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Our Pulpit.

A Patriotic Sermon.

A Discourse Suggested by the Death of President James A. Garfield, by J. L. Burrows, D.D., of Louisville, Ky.

Now Samuel was dead and all Israel had lamented him and buried him in Ramah, or in his own city, 1 Samuel 28:3.

Samuel was the son of the Prophets Hannah, one of the most holy of all the matrons of Israel. He was solemnly dedicated to Jehovah from his birth—called and consecrated to the special service of the Lord in his youth; his home and school were the holy temple. He became a Judge, a warrior and a prophet—not a priest. He built up a personal character for integrity and upright-ness which no stain soiled, that compared favorably with that of the best and wisest of all the rulers of Israel, not excepting Moses or Joshua, David or Solomon. Grotius calls him the Jewish Aristides. He was eminently a man of prayer, so that the Psalmist in the Ninety-ninth Psalm ranks with

those who call upon Jehovah's name. They called upon the Lord and he answered them.

Samuel was specially emphatic in protest against changing the government from a theocratic democracy to a centralized monarchy. (Read 1 Sam. c. 8.) A learned writer says: "This is the most signal example afforded in the olden time of a great character renegeing himself to a changed order of things and of the divine sanction resting upon his acquiescence." His counsel resulted into one nation the divided tribes of Israel.

At his death all Israel lamented him and loving hands bore his corpse to his own city and buried him there. Fourteen hundred and sixty-six years afterward his remains were taken from Ramah and by reverent hands borne from Moslem Judea to Christian Constantinople, where they were received in state by the Emperor Arcadius, and buried beneath the dome of one of its churches. For so many centuries was the memory of Samuel treasured and revered, and the great services he had rendered his country valued and eulogized.

You will at once understand why I have chosen the character, life, services, death and burial of Samuel as the theme of discourse this morning. There are very striking resemblances between his career and character and that of the President, whose cruel death is so universally lamented. He, too, was the son of a godly mother—in early life the subject of many prayers, and himself entering into covenant with his God in his humble home—called to a leadership, and at last the supreme leader in his land; maintaining an unblemished reputation for honesty of purpose and purity of personal character; successfully seeking to unite divided sections into one people. Samuel was not more universally and sincerely lamented by all Israel than is our President-to-day by the fifty millions of this republic, and by no more sorrowing hearts are his remains borne from his death chamber for burial in his own city.

The parallel is a remarkable and suggestive one.

Allow me to present for your solemn consideration a few thoughts somewhat outside the class of eulogies with which the newspapers are filled.

The morning for President Garfield is more general and real than for any other President or for any other statesman who has died.

All our Presidents, from Washington to Buchanan, with two exceptions, had filled out their term of office, and retired to private life and had fulfilled their appointed work. Many of them were honored and beloved by the people, and there was genuine grief in many hearts when the summons of death reached them.

Washington himself was not lamented as he would have been had he been killed in battle at Trenton or Yorktown, or had he died during his term of office. But he and the most of his successors quietly passed away in the natural course of events, when they had ceased to occupy their high positions. Their work was done.

The people were not looking any more to them for great services needed for the prosperity and welfare of the country. There was nothing specially startling in their death—nothing which would naturally excite sympathy or grief. It is not an intense but rather a subdued grief which follows the demise of those who have fulfilled their course. The two exceptions were the deaths of President Harrison and Zachary Taylor. They were both excellent and honored men, and their deaths in office sent a shock through the whole country; but they were men advanced in years and upon whom few resting no unusual responsibilities.

Currently they were lamented, but there was nothing in the oratorical surroundings to excite peculiar intensity or grief. The assassination of President Lincoln was one of those anomalous tragedies—one of those which have marked the history of our world. Man's souls were shocked and the people were deeply affected. The excitement and regret were universal. The thoughtful man of the South condemned and mourned it as the heaviest blow of the war against their interests. The Northern people were overwhelmed with genuine grief. But the sentiments of the people of the country as a whole were divided as to the wisdom and the rightfulness of the policy and measures of which President Lincoln was the representative. A large proportion of the whole people had been hostile to the policy and measures of which he was the official director. They had not, therefore, that personal affection and confidence for President Lincoln which would excite deep sorrow and grief in their hearts. I do not speak in justification nor in condemnation of the state of things. We have nothing to do here with the politics of the day. I am simply attempting to show that in the nature of things and in the relative feeling of the sections the lamentations and sadness were not and could not be so universal over the murder of President Lincoln as over the murder of President Garfield. I think that that it will be admitted as an impressive fact that for no one man who has died in this land has sorrow been so general and genuine.

For the time being, partyism and sectionalism seem to be struck dumb. Partisan wranglings and recriminations are choked by sobbs into silence North and South. Democracy and republicanism, every species of political classism, have united as one fraternity around the dying couch and now around bier and tomb of the slaughtered chief over all. There has been nothing like this in all our history. Not a voice has been raised in approval or apology of the crime of the mercenary whose cowardly blow has checked and changed the personnel of the Government. No word of exaltation from any one who might hope to profit by an administrative revolution. Compare with this the justification and the joy of many for the recent assassination of

Alexander of Russia, or of the reigning Sultan of Turkey, or of Henry IV of France, or of any other head of a nation who ever was ferociously murdered. Is there not evidence in this fact that the public sentiment and conscience of this nation are purer and more righteous than of any other nation on the globe? For this high toned public morality, thanks to Christian teaching and to the influence of Christ's gospel in molding the spirit and opinions of our people.

There has been no variance either of expression or feeling among religious sects in connection with this case. A prominent member of one of the most recent Christian organizations—a denomination even not yet in full harmony of fellowship with the older churches, whose orthodoxy has been doubted in many minds—yet not one word have I heard or read during the whole progress of this tragedy has been uttered in depreciation on this account. From any pulpits of the land to-day you would probably hear nothing to indicate that he was not a member of his own communion. And in the highest sense he did belong to us all, for he was a devout Christian.

The following extract from a letter written by Mr. Garfield in 1875, and first published to-day, reveals some what of that Catholic spirit which linked him with all Christian people: "I recognize the fact that my general views of religion have been broadened, but I hope they have not weakened my faith in the central doctrine of Christianity. I care less for denominational doctrines, but more for the spirit of Christ."

There were, then, in the character and principles of the President, as in those of Samuel, reasons why "all" the people lamented his death. His was well fitted for his high office. His mental abilities were so fitted to be of a superior order. His mind

and careful study. He had experience in the common, humble life of the masses of the people. By his own persevering will and application, amid many discouragements and over many obstacles, he had dredged his way to influence and position. He was firm and honest in his convictions, decided in his purposes. If he made mistakes of judgment—and in some things many think he did—none long doubted his uprightness of intention. A man's whole character is to be measured by his general course of life and conduct, and not undermined because of the people's lameness. He was especially in connection with exciting and perplexing problems for political solution. No man so perfect in intelligence or foresight any more than in innocence, and to claim this for President Garfield would be a claim which none would have alleged more emphatically than himself. I suppose that, personally, he was among the purest of men. No extravagances, outbreaks or vices of youth; no indolence, meanness or disreputable mode of method; or recorded offenses of manhood, or discreditable or earned and deserved the honors he attained. For the integrity of his personal character, it is fit that there should be lamentation for his loss.

Beside all this, there was something, during the few months of his administration, a very marked and rapid increase of confidence and kindly feelings between the alienated sections of the republic. The tendencies toward a hearty reconciliation between North and South, commenced before his inauguration, seemed to become more practical and thorough. Those long estranged looked into each other's faces more cheerfully and hopefully. There was a growing confidence in the justice and kindness of his administration. As a proof that this impression was made upon the hearts of the nation, we have only to point to the universality and sincerity of the mourning of the Southern people over his death. In every Southern city the emblems of sadness are for-

ward wells and stores, and in all churches, boards, courts, churches, and spontaneous gatherings of citizens resolutions and addresses evincing a profound sympathy and grief in his own native State. If all lived with his five or six millions, Lincoln would be the greatest man of his time. All this great nation, with its more than fifty millions, laud President Garfield.

Another characteristic worthy of being brought out into prominence is that of all the great men who have been Presidents of the nation, President Garfield was most pronounced and avowed a Christian man. I do not mean to intimate that any of our Presidents were not good and true men in the ordinary use of these terms. We have reason for gratitude to God that our supreme magistrates have all been men of unblemished personal honor and integrity during their term of office. No scandal on account of immorality or avarice, or overweening of any sort, is associated with their names. Whatever may have been said about them in the course of political controversy previous to their election, they were all upright and honorable men while holding their high position.

There are no lines of Roman tyrants and despots, nor of French or English profligates and debauchees, to stain with a sense of disgrace and shame in the list of our rulers for a hundred years. They were without exception men of good repute. But more if they were not and did not appear to be practically Christian men. They were not known as spiritually-minded disciples of the Lord Christ united to Him by a loving faith and dependent upon Him in their earnest prayer. One instance in the case of Washington having participated in the supper of the Lord, but it is not known that even he had united himself in the mem-

bering of the supper. I think was spiritual unity a prominent characteristic. Now, if a true practical Christian is the highest style of man, as we believe, then in this respect President Garfield was eminent in our line of Presidents. He was not ashamed of the chief of Christ. From boyhood his gospel associations were with his church. He was with them in the service of the Lord's day and in the meetings for prayer. His voice was often heard in instruction and exhortation. In Sunday classes he delighted in teaching the young. As an able hearer in his church he ministered to the poor souls with the dignity of humility. A family altar was a part of his household furniture, and with his loved ones he daily knelt and prayed and worshipped the Lord. While in Congress, in the Senate and in the Presidential Mansion he identified himself with the weakest and smallest congregation in Washington, because it was the pride of his faith and his choice.

Neither pride nor fashion could draw him from association with the humble disciples who maintained, according to the words of the Gospels, the principles of the Gospel of Jesus. He was true to his own religious convictions. But he was more than all this. He beautifully illustrated the moralities and the grad of a Christian life in sympathy with the suffering and in beneficence to the poor. His outer life was consistent with his religious professions. He never forgot his vows to his God, amid the tumults of a public life, for in the sanctuary of his home. He was not a sect or a narrow religion. He was cheerful, companionable, friendly and linked his hearts to his own as with hooks of steel. He was in the fullest sense a courteous gentleman.

Does all, in the mind of any, derogate from his dignity, intelligence or intellectual power? Was he less a man among men because of his piety? Was he a smaller man in the line of his illustrious predecessors because he was conscientiously religious? No, the world would say. But we who fear to call ourselves Christians will

honor him the more because of fealty to his God. It was not weakness. It was strength. It fitted him the better to meet the burdensome duties of his exalted vocation. It was a guarantee to us and the nation that he would serve the people as faithfully as he served his Lord. He is most likely to meet his obligations to men who hold sacred his obligations to God.

His intellectual strength may we revere, his attainments acquired by such amazing perseverance and industry we may admire, his aspirations to rise from the lowest to the highest positions we may praise, but his conscientiousness and God-fearing integrity wins from our hearts our love. For all, but for this especially, our lamentations are saddest.

And now to complete the parallel as in the case of Samuel, amid the lamentations of a whole nation, loving hands have borne him to his own city for burial. Such funeral cortège was probably never known in the annals of the world—the distance traversed, the hearse employed, the rapidity, yet solemnity, of the transit, the afflicted crowds gathered for five hundred miles along the path of the procession with uncovered heads and in silent reverence that whole gloomy night; the desolate widow, as patient, submissive, brave, as she had been hopeful, vigilant and assiduous in her ministrations at his side; the fatherless children, who had been so tenderly cared for by those hands now motionless and cold; the sorrowing groups of the most distinguished statesmen of the nation—all combine to suggest a series of scenes impressive, unique and tragic.

Many are inquiring to-day why the Lord permitted this calamity to befall the nation. Why, if he is the omnipotent providence of men, and especially of good men, he did not somehow arrest the assassin's hand or

prevent the assassin's purpose? Why did he not answer the prayer of the multitudes who begged him to spare that invaluable life? These are questions that I do not wish to speculate. We are like children gazing at geometrical diagrams and wondering what they mean; in the presence of questions like these, we are like insects, whose burrows are a forest leaf, investigating the granular of the universe. It is the infinite finito striving to measure the eternal infinite. We are only children of one hour's existence if a thousand of our years are left as one day with Jehovah. We have not yet developed the capabilities for comprehending the methods of God's government. "Clouds and darkness are round about him," but faith believes that "righteousness and judgment are the habitations of his throne." Our faith trusts and submits where reason falters and denies. We are content to be assured that "what we know not now we shall know hereafter"—it may be in the developments that shall follow in this century, and, if not here, then in the life to come. God works upon a broader plan than we can see.

Robert Hall, in his elegant discourse upon the death of Princess Charlotte, has these remarks, which are peculiarly appropriate to this hour: "While we look at this event with the eyes of flesh, and survey it in the aspect it bears toward our national prospects, it appears a most singular and affecting catastrophe. But considered in itself, or more properly, in its relation to a certain, though invisible futurity, its consequences are but commensurate to those which result from the removal of the meanest individual. He whose death is regarded as little as the fall of a leaf in the forest, and whose departure involves a nation in despair, are, in this view of the subject (as far as the most important one), on a level. Before the presence of the great I Am into which they both descend, and these distinctions vanish, and the true statement of the fact on either supposition is that an immortal spirit has finished his earthly career, has passed the barriers of the invisible world, to appear before his Maker, in order to receive that sentence which will fix its irrevocable doom according to the deeds done in the body. On either supposition an event has taken place which has no parallel in the revolutions of time, the consequences of which have no room to expand themselves within a narrower sphere than that of endless duration. An event has occurred, the nature of which must ever baffle and chafe all futile comprehensions by concealing themselves in the depths of that abyss, of that eternity which is the dwelling-place of Deity, where there is sufficient space for the destiny of each among the innumerable millions of the human race to develop itself, and without interference or confusion to sustain and carry forward its separate infinity of energy. Sorrow is painted on every countenance, the purity of heaven and earth have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, is it lawful to indulge such a thought, what would be the obsequies of a lost soul? Where shall we find the tears fit to be wept at such a sacrifice? Or, would we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? Or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep or a cry too piercing to express the magnitude and extent of such a catastrophe?"

To morrow the last scene in the appalling tragedy, as to this world, will close. Our honored President will be laid in his final earthly resting-place. The world will move on as if nothing had happened. The grief suspended for a day will be resumed. The amusements and views of earth will be continued. A new administration of the Government will quietly, without shock or turmoil, bring forward the past and provide for the future. The strain of the excitement will relax. President Garfield will not be forgotten; he will longest live in the memory of those who were nearest to him. Some years after his decease, the remembrance of him will be cherished; but in the next generation our children's thoughts about him will be an unimpassioned and calm as ours are now of the career and character of Washington or of Cicero. We have no earthly immortality even in the affections and memories of the living. Let us seek it where it may be found, where we believe he has found it, in heaven.

An Average Minister.

There is no class of men for whom I have so much respect and affection as for average ministers of the gospel. They are not sustained in their labors by popular applause and newspaper puff, but by love for Christ and the souls of men. They are patient, persevering, self denying. They endure as seeing Him who is invisible. They lay foundations for others to build upon. They do not estimate themselves at so many thousands a year, but are willing to work, even though poorly paid and not highly esteemed of men, knowing that their reward is in heaven. It is these average ministers who have extended the church over this broad continent, and established missionary stations around the world. Let us honor them as God does. Let us not provoke Him to anger by treating them with indifference or contempt. And if we ourselves are but average ministers in the estimation of the world, let us remember that God has counted us worthy; far to be his ambassador in some frontier settlement is nobler than to wear the crown of an emperor.—Dr. Dobb.

Sorrowful men bring a city into a snare; but wise men turn away wrath.

Letter from Germany.

I reached Sonneberg August 8th, and entered upon my duties as consul, which I find very pleasant and not arduous, with the exception of the monthly reports to the Secretary of State on the trade and commerce between the two countries, which are designed for publication, and are ordered by act of Congress. Sonneberg is one of the greatest manufacturing places I ever saw, with a population of ten thousand, situated in the midst of the most beautiful scenery I ever beheld. There are in Sonneberg and in the country and villages around about five hundred factories that ship annually over two millions of dollars worth of goods to the United States. These goods consist of dolls, toys, china, glassware, drugs, bevels, baskets, hama hair, marble, mineral water, etc. Sonneberg, though containing many elegant families, is filled chiefly with a laboring population, which makes it not so desirable as a place of residence as Coburg, and hence the American consul, for over twelve years, has resided at the latter place, which is a dual residence, and one of the most beautiful cities in Europe. I live in Coburg, and go to Sonneberg two or three times a week, by permission of the State Department. This fact led to the newspaper paragraph which you learn has been going the rounds in the United States, to the effect that I had resigned because I could not get good schools in Sonneberg. They have good schools in Sonneberg, but Coburg, where I live, has the best schools in Europe. The Gymnasium, established six hundred years ago, with over three hundred students; the Albert Ernest Seminary, the Ernestine, the Alexandrine, are all magnificent schools. Americans frequently come here to educate their children. Our state is a brother of Prussia, Albert, and possesses miserable health. Coburg Castle, the Palace of Ehrenburg, Roman, Calenberg, the City Villa, and his palace at Gotha, all show that Duke Ernest is a ruler of immense estates. The walks, drives, scenery, villas, etc. of Coburg, are superior to any I have seen in Europe.

What time I am in the Old World I wish to travel a good deal, and have a trip in view soon to Berlin. I must make a tour through my consular district, which includes nine duchies and several free cities, such as Meiningen, Gotha, and Erfurt, the last named having a population of 75,000. The appointment with which President Garfield honored me is strictly first-class, one of the very best in the empire. When I go through visiting Coburg, however, I wish to return to me on with my ministry. I am making good progress in studying the language, having an excellent private teacher. We had a delightful passage over on the City of Chester. I spent a week in London, and saw of course the Tower, Westminster, Crystal Palace, Houses of Parliament, British Museum, St. Paul's, etc. Heard Spurgeon twice and got acquainted with him. Visited the graves of Wesley, Wren, and others, and other objects of special interest. I went to a minister. Stopped at Cologne, the seat of the great cathedral, came up the Rhine about two hundred miles; stopped at Mayence, Frankfurt, etc. I have not received a single copy of the Recorder since I reached the Fatherland. What is the matter? We are all highly delighted with everything save the expense of living in "our" style here. Affectionately, your brother, M. H. FULTON.

B. C. Casselton, Secretary, Germany.

"Honor to Whom Honor"

I see in the Recorder frequent allusions to Bracken Association as the "banner" association of Kentucky. The allusions seem to be official and snufficial. They come from both editors and correspondents. One says recently: "In proportion to her ability, Bracken gives more to education than any other association in the State. It is this claim that self-denied is a glory to that body. Whether well founded or not, they are a noble body of workers. But "to the law and to the testimony." Will someone who is posted be kind enough to give us the statistics? How much does Bracken give to Foreign Missions? How much to Southern Baptist Convention? How much to State missions? How much to Association missions? Let us have the figures.

Another Word from the Indians.

I have just returned from a visit to our Levering Manual Labor School, 45 miles west of Buffalo. I found in a very satisfactory condition, and was present by invitation at a fall meeting of the Board of Trustees, each one of whom expressed his entire satisfaction with the management of the school by Superintendent H. J. S. Trechard. There are now in the school 103-50 girls; and 53 boys, being three more than the contract requires. Five or six made application to the trustees while I was present but could not be received for lack of room, some having come forty and fifty miles. Bro. Trenohard is on his feet from morning till night, giving direction to everything; while Sister Trenohard has greatly over-taxed her strength in trying to attend to necessary duties. It is all the harder on both parties, that the council made an appropriation, which was used as a goodly to begin school before next council, which will meet Oct. 1st.

Of the 103 pupils 25 can speak English well; 25 more can speak only a little English; while 53 are in their A, B, C, and do not know any English. They all need clothes and beds, which we can furnish but scantily for lack of funds. The superintendent says the boys are more easily governed than the girls, which arises from the fact, I suppose, that they are less governed and because very little has ever been done here for female education.

A HARD TIME.

The drought is still upon us, as it has rained but once in three months, and then so little that a running wagon would bring dry sand to the surface. The creeks and branches are all gone dry, and my horse could drink but once in the 45 miles, while a bottle of cold coffee that I carried with me furnished my only drink on the way. I know what it is to suffer for a cool drink of water. The forest trees are dying by the hundreds.

KINDLY REMEMBERED.

Rev. Jos. E. Carter, of Tarboro, N. C., has sent me a check of \$25 for Indian Missions. Thanks. This brings to my mind the time when at the General Association in Kentucky in 1878, I believe, the report on Indian Missions had a clause for the special benefit of the Rev. Jos. E. Carter, which Brother Green Clay Smith moved to strike out. Bro. Joseph E. Carter supported brother Smith's motion in an able speech which few men could equal, and in the gentleness of his heart he alluded to me as the "old brother." It was the first time in my life that I had been called "old," and it shocked me *cap a pie*. My blood tingled to the ends of my fingers, and I could not reply. This is all I remember of me pleasantly. Since that time I have not seen the school nor the friends; I have not a ray on my young head; and I can ride 60 miles a day without eating or drinking, if need be, and hope to live long enough, if the Lord will, to see this school amply sustained, and the Board's treasury well supplied. BUCKNER.

September 20, 1881.

This is the country of extreme changes. The newspapers and corporations that covet the Indian Territory for white people call this country B. I. T. For short, meaning thereby the Beautiful Indian Territory, but with me B-I-T spells bit, as my man will who mistakes the word for Paradise. A few days ago I wrote to you of the three months' drought, and of how difficult it was to water a horse in a low field; it was not so long ago that I was riding I could not go 12 miles in any direction without swimming my horse. "When it rains, it pours." The very first night after the long drought it rained from 9 p. m. to 4 a. m., and according to the rain gauge the rainfall in that time was five inches; and now it has been raining two nights and days incessantly. The 8th inst. I expect to start two Creek girls to school in Nashville. Our council begins next Tuesday, but I can not go before the next week. Dr. McIntosh writes me I must go to the Council to look after the interests of our Levering School to secure the necessary appropriation, etc.

A VISUAL IN BUCKNER COLLECTOR.

A letter just received from H. L. Campers informs me of the intelligence that his home church has been

holding a series of meetings in the College hall for the sake of room, and that they had received 60 new accessions to their church, and the good work still progresses. The College buildings are not yet entirely completed, but the young brethren and sisters, of Salem City church, Ark., are raising money to complete the chapel, 80x50 feet, by Nov. 15th, at which time Dr. B. B. Ray and myself are to preach in the new college chapel. I am happy to inform my friends that my twins, Boyce and Helm, have entirely recovered. H. F. BUCKNER. Buffalo, Creek Nation, Oct. 1st.

From Bracken Association.

The Baptist church in Mayville has just been repaired and painted, and presents as neat an appearance as any in the city. This good work was brought about by the energy and devotion of the sisters, principally, who here, as elsewhere, constitute the principal working force of the church. Our pastor, Bro. Pace, has won the hearts of the people, and we are looking for a great work, the forwarding of which are already visible in the increased interest and zeal of the members. There have been a number of additions by letter, and will be a number more in a short time. The young are becoming interested, and their attendance is more frequent in the services.

The Bracken Sunday-school Convention will meet here on the 28th of October, continuing three days and the members are hoping and looking for a large attendance. Miss Mary Hollingsworth has promised to attend, bringing some of her orphans, and we hope she may not be prevented. We assure her a cordial welcome.

If our State Sunday-school workers would occasionally attend these conventions, it is believed good might be accomplished both to us and to the "late work." We do not believe we are a selfish people, but are anxious that the work may be blessed and encouraged everywhere and in every way. Bracken, while not a "body," needs the aid of the brethren throughout the State, and desires their visits that she may be aroused to greater efforts, and that they may understand her position better. Let all who can, come, and Mayville will welcome them with open hearts and homes. H. F. BUCKNER, Secy. Brack.

Tabal and Baptism.

In the brief notice which the editor so kindly took of the little pamphlet recently published by my brother, Rev. A. J. Miller, and myself, he takes occasion to note what he regards as an unfortunate slip of mine in saying that baptism comes from tabal. The connection in which the words are used shows clearly enough that what I meant was simply, that baptism has the same use as tabal, and since tabal means to dip, it should not be to say anything contrary to the meaning of baptism. I certainly was not thinking of the derivation of any word, but only of the use of the two words. Nor was it my purpose to be critical, as I was hurrying to the close of what I had to say. I had not been making an argument on the action of baptism, but was trying to show how that ordinance was represented in the Revised New Testament. The slip is not so fatal one, and I hope the little pamphlet has merits enough to commend it. A. B. MILLER. Bracken, Ind.

The Good's Creek Association.

Met at the time and place appointed. Bro. A. D. Reed presided over the introductory session. The association organized in the usual way. The election of officers resulted in the choosing of A. D. Rash for moderator, J. N. Conkright, clerk. The usual routine of business was attended to during the association. The attendance was not large because of the inclement weather. But few preachers in attendance. The people there think the reason is that the mountain people are not so fond of giving money. We tried to say other reasons, but they would argue the point. We took but one collection; that was for the Orphan Home, amounting to \$10.50. The association was no failure, by any means. It holds its next session with Mt. Olive church, Clark Co. Ky. J. DALLAS SIMMONS.

A fool uttereth all his mind; and a wise man keepeth it in till afterwards.

An Evil to be Corrected.

Referring to what we had to say in a late issue of the Recorder about the non-attendance of Sunday-school scholars on the preaching service, Dr. Hill, in the Baptist Reflector, adds the following:

"The evil complained of by our contemporary is well read, and confined to no particular section of the country and to no particular denomination. In conversation with a Methodist pastor on the subject, he stated that not only the children, but some of the teachers, did not return to preaching after having attended the Sunday-school. Some time since, we attended a city Sunday-school in the morning where there were, perhaps, two hundred pupils. At church services there were scarcely so many persons in the congregation with very few of the Sunday-school. Had they been present the house would have been filled.

A striking periodical recently collected by correspondence with pastors in different cities and towns, statistics on the subject, and the result was that not more than twenty-five per cent of the pupils attend church services. One Baptist church reached about fifty per cent, but it was by special efforts of the pastor to correct the evil, and this was the only percentage of any church. The evil is more easily seen and pointed out than corrected. We have ourselves tried to correct it with little success. The correction, however, it seems to us, lies with the parents of children. If they can not, or will not encourage, you, lead their children to the house of God, others may try in vain. But few children are converted in Sunday-schools as the direct result of Sunday-school instruction, and as they are converted it is under the preaching of the gospel, the means appointed by Christ. It is a subject worth the prayerful consideration of parents and churches, and we commend it to them.

LORD BYRON, in reference to a beautiful lady, wrote a verse: "Lady love has been deceivingly kind; but now she is dangerously well again." American belle, when attacked by any of the ills that flesh is heir to, may be kept quiet, and avoid being talked of by Dr. R. V. Pierce's "Golden Medical Discovery." This medicine, however, it seems to us, lies with the parents of children. If they can not, or will not encourage, you, lead their children to the house of God, others may try in vain. But few children are converted in Sunday-schools as the direct result of Sunday-school instruction, and as they are converted it is under the preaching of the gospel, the means appointed by Christ. It is a subject worth the prayerful consideration of parents and churches, and we commend it to them.

John Holliday Deceased.

Rev. John Holliday, that veteran of the cross, the oldest Baptist preacher living in the State, is lying at his home in absolute destitution. He is unable to turn himself in bed or get out of it, and there is no one to wait on him, and he is unable to do it. The help should be sent to his condition. The help should come at once. Will each member of Bracken Association wish needs this need me something *immediately*? He has spent his whole life in our bounds. Will the members of his old churches give this attention and collect something? He served you almost for nothing. Will each preacher give his attention? He is the grandson of one who went to prison for his faith. And each one of us may one day, when we are no longer able to preach, be in his condition. J. M. REED. Millsboro, Oct. 10th.

"The Gambling Spirit."

Dr. Burrows has given us a capital sermon on this subject. I must call the attention of my congregation to it on next Sunday, that they give it a careful reading, and bring it to the notice of neighbors and friends, with the hope that many may be timely warned and saved from the gambler's life and the gambler's death. The sermon ought to be published in pamphlet form and scattered broadcast over this beautiful country, too much given to this vice. When the Doctor is in one of his happy moods, will he not favor us, through the Recorder, with a sermon on "The Vice of Swearing"? J. K. N. Sharpsburg, Oct. 1st.

What we Did.

Goshen Association at its recent session adopted the following resolution: Resolved, That we invite the District Associations, the General Association, the Board of the Southern Baptist Convention, to consider the propriety of putting the entire work of raising money in the hands of the State Board of Missions. May I add a word of explanation? The above was not designed to interfere in any way with what may be called the Warder Place of State and District Co-operation, but to suggest the propriety of further action of the Campbell preacher. A. B. FULTON. Lebanon, Ky., Sept. 20th.

Baptism of the Sick.

The Dominican church was crowded to overflowing last evening to witness the ceremony of baptizing the new magister bell that will be forever announce the religious services at that church. The ceremony, which was to be many persons an unusual occurrence, was performed by Rt. Rev. Bishop McCloskey, assisted by a number of the clergy of diocese. The ceremony was truly impressive. The Rt. Rev. Bishop caused the bell to be washed with holy water in order to purify it and separate it from secular and profane associations. He then anointed it with the sacred oils, during which the ceremony was solemn and impressive. During the exercises the choir rendered, in a highly creditable manner, some choice selections from the old masters.—Courier Journal.

"That consummate nonsense as baptizing bells finds believers in the 19th century in a great city in America, is not only a discouraging fact, but a demonstration also that Christian civilization has not even rooted average ideas and feelings out of the assumed inflexible church of Christ—the church of Rome. No living man can find a single precedent for such a ridiculous ceremony in the Scriptures. It is a burlesque on the adorable life and work and teaching of the Son of God. So long as such ceremonies as baptizing bells obtain the Roman church shows itself to be without the sphere of the spirit and truth of the gospel. No one need wonder that Unitarianism is opposed to free thought, and its spirit gratifies to barbarism now, as it has always done.—Apostolic Times.

"This is a week, carried me all in. And one of the things I carried me all in." This will not be your epiphany if you take your courage and Dr. R. V. Pierce's "Golden Medical Discovery" is time. It is specific for weak lungs, spitting of blood, night sweats, and every stage of consumption. Buy all druggists.

FROM THE CHURCHES.

CATAWBA, PRESBYTERIAN CH., Ky.—We began our work with the church at the place the second Sunday in September and continued two days. Rev. K. H. Buckley arrived Sunday night and did the preaching in the evening, which was a most successful presentation of the gospel. There were 8 additions by experience and baptism. 5 by letter. 2 restored, and the cause much revived. J. T. SHERRAN.

FRANKLIN, 1st.—I have to inform you that I have been called to the German Baptist church, Milwaukee, Wis., from the 1st of October. I preached my farewell sermon here on the 26th of September. When I left, I carried with me some things worth a debt of \$1,200 on our house; this is now paid. I had the pleasure to baptize quite a number and to receive many by letter. The brethren and sisters, a month ago, surprised me with a large and a suit of clothes. At my own charge were two small churches united. We will build a new meeting-house. The prospects are very good and plenty of work. H. L. DIERZ.

FOKES DIX RIVER, GANASAND CH., Ky.—We have had a delightful meeting with the church. It lasted two weeks and resulted in 28 additions. 25 of whom I buried with Christ in baptism, and one stands approved for the ordinance. Bro. Allen Prentiss, of Harrodsburg, was ordered able to state. The church came up solemnly to the Lord. T. M. VANDERBARK. Harrodsburg, Oct. 2d.

FAIRVIEW, METCALFE CH.—I have been preaching two days at this place. Four have been baptized, and one by relation, and 14 by experience and baptism. I helped one at Edmonson, yesterday morning and 2 at this place yesterday evening. The meeting is increasing in interest. Congregations large and attentive. About 25 came forward last night. I expect to remain here several days. I have no ministerial help. H. F. PARK. Chickasaw, Ky., Sept. 20th.

CHICKASAW, MO.—I drop you a few lines from Southwest Missouri. God is gloriously blessing us. Bro. Brown, of Jackson, Mo., and Talbot, of Columbus, Ky., are helping me in a meeting at Wolf Island, Mo. The church has been scattered several years. It is now being gathered again. It was once the strongest in Southwest Missouri, but was broken up by sickness and route of bitterness. Several of the old members have been renewed and 12 new ones have been added with more to follow. The meeting continues. C. P. BRAWLEY. September 25th.

The writer assisted Bro. B. T. Mayhugh in a meeting of seventeen days at Green River church in Ohio Co., Ky., resulting in 24 conversions, and 35 professions. Little more than a half century ago Alfred Taylor, my father, held a series of protracted meetings—the first ever held in the Green River country—and the result was 100 conversions. It was among the number of churches organized as a partial ingathering from those wonderful awakenings. Since then Campbellism has made fearful inroads upon the membership of this church. It is to be remembered among the things that were in this section, the last corner of the meeting being the daughter of the Campbell preacher. AUBURN, Ky. JAMES TAYLOR.

BRADSHAWVILLE, KY.—Bradfordville is located in the fertile valley of the River Fork ten miles southeast of Lexington in Madison county, Ky. Thursday, Sept. 22d, a council met at said place to organize a Baptist church. This council was composed of three members from the church of the Lasting pastor, Dr. A. C. Graves, Rocky Ford church, with their pastor, G. W. Perryman, Laysville church, and Rev. W. B. Arva, of the meeting was called to order by Dr. Graves, Bro. Arva was elected moderator, and G. W. Perryman, clerk. The church was then organized with 28 members. Dr. Graves preached a very excellent, appropriate sermon from Ex. 22, after which the council elected the board of trustees, and selected with prayer by the writer. This church, I trust, is "planted in a fruitful hill." Prospects here are so some extent encouraging for simplicity and conscientiousness. He is a true gospel preacher; powerful and convincing in argument. Bro. Arva is very greatly esteemed himself to our people during his short pastorate with the church. He has called to me at all his times, and has accepted, and propose to move into our midst. Our church has been languishing for some time, but we thank God for its revival, and we are now upon a new, and a successful, path. H. F. PATTERSON.

REV. J. J. PUTNER—Allow me to speak of the brother through the Recorder, as he came from Kentucky about eighteen months ago. He has been working as general agent of the State for six months, under the direction of the State Board. Great success has attended his preaching wherever he has been. We had the pleasure of hearing Bro. Putner preach a series of sermons, and we are not alone in believing that he is the pulpitor orator of Tennessee. Hundreds of converts fell under his mighty apostle and cry out for salvation. Indebted can not stand his investigations; some of the strong leaders of the Baptist church in this State, if Kentucky has any more such young men, we hope they will come to our State. J. L. STARKES.

DAWKINS' SCHOOLS, OLDMAN CH., Ky.—I closed a meeting at this place, Sept. 25th, with the following results: 7 by experience and baptism, 10 by letter, 1 restored, and the cause much revived. J. T. SHERRAN.

LEASBORO, LYON CO., Ky.—Rev. J. H. Spruill has just closed a three weeks' meeting at this place at Leasboro, Ky. The result of this number and 10 others received by Bro. Spruill, the pastor of both churches, last week, in the presence of a large assembly of people. The meeting was approved during this time. The persons who were baptized were ordered into the fellowship of La Grange church. J. T. ADKINS. La Grange, Ky., Oct. 4th.

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The Family Circle.

THE BOWING TIME. I took not the harvest here From the world as it were...

The sower has sown the seed. To go with the story of grace. To sower it here and gather it there.

In the morning's dewy heat. 'Mid noon's scorching sun. At evening time when the shadows fall.

I know not which shall thrive. But the promise of God I take: He says will follow the smallest grain.

How the sparrow prattles. In the vast through the eye soon recognizes the central figure of the whole.

As the clock overhead sounds the half-hour. The pastor comes forward, and out comes the confided sound.

—the shuffling of feet, front-of-dresses, the nervous cough that runs over the area like the rattle of a string.

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telligence superior to human, and other than mechanical force, he determined by multiplying to see how many chances there were of this flower, having in it these three flowers being brought into existence without the aid of intelligence.

He found, of course, the chance to be as a hundred and twenty-five to one. Then multiplying this number by itself, he saw that the chances of there being two such flowers, each having these exact relations of numbers, are as fifteen thousand to one.

Looking over the fields and on the roadside he saw thousands of this plant about him, evidences of supreme intelligence.

Kissing the flower he cried out: "Glorious, little flower, you have a God, I have a God; your God and Maker, I am my God and Maker."

Never Too Late to Learn. So-called at an extreme old age learned to play on musical instruments. Cato at eighty years of age began to study the Greek language.

Pitarch, when between seventy and eighty, commenced the study of Latin. Boccaccio was thirty years of age when he commenced his study in high literature.

There is no reason why the States should have the control of this matter any more than of sterilization or the carrying of mail. There is no more reason "in the nature of things" why the federal government should legislate on the subject of bankruptcy than on divorce.

If Congress could be persuaded to pass a law pinning all proceedings for divorce in the jurisdiction of the federal courts, district or circuit, and pass a general law on the subject, we should not only secure the uniformity of law that is desired, but a great security against fraud and irregularity in divorce proceedings, which are the subject of just widespread and just complaint.—Western Christian Advocate.

This coming man will probably have to pay more for his bread or make it of something besides wheat flour. The census shows that in 1879 (a very good year and above the average) the average yield of wheat was less than thirteen bushels to the acre.

Any farmer who can handle a slate pencil knows that, at the average price to the producer, which is not more than 85 cents per bushel, it does not pay to raise thirteen bushels of wheat per acre. Farmers, like other folk, are creatures of habit, and by force of custom go on raising wheat; but in many sections the reduction in acreage goes on rapidly.

Northern Illinois, for example, used to produce a large acreage of wheat, but now scarcely ten per cent as much wheat as in 1860. Wheat pays at about 25 bushels to the acre and \$1 per bushel; but this yield is a rare one anywhere or any year in this country.

We bear a good deal about competing with the paper labor of England; it is well to add that our farmers can not expect to compete with Russian peasants and Egyptian fellahs in raising wheat. The price will have to go up as rapidly as our farmers master the mathematics of wheat-raising.—The Methodist.

It is some time since many of our pastors had said enough about Huxley, Tyndall, Spencer, Ingersoll, and Joseph Cook did them a bad service by persuing them that to refute a philosopher or another fool was their business three years ago, we did not discover it, and now for some months have been discovering that the people are getting very tired of this kind of preaching.

Come brethren, go back to plain gospel and righteous living. It is highly probable that you scarcely catch the point of the philosopher; it is perfectly certain that you hearers—the body of them—do not all care about the philosopher's notions. They do care about Jesus of Nazareth; and that about him which both orthodox philosophy and reaches to the bottom of their souls, they find the freshest and the sweetest of all things that your lips can utter.

The Sweet By and By. There is a story that the popular hymn, "The Sweet By and By," was the work of two men who drank. Joseph P. Webster, who composed the music, died several years ago. Dr. S. P. Bennett,

author of the verses, lives at Richmond, Ill. He says that the charge of intoxication is untrue, though Webster was a free drinker. The two wrote a yam-book in 1874, and "The Sweet By and By" was one of the piecemeal produced for it. The suggestion came from a chance remark by Webster, who was habitually despondent that all would be well "by and by." Bennett at once made the rhyme, and Webster brought the music out of a fiddle, which was his customary aid in composition. The hymn-book had his day, and it forgotten; but this one time is put into every new publication of the kind, and had a sale of about 10,000 copies a year in sheet form. Dr. Bennett says that he and Webster were not orthodox Christians when the hymn was written, and that he is now even less a believer.—Selected.

Our Little Folks.

AUP WIEDEBROEK. BY LORRAVILL. Until we meet again! That is the meaning of the familiar words that meet repeat themselves in the heart.

It was a double grief, if the departed, being released from earth, should still retain a sense of earthly pain. And if a double grief it is the hearted who loved us here, should on the further shore remember us no more.

Believing in the aid of our afflictions. That death is a beginning, not an end. We try to them, and send forth our souls to the land of the living.

Permeable to the etherial predictions being made—wondering of the future thrown into the vast unknown. Faith overcame the doubts of our reason. And if we are ever to be reunited.

Women received their dead raised up to life, then only for a season. Our parting cry, we cry as we wait: "Hail! we meet again."

Cigarette Smoking.

This habit, which is now so common among the boys and youth of our land, was a few years ago almost unknown. Boys nine and ten years of age, and even younger, are in these days to be seen on our streets, puffing away at their cigarettes; and while scarcely out of frocks, striving to appear as men. To them smoking appears only as a manly virtue.

The evils of this habit are terrible and numerous. The habit is an insidious one, binding the victim faster and faster in its iron chains as time rolls on. It saps the young life; causes deterioration of the brain tissue; enfeeble the intellectual powers; causes weakness of the body; and weakens the lungs; and weakens the system in a great loss of nervous force. To smoke the cigarette is worse than to smoke the cigar or pipe, because, as our physicians tell us, the smoke from the cigarette enters the mouth first; and further, there is nothing in the cigarette to hold the poisonous oils and alkaloids which are taken into the mouth, and then into the system. We would urge our boy readers to abstain from this filthy, unmanly and evil habit. But a word to the man who smokes. Are you not in part, at least, responsible for the rapid spread of this evil loss in your own family, and in the neighborhood, in which you live, see you smoke, and straightway test constrained to follow your example. Remember the words of Paul: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Selected.

PROTECTION. No treatment any more necessary. Malaria that purges from the system. Malaria that purges from the system. Malaria that purges from the system.

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PAINFUL OFFSPRINGS OF MALARIA! And have their origin in a disordered liver, which, if not regulated in time, causes suffering, weakness and death with great certainty.

SIMON'S LIVER PILLS (Purely Vegetable) is absolutely certain in the removal of effects and acts more promptly in curing all forms of Malaria disease than calomel, or quinine, without any of the injurious consequences which follow their use.

It is used occasionally by persons exposed to Malaria and has their origin in a disordered liver, which, if not regulated in time, causes suffering, weakness and death with great certainty.

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TO THE

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It is a pleasure to present the readers of the Recorder with a copy of the Home Victim...

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AGENTS WANTED... 50 per cent. discount to Agents...

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We invite the attention of persons desiring to furnish their tables with the best quality of servicable Silver Tea, Dessert, and Table...

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

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CONDUCTED WITH FULL COLLEGE COURSE...

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The Fall session of 1881 will open on Monday August 22nd...

GEORGETOWN COLLEGE, GEORGETOWN, KY.

Next Session Begins Sept. 5, 1881.

GREAT BEE LINE ROUTE! C. C. & I. R. Y.

No Midnight Changes! Full Trains! Connections to Union Depot for all principal points...

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THE WOMEN OF AMERICA, both young and old... THE WOMEN OF AMERICA, both young and old...

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GENERAL MARKET. WHOLESALE PRICES. BALING MATERIAL... GENERAL MARKET. WHOLESALE PRICES. BALING MATERIAL...

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LOUISVILLE SHOPPING, S. M. SCOTT, Proprietor, FIFTH AVENUE HOTEL, 509 1/2

News in General

ORGANIZATION OF THE SENATE. Washington, Oct. 10.—The Senate convened in extraordinary session...

GUATEMALA. Washington, Oct. 10.—Seville, Guatemala's capital, is much depressed by the visit to New York...

FOREIGN. GREAT BRITAIN. London, Oct. 10.—The Cotton Spinners' Association is moving to have speculation in the market...

TURKEY. Constantinople, Oct. 10.—Dr. Schlie mann, the eminent archaeologist, has arrived...

FRANCE. London, Oct. 10.—Special dispatches from Paris announce that the marriage of the Prince of Wales...

GOOD POINTS IN THE LAND ACT. Dublin, Oct. 10.—Archbishop Crooke, of Cashel, in his reply to the report...

TUNIS. London, Oct. 10.—A dispatch from Tunis dated Friday, says: It is reported that the Bey's Ministers in Council...

THE FRENCH TROOPING. This city this morning and occupied two forts. The Europeans express satisfaction...

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