

WESTERN RECORDER

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them in pieces like a potter's vessel. In the eyes of heaven things have occurred in the history of this kingdom, calculated to produce discouragement, and it will not be out of place to notice some of them...

of the people not only heaped reproaches upon Christians, but condemned many of them to death, and executed, in the most barbarous manner, their sanguinary edicts...

Some try to arrest the progress of our cause by telling us that the Bible is in direct conflict with the discoveries and deductions of science...

In the reading of fictitious literature is it of little value? To this question we must answer very decidedly no. We grant that the great bulk of works of fiction are of little value...

Let such works form a very minor part of your reading. Read history, science, travel, biography, and a little in the way of romance...

Our People

Christianity a Grand Success. Ascribes to Rev. Thomas M. Vanhook, preached at the Faneuil Hall, Boston, Mass., Ky., before the South British Church, Louisville, August 11, 1882.

It shall not fall nor be discouraged till he have seen judgment in the earth, and the Isles shall wait for his word.

The coming of the Messiah and the increase of glory of his kingdom, are themes of prophecy throughout the Old Testament Scriptures.

They would tell us that Christianity is growing old, that its days are nearly ending, and that it is losing its hold upon mankind.

It is a fuller life and energy to day than at ever was at any period of her existence. Men and devils have combined on every side to check the advance of our religion...

One needed another like so many novel readers always desire the "latest out." Above the turbid fogs of fiction there rises a few shining beams...

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led people in the world, had thirty thousand divinites; and the Egyptians, who prided themselves upon their wisdom, worshipped spotted heifers, snakes, and owls.

But she is fuller of life and energy to day than at ever was at any period of her existence. Men and devils have combined on every side to check the advance of our religion...

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The Sunday School

INTERNATIONAL BIBLE LESSONS, 1892.

THIRD QUARTER.

REVIEW.

Lesson 1. A Lesson on Home, Mark 10: 1-16. Outline—1. A question concerning divorce; 2. The answer of Jesus; 3. Jesus blesses little children. Motto—1. I will walk with my house with a perfect heart.

Lesson 2. The Rich Young Man, Mark 10: 17-22. Outline—1. The rich man; 2. The danger of riches; 3. The reward of leaving all for Christ. Motto—1. On things thou lackest. Time and place—same as the last lesson.

Lesson 3. The Blind Men and the Donkey, Mark 10: 23-27. Outline—1. The blind men; 2. The donkey; 3. The reward of leaving all for Christ. Motto—1. On things thou lackest. Time and place—same as the last lesson.

Lesson 4. The Parable of the Sower, Mark 10: 28-34. Outline—1. The sower; 2. The seed; 3. The soil; 4. The fruit. Motto—1. The seed that is sown shall also be raised up. Time and place—same as the last lesson.

Lesson 5. The Parable of the Tares, Mark 10: 35-40. Outline—1. The tares; 2. The wheat; 3. The harvest. Motto—1. The wheat and the tares shall be gathered together. Time and place—same as the last lesson.

Lesson 6. The Parable of the Mustard Seed, Mark 10: 41-45. Outline—1. The mustard seed; 2. The kingdom of heaven. Motto—1. The kingdom of heaven is like a mustard seed. Time and place—same as the last lesson.

Lesson 7. The Parable of the Leaven, Mark 10: 46-50. Outline—1. The leaven; 2. The dough. Motto—1. A little leaven leaveneth the whole lump. Time and place—same as the last lesson.

Lesson 8. The Parable of the Net, Mark 10: 51-55. Outline—1. The net; 2. The fish. Motto—1. Many shall be called, but few shall be chosen. Time and place—same as the last lesson.

Lesson 9. The Parable of the Vineyard, Mark 10: 56-60. Outline—1. The vineyard; 2. The laborers. Motto—1. The laborer is worthy of his hire. Time and place—same as the last lesson.

Lesson 10. The Parable of the Fig Tree, Mark 10: 61-65. Outline—1. The fig tree; 2. The fig. Motto—1. The fig tree shall be judged by its fruit. Time and place—same as the last lesson.

Lesson 11. The Parable of the Olive Tree, Mark 10: 66-70. Outline—1. The olive tree; 2. The olive. Motto—1. The olive tree shall be judged by its fruit. Time and place—same as the last lesson.

Lesson 12. The Parable of the Stone, Mark 10: 71-75. Outline—1. The stone; 2. The millstone. Motto—1. It is better for you that a millstone be put into the sea. Time and place—same as the last lesson.

Lesson 13. The Parable of the Two Sons, Mark 10: 76-80. Outline—1. The two sons; 2. The father. Motto—1. Which of the two did the will of his father. Time and place—same as the last lesson.

Lesson 14. The Parable of the Laborers in the Vineyard, Mark 10: 81-85. Outline—1. The laborers; 2. The vineyard. Motto—1. The laborer is worthy of his hire. Time and place—same as the last lesson.

Lesson 15. The Parable of the Ten Minas, Mark 10: 86-90. Outline—1. The ten minas; 2. The servant. Motto—1. He that has, shall have more. Time and place—same as the last lesson.

Lesson 16. The Parable of the Pounds, Mark 10: 91-95. Outline—1. The pounds; 2. The servant. Motto—1. He that has, shall have more. Time and place—same as the last lesson.

Lesson 17. The Parable of the Sheep and the Goats, Mark 10: 96-100. Outline—1. The sheep; 2. The goats. Motto—1. The sheep shall be blessed. Time and place—same as the last lesson.

Lesson 18. The Parable of the Two Cities, Mark 10: 101-105. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 19. The Parable of the Two Cities, Mark 10: 106-110. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 20. The Parable of the Two Cities, Mark 10: 111-115. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 21. The Parable of the Two Cities, Mark 10: 116-120. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 22. The Parable of the Two Cities, Mark 10: 121-125. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 23. The Parable of the Two Cities, Mark 10: 126-130. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 24. The Parable of the Two Cities, Mark 10: 131-135. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 25. The Parable of the Two Cities, Mark 10: 136-140. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 26. The Parable of the Two Cities, Mark 10: 141-145. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 27. The Parable of the Two Cities, Mark 10: 146-150. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 28. The Parable of the Two Cities, Mark 10: 151-155. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 29. The Parable of the Two Cities, Mark 10: 156-160. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 30. The Parable of the Two Cities, Mark 10: 161-165. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 31. The Parable of the Two Cities, Mark 10: 166-170. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 32. The Parable of the Two Cities, Mark 10: 171-175. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 33. The Parable of the Two Cities, Mark 10: 176-180. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 34. The Parable of the Two Cities, Mark 10: 181-185. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 35. The Parable of the Two Cities, Mark 10: 186-190. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 36. The Parable of the Two Cities, Mark 10: 191-195. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 37. The Parable of the Two Cities, Mark 10: 196-200. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 38. The Parable of the Two Cities, Mark 10: 201-205. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 39. The Parable of the Two Cities, Mark 10: 206-210. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 40. The Parable of the Two Cities, Mark 10: 211-215. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 41. The Parable of the Two Cities, Mark 10: 216-220. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Lesson 42. The Parable of the Two Cities, Mark 10: 221-225. Outline—1. The two cities; 2. The king. Motto—1. The king shall be blessed. Time and place—same as the last lesson.

Jerusalem and the dispersion of the Jews because of their rejection of Jesus and his gospel. 2. The safety of God's people in times of trial and trouble. 3. The Jews will cast away all that is precious to them for the sake of their own lives. 4. The necessity of faithfulness on the part of all.

Correspondents.

Letter From Dr. Spencer.

Hot Springs, Ark., is a singular place. Everything about it is unique. The town, which takes its name from the thermal springs which gave it existence, contains a population of about 9,000 souls. It is built in two deep, narrow, and nearly parallel gorges lying north and south. The gorges are formed by three parallel ranges of the Ozark Mountains. The eastern range is called Hot Springs Mountain, the middle range, Cold Spring Mountain and the western range, the Western Mountain. The western gorge is threaded by two small creeks, one from the north, the other from the south. These streams meet "face to face" about the center of the town where their united waters have cut for themselves a narrow channel right through Cold Spring Mountain. Flowing eastward through this channel some three hundred yards, they join another small stream flowing from the north. These three branches form Hot Springs creek, which flows southward along the eastern gorge, to the southern extremity of the town, where it turns its course to south-east and rattles along over its rocky bed till lost to sight and bearing, among the broken and tangled pine-clad spurs of the mountains.

The town possesses little importance except as a health-resort. It is a city of hotels, boarding houses and bath houses, with groceries and other stores for supplying visitors and the boarding establishments. It has, however, a small trade with the sparsely populated country around it. The property of the little city depends almost exclusively on the popularity of its health-resort. Hot Springs is not, according to the usual application of the term, a "watering place." There is little here to attract great throngs and fashionable visitors (until they have contracted the disease) by their dissipation. When they come here to be healed of their maladies. The number of visitors here ranges from 1,000 to 4,000 or 5,000. This is the dull season and the present number of visitors is estimated at 1,200. These are nearly all invalids, and represent almost every chronic disease that human flesh is heir to, except consumption (tubercular disease), and Bright's disease of the kidneys. The treatment peculiar to this place is drinking the hot water and bathing in it. There is a full supply of quick doctors, drug stores and patent nostrums. To get the benefits of the water, a physician is not necessary; yet those who are able to do so would do well to have the advice of an intelligent resident doctor. The patients here have various lengths of time. Some take a single course of baths, which requires three weeks, and some remain a year, or more. A great many are much benefited, and many go away sadly disappointed. Indeed, the waters here have proved an incalculable blessing to many thousands of sadly afflicted people.

The country around Hot Springs is extremely poor and broken. The pine forests come right up to the border of the town on every side. The undergrowth comprises scrub oak, Chinquapin and huckleberry. The scenery is tame and uninspiring, except from a rude observatory erected on Hot Spring Mountain at an elevation, above the gorge in which the city is built, of about 700 feet. From this point, the visitor looks over an expanse of broken, pine-clad mountains and spurs, and, from a distance of twenty miles on every side, and the view is really very pretty, but the scenery is not bold enough to be picturesque. No painter would select it as a subject for the display of his genius.

The hot springs is the great wonder of the place. There are 72 of these wondrous springs, all, except one, flowing out of the west side of Hot Springs Mountain, at a temperature varying from 90° to 157° F. Each well, and discharging 335 gallons of water per minute. They flow out of the mountain side at different altitudes, varying from a few inches to

75 feet, above Hot Springs creek, and no two of them are over 500 yards apart. One of the 72 flows out of the rock, on the west side of the town near the edge of the water. All the springs rise out of a porous, micaceous rock, of a grayish color, and as the limestone known in geology as tufa. It is highly probable that all these springs are from one fountain, or subterranean reservoir, and flow up from a great depth through every crevice in the over-spreading crust that surrounds them. Of course the water which falls like rain down to the subterranean reservoir from a greater altitude than that at which it flows out.

What makes these springs hot? It is a question that has been asked many times, but still remains unanswered. Several theories have been advanced, but to no one of them has been demonstrated. The action of electricity has been suggested, as has also the combination of chemical substances; but the most popular and plausible theory is that the water descends through some crevice to a point at which the earth is still intensely hot, and from thence finds its way back to the surface at a low altitude.

The Hot Springs belong to the United States government, as does also the ground on which the principal bath houses are built. There are seven of these large bath houses each containing about twenty bath rooms. These houses are magnificent buildings of the kind. The last one built cost about \$40,000. The water is conducted from the springs to large closed tanks built, air tight, of brick, and it is claimed that the water, gathered during the night to be used the following day, loses less than one degree of its temperature, which is 135° Fahrenheit. From these tanks the water is conducted through iron pipes, to the bath houses as it is needed. A portion of the hot water is collected in open tanks where it is allowed to cool for the purpose of tempering the baths.

I can give you an idea of how the invalids are treated better than by telling you my own experience. I go into the bath room near 10 o'clock A. M. I have a "tab" of sufficient dimension to allow of stretching myself at full length, and lie buried in the water (except my head) from six to ten minutes, the water being at a temperature of 100°. While in the bath I drink a pint of water as hot as I can swallow it without burning my throat. Coming out of the bathing tub I go into the vapor bath room, a 3 x 8 feet with low ceiling and air tight where I find the atmosphere at a temperature of 110°. Here I breathe the vapor, coming up through a circular orifice at a temperature of from 115° to 125°, three minutes. During this period, the perspiration, literally streams down the body on every side. From the vapor room I return to the bath room where I am "rubbed off." I then put myself in half dress and go into the cooling hall. Here I drink another pint of hot water, and sit down in an atmosphere, ranging in temperature from 85° to 92°, where I eat in a most incredible manner a half loaf or more. I then don the remainder of my apparel, which includes a heavy winter coat, wrap blanket around me and walk three-fourths of a mile to my room. Here I take off my wet clothes—wet enough to wring water from it, considerable quantities—rub off again, put on dry clothes, lie down a half hour and then go to dinner with an appetite that needs guarding, as it does also at supper and breakfast. This with such drugs as the physician prescribes for the regulation of certain functions, is the ordinary treatment at this great health resort, though it is slightly varied. I am being treated for subacute rheumatism. I have been here five weeks. The next week will determine whether I shall have been benefited by the treatment.

J. H. SPENCER.

Rev. J. H. W., who has labored among the Yankins, Indians, Oregon, for a period of twelve years, said in an Oregon conference: "There are about four hundred converted Indians under my care. I have watched them closely from day to day; in every case when an Indian is converted, he abandons the use of tobacco. He does it voluntarily, without admonition from any one."

Broken Association. The Broken Association held its 33rd annual session at the Grand Hotel, Bracken county, Ky., beginning on Thursday, Aug. 24th. The introductory sermon was preached by Rev. J. H. Spencer, Moderator, from 2 Cor. 13:5. "Examine yourselves whether ye be in the faith." The association was then organized by the resolution of the old officers, viz: Thos. Owens, of Carlisle, Moderator; C. J. Hall, of Mayville, Clerk; W. H. Fritts, Treasurer, and Rev. J. K. Pace, Corresponding Secretary.

You will notice that only one of these offices is filled by a minister. Broken here means laymen by making them the officers, and they honor them by their fidelity and efficiency. If any other association has a larger set of officers let us hear from it.

After the election the usual programme was followed, the letters being read first. Your correspondent was glad to see that the old style letter is a thing of the past in Bracken. All the churches use blank forms giving church and Sunday-school statistics, amount of contributions to various objects, with a small space for "items of interest." These latter spaces were filled up in true telegraphic style.

The letters show gratifying progress during the past year. There are 220 baptisms against 56 last year. The ministers report that there are 25 churches in Broken Association, but only 20 were represented by letters or messengers. The others are either extinct or nearly so. Several of them have never been alive, ought never to have been established and laughing from their birth. One or two have been superseded by strong churches more accessible; in other words the old churches were on dirt roads, the new ones on pikes.

The report on Bracken Missions also showed a gratifying progress. Nearly \$11,000 was raised and expended on the field last year, and steadily alone will tell the good that is being done in this direction. If there were no other work to show, the Mount Sterling church would amply justify the title of "the center of efficiency of this Board. But there is only a small part of the work done. In the past 15 years, about \$15,000 have been raised and expended on the field, besides a large amount which has been raised for the erection of other churches.

The missionaries of this Board go into destitute sections and preach the Word where men are not used to hear it. In school-houses and private houses and in one case a distillery the truth is declared. By the way, the superintendent of our Carlisle Sunday school has organized and conducted a school of 125 scholars in a mash room of a distillery, and once a month a large congregation assembled there to hear the gospel preached. Dr. Warder was present at the association and his plan of co-operation was presented, but the committee to whom was given the consideration of this question reported unfavorably on the proposition, believing that it would cripple the work of our own Board. Let it not be supposed from this that Broken does not help the work of the State Board.

Last year there were only five associations in the State which gave more to the State Board than Broken, and the Home and Foreign Boards were not forgotten.

We decline to change our plan not because we disapprove of Dr. Warder's work but because we think we can do more for ourselves and for him by our present plan.

Of course the indefatigable, irrepressible agent for Foreign Missions was present, and just as anxious for another dollar as he ever was. The ever-smiling countenance of the "given" agent for the Seminary, was also looming up behind the two hundred pounds of solid sense which preaches to the First church at Lexington every Sunday. The association was also blessed in the presence of Dr. Ticeborn, and every heart thrilled by the grand address which held the audience spell-bound for more than an hour on Friday afternoon. "The good old times have come again," was the exclamation of a gray-haired old deacon as he straightened himself out after listening enraptured to the stream of eloquence which poured from the heart of the grand Theoborn.

Among the many visitors who corresponded noticed Rev. W. H. Felix, of Covington, Rev. G. G. Skillard, of Georgetown, Dr. R. M. Dudley, of Lexington, Rev. A. M. Vardaman, and C. H. E. Powers. Of course Miss Mary Hollingsworth was present. When she heard of a session of Broken when she was not there? And of course the tears she shed were tears of joy at the shekels which she was jingling in after the touching appeals made by Rev. W. H. Felix and J. Pike Powers. If there is a pope of the Baptist church anywhere, I move that he canonize Miss Mary so that hereafter we call her St. Mary. Her heart was rejoiced by a collection amounting to \$230 in cash and pledges, and Broken gets a square in a wonderful kick.

Friday night after a sermon by Dr. Felix the deferred report on ministerial education was taken up and after speeches by Rev. R. B. Garrett and Rev. C. Keyes, a collection of \$160 was taken up to aid two young ministerial students who go to Georgetown College this fall. Broken proposed to pay their expenses without call on the educational Board.

I forgot to mention that the Broken is hungry for new pastors and has sent Bro. Keyes to Ashland to spy out the land with the view of establishing a mission in that important city where there is no Baptist church. It is said that there are at least 40 Baptists with no fold and no shepherd.

A project was set on foot in the association which seems to promise success; that is, the starting of an association monthly paper like the Union of Middle Tenn. It is proposed to devote it entirely to mission work, and to circulate it gratuitously, or at a mere nominal price among churches. It will be about the size of Field Work, and fit aim and object will be the spread of missionary news.

The Recorder need fear no evil it shall not be hurt. Rev. J. M. Bent preached the missionary sermon on Saturday night to a large and attentive audience, and the association adjourned to meet on Wednesday after the third Sunday in August, 1893, at Millersburg, Bourbons county. Rev. R. B. Garrett, of Carlisle, to preach the introductory sermon, and Rev. T. E. Tiller, of Brookville, to preach the missionary sermon. And so closed one of the most profitable and pleasant sessions of the association held for many years. What shall I say of the beautiful city in which it was held? Or of the noble people who so generously opened their homes and their hearts to take us in? Words fail me, and all I can say is that Augusta can not be surpassed. Millersburg will have to put on her beautiful garments to outshine the "beautiful city by the silvery river."

NOTE. Broken like so many others in an association of young men. There are only two gray heads among her ministry and neither of them are very old. They belong to Rev. C. Keyes and Rev. W. H. Smith, neither of whom are much over sixty. All the rest are young men. Rev. W. H. Smith is the oldest and R. B. Garrett the youngest pastor in the association.

Riley, Pace, Tiller, and Garrett are Seminary boys. Nunnally and Felix are from Crozer, Burgess, Barbee and Bent are Georgetown boys.

We missed the Recorder man, and on every band was heard the inquiry, "Where is Dr. Caperton?" Others said, "Bro. Cabaniss might have come."

Flemingburg, an ex-dead church, gave more per member last year than any other church in the association. She has thirty members, all but four, ladies, gave \$578, being \$19.30 per member.

Bro. Pace and Keyes are said to be the clearest-headed men in the association. Bro. Tiller is certainly the tallest, Bro. Keyes the shortest, Bro. Pace ought to be the happiest (Joey, Why?)

One church reported 46 in the Sunday-school with an average attendance of 60. Yours, etc.

R. B. GARRETT. PLEASE SAY TO DR. THOMAS that Glenn's Creek church has just received and sent to our association's treasurer, Bro. B. W. D. Seely, \$48.50, against \$9.75 last year, for foreign missions. Surely Kentucky can not will have \$10,000 for this glorious cause this year? We are protesting our meetings and expect Bro. Beagle to be with us on Monday next, September 14th. A. F. A. Versailles, Aug. 26th.

This body met with the Baptist church at Palmont, Pendleton Co., Ky., Wednesday, Aug. 26th. Bro. Calhoun was with us the first day, but had to leave before we got fairly to work. The session was the most pleasant and I hope profitable one it has ever been my privilege to attend.

The visiting brethren, Ticeborn, Burgess, Dudley, Felix, Thurman, Keyes, Cabanis, Garrett, Givens, Arnold and Barbee added much both to the profit and pleasure of the meeting. This is especially true of Dr. Burrows and Ticeborn, who addressed the association Wednesday night on the union mission work, and succeeded in arousing considerable enthusiasm on the subject, which we hope will manifest itself in a liberal contribution to this very important work. Dr. Dudley, by request of Bro. Pettit, the appointee of the association, preached the introductory sermon. It would be superfluous to say that it was good and much enjoyed. Brethren Felix and Garrett each preached a good sermon that received many commendations. Bro. Thurman spoke on the report on Foreign Missions and secured an opportunity to get a subscription for the work in which his "soul-delight." One of the most interesting features of the meeting was the contribution to the Orphan's Home. We succeeded in raising something over \$150 which was considered liberal by those who know the financial status of the association. We have only sixteen churches with an aggregate membership of fourteen hundred and thirty-two. The brethren thought it would not do to have a memorial quilt without a "Union."

Bro. Paul King was our moderator and I do not believe there is an association in the State that can boast of a better one.

Dr. Martin, who is ever alert to everything of interest to the cause of Christ, was chosen clerk.

The report on the various missions and other matters of interest to the association were discussed with much earnestness.

Bro. Clark said he knew of a Sunday-school of one hundred where there are all orphaned and abandoned, judging from the fact that their parents are never seen with them at Sunday-school. There are others besides Bro. Clark who know just such Sunday-schools.

The next session of this body will be held with the Willow Creek church, Bracken County, Ky. AMOS STROUT, Berry, Harrison Co., Ky.

Charlestown River Association.

This body met with the church at Flat Lick, Palaski county, September 1 and 2. It is composed of 17 churches, situated in Lincoln and Palaski counties; total membership, 1,560; 207 additions reported during the year. Some of the churches did not send messengers, which indicates an unhealthy state. But few of them reported Sabbath-school, but steps were taken to revive this important part of the work. The cause of missions, temperance, and education were discussed, but the Orphan Home was overlooked. Perhaps Miss Mary had better come down at the next meeting and stir up the pure minds of the good people by way of remembrance. I am sure that they would not be indifferent to a call in behalf of the orphan.

The next meeting will be held at Rook Lick church, about six miles east of Somerset, September 2, 1893. ISAAC A. SROVY.

Light Needed.

In the Recorder of August 24th, Bro. Laoy asserts that, if Bro. Salin's position be correct, then, "the thief went to paradise without atonement." Well, if Bro. Salin admits it, by saying, "And he did, what figure does that play?" Whether heaven and paradise be the same place, or not, the thief is certainly in a saved state; and if so, according to the admission of my good brother Salin, was saved without atonement!

Now, if he thief on the cross was saved without atonement, may not all others be saved? and if so, is not the atonement superfluous? Will Bro. Salin please rise and explain? L. C. TIGHEMAN, Oliveville, Ky.

With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

THE PIED PIPER OF HAMLIN... The town people had followed with conflicting emotions of surprise and pleasure...

...a spring, but amidst all the artifice seem to flow forth the enchantments of old. It is even so with the story of the "Pied Piper of Hamelin"...

...Christians, sweet and sanctified by the mark that might, might seem among the gay children of Hamelin...

...But it is a thrilling sight to watch those other revelers, those that go on, deaf to all cries—that endless march of the sad procession which will never turn back...

...What a terrible procession to start forth from Christian homes. Is the picture overdrawn? Alas, it is far from overdrawn, really. God gives us our children to train for heaven...

...The "Pied Piper" of Hamelin, little town on the Weser, had seemed especially from rats. They had tried trapping, snuff, like Hans of old, they were wearied enough to sell their birthrights for any "mess of pottage"...

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THE PUREST AND BEST... BEATTY'S OIL... BEATTY'S OIL... BEATTY'S OIL...

BEATTY'S OIL... BEATTY'S OIL... BEATTY'S OIL... BEATTY'S OIL...

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General
NEW ORLEANS - EPIDEMIOLOGY.
 The Board of Health reports twenty five cases of yellow fever during the past twenty four hours. Quiescence of cases are under observation. The general impression is that all or nearly all of those who have been infected have recovered. The committee of the Young Men's Christian Association are laboring under great advantages and encouragements, owing to the showiness of response to their call.

MEMPHIS.
 The obstinacy of the committee visited a number of cases today, and died in flames, every instance of which had its origin in the same cause, negation of business and lack of employment. A number of the sick are reported very low tonight. The situation appears to be New Orleans to-morrow night; several are coming from the Navy-yard. Montgomery has quarantined all small matter from Memphis except first class. The Postmaster has been instructed by the Department to hold all second, third, fourth, class matter for Montgomery until the quarantine is raised. The rate of mercantile business is growing less day by day, as the fever increases.

THE NEXT ADVANCE.
 The bulk of the English forces have arrived. The army has the appearance of a cavalry, three or four long by a half a mile. The army is ready to move, and will probably advance Wednesday morning. No doubt whatever has been made on Saturday, we would have a pitched battle on Saturday with great ease and G. N. Butler, who accompanied the cavalry, was actually in consultation with Gen. Brogden upon the expediency of the cavalry pushing forward to Z. A. G. and Gen. Wolsey's orders arrived for the force to retreat to the advance.

THE STUDIES OF THE REBELS.
 At Yazoo, Sept. 11.—The sincerity of our officers who claim to have deserted from Arabi Pasha is a doubtful. Their surrender is believed a ruse.

IRLAND.
 Limerick, Sept. 11.—Francis Hynde was hanged at 8 o'clock this morning. Hynde endured pain and received his prayers calmly. Only a moment was spent by his immediate family before the bolt was drawn. Death was almost instantaneous. A large crowd outside the jail awaited the hanging of the hanged man, many praying for the soul of the man. It is not known whether Hynde made a statement previous to his death, but it is certain that up to Sunday he denied any complicity in the Dublin riots. Prayers for Hynde were offered in many Catholic churches in the counties of Limerick and Clare. The mother of the Joyce family will be buried in Dublin.

GREAT BRITAIN.
 London, Sept. 11.—Samuel Glave, railway car case maker at Long Eaton, Derbyshire, has failed. Liability, £200,000.
 A public meeting will be held in Liverpool on and the plea of the International Protection of Somaic Emigration Society will be formed.

THE CONGRESS.
 Madrid, Sept. 11.—One hundred and three deaths conveyed from cholera at Manila Sunday. Two hundred and thirty-seven deaths are reported in the province.
 Paris, Sept. 11.—It is announced from St. Petersburg that the Minister of the Interior asked Gen. Drenin, Governor of Kief, for an explanation of the anti-Jewish speech made by him at Kief.

THE NEW STATISTICAL YEAR.
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