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WESTERN RECORDER

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Our Falpit.

RELIGION.

A sermon preached in the Berean church, New York, by Rev. Edward Jackson.

It is my purpose to invite you to meditate, from time to time, upon some of the fundamental subjects upon which our holy religion is founded. I propose, this morning, to give you the result of my thinking and reading on the general subject, Religion.

"Ye men of Athens, I perceive that in all things ye are too superstitious."
—Acts 17:22.

The true orator always begins by conciliating. He tries at the very outset to strike some chord with which his own mind and the minds of those whom he addresses will ring in unison. He tries to go down to some fundamental principle upon which he and those to whom he speaks will be

will lead those whom he addresses to the conclusions he desires to present.

When you observe a man who differs from you in philosophy, religion, it is just as if you were upon one road and he upon another. If you will follow those roads back far enough, you will come to the point where they intersect, and it is useless for you to call out to him until you are hoarse to try to get him to come across to you. The way for you to do is to go on until you come to the place where the two roads began to branch off, and then he may be persuaded to go along with you and accept your views, or you may be persuaded to go along with him. This is the method which the Apostle Paul took with the Athenians, when he commenced by saying, "Ye men of Athens, I perceive that in all things ye are too superstitious," or rather, as more correctly rendered, very religious.

As if he had said: I perceive that in all things ye are very religious; more so than ordinarily religious; more so than the rest of the Hellenes. I perceive that in all things ye are very religious, and I, being a religious teacher, of course we are fundamentally in sympathy with each other.

Let us meditate upon this theme—Religion. First, its nature; second, its value; and third, its perversion.

FIRST, THEN, THE NATURE OF RELIGION.

When we explore the nature of a thing, we must ask the question, What is it? What is religion? Look first at the word itself. What is the meaning of the word? It comes to us from the Latin; and its etymology has been suggested in explanation of its meaning. One of the old church fathers says that it comes to us from the Latin expressions, *re* and *ligo*, and means, literally, to bind back. The soul, having swung off from God, must be bound back. But that has too much of a theological bias about it. I think we should not pour that meaning into the word. I prefer to go back to the old etymology of the heathen Cicero, who knew Latin better than the church fathers did. He says religion comes from the two words, *re* and *lego*. It means originally, to read a thing over and over again; to read again. It is just as if

found something here in this book did not understand, and should read it over and over, glancing my eyes down to the page. Etymologically, religion is the intent gazing at a thing. The Germans have a word, *Andacht*, i. e., devotion, which means, etymologically, a thinking on and on. I think the fundamental idea of religion is expressed in Raphael's great picture of the Sixtine Madonna. You know how Pope Sixtus is represented as looking up to the Virgin and the child, and what a wrapt expression there is upon his face as he gazes on and on, as if he would never take away his eyes. Religion is an gazing on and on. This is the fundamental etymological definition of it. When we come to a definition of it, perhaps we can not do better than to adopt that of a Dutch theologian: "Religion is life of man in communion with God." To express it more clearly, let me refer to one of the first biographical notices that we have any record of—that of Enoch. His name is summed up in one expression; he "walked with God." Religion is walking with God. It is man walking with an invisible infinite presence which he calls God.

This aspiration for the infinite, for the invisible, is widespread in the human race. Wherever you find a human heart, you find in it a yearning toward that which is outside, above it; yearning toward the light; reaching out to some one outside and above us; to the infinite, the Godhead.

Now, this is not a mere sentiment. It takes expression in definite forms. It is not like a ray exhalation of the morning, which flows along through the soul and through nature without making any definite impression. This instinct for religion assumes definite form. For instance, in the

primitive man, the primitive man bringing his sheep or goat, and offering it to this great invisible presence. Now, here is a very rich cluster of ideas. For instance, it is the primitive man expressing a desire to come into communion with God. Again, it is the primitive man's desire to make up for past demerit. A feeling that he is sort of behind hand with God. Again, it is a feeling of gratitude for some past favor or blessing which he traces back to this invisible source, and he wants to give the sheep or goat as a sort of gift of gratitude. Again, there is the idea of propitiation in it. He feels that this power may be a terrible one, and he desires by his offering to ward off an angry stroke.

Again, there is the idea of self-surrender. It is possible that even in the primitive man's mind, in making the offering, he realized that the sheep and goat was a symbol of his own being. You see how rich is this cluster of ideas which crop out from the great fact of sacrifice.

Again, this religious instinct expresses itself in solid shape: in the shape of stone and marble. It is not a weak sort of a thing. It is a great lifting power. It has gone down into the bowels of the earth and placed masses of stone upon another so as to erect great sacred edifices. Its power is measured by the great buildings that it has constructed. So vast are these masses that have been removed that some people have thought that the motion of the earth around its axis was appreciably affected by the removal of these masses of stone. Look at the churches here in this city; those masses of stone taken up and put there by religion. Those stone figures pointed skyward and Godward.

Observe again, that this religious instinct is universal. Plutarch says "You may see stones without laws or coins or literature, but no man has ever yet seen a people without a God or prayer, without religious ceremonies or sacrifices." Even among the savage nations are found traces of these religious instincts. An old Indian woman, when she was catechized upon religion, said: "I had always pictured to myself our An-

rel as of the nature which you describe your God." One of the most filthy tribes of Siberia, when given soap, began to eat it, saying it was very good, so low had they sunk in civilization. And yet, when they were asked whether they had any religion, they said: "No, but we pray to the skies." So even here we find this same aspiration after the Infinite; a reaching out to the Godhead. Modern scientific men recognize this. In Herbert Spencer's writings occur these words: "Religious ideas of some kind or other are almost universal." Whenever you go upon this earth, you find the pagoda, the mosque, the church, the cathedral. Everywhere you go, you find man upon his knees.

I observe again, that this religious instinct is innate. It seems to be so much a part of a man, that if you should meet a man who was entirely without it, you would say: "I am mistaken, he is not a man at all; he belongs to some other order of being." It is innate—a part of his little child. How readily does he take in the idea of God when it is presented. He takes hold of it just as a vine twine itself round a trellis. You tell me folks are inured to religion when dying? No, I believe it is the old nature coming to the top. It is a reminiscence of a man's real being. It is like the case of the old Highlander who was taken away from the North of Scotland when he was only six or seven years old, and he was eighty years since he had spoken the Gaelic, yet on his deathbed he spoke the old language of his childhood. So when men come to die, they speak the language of their childhood and revert to this invisible presence. This is shown by the fact that people readily go over from Christianity into some other belief. That is the way with the people that go into spiritualism. They accept doctrine that requires infinitely more credulity than the Christian religion. But I know that people will tell you, What is the use of a bird in the cage—what is the use of its beating its wings against the bars of the cage? But there is that in the nature of the bird to the cage that makes him beat against the bars. And so is man imprisoned in this world, flying to and fro, beating his wings against the bars. The old hymn has it right when it says:

Rivers to the ocean run,
Nor stay in all their course.
Fire ascending seeks the sky,
But speedeth them to their source.

"So soul that's born of God,
Must in this life give glory,
Upward turn to his abode,
To rest in his embrace."

Now, my friends, what inference are we to draw from this instinct in the human heart which takes solid expression, which is widespread, which is innate? I believe it is a legitimate conclusion that there is a Being, an invisible, divine presence, and that that great heart does beat with love for the creature whom he has placed upon the earth, and in whose hearts he has planted this instinct. But you tell me, that is a very long leap, and you can not demonstrate it. I consider that truth can not be demonstrated, as you can prove that the shortest distance between two points is a straight line. No great truth can be proved in this way. The parry arms of your logic are too small to cradle a big truth. But the probability can be established and if you will launch out upon the probability, then you have a certainty which amounts to the same thing as demonstration. For instance, as an animal which is found on some great island has a peculiar digestive apparatus fitted for a certain kind of food. When a man comes to that island and sees this animal, he infers the existence upon the island of that kind of food. So it is fair for us to conclude when we find man with an innate craving for God that God exists. The planet Neptune was discovered in this way. One of the planets already known was observed to move in an unaccountable way. The astronomers

made up their minds that out there in space beyond this planet there was a perturbing body. They made up their minds that it was there before they saw it. The great orbit of humanity is subjected to perturbations that can be accounted for in no other way than by the existence of a personal God. There is truth in what Father Augustine says: "Thou madest us for thyself, and our heart is restless until it repose in thee." But you say this can not be proved. And I say in answer that science can not prove the opposite; does not intend to prove. Science knows that there is an infinite power. Science is not able to account for the phenomena, except that there is such a power. We have no positive proof that there is such a thing as ether. It is supposed to fill all space, and through it light is accounted for. But the most delicate instruments ever made can not detect the presence of this ether. So it is that a scientific man launches out upon this hypothesis and accounts for certain phenomena by the ether, but that in any other way. So I think this hypothesis, an invisible heavenly Father, accounts for the phenomena of spiritual life better than any other, and I am willing to launch out upon this raft and take with me all whom I love. What we should do is to believe and then launch out upon it. Such facts as the existence of a heavenly Father and the immortality of the soul, it will do us good to launch out upon them. And thus you will find that these facts fit into others, and thus you will grow in grace and in the knowledge of the Lord and Savior Jesus Christ.

We have lost faith, we can not know.
For knowledge is of things we see;
And yet we trust, it comes from thee,
A faith in darkness, but a light to me.

But I have dwelt a long time upon this subject. I shall pass over the other two more rapidly. In the second place,

THE SEAT OF RELIGION.

A man is a very complicated piece of mechanism. The great dramatist says, "What a piece of work is man. How noble in reason; how infinite in faculties; in form and moving how express and how admirable in action; how like an angel; in apprehension how like a God." A man is a complicated mechanism, and the question I want to ask is this: Upon what part of this mechanism does religion fasten? In the first place, I maintain it is not the body. This invisible power does not get hold of and fasten upon the body. The seat of religion is not in the body of a man, and I believe that you will readily concede the truth that you can not get hold of the seat of religion, nor have it removed day by day. We know that there is an inward man upon which religion takes its hold. So that a big, stout fellow, just because he is big, it does not follow that he has the more religion. If it were so, the man most finely developed physically would be the most religious animal.

Again, religion is not all seated in the intellect. A very often a man can be nothing but an educated devil. We often meet a man of splendid genius and education and intellect, but in whom the religious instinct is stunted and dwarfed. This is what the Bible means when it teaches: "Thou hast kept these things from the wise and prudent and hast revealed them unto babes." And when the Apostle Paul says: "Where is the wise? Where is the scribe? Where is the mighty of this world? Hath not God made foolish the wisdom of the world?" and how James is that intensely practical and ethical letter of his says: "Thou believest that there is one God; thou doest well, therefore also believe and tremble." Thy just shudder at the thought of God. And a man with the intellect of a demon may come to the knowledge that there is a God, but yet not have true faith. The home of religion is not in the intellect.

Again, religion is not seated in the will. It is not simply sitting down

and drawing up a list of resolutions. All that may come without prayer, and without the soul coming into communion with God.

Again, religion is not seated in the emotions of a man. A man may be true to God and religion on Sunday, and dialy to God all the week through. But I maintain that religion has its seat in the heart of a man. That is the reason it is written: "Son, give me thy heart." Again, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." And again, "Out of the heart are the issues of life." Religion fastens its hold upon a man's heart and stays there until he comes at last to learn God. He will not be seen through the telescope of the intellect or the will, but by trust and love and reverence.

IN THE THIRD PLACE,

THE PERVERSIONS OF RELIGION.

A great many people seem to think religion is always a good thing. Why, a wrong kind of religion is worse than none at all. There is one thing true about religion: that it is either the best and sweetest thing, or the worst. It is just like a peach. There is the peach—how beautiful it is with the bloom upon its cheeks! But let that peach decay, and it is the most repulsive thing you can find. Just so is religion. It is either the purest and the best, or it is the lowest.

Look at some of the perversions of religion. Look at hypocrisy. Is there anything under God's skies meaner than hypocrisy?

Thou liest upon the skies,
Thou liest upon the ground,
But God shall see thee soon,
And there on the heart is found.

Look at the perversion of religion which we may call ecstasism. When a man is so taken up into prominence and the whole system is distorted. How the mind revolts against it. Look at the wars that have been caused by religion. See how the Roman Catholic licentiousness as a religious rite, and how the Thugs of India commit murder as an act of worship, and how the heathen mother throws her child into the Ganges, and of old, how children were laid in the arms of Moloch.

The very thing that is intended to lift a man, when it is perverted, sinks him down below the lowest of animals.

This teaches us the need of a standard. It naturally leads us to ask the question, Well, is there no religion? This invisible presence whom we worship—is it possible that he has hidden himself, has he never sent any account of his will? No, the man's heart is prepared to seek whether or no there has not been a revelation of the divine will to the human heart. If there is a revelation of God's will to man, where should we look for it except in the religious thinking and feeling of many centuries, which has been crystallized in this book? I do not propose to discuss any theory of inspiration, but if a man is to pray at all, what better way of praying can we find than that pointed out in the Bible? Within these lids we find disclosed an adequate object of worship.

He will find it presented in the Old Testament as well as in the New. He will find there reflected Christ, the image of the invisible God. In this book, he will find a satisfactory object of worship: a being of infinite power and wisdom and gentleness, whom to know is to love and adore.

These, my friends, are some of the thoughts that I wish to present upon this subject. We have asked the question relating to its nature. We have asked a question relating to its seat. We have asked the questions relating to its perversion. You who may be rocking in the trough of the sea of doubt, practically, let me give you advice. It is this. Ask yourself if there is anything in this old system of Christianity that you can believe, or hold it with a fast and never-giving grasp. Let it shape your walk all along through this world. In that way, you will be led on to

some other thing to which it conforms; and as you will be led into the full knowledge of Christ. May the Lord add his blessing to the preaching of his Word. Amen.

Death of Dr. Brantly.

Dr. W. T. Brantly, pastor of Seventh church, of this city, died suddenly this morning about 2 o'clock. He was as well as usual on yesterday, and preached morning and evening with his accustomed power of mind and body. In reply to an inquiry about his health, after the evening service, he replied, "I am feeling better than I have for some months." About 1 o'clock he complained of pain in the chest. Simple remedies were used and the doctor sent for, but before the arrival of the doctor he was dead. Neither he nor his family had the remotest idea that he was seriously ill. It was his custom if he arose during the night to kneel down and make a short prayer. On this occasion he was heard saying, "O Lord, I am a poor sinner; my only hope is in Jesus." That was the last utterance heard from his lips. Surely an excellent one just before going to meet his Judge. We ministers and people cherish great respect and love for Dr. Brantly. He was such a loving and lovable man. He was such a finished scholar, such a sincere friend, such an amiable, genial Christian gentleman, such a consecrated worker, that the man who could not love him is to be pitied. He generally attended our ministers' meeting, where his pleasant manner and wise counsel were appreciated. We shall miss him on those weekly gatherings. He has been pastor of the Seventh church eleven years, having succeeded Dr. Fuller in 1871, when Fataw Place church was organized. He was an earnest, graceful and instructive preacher, a genial and companionable pastor. Well may we say with David, "He'll, Lord; for the godly man ceases, for the faithful fall from among the children of men."

All our churches are in a hopeful condition. About 120 baptisms were reported this morning for February. Over 200 for January. Three of our pastors, Kerfoot, Ferris and Wharton, have recently held meetings in Hagerstown, where there was no Baptist church. Some eighteen were baptized, and a church of twenty-three members was organized, and an excellent hall secured for Sunday-school and preaching until a meeting-house can be erected.

The women of two of our city churches, Fataw Place and First, have organized Home Mission Societies auxiliary to the Home Board of the Southern Baptist Convention. Their object is to call meetings in Hagerstown, to contribute all they can to the general work of the board, and do as many of the boys and girls in the Loversing Manual Labor School, Creek Nation, as possible. They hope to enlist all the churches in the city and State in this good work. Will not the clothing of 120 boys and girls in that school each year be quite a tax on our board? Would it not do our women in the South good, and be a decided help to the board, if they would organize for Home Missions as they have done for Foreign Missions? No danger of doing less for either by organizing for both. I hope the subject will be brought distinctly before the convention at its next meeting.

Your Field Editor is a live man, though he is not as young as he used to be. I never fail to read his letters, and always find them interesting and instructive.

Another religious newspaper, the "Baptist Review," to be published in Washington, D. C. The editor cautions us that the expenses are secured by competent men, for the first year. That's good! If not—then—well—we would see and the editor know some things he does not understand at present. Object, to gather Baptist news from all the States. Terms cheap—only one dollar a year.

J. W. M. W.

Our Field Work.

Sometime ago, over the signature of Nick Smith, I wrote a number of articles for the Religious Recorder...

Tobacco Chewers in Church. Some years ago, like many of our other bad habits, was borrowed from the heathen.

Some years ago I was talking about Catholicism and the dangerous tendencies of its faith and practices, when a lady interrupted me by saying, "You ought not to abuse my Aunt Mary's good name."

When Elder John Leland came down from New England to Virginia and saw the taste of the Episcopal clergy as revealed by the press...

The habit of defiling our church floors with tobacco juice could be corrected if all our ministers were as faithful as an old Methodist minister who lived in my neighborhood...

There wasn't any call for a howl on the subject of "free speech." I never intended that I wish Bob Ingersoll were forbidden to speak, nor was I the one who proclaimed them.

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He who invited Barnas into their churches, are good men and true Baptists, therefore it is all right to invite Barnas into Baptist pulpits.

But we allow Pedobaptists. We believe to be wrong in so doing, but we believe to be wrong to preach in our pulpits. Yes, but they do not preach their errors there.

I am told that some brethren in Kentucky enjoy this higher life, and I am sorry to hear it. I know they must be, for, if I do not believe it has much of a hold among the clear-brained, healthy-souled Kentuckians.

There is one sentence in this article, against which I wish to enter my protest. "There are some denominations of Christians in this State with a class of doctrine as pernicious and as untrue as that of the Catholics."

Dear Bro. Carpenter. While sojourning a few days among my old friends in Louisville, I happened to see the road-sign of the Home-Comer on behalf of the American and Foreign Bible Society.

1. More than forty years ago Kentucky and Southern Baptists generally rallied to the support of this Society with a unanimity, enthusiasm and liberality not surpassed by their devotion to any other general cause before or since.

2. Temporary division of councils in a work inaugurated by such noble men, consecrated by their prayers and sacrifice, and by the expenditure of hundreds of thousands of dollars in translating and circulating the Bible on home and foreign fields sufficient reason for abandoning it?

3. Is not organized defense of the supremacy and purity of the Word of God the strategic point for Baptists in their issues with Hierarchy and Sectarianism? Do we not need a Bible Society to define a position of deliberation to meet the changes being made in the Bibles of the world as well as the strength against the beleaguering forces of error?

4. May not a Bible Society be made a symbol and bond of Baptist national and international unity? In no other society could Baptists, North and South, be so early and generally united as in Bible work.

5. Do not brethren, will you not resume this long neglected work in your churches, associations and conventions? Will you not at least pray for it in your churches, deliberate upon it in your assemblies, and impartially discuss it in your papers?

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PONDER'S JEWELRY PALACE, J. F. PONDER & CO., Proprietors. 572 and 574 Fourth Ave., Near Walnut St., LOUISVILLE, KY. MANUFACTURERS, IMPORTERS, JOBBERS and RETAILERS of Solid Gold and Fine Roll Plate Jewelry, Fine Watches, Diamonds, Silverware, Clocks, Bronzes, Optical Goods, etc.

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ANNOUNCEMENT. We have on hand a large supply of Gospel Hymns, every number and style. Also have those beautiful new Sunday-school songs compiled by W. F. Shaw.

PUBLISHERS' ANNOUNCEMENTS. COLMEN'S Liebig's Liquid Food and Tonic invigorates imparts strength to body and mind. Take no other.

PRICE REDUCED. We have a few copies of Victoria's Medal. Also, the Standard Dictionary, 1000 pages, 1000 illustrations.

WILSON'S COMPOUND OF PURE COD LIVER OIL AND LIME. To be prepared. Many have been cured by their testimony in favor of the use of this compound.

The Family Circle.

WHO IS MY NEIGHBOR?

A PARABLE. A traveler, journeying long and down from Jerusalem to Jericho...

What the Bible Does Not Say.

The Bible is a book with a single purpose; and that purpose is to reveal the sinfulness of the human family...

When Not to Marry.

Women who love their husbands are happy and at rest. Those who do not are disturbed and restless...

Coral and Coral Reefs.

Professor Joseph Le Conte in a recent lecture on corals, corrected a widespread misunderstanding...

shape of hollow cylinders with top and bottom discs, surmounted with tentacles, containing a stomach and enveloped with gelatinous organic matter...

Reef-building corals will not grow at a depth of over 100 to 120 feet. There have been reef building corals found at a depth of 1,080 feet...

Apology-making.

Dr. Franklin, we are told, had once a servant who was never in the wrong. At last, the device to which the servant resorted to cover up his deficiencies became too much for the philosopher...

There is a great danger lest the servants of the West should resort to a similar system of evasion...

An Illustration.

When Moscow was burning, there was a party dancing in the palace right over a gunpowder magazine. They did not know the flame was approaching...

Unanswered Prayers.

We sometimes hear Christians lament that their prayers are not answered, and wonder whether it is because of their sins or of God's unwillingness to hear...

Let our boys forego the cost of 'nabees, and catch inspiration from the best books.

Let our boys forego the cost of 'nabees, and catch inspiration from the best books. Let them turn their backs on the tempting glass, and spend their money in stimulating the mind...

Don't Sign Papers.

People who thoughtlessly sign documents often put their property in peril, and many men have been ruined by endorsing for a friend. How often have good-natured men's fortunes been diminished by obligations incurred carelessly or without thought...

Out of Tune.

A friend said to me this morning, "Something is the matter with your piano. I think one of the strings is broken."

He never tried to get out but once.

That he never tried to get out but once. When he saw his long legs over the side of the dish, and was just going to jump when I put my hand on him. The ladies all screamed and ran. They thought it all wrong.—Mrs. J. A. Melvin, in Our Little One.

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When I was eighteen I went to Boston to take charge of the books in a mercantile house. In the boarding-house where I boarded were four young men. We became companions. They all drank, and invited me to join them. I declined. I said, "I am religious and have never drunk, and it would not be just my Christian home and my family to do so now."

PROTECTION.

THE TALK about reforming the voter, and making it a tolerable place for moral people and their families, does not take account of the difficulties in the way. An ardent advocate of the stage, writing to a Chicago paper, says: "J. H. McVicker has probably the nearest approach to a strictly moral theater in America."

MALARIA!

Chills and Fever, Headache, General Debility, Lassitude, Ignored Fever, Nausea.

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lively company within bonds; but they bid it. Reform is needed sorely. But alas! performance pay best, and sensation attracts myriads, while humble virtue sits abashed in the shade.

Our Little Folks.

HISTORY OF A LIFE.

Day closed within a perfumed room filled with fastidious women. A lady lay at point of doom. Day closed: a child had seen the light! But for the lady, fair and bright, she rested in undreamt night.

Kitty's Friend Toad.

A great fat Toad and Prim, my white kitten, are very good friends. He stays in the barn about, where her milk-sauce is kept. Prim always expects her saucer will be filled. If Fred forgets to give her any, she cries "Mooow!" Then he remembers and gives her some milk.

He never tried to get out but once.

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MAMMOTH CAVE!

THE GREAT NATURAL CAVES! Reached only by a cable! The most wonderful of all the world's wonders!

Eastern Passengers.

PULLMAN PALACE CARS From Louisville to Cincinnati, Columbus, Pittsburg, Harrisburg, Philadelphia and N. York Without Change.

NEW RICH BLOOD!

Parsons' Purifying Blood Pills New Rich Blood! Cleanses the blood of all impurities and restores it to its natural purity.

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THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Cough, Quins, Sore Throat, Swelling and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frost-bite and Cure, and all other Pains and Aches.

A. C. CAPERTON & CO., Sole Importers, 106 West Broadway, Louisville, Ky.

HEART & VOICE IN THE SUNDAY SCHOOL.

Prof. W. F. Sherrin, the well-known Author and Musical Director of the Chattanooga Sunday School, assisted by two other strong and popular composers. Dr. Geo. F. Root and Mr. James H. Murray.

P. & E. R. R.

Shortest and Most Direct Route BETWEEN NORTH AND SOUTH, AND THE ONLY LINE RUNNING THROUGH PALACE CARS FROM LOUISVILLE TO MEMPHIS, LITTLE ROCK, NASHVILLE, DECATUR, MONTGOMERY, MOBILE, NEW ORLEANS AND JACKSONVILLE, FLA., WITHOUT CHANGE.

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hop hitters THE PUREST AND BEST MEDICINE ever made. THEY ARE COMPOUNDED FROM Hops, Buchu, Mandrake and Dodonaea.

They Give New Life and Vigor to the Aged and Infirm. "In Chronic Cases, Lawyers, Literary Men, Ladies, and all those whose business requires constant exertion, the use of this medicine is essential to the best and most effective results."

Ask Your Druggist or Physician. "I have used your medicine for several years and it has done me more good than any other medicine I have ever used."

EDUCATIONAL.

HOLYOKE ACADEMY, CHEATERED with full collegiate power by the Legislature of the State of Kentucky, for boys and girls of all ages. Located in the beautiful town of Holyoke, Ky.



Cathartic Pills.

Contains the latest scientific principles of medicine. It purifies the system, and is the most reliable, certain, and safe cathartic of the world. It is the result of a course of careful study and practical experience, and is the most effective and safe cathartic of the world.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

VALUABLE BOOKS.

Life and Words of Christ by CUNNINGHAM GRIER, D.D. Price Reduced from \$8 to 60 Cts. AME EDITION. 16mo. cloth. gilt. 50c.

SMITH'S BIBLE DICTIONARY.

The volume, 8vo., bound in cloth, with maps and illustrations. Price \$1.00.

THE PORTABLE COMMENTARY.

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THE LIFE AND WORK OF ST. PAUL.

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BEATTY'S

BEATTY'S I CURE FITS! A new and powerful medicine for the cure of fits, epilepsy, and other nervous diseases. Price \$1.00.

Household and Farm.

PORTLAND CROCK REPORT.—We should be pleased to hear from our farmer friends by postal-card, as to the condition of the crops and farms in this section. We will publish and make such information of the right kind that will be given. We trust that you will be able, at least once a month, to give us your opinion of the condition of the crops. We shall esteem this a very great favor.

Well-Fed Alarm.

THE FARM AND SCIENTISTS ON THE TIMELY QUESTION OF FOOD ADULTERATION. The frightful and dangerous adulterations practised by baking powder manufacturers in excess of increased and widespread alarm among consumers. The evil has attained greater dimensions than the most extreme chemists could have imagined.

The San Francisco Daily Bulletin, commenting on this subject, gives the following:— "In a city like New York, a Government chemist makes an analysis of the various brands of baking powder, and he has found the fact that the very large proportion of powders sold there are made in Germany. The action of alum on the stomach is precisely the same as the mouth; it draws and poisons it away, producing all sorts of unpleasant and dangerous symptoms in Germany, England and France, any of these food manufacturing or selling alum powder is subject to a heavy fine and imprisonment, but in the State of California may be found hundreds of brands of alum powder, chemically pure baking powder should be made of grape cream tartar, which costs at wholesale from thirty to forty-five cents per pound. Many irresponsible and unscrupulous manufacturers make up their domestic article from alkali which costs but three cents a pound. The Royal Baking Powder Company of New York, a wealthy and honorable corporation, the largest concern in the grape cream tartar in the world, have their efforts to introduce their goods on this market were frustrated by an army of alum powder, which were sapping and undermining the health of this community. If the average citizen were told that he was exposed to a lack of dyspepsia, constipation, heartburn, etc., arose from using an impure and poisonous baking powder, he would probably pass it by as an idle, sensational assertion yet he would not be far from the truth.

"Did any one of our lady readers, in her purchases of domestic supplies, ever notice that her grocer had nearly always a brand of powder put up under his own name? He had an analysis made of a sample of this powder and he would tell her that in nearly every case it was being offered (knowing its most dangerous and subtle form) not upon that quickly kills for the dose is not so large as that of the domestic powder, and surely and quietly the health of her little ones. The question arises, do you grocers have their powder put up under their own name instead of having some well-known, pure reliable brand of powder? Do you simply because their profit is larger than this? Their powder is made of alum on one-eight of the cost of a cream tartar powder, and they are enabled to sell it in competition with an honest article like the Royal Baking Powder, and make an enormous profit. Nearly all the powder sold by the grocermen of this city, under their own names, are made by unscrupulous manufacturers here, and are composed of alum, and the only safeguard a housewife has is to buy an honest cream tartar powder made by some respectable manufacturer.

"We make the suggestion to every reader to consider whether the pitiful saving arising from the purchase of a cheap baking powder compensates for the loss of health incurred. And the repeated warnings of science, any mother who continues the use of these poisonous compounds does so with a fearful penitence hanging over her head. Go ask your family doctor if you are not exposed to danger, and be guided by his advice."

In the East, where this subject is exciting great interest, Dr. Hall's Journal of Health says the following:— "Before constituting ourselves, however, we made tests of a sufficient number that the substitution of alum for cream of tartar in the baking powder has not been over-estimated, and that a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the former Government Chemist, who was highly on and commended this powder for its wholesomeness, did it wholly in the interest of the public. The Royal Baking Powder company of New York, a wealthy and honorable corporation, the largest concern in the grape cream tartar in the world, have their efforts to introduce their goods on this market were frustrated by an army of alum powder, which were sapping and undermining the health of this community. If the average citizen were told that he was exposed to a lack of dyspepsia, constipation, heartburn, etc., arose from using an impure and poisonous baking powder, he would probably pass it by as an idle, sensational assertion yet he would not be far from the truth.

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Table with 3 columns: Name of the article, Strength per gallon, and Price per gallon. Includes items like 'Lard', 'Butter', 'Eggs', etc.

In his report, the Government Chemist says:— "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powder liberate their gas too fast in process of baking, or under varying climatic changes, under deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various brands of baking powder on command, reported to the Government in favor of the baking powder manufactured by the Royal Baking Powder Company.

An extract from the doctor's report is given below:— "It is not only my opinion, but a scientific fact, that the baking powder which is sold by the Royal Baking Powder, is, as is claimed, absolutely pure, being entirely free (as demonstrated by chemical analysis) from all inferior substitute, such as alum, terra alba, etc., which are so extensively used, and which are all more or less injurious."

KENTUCKY ITEMS.

Hog cholera very bad in Madison county. A number of hogs have died in Shelby county, the number prevailing disease.

John Adams, of this county, has raised 1,000 bushels of corn by the vertifier.

Nice about weighing 100 pounds are worth 41 cents per bushel in Clark county.

At the sale of Short Horn cattle by J. E. Sudduth, of Bourbon county, last week, 39 head aggregated \$1,222.

The outlook for a heavy crop of packers. In the Big Sandy portion of the State, is exceedingly promising.

From 100 to 200 cattle on the market at Park Court, mostly inferior, and prices ranging from \$1.00 to \$1.50 per head.

At the sale of John T. Brumley's stock in Bourbon county, hogs brought \$4.00 per pair and Calumnes goats \$1.50 to \$2 per pair.

Trimble & English, of Mt. Sterling, sold to J. W. Barrow, of Lexington, a pair of mules for \$100.

At the sale of H. H. Hester's, of Lexington, purchased, a few days since, 14,500 pounds of wool, at fifty-two cents per pound.

Richmond shipped 30,000 pounds of wool to Chicago, last Thursday.

The wheat crop never presented a better appearance than it does at present. In answer to our inquiry, we are informed by farmers that this is the case all over the county.

On one and three tenths acres of ground, planted in May, Mr. Jose Arrasmith, of Bath county, raised 2,600 pounds of tobacco, which cost \$100 per acre, and yielded \$150, 20 for his crop.

Mr. John R. Proctor, of the State Geological Survey and Immigration Bureau, is in daily receipt of letters from many quarters. The families have settled near Purdy, on the Kansas branch of the San Francisco Road.

The Day Kidney Pad is a certain cure for Bright's disease, diabetes, and other urinary disorders. \$2, of druggists, or mailed post free. Children's Family Kidney Pad, \$1.50. Day Kidney Pad Co., Buffalo, N. Y.

Small size.—The culture of water melons is rapidly increasing. The success of one of our leading agricultural districts. Some farmers are experimenting with it as a food purely. When young it makes an excellent food for cows in dairy farms. It is sown in the ground or drilled with a seed drill in good soil, and a heavy crop can be raised in a short time. It is a quality will be tested next summer.

These facts in connection with the value of the crop and the fact that the value of the fruit and the seeds for winter food, place the plan near the head of the list, in point of value to the farmer.

MAST PULPITRY.—An exchange recommends a mass composed of two-thirds wheat bran and one-third cornmeal for feed to the milk and skim milk for cows. It is the morning feed, and is best for milk making. It is a good feed for poultry, especially for laying hens. It is a good feed for midday feed, and corn and clover for support are excellent for poultry. Clean, fresh water is essential in every case. The stock feed is recommended for poultry when the ground is frozen and covered with snow, but with the open water we have had this year this season, hot water feeds or corn have been required. The large amount of insect food which poultry have been enabled to pick up this season has so far rendered the extra feeding of animal food unnecessary.

A lady friend of ours called the other day and stated that her husband had seen St. Jacobs Oil advertised in our paper; he used it for the rheumatism and sciatica, and was cured. —Cambridgeport, (Mass.) Anonymous.

FARMER INSTITUTE.—Under the order of the State Board of Agriculture of Indiana, Secretary Heron is arranging for the holding in different parts of the State farmers' institutes, commencing on the 15th of

For nearly two weeks there has been great distress in the Mississippi Valley on account of the over-throw of the great. Many lives have been lost and a great deal of property destroyed.

It is estimated that the production of fruit and early vegetables at Chattanooga this season will be about 1,000,000 bushels of peaches, 10,000 bushels of apples, 150,000 pounds of potatoes, 1,000,000 pounds. If the season is favorable, this estimate will be exceeded.

Loisene needs a rich soil, and so far as a head. Make the soil rich, and sow as early as the land can be worked in the spring. It is estimated that not less than forty million dollars are annually lost by the farmers of the United States from want of care and perfection of butter.

In the year 1879 there were 28,743 sheep valued at \$97,277, killed by dogs in Ohio, and 22,028 injured, the estimated value of the loss was \$41,713.

Peas, cabbage, and other vegetables are being brought to this country from England and the Continent in immense quantities. A French chemist reports that water used slightly salt, and to which, when boiling, bran in the proportion of one quart to every gallon has been added, has been found in a series of experiments to increase the yield of milk, and to improve its quality. If given to the cows as their ordinary drink.

An Ohio farmer had last winter plenty of corn, and fed it with a good bit of wheat and oat straw, and his sheep, and never had the corn so good as this year. It was fed to poor soils seldom do well. It is far better to buy a good cow from a poor farm, in which case improvement is almost certain. There is no good reason, however, why a poor animal should be kept as a poor farm. Keep her stock, if you have to keep any.

Mr. N. Reed, of DeWitt county, N. Y., writes to the Country Gentleman that the experiment of sowing Hungarian grass in the month of June has been very successful in his farm for six years. When his corn had made rich the following crop of oats falls down, but the Hungarian will keep the high fertility, and it is one of the best crops for the soil for what he prefers to fertilize the manure applied to the corn crop.

A correspondent of the London Graphic thinks farmers who destroy moles make a serious and great mistake. He says, "a mole of work will do more in a year without doing it the least possible injury to the soil, than a year's work with a spade and a hoe."

Stick and bilious humors, and all derangements of stomach and bowels, cured by Dr. Plummer's "Pileola," or anti-bilious granules. 25 cents a vial. No cheap bibles to allow waste of vitality. By druggists.

A SCOTCH county has bought 140,000 acres of land in Barry County, near New City, and sixty thousand in Christian County, in Southwestern Missouri. These lands are to be sold in small lots, and will grow wheat, corn, and wool-growing. Several families from the old country have already arrived. The promoters of what is said will be a great company. The families have settled near Purdy, on the Kansas branch of the San Francisco Road.

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teachers' institutes, in which subjects of importance to the agricultural interests of the State are discussed. The subjects for the year are: "The Growth of Sorghum Grass, and its Manufacture into Sugar," "How to Promote the True Dignity and Stagnation of the Farmer," "How to Assist the Youth to Farm," "The Theory and Practice of Stock Raising," "Our Hives," "Geology and Agriculture," etc. These topics, in free discussion, are expected to bring out very much valuable information to the farmers.

Mr. Adam Grubb, 281 Walnut street, has been a great sufferer for a number of years from extreme pain in the foot, resembling rheumatism. She was also very much troubled with corns and bunions. It was with great difficulty that she could walk, and sometimes when she would visit her husband's store or on any of her children, she could not get home again without assistance, and often when she was walking along the streets she would be seized with such acute pain that she was compelled to stop in the middle of the street, and sit down on the ground. Some two weeks ago she heard of the wonderful cure St. Jacobs Oil was effecting, and she at once commenced to use it and experienced the most wonderful relief. The pain has left her foot and ankle and the inflammation has left the corns and bunions. She is now tripping up to her husband's store and to see her children without assistance, and she feels as if she had been cured of her long suffering pain.—Wilmington (Del.) Daily Republican.

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