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Iron County Register.

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J. FRANK GIBSON, Judge Twenty-First Circuit, De Soto, Mo.

OFFICIAL DIRECTORY IRON COUNTY

COURTS:

CIRCUIT COURT is held on the Fourth Monday in April and October.

COUNTY COURT convenes on the First Monday of March, June, September and December.

PROBATE COURT is held on the First Monday in February, May, August and November.

OFFICERS:

W. T. GAY, Representative.
ANDREW J. CRAWF, Presiding Judge, County Court.
CHARLES HART, County Judge, Southern District.
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J. B. WALKER, Prosecuting Attorney.
P. W. WILKINSON, Collector.
W. A. FLETCHER, County Clerk.
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JOS. A. ZWART, Probate Judge.
D. F. BRISSE, Treasurer.
W. F. O'NEAL, Sheriff.
G. G. HENDERSON, Assessor.
G. W. FARRAR, Sec. Coroner.
A. W. HOLLOMAN, Surveyor.
D. H. MCKENZIE, School Commissioner.

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City Attorney, J. L. Baldwin.
City Clerk, W. G. Fairchild.
City Treasurer, Jos. A. Zwart.
Collector, J. L. Baldwin.
City Councilmen—L. J. Giovannoni, J. N. Bishop, M. Claybaugh, Geo. D. Marks, and H. Kendal.
Street Committee—Geo. D. Marks, M. Claybaugh and L. J. Giovannoni.
Fire Committee—L. J. Giovannoni, G. D. Marks and H. Kendal.
Health Committee—J. N. Bishop, G. D. Marks and H. Kendal.

CHURCHES:

CATHOLIC CHURCH, Arcadia College and Pilot Knob, L. W. WERNERT, Pastor. High Mass and Sermon at Arcadia College every Sunday at 9 o'clock A. M. and Benediction of the Blessed Sacrament at 4 o'clock P. M. High Mass and Sermon and Benediction at Pilot Knob Catholic Church at 10:30 o'clock A. M. Sunday School for children at 1:30 o'clock P. M.

M. E. CHURCH, Cor. Reynolds and Mountain Streets, J. H. HULLY, Pastor. Res. Ironton. Services every Sunday, Monday and Tuesday of each month at 11 A. M. and 7 P. M. Sunday School 9:30 A. M. Class Meeting Sunday afternoon at 2 o'clock. Prayer Meeting Thursday evening. All are invited.

M. E. CHURCH, SOUTH, Fort Hill, between Ironton and Arcadia. Rev. J. M. ENLUND, Pastor. Services every Sunday at 11 A. M. and 7 P. M. Prayer meeting every Wednesday evening, 7 o'clock. Sabbath School at 9:30 A. M.

BAPTIST CHURCH, Madison street, near Knob street, P. M. SMITH, Pastor. Res. Ironton. Preaching on every Saturday before the first Sunday of each month at 2:30 P. M. and on the first and third Sundays at 11 A. M. Sunday School every Sunday at 9:30 A. M. and Prayer Meeting every Tuesday evening at 7:30 P. M.

Presbyterian Church, cor. Reynolds and Knob streets, Ironton. Services at 11 A. M. and 7:30 P. M. Sunday School at 9:30 A. M. Y. P. S. G. 6:30 P. M. Prayer Meeting Wednesday 9 P. M. G. H. DUFFY, Pastor.

St. Paul's Church, Episcopal, Ironton, the Rev. Dr. James, pastor, services every Sunday, at 10:30 A. M. and 7:30 P. M. Sunday School 9:30 A. M.

LUTHERAN CHURCH, Pilot Knob. Rev. OTTO PFÄFFER, Pastor.

M. E. CHURCH, Corner Shepherd and Washington streets, Ironton. H. A. HENLEY, pastor. Preaching every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:30 A. M. and Select Reading at 4 P. M. Literary every Tuesday night at 8.

SOCIETIES:

IRONTON LODGE, No. 144, K. of P., Ironton, Mo., meets every 2d and 4th Friday evening of each month at Odd-Fellows Hall.
ARTHUR HUFF, K. of R. & S.

IRON LODGE, No. 107, I. O. O. F., meets every Monday at its hall, corner Main and Madison streets. G. D. MARKS, N. J. J. T. BALDWIN, Secretary.

IRONTON ENCAMPMENT, No. 29, I. O. O. F., meets on the first and third Thursday evenings of every month in Odd-Fellows' Hall, corner Main and Madison streets. G. D. MARKS, C. P. J. T. BALDWIN, Secretary.

STAR OF THE WEST LODGE, No. 133, A. F. & A. M., meets in Masonic Hall, corner Main and Madison streets, on Saturday of or preceding full moon. F. P. AKE, W. M. A. P. VANCE, Secretary.

MIDIAN CHAPTER, No. 7, R. A., meets at the Masonic Hall on the first and third Tuesdays of each month, at 7 P. M. F. P. AKE, M. E. H. F. W. R. EDGAR, Secretary.

VALLEY LODGE, No. 870, KNIGHTS OF HONOR, meets in Odd-Fellows' Hall every alternate Wednesday evenings. WM. T. GAY, D. IRA A. MARSHALL, Reporter.

EASTERN STAR LODGE, No. 62, A. F. & A. M. (colored), meets on the second Saturday of each month.

IRON POST, No. 346, G. A. R., meets the 2d and 4th Saturdays of each month at 2 P. M.

FRANZ DINGER, P. C. C. R. PECK, Adj't.

LEAFTON CAMP, No. 60, Sons of Veterans, meets every 1st and 3d Saturday evening, every month, and every Tuesday evening for drill. C. C. DINGER, Camp Commander. C. R. PECK, First Sergeant.

PILOT KNOB. PILOT KNOB LODGE, No. 253, A. O. U. W., meets every 2d and 4th Friday evenings, 7:30 P. M., upstairs in Union Church.

PILOT KNOB LODGE, No. 55, I. O. O. F., meets every Tuesday evening at their hall. CHAS. MASCHMEYER, Secretary.

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What the Inside Pages Contain.

Second Page—Editorial Miscellany, Congressional Proceedings, Missouri State News and Cullings, Legislative Proceedings, etc.

Third Page—The American Voice, Podd's Two Valentine's, A Rare Dish, The End of the Bride, Fashion Letter, Fifth and Tenth.

Sixth Page—Affairs of Moment, A Serious Matter, Special Message, Dun's Commercial Review, Republican Conspirators, Legislation on Currency, etc.

Seventh Page—Domestic Concerns, Agricultural Hints, Scientific Facts, etc.

Old Times.

Ed. Register.—In my last article I spoke of that fellow that thought he had had a call to preach. Well, that day, after he had given up preaching, Old Pard and another fellow and myself went home with the three sisters that belonged to the old man that built the horse mill, and that night, after supper, we all got in the main part of the house. The house was a large hewed log house, about twenty-four by thirty. Had three beds on the back side of the room, and the stairs went up from the corner one side of the fireplace. Under those stairs was a nice, warm, cozy place to sit and warm and get out of everybody's way.

On that Sunday night they had a big log fire, well filled with fat pine; and such a fire is not bad to sit by of a cold night, especially if there is a real pretty girl by the side of you. Well, after the old folks had gone to bed, one couple got fixed by themselves on the chest in the corner. Old Pard and his girl were trying to hold themselves together on a stool just big enough for one to sit on, and I sat around under the stairs out of the way. You know I said there were three girls, and so there were. Maria, the youngest girl, had never had a young man to sit up to her. She was a tall, handsome girl so you would find in a day's travel. That girl was the most uneasy thing I ever saw. She saw the others all settled for the night, or a good part of it. She would go the water bucket and get a drink; then sit down; then get up and walk around. I saw what was the matter, so I set a chair right under the stairs and said, "Miss Maria, please take that chair."

As I said so I took her hand and led her to the chair and drew another chair up facing hers, and sat down. And you just ought to have seen how tickled those other couples were. As I had nothing private I wanted to tell her, I commenced to tell her of my old home and old home ways back in the east. I talked in my usual tone of voice, and soon I saw the heads in the beds were turned so as to hear all that I said. I told her of our schools and what great times we children had coasting down the steep hills, of the ponds to skate on, and how the boys and girls, when it was too stormy to play out of doors, would play the needle's eye. "The thread that draws so true, it hath caught many a one, and now it hath caught you!" I told her of our studies, of the spelling matches, of the sleigh-rides, and don't you think everybody was just listening to what I said. I told her of parties of younger folks, of all the ways we had in doing house work; of the dairy, making butter and cheese—all of which she seemed to enjoy very much, as well as all of the other listeners. And then I told her of our churches; how the great pulpits were built, how the minister stood way up in the pulpit built on the side of the house, just as you see a bird's nest built sometimes; of the singers up in the galleries. And every now and then some one would ask some questions all about those things, and I told them of the splendid singing we had and I told her I thought singing was as much a part of the worship of God as the preaching. I told her one reason the meetings seemed so uninteresting was for the want of good singing. But then that will come on in time. And I told her of the beautiful towns and cities. Well, I kept them listening until very late into the night; though I am not much of a talker in general, I think I entertained that girl pretty well.

Well, as that was the winter the world was to be burned up, according to Miller, and it was so cold nobody could do anything but keep up fires, tend the stock, eat, sleep, and go to meeting and hunt, we did not try to work. So a few Sundays after this there was a big meeting down on Big Creek, now Marble Creek. The folks had built a large hewed log church right by the side of the road, and notice was given that there would be preaching and a foot-washing. As I had never seen what was called a foot-washing, I thought I would go and see what was to be seen. When I reached the place I saw all the country had come to see the thing through. As I rode up to

the place I saw a horse trade was on hand: a great big fellow was swapping his horse to another fellow. When they had changed saddles and bridles—when they swap horses they don't swap saddles and bridles—preaching had commenced and we all went in. As I went in I saw Jenny, our boss girl from our neck of the woods. I had seen her horse hitched out with the other horses. I saw Jenny looking at me. I made a sign, or, rather, telegraphed her if I might go home with her after meeting. She telegraphed back, yes. Well, there was nothing peculiar about the meeting until the preacher got up on his last exhortation. That same fellow that had traded horses gave a yell that nearly lifted me from the seat, and came running up to the preacher; he went with both hands on his stomach, just a bellowing, and said, "O I've got 'ligion! I've got 'ligion!" The preacher caught his hands, and of all the yelling and crying and shouting I ever heard that beat all.

Well, at last they quieted down. Then the preacher said, "Now we will obey the command to wash each other's feet." So he pulled off his coat and tied a towel around himself and called one elder to come forward and have his foot washed. As he came a basin of water was brought and set on the floor, and the elder that had been called pulled off one shoe and stocking, and the minister got down on his knees and washed the elder's foot; and the elder did the same thing to another brother; and so on until all had had a foot washed.

Well, as all things have an end, the meeting ended, and I was awful glad, for I was getting hungry as a bear, and if I went home with Jenny we had to go way over the back side of Shepherd Mountain.

As soon as we were dismissed, I went to fetch Jenny's horse; as I did so I saw a fellow run and get on his horse. As I helped Jenny on her horse this fellow rode up by her side and sat waiting for her to ride. By that time I had got on my horse and rode up on the wrong side of Jenny and she gave her horse a switch and rode around to my left, and we started off at a good canter. Oh, how sick that fellow looked as we left him sitting on his horse! But it was too cold for him to sit there very long, so he took the other end of the road. When Jenny and I had got to her house we found the house shut up and no one at home, the fire all out, no wood cut, and it was cold and almost night and we as hungry as bears. When I helped her down I hitched the horses, and told Jennie to get me the axe. There was a great big white oak tree that had been deadened a year or two, standing right in the yard. I took the axe and the way I made the chips fly! I soon had that tree cut down and two or three big logs cut ready for the fire. With Jennie's help I got one in the back of the fireplace, and we soon had a splendid, roaring fire. I told Jenny to go and be getting supper, and I would put up our horses. Just as I started from the stable her brother, who had married my cousin, came and his wife. He said, "Ain't you a nice Christian to be chopping on Sunday?" I said, "Ain't you a nice Christian to go off and leave not a stick of wood to burn such a cold day as this? Now you might put up the horses and feed them, and I will finish cutting wood for the night." And just at dark supper was ready, and I tell you I sat down opposite Jenny and was helped to such fat venison steaks and hot biscuit. The plate was full of venison fat, which is far ahead of butter on hot biscuit. O, my! wasn't it delicious, after the cold ride! And after supper to sit before that big log fire, which shone and filled the room with its light and warmth. I tell you it made me feel in love with all man and woman kind—especially if she was as pretty as Jenny was. O my!

T. P. R.

Defends His Faith and His Rights.

W. T. Gibson, a Seventh-day Adventist, of Everett, Mass., is arrested as the result of the work of a spy, who sent by the mayor, purchases a half-pound of candy, and then informs. The defendant, when brought into court, pleaded his case substantially as follows:

W. T. Gibson.—Your honor, I would like to say that I am no acquainted with the rules of the court-room, and therefore ask that you make allowance for any mistake I may make in pleading my case.

Judge Pettengill.—I think you will have no trouble.

G.—Your honor, the summons which brought me into this court accuses the defendant of keeping open shop on the Lord's day, to which charge I plead

not guilty (drawing a New Testament from his pocket); and I desire to define the Lord's day by the declarations of Him who is the Lord of the Lord's day as they are recorded in the Lord's book.

Prosecuting Attorney.—Your honor, I object.

Judge.—Mr. Gibson, this is a civil, not an ecclesiastical court.

G.—Your honor, the summons which brought me before this court is by virtue of a law respecting an establishment of religion; and the very wording of the summons necessitates a religious controversy. The summons does not accuse defendant of doing work on the first day of the week, commonly called Sunday, but on the "Lord's day;" and I desire to read from the Lord's book a few scriptures, which will explain why I plead not guilty of doing business on the Lord's day. The Lord's book is the only authority which can decide which is the Lord's day.

Judge.—Go on, Mr. Gibson.

G.—I wish to refer you to Mark 2: 57, 28, which reads: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." Again, speaking of the Lord Jesus, the declaration is made in the second and third verses of the first chapter of the Gospel by John, that "the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." The first declaration, your honor, asserts that the Sabbath was made; and the second scripture declares that the Lord Jesus, who was in the beginning with the Father, made all things that were made in the beginning; hence, the Lord made the Sabbath day, and is therefore, rightfully Lord of the Sabbath day or Lord's day. He it was who labored six days and rested the seventh day; "wherefore the Lord blessed the Sabbath day, and hallowed it." Now, having shown that the Son of man is Lord of the Sabbath day, I call your attention to Luke 23:56, to show which day of the seven is the Sabbath or Lord's day.

Judge.—Please wait a moment, Mr. Gibson. Clerk, will you bring me the Bible? (After securing the court-room Bible, and blowing the dust from its covers) Mr. Gibson, what was your first reference?

G.—Mark 2:27, 28.

Judge.—(After finding the text)—Go on, Mr. Gibson.

G.—I was about to read Luke 23:54-56. The text reads as follows: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now (next verse, chap. 24, verse 1) upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." The text first quoted states that the Son of man is Lord of the Sabbath. This text states that "the Sabbath day according to the commandment" is the day which precedes the first day of the week. The son of man is therefore Lord of the day which precedes the first day of the week, and that day is the Sabbath or seventh day of the week. Therefore the only day which the Son of man declares himself the Lord of, is the seventh day of the week and not the first day, hence the seventh day of the week, or the day preceding the first day of the week, is the Lord's day.

Your honor, I would like to ask you if the law by which I am prosecuted, relative to the Lord's day, is not based upon the fourth precept of the Decalogue?

Judge.—I question your right to ask the court such a question.

G.—Your honor, I do not insist upon your answering it, but would regard the answer as a personal favor.

Judge.—Well, I presume that it is.

book, not guilty of keeping open shop on the Lord's day.

It is admitted that the scriptures which I have read were written thirty years after the resurrection of the Lord; therefore, the Holy Spirit which the Lord promised to send, and did send, to lead men into all truth, after he ascended to his Father, and which indicted the scriptures quoted, teaches, thirty years after the ascension of the Lord, and still teaches to-day, that the seventh day of the week—the day preceding the first day of the week—is the Lord's day, according to the fourth precept of the Decalogue.

The command relative to the Sabbath regulates the Christian's duty every day in every weekly cycle in every year; in fact, it regulates the duty of man every day of his life; and the command, "Six days shalt thou labor," is just as explicit as the command to rest the seventh day.

Civil law cannot regulate the duties enjoined by the first four precepts of the law. Those precepts enjoin duties which can be rendered to God only, and defendant is accountable alone to God for the manner in which he observes the fourth commandment.

Your honor, I claim the divine right of dissent, and therefore deny the right of the pope of Rome, the czar of Russia, the president of the United States, or the mayor of the city of Everett, to prescribe for me my religious duty. All I ask, as a free-born American citizen, and as a man, is the free exercise of my civil and religious right to worship God according to the dictates of my own conscience. I deny the right of the magistrate to compel me to observe the first day of the week, and thereby deprive me of one-sixth of my time in which to earn my living.

I have observed the Sabbath since 1878, previous to which time I kept Sunday. I require no civil law to enable me to keep the seventh day, and every one around me exercises his right to keep Sunday and labor on Saturday; and no man disturbs me in keeping Saturday. I disturb no man on Sunday or any other day, and no man thus accuses me. All I ask is the free exercise of my right to worship Him who said, "The Son of man is Lord also of the Sabbath," and the right to labor six days, according to the dictates of my own conscience, so long as I do not actually disturb my neighbors.

Your honor, I have not interfered with any natural or constitutional right of my neighbors, and I am not guilty of keeping open shop on the Lord's day. And I trust you will so decide.

The court fined Mr. Gibson fifty dollars and costs; but remarked that he would not attempt to defend his decision except to cite a precedent of a higher court. Mr. Gibson appealed his case, and it should have been tried ere this; but for political and other reasons, the case is still pending, although Mr. Gibson, who is a poor man, has repeatedly demanded a trial in the interests of himself and his business.

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