H. A. WITHERSPON, OAK HALL, Fourth & Jefferson, LOUISVILLE, KY.

SOLID SILVER FORKS AND SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of serviceable Solid Silver Fork, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue. It shows exact sizes and prices of a large variety of Plain and Fancy Solid Silverware. Each article is carefully made according to the most approved styles, and warranted in every respect. These goods can be sent by express or where there is no express office, we send them by mail, at OUR RISK, at a most additional cost. Our New Illustrated Price List of Solid Silver Forks and Spoons sent free to any address.

C. P. BARNES & BRO., SILVERSMITHS, IMPROVEMENTS—NEW STYLES—NEW CATALOGUE.

324 Main Street, bet. Sixth and Seventh, Louisville, Ky. Mason & Hamlin Organ Co.

THE GREAT LIGHT. The great thoroughfare of the month, read through the best portions of TEMERISE & ALABAMA. It is all new, and is an improvement upon the Speed, the St. and Comfort. STEEL RAILS, STONE BALLAST, IRON RAILS, and CEMENTS. SUPERIOR DAY COACHES. Equipped with Miller Pistons and Coupler. Washboards Air-Brakes, Poles and Axles, and other improvements. Write for particulars.

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Louisville & Great Southern R. R. Line. The great thoroughfare of the month, read through the best portions of TEMERISE & ALABAMA. It is all new, and is an improvement upon the Speed, the St. and Comfort. STEEL RAILS, STONE BALLAST, IRON RAILS, and CEMENTS. SUPERIOR DAY COACHES. Equipped with Miller Pistons and Coupler. Washboards Air-Brakes, Poles and Axles, and other improvements. Write for particulars.

VIOLIN OUTFITS. The great thoroughfare of the month, read through the best portions of TEMERISE & ALABAMA. It is all new, and is an improvement upon the Speed, the St. and Comfort. STEEL RAILS, STONE BALLAST, IRON RAILS, and CEMENTS. SUPERIOR DAY COACHES. Equipped with Miller Pistons and Coupler. Washboards Air-Brakes, Poles and Axles, and other improvements. Write for particulars.

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News in General.

Washington, Nov. 21.—The crowd about the court house this morning was three times greater than on Tuesday, and it was with the greatest difficulty that those entitled to admission could force their way through the throng to the court room.

Immediately upon the opening of court Robinson arose and addressed the court for the purpose of calling attention to an article in the Sunday Post, in which Scoville was made to say he should request the withdrawal of Robinson from the case as he (Robinson) has become satisfied that he (Robinson) could not be of any assistance, but rather an embarrassment to the conduct of the defense.

The prisoner—I understand Judge Meeker is anxious to see to it that I have not my public record that I want him, also John T. Townsend, of New York (not George D.) and again I desire to be heard through gentlemen either publicly or privately; I invite them publicly to meet me here; also Mr. Trade and Mr. Stone, of Chicago.

On the question of malpractice, Meeker in the prisoner after a pause, "we do not propose to insist on that here; but I desire the court to show that I insisted that he should be held as a criminal. The idea of malpractice is that, according to the physician's statements, the President was not fatally shot, on the 23d of July, at the time he was in the examination, and said he would recover. If he was not fatally shot on the 23d of July, we may be dead by malpractice. We do not desire to proceed that, but I desire it to go on record for the court in case it seems necessary [for a paper.] My desire is that it is the duty of a man, not a mine, and I expect he can take care of it; He has taken care of it very well so far."

The Ballina, county Mayo, Sub-Commissioner of the Land Court, pronounced several indictments against the rest in a majority of cases below the poor law valuation.

MARKETS.

Mr. Abraham Lincoln has been in N. Y. city nearly two months, for medical treatment.

GENERAL MARKETS. WHEAT—The market was steady, with a fair demand. We quote No. 1 soft winter wheat at 95c; No. 2 soft winter wheat at 90c; No. 3 soft winter wheat at 85c.

COAL—The market was steady, with a fair demand. We quote No. 1 bituminous coal at \$1.00; No. 2 bituminous coal at 95c; No. 3 bituminous coal at 90c.

IRON—The market was steady, with a fair demand. We quote No. 1 pig iron at \$1.00; No. 2 pig iron at 95c; No. 3 pig iron at 90c.

STARCH—The market was steady, with a fair demand. We quote No. 1 starch at \$1.00; No. 2 starch at 95c; No. 3 starch at 90c.

MARKETS.

The wheat to-day was distributed as follows: The Wash-street House sold 10,000 bushels of No. 1 soft winter wheat at 95c; the Wash-street House sold 10,000 bushels of No. 2 soft winter wheat at 90c; the Wash-street House sold 10,000 bushels of No. 3 soft winter wheat at 85c.

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TOO MUCH MAMMOTH CLOTHING HOUSE, Market Street, ONE PRICE HOUSE. He can buy a Stylish Heavy Weight Suit of Clothes for a very small sum of money...

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BAPTIST TEACHER. A Monthly Journal for Sunday-school Workers. ADVANCED QUARTERLY. A help for the study of the International Lessons.

POPULAR THROUGHFARE BETWEEN THE EAST AND WEST! THE GREAT BEE LINE ROUTE. C. C. & I. Ry.

HEAR YE DEAF! GARFIELD. Suffering from deafness? We have a cure for you.

KNABE PIANO PORTES. From Kitchens to Parlor at prices as low as the lowest. We are the oldest manufacturers in Louisville.

BEATTY ORGANS AND PIANOS. ORDER NOW FOR CHRISTMAS PRESENTS. BEATTY'S ORGAN.

LADIES' FURNITURE MANUFACTURING COMPANY. Buy Your Furniture, Carpets, Looking Glasses, Mattresses, &c.

DICKINSON FURNITURE MANUFACTURING CO. NEWLY-MARRIED COUPLES COMPLETE OUTFIT. From Kitchens to Parlor at prices as low as the lowest.

TIME-TABLE OF Lou. & Cin. Short-Line. Depart. Arrive.

Short and direct route to Owensboro, Henderson, Paducah, Southern Kentucky and West Tennessee.

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